

PENTECOSTAL HERALD

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NEW YEAR'S GREETING.

By The Editor.

WE heartily wish all the readers of THE HERALD a happy New Year, and trust that the year 1927 may be to them a year of usefulness, healthfulness and great spiritual growth and peace.

Let us begin the year on bended knees with an open Bible. There are three means of grace that will, if properly used, insure a useful and happy life: *the searching of the Scriptures, prayer and unselfish toil for others.*

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Let us go out into the year of 1927 with our minds fully made up to use these three means of grace to the greatest possible advantage. The field is white unto harvest and precious souls are perishing on every hand; not that the grace of God is not sufficient for them, nor is it because they would not appreciate or respond to an earnest effort for their salvation—the one superlative need is consecrated workers, full of the Holy Ghost and on fire with zeal for souls.

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Let us read the Scriptures until we are saturated with the truths contained in them, pray until we are full of love for the lost, and then go out and seek the wanderer from the Father's house. There are few greater means of grace than personal work for the salvation of souls.

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The great doctrine and life for which THE HERALD stands is making encouraging progress. Notwithstanding oppositions, misrepresentations, divisions and strife, there are multiplied thousands of people who are becoming profoundly impressed that the one great need of the human soul is PURITY. They are hungering and thirsting after righteousness and God is filling them with perfect love which casteth out all fear.

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The creed and motto of THE HERALD is, *Jesus Christ can save all men from all sin, pardoning their transgressions and cleansing away their depravity.* To all who thus believe, we have a brother's hand and a brother's heart, whatever the differences may be in non-essentials. With the greatest care, we should guard against the spirit of division and strife and cultivate the spirit of holy love and Christian union, agreeing in all things possible, and where we cannot agree, exercising the broadest charity and sanctified patience.

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We believe THE HERALD has just closed one of its most successful years, and we go forward into the new year with strong faith and high hopes. We want to join hands with all people who are offering Jesus Christ to this poor, lost world as one able and willing to pardon, cleanse and save to the uttermost.

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THE HERALD stands for a whole Bible and a full salvation. We believe that Jesus Christ died, not so much to save men from hell, and bring them into a heavenly state,

but that he died to save men from *sin* and to bring them into a state of purity of heart. Salvation from all sin makes hell an impossibility and heaven a certainty. We believe that it is the purpose of God, and within the power of the gospel, to so change, renew, cleanse with the atoning blood, and fill with the Holy Ghost, that we will come to hate the sin we loved, and love the holiness we hated. We believe that Christ died on the cross to redeem us from sinning and from sin in this life, on this planet; that he is able and willing to pardon all our transgressions and cleanse away all of our impurity of heart. We have read in the Scriptures that "He suffered without the gate, that he might sanctify the people with his own blood" and that "The blood of Jesus Christ his Son, cleanseth us from all sin." The above being our creed we bespeak the hearty co-operation of all who love the Lord out of a pure heart, and long for the speedy evangelization of this prodigal world.

The One Remedy for the World's Evils.



HERE is no human emergency, or crisis in history, or pressing need of humanity that may not be adequately met by the power, the grace, and the abundant sufficiency provided in the love of God which gave his Son to die for the redemption of the human race.

We think it will be generally admitted that we are living in perilous times; no one can claim that there is widespread promise of abiding peace among men. We must not forget that China is a part of us; that the human race is so united that if one member suffers the entire body must feel the bad effect. No one can contemplate conditions of bloodshed, fire, destruction of life and property in China without regret and a serious question as to what the end shall be. If China would only turn to Christ, then the guns of battle would be silent, the smoke of conflict would pass away, and the great Chinese people would move forward to take their triumphant place in the front rank of the most progressive nations of the world.

India, with its millions, is in confusion. The upper classes are chafing against the rule of a foreign power. The masses of the uneducated people are living in destitution, struggling through a short life and actually perishing by millions with slow starvation before one-half of human life has been lived. It would seem impossible for present conditions to continue in India without a convulsion, revolution and bloodshed. Would God the church had given India the gospel in the fulness of its power a thousand years ago.

The nations of Europe are in contention and strife with each other. There was cessation of battle on the fields of France, but

we have not had peace; misunderstanding, disagreement, confusion and strife among the people remain. Preparation for war goes forward. The carnal mind is not only at enmity against God, but it is selfish, grasping, and envious against human kind. We do not believe that any serious statesman is optimistic in his view of conditions in Europe. Of course, there is hope for better things, and men have certainly learned that the ways of war are not the ways of peace, and the slaughter of millions of men does not produce love and fellowship among those who escaped death on the battle field. If Europe finds help and peace it must come from God. Will those people turn to him with humility, repentance and faith and receive the Christ who brings into men the spirit of forgiveness and love?

We think students of history will agree that Great Britain has contributed much to the progress of civilization and while, through the centuries she has gone to war, she has helped to bring peace on earth, to spread the gospel, and to contribute in a very large way, to the best things in our civilization. To many thoughtful observers it looks as if Great Britain had reached the zenith of her power and usefulness, had turned the hilltop of her national leadership, was on the down-grade and approaching disintegration and failure. God forbid it should be so. The breaking up of the British Empire would be a calamity so widespread that it would affect the entire world.

We have serious conditions in these United States. There is an army of criminals among us, with widespread murder and pillage bringing conditions next to the evils of civil war. Thousands of criminals go unpunished, while the courts have the appearance of a startling generosity toward the lawless, and the pardon mills work overtime, turning out the unpunished, unreformed, and impatient violators of law meanwhile, the mass of our people seem to be bent on money getting and pleasure seeking. Thank God, there are many wholesome influences at work in our nation, but we cannot ignore the fact that there is lawlessness, immorality, immodesty, Sabbath desecration, a wild, wasteful extravagance in sports and pleasure seeking that has become appalling.

There is only one remedy for the confusion, ruin and unrest of our world, and that remedy is provided, and can be found in the gospel of Christ, which is the power of God unto salvation. The nations and the peoples must turn to God or hasten to ruin. The world needs a powerful visitation of the Holy Spirit in such a revival as has never been known in the history of the church. Would God, all religious literature might begin to call for, insist upon, and show the need of a great revival; that all bishops, church leaders, pastors, Sunday school teachers and devout laymen would unite in urging upon the people the need, and calling

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OF ASBURY THEOLOGICAL SEMINARY

WATCHNIGHT AND OTHER MEETINGS.

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



As the old year draws to its close and Time, like a never ceasing stream, bears us to the threshold of a New Year, as Christian people we cannot afford to neglect the opportunity of the Watchnight service. Watchnight holds a significance that should not be ignored. Let the old year pass out in prayer; let the New Year be welcomed with praise. Let consecrations be confirmed, covenants be renewed and fresh vows be taken by the soul. Resolve not to carry into the New Year a lot of rubbish which cluttered up the soul and life during the year past. Bury the hatchet, make up with your enemy; confess the wrong, seek forgiveness of those you have hurt, let grace cleanse the chambers of the soul and enter upon the New Year with a clean heart and with the Spirit's blessing and presence.

The approach of the New Year brings to us serious thinking. Of the old year we may say, "What I have written, I have written." "The moving finger writes, and having writ, Moves on; nor all your piety and art Shall lure it back to cancel half a line, Nor all your tears wash out a word of it."

And if this be true, we might well take time to reflect whether we have lived the life of the past year well and to the glory of God. Some years ago when Bishop Foster was living in the gloaming, just waiting for the summons home, Bishop Mallalieu and Bishop McCabe visited him. He said to them: "Here I am eighty-one years old and I can say that I have spent my whole life in trying to do good. I have had no other thought, no other ambition, but to do good, and now I long to depart; and when I get home I will tell my heavenly Father that I have spent my whole life trying to do good. Every day I pray that I may be allowed to come home Glory! Glory be to God."

In New York over twenty-five years ago a young business man started on New Year's eve to have a good time with gay companions. Before leaving the office his bookkeeper handed him a check balancing his share of the profits for the year. He thoughtlessly thrust it in his pocket and spent some hours in jolly company. After he had parted with them and engaged to meet them later to see the old year out, he paused under a street lamp to read his check. The amount was so large that it astounded him. At once serious thoughts seized him and he saw that without the grace of God he never could stand the temptations that awaited him. Instead of going to meet his boon companions he went to a Methodist watch night service where his godly mother was praying for him. She was at the altar in prayer. He walked up and knelt beside her. That night settled things for him. He gave himself to God and became one of the foremost Christian workers and philanthropists of New York. The hour had struck for him. He took the way of renunciation. God blessed him and he became a blessing.

How definitely the old year closed and the New Year opened from that soul whose plaint was thus expressed by the poet: "Where are those prayers from mother's fond lips?

Oh! they are lost! they are lost!
Where are those scorners with whom I did sit?

Now I am lost! I am lost!
Where are those songs that once ravished my ears?
Where are those friends that so startled my fears?

Ah! I remember them 'warning with tears.'
But I am lost! I am lost!
Yonder is heaven; but 'tis far, far away,
Now it is lost! it is lost!

PLAN FOR WATCHNIGHT AND THE WEEK OF PRAYER

Says the World's Evangelical Alliance of London, in its recently issued annual invitation to the Universal Week of Prayer:

"Evidences that our Divine Lord is preparing some new thing for us, and that he is about to display his power and to manifest himself to the Church, it may be in person, encourage us to unite in prayer."

What a profoundly significant statement! And it challenges attention, not alone for what it says, but because appended to it are the signatures of bishops and archbishops, moderators of assemblies and presidents of councils, men whose names command respect and compel attention.

Three and one-half years! But do we realize that we are at the very threshold of the 1900th anniversary years of this period, and that these three and one-half years immediately ahead may possibly witness events of all but unparalleled character in human history? Should not the Church go down before God as it has never gone down before him? Should not the Week of Prayer, and the Watch Night preceding, and the Ten Days Prayer Season (Dec. 31 to Jan. 9) embracing both Watch Night and the Week of Prayer, be observed by the whole Church in confession of sin and in "supplications, prayers, intercessions, and giving of thanks for all men"? "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth" (see 1 Tim. 2:1-6).

The world in bondage waited forty centuries for its promised Redeemer, **But He Came!** Israel in bondage waited forty decades for the promised Deliverer, **But He Came!** And Simeon waited perchance forty years or more to see the promised Anointed One, **But He Came!**

"The Lord is not slack concerning his promise," and therefore the promised "Desire of all nations" is **coming again!** But in the meantime the "long-suffering" of God (as in the days of Noah) is delaying Christ's coming because God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Oh, that the Church might seize upon its extended opportunity, and that the three and one-half years just ahead might witness such a redeeming of time on the part of the Church and such a turning to God on the part of the world as has never before been known! **Pray for revival!**

"Closed are its gates, and far off its bright day,

Now it is lost! it is lost!
Harps, crowns, and angels, I bid you farewell;
On those bright regions it torments me to dwell,

Ye lightnings and tempests that blast me in hell,

Echo I'm lost! I'm lost!

"Fly! fly! ye lost spirits; away to the earth:
Say I am lost! I am lost!

Go to the land that has given me birth:

Say I am lost! I am lost!

Go to my friends, my companions, and tell,
One whom they cherished now suffers in hell:

Go, and proclaim 'twas through sin that I fell.

Oh! I am lost! I am lost!"

As Times carries us on to New Years, and new epochs, new experiences, new trials and new triumphs, we are reminded that life is a Pilgrimage and a journey. I remember reading in connection with the life of that wonderful preacher, Rev. John Maffitt, the following thrilling incident:

In a camp meeting in Indiana years ago, John Maffitt, the preacher eloquent, had thrilled a great audience with a most wonderful piece of preaching. Colonel Ray sent a description of it to the Christian Advocate of New York which published as follows:

Maffitt's discourse he describes as 'wonderful, and the effect still more so. At the close of his address the orator began to sing:

"Whither goest thou, pilgrim stranger,
Passing through this darksome vale?

Knowest thou not, 'tis full of danger,
And will not thy courage fail?

(Chorus)

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

Far out in the congregation, which numbered nearly three thousand, sat a lady from Louisville, Ky., long a member of Robert Park Methodist Episcopal Church of Indianapolis, who responded to the query:

"Pilgrim, thou dost justly call me,
Wandering o'er this waste so wide,
But no danger will befall me,
While I'm blessed with such a guide."

Both joined in the chorus:

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

Maffitt replied:

"Such a guide; no guide attends thee,
Hence for thee my fears arise,
If some guardian power befriends thee,
'Tis unseen by mortal eyes."

Both sang:

"I'm bound for the kingdom,
Will you go to glory with me
Hallelujah! Praise ye the Lord!"

The lady responded:

"Yes, unseen—but still believe me,
Such a guide my steps attends,
He'll in every strait relieve me,
He from every harm defends."

By this time the entire congregation had caught the chorus and tune, and all joined with hearty Methodist fervor:

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

Maffitt again sang:

"Pilgrim! see that stream before thee!
Darkly winding through the vale,
Should its deadly waves roll o'er thee
Would not then thy courage quail?"

All sang:

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

She replied:

"No, that stream has nothing frightful,
To its brink my steps I bend,
There to plunge will be delightful,
There my pilgrimage will end."

Every voice rang out in joyful song:

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

Both voices sang:

"While I gazed with speed surprising
Down the stream she plunged from sight,
Gazing still I saw her rising,
Like an angel clothed with light.

"Oh, she's gone to the kingdom,
Will you follow her to glory?
Hallelujah! Praise ye the Lord!"

Colonel Ray, a man full of energy and common sense, said: "The scene of that hour will go with me through life. Shoutings, praises, thanksgiving, singing from every father, mother, husband, wife, son, daughter till it seemed as if the very doors of heaven were opened, and the Holy Spirit was in every heart, the joys of redeeming grace, the welcome guest of every soul. Words cannot describe the raptures of thousands of happy mortals who then and there sang with all their powers:

"I'm bound for the kingdom,
Will you go to glory with me?"

HALLELUJAH! PRAISE YE THE LORD."

Such a union of oratory and music, together with the hypnotizing power of a crowd in the open air, and the fact that Maffitt *always* preached with greatest simplicity when he was describing the way of salvation, produced a scene that no spectator could fully describe.

MODERN APOSTLES OF FAITH.

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

BISHOP MATTHEW SIMPSON.

CHAPTER I.



AMONG the traditions of every denomination there appears some outstanding name, or names. It is understood that the crest of greatness was reached in the life and personality of the individual. Rome has her Hildebrand; the church of Germany her Luther; Presbyterians, their Calvin; Scotland, her Knox; Methodism, her Wesley; the Church of England, her Cranmer; the Baptist, her Roger Williams; the Methodist Episcopal Church has one name that towers out and above all her celebrities—Matthew Simpson.

In this man were found the elements of true greatness; not only was he a prince in the pulpit, with a personality surcharged with the Holy Spirit, until his messages were irresistible and compelling; but he was a statesman of the highest order. When he preached before the greatest intellects of the land, or the wealthy nobility of England, both felt alike the marvelous power and charm which could not be explained.

An expert of the histrionic art, in company with an eminent scientist, once heard Bishop Simpson preach. The trainer of speakers went eager to study the art of the great preacher—his delivery, voice, gestures, etc., but soon found himself swept away by a power which caused him to forget the object of his visit. The other man whose life was filled with straight-edged formulas, and definitions, never allowing himself to take a position, or accept a proposition, without first giving careful analysis, as to terminologies, and the rationale of it all, also met with the same fate as the elocutionist, overwhelmed and convicted of the power and majesty of the Truth to which they had listened. Coming away subdued and overwhelmed, they both decided what they had heard was a power unknown to natural things; it was God speaking through a man.

Matthew Simpson was born Jan. 20, 1811, near Cadiz, Ohio, of humble, but respected parents; his father died when he was two years old. But fortune favored the child, as his uncle, for whom he was named, an educated cultured gentleman, being a senator and a judge, became personally interested in his nephew and undertook the education of young Matthew. He taught him all the rudiments of an English education, and the judge being a Greek scholar, prepared him for college. This section of Ohio at that time was in the *far west*, barren of all social and educational advantages.

At the age of sixteen Matthew left home and entered Madison College in Pennsylvania; this institution is now Alleghany College, at Meadville, Pa. At the age of nineteen he graduated, and because of his unusual ability as a student, was given a position as teacher in his *alma mater*. In connection with his work as an instructor, he took up the study of medicine, and in 1833 received his degree as Doctor of Medicine, and allowed to practice his profession.

But for this chosen vessel, God had other and greater plans. The circumstances and particulars of his conversion seem to be unknown; but the genuineness of his faith cannot be questioned, for after his arduous application in both teaching and the covering of his medical course at the same time, then to drop it all and enter the humble itinerancy of a Methodist minister, is sufficient proof that God was dealing with him.

One year after receiving his medical degree he entered the Pittsburg Conference—1834—and was assigned as third preacher, or assistant on the St. Clairville circuit. It

did not require a long period of obscure service to bring this gifted young man into the limelight; he soon attracted wide attention, and so marked was his pulpit ability, that in one year he was removed from the circuit, and stationed in Philadelphia. In the new and cultured society of this large city—as it was large even then in comparison with other places—he attracted the same enthusiastic attention for his natural eloquence and his unusual gifts as a sermonizer. At once Matthew Simpson was a marked man and destined to a great career.

He remained in the Quaker City but a short time, when there arose an urgent call for him at Williamsport Station, then one of the strongest appointments. At no place was he allowed to remain very long; in 1838 he was elected Vice President of Alleghany College, and appointed to the chair of ethics and science. In this position he remained but one year, and was then chosen President of Asbury College, located at Greencastle, Ind. This institution is now the great DePaw University, and has been a great educational center of Methodism for nearly one hundred years.

As President of Asbury College, he labored for nine years, and with marked distinction; his fame as a platform orator and powerful preacher of the Gospel had gone throughout the land. He wielded a strong influence over the students by his personality and Christian character. He was a man of God, and looked upon as one of America's greatest religious leaders. The college grew under his presidency, and this was especially true of his success in being able to touch laymen of means, and providing a large endowment for the school; all this was aside from his gifts as a Gospel preacher. It was the leadership of Matthew Simpson which gave to Methodism DePaw University as it is today. More is due to his labors than to any other influence. He laid a deep foundation, and built upon it also.

He was a favorite preacher and orator before the great institutions of learning, such as Harvard and Yale; and in whatever place, or before whatever audience, he was a pronounced master. He lectured before all manner of select gatherings, and always with transcendent success and triumph. We find him first figuring in the larger circles of his church at the famous General Conference which met in Baltimore in 1844. His leadership became a factor in that stormy assembly; but his generous and patient spirit kept him above much of the flaming oratory and debate which characterized that historical session. It was this Conference which ended in the separation of the Methodist Church of America. He was also a member of the General Conference in 1848; so pronounced had become his superior leadership, that in 1852, he was elevated to the episcopacy of the Methodist Episcopal Church.

In the year 1857, he was a delegate to the English and Irish World's Evangelical Alliance, which met in Berlin, Germany. In this international gathering, his preaching was outstanding feature of the occasion; it was of such unusual power, that from that time he was known as a world character, and stood without a peer as a pulpit orator. For some years he traveled in Turkey, Greece, Egypt, and Palestine, studying the missionary situation in those countries.

In the year 1859 he was placed at the head of the Garrett Biblical Institute, Evanston, Ill., and brought this school of theology into national prominence, for its strong defense and teaching of the Word of God. At this time, he made Philadelphia his permanent home. The war between the states was at this time hanging like a pall of darkness over the nation. Abraham Lincoln was

elected President of the United States, on a platform of freedom of slaves. Bishop Simpson had been for years an ardent leader in this new crusade, and there was soon formed a close friendship between the President and the Bishop. During the dark and perilous days, between 1861 to 1865, Bishop Simpson was one of the president's most confidential advisers; no man wielded a greater influence during the war than he. Lincoln was once heard to remark, that he regarded Bishop Simpson as the greatest living orator. When the president was assassinated, Bishop Simpson conducted the funeral, and preached the sermon. The friendship between the two men was like Jonathan and David.

Bishop Simpson's official duties kept him abroad in the years 1870 to 1875. He was a member of the Ecumenical Conference which met in London, and was honored by preaching the opening sermon. Then in 1882, he was in London at the time of the assassination of President Garfield, and delivered the memorial address in Exeter Hall. In the year 1879 he delivered a series of lectures before the faculty and students of Yale University, which were published by that institution the same year.

Bishop Simpson became a veritable patriarch among his brethren; age seemed to ripen and elevate his mental and spiritual powers. He was a consummate executive, and his judgment always carried weight in the highest circles of his church. In 1884 he attended his last General Conference, which met in Philadelphia, and his farewell address before that body remains in the memory and records of the Methodist Church as one of the high lights of her history.

He was the author of "One Hundred Years of Methodism," and also "The Encyclopedia of Methodism." After his death a volume of his sermons was published. A memorial window to Bishop Matthew Simpson occupies a conspicuous place in City Road Chapel, London, where John Wesley preached. He died in Philadelphia, June 18, 1884, just one month after his last General Conference.

The Little Town of Bethlehem.

PAUL S. REES.

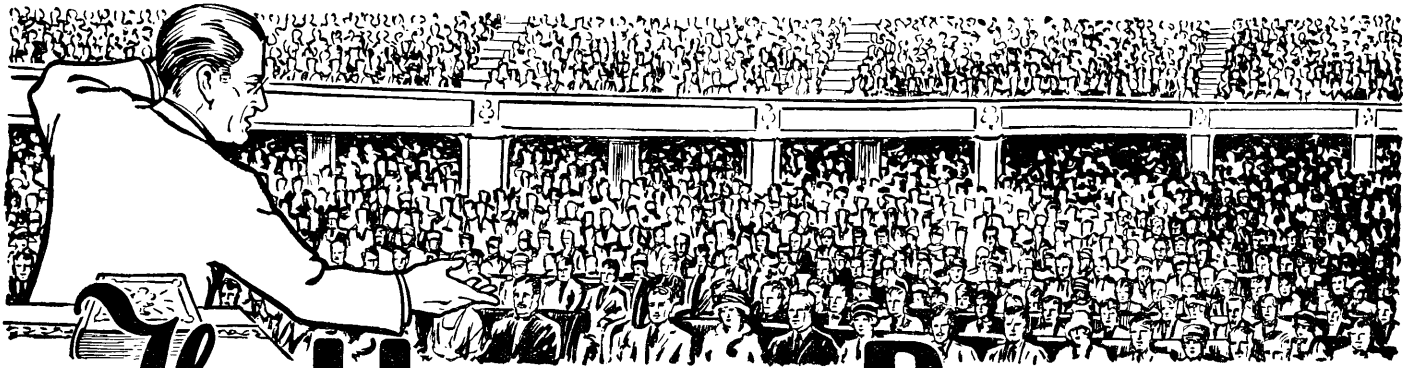


SIX miles south of Jerusalem on a commanding and fertile highland lies the town of the world's most celebrated Nativity. About it are an air and touch of modernity more pronounced than in the case of Jerusalem. Many of its residences, done in Italian and Byzantine style and set in the midst of thriving gardens and orchards, testify to a prosperity rarely witnessed in the Holy Land. They speak of wealth accumulated abroad. Their owners, with few exceptions, have made their fortunes in distant America.

Bethlehem, which means the "House of Bread," is in reality one of the most fertile spots in all Judæa. Its olive orchards are the largest in Palestine. The population, numbering about 10,000, is overwhelmingly Christian. Nominally it is the most Christian city of the land.

I.
Our car stopped in the market place. Alighting, we made our way directly to the most historic structure of the city, the Church of the Nativity. It stands on the western side of the market square. Entrance is gained by means of an exceedingly

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The HERALD PULPIT

What the Coming of Christ Has Meant to the World.

Dr. Len G. Broughton

ABOUT this time of the year the thought of the entire Christian world is directed in one way or another to Christ, to the coming of Christ to this world, to his birth. There is of course, as we all know, no one who can tell exactly what day he was born. But we are not concerned, beloved, about the day; we are concerned, about the fact. We do know that it is a fact that Jesus was born into this world, that he came to this world in the form of a child and grew up to mature manhood; and at the age of thirty years, he entered upon his priestly ministry, and for three years he lived in the exercise of that priestly ministry.

Now the question of greatest concern, at least to me, is what blessing did the world get out of the coming of Christ? Was there any special blessing that came to it? Is there any blessing that has remained with it from the coming of Christ? If there is, let us look briefly at what it involves.

If I were to attempt even to give a reasonably accurate account of the things that have come to the world, as I have observed them, as the result of Jesus Christ, I should write many books; so what I hope to do this morning is to touch at least upon three things that have come to the world directly as the result of the coming of Jesus Christ in the way that he came. Mark you, I say in the way that he came, for had he come in any other way what I am going to say to you would not be true.

The first thing that I suggest to you is this: that as the result of the coming of Jesus Christ and the way that he came we have a fulfilled Messianic prophecy. If we go back to the Old Testament scriptures and consider the prophecy with regard to the coming of Jesus, we will see that it is literally true. Had he come in any other way than he came, these prophecies would be meaningless, and the Old Testament scriptures would be untrue.

In the first place, we have back there in the Old Testament scriptures prophesied the fact of his coming; and then, likewise, we have prophesied the manner of his coming, that he would come from a virgin mother. Now had Jesus not come from a virgin mother that prophecy would have fallen to pieces, and that prophecy would have been discredited, and with it would have been a discrediting of the whole Old Testament regime.

Then, also, we have prophesied the place from which he would come, Bethlehem of Judea. Had Jesus not come from Bethlehem of Judea that prophecy would have fallen down, and that prophecy would have been discredited, and all the prophecies that look to Bethlehem Judea as the birthplace of the Lord would have been discredited.

Then, we have prophesied back there in

the Old Testament scriptures the conduct of the people at the time of his coming. They told us, those Old Testament prophets way back there in the dim distance of the long ago, that at his coming there would be presented to him gold and frankincense and myrrh, the three things that were always presented to royalty at birth. When we come to look at the records of the birth of Jesus we find that it was literally so; they did present to him gold and frankincense and myrrh, thus acknowledging at that time, unquestionably, perhaps, his royal blood. Now had that not been true, had they not presented to him gold and frankincense and myrrh at the time of his birth, that prophecy would have failed, and again there would have been a discrediting of the Scriptures.

Then we find back there, also, minute prophecy with regard to his last days, prophecy with regard to his betrayal. Those old prophets were able to foretell his betrayal by a so-called friend; way back there in the dark distance they told us that he would be betrayed by a friend. They told us also that that so-called friend would get thirty pieces of silver for his dirty work of betrayal. Mark you, that was way back, way back in the distance, more than a thousand years before Jesus came. I repeat, they told of the betrayal of a friend, and that the so-called friend (I must put it that way, for no friend would be guilty of such a deed) would receive for his betrayal thirty pieces of silver; and they told us also what that thirty pieces of silver would be used for. Think of it!

They told us those thirty pieces of silver would be used to buy a Potter's Field, to bury poor dead folks. There was not such a thing in the world at the time of that prophecy. They did not care anything about poor folks in those days, did not even bother to give their dead bodies burial. They were thrown out and allowed to stay upon the ground in the open air and be consumed by the vultures, and their bones to bleach in the sun. But looking way down the telescope of inspiration they saw a group of men with thirty pieces of silver in their hands, which had been thrown down by the betrayer of the Messiah. They could not use it for themselves, and they had to use it in some way, and so those Old Testament prophets saw these men buying a Potter's Field in which to bury the poor dead.

They prophesied something else. They prophesied that he would be crucified, that in his crucifixion not a bone in his body would be broken. Yes, and they saw something else, strange to say, and yet not strange when we think of the working of inspiration upon the holy men who wrote the Bible; they saw him taken down from the cross and placed in a tomb already prepared, a tomb they called that of a rich man. Yes,

and they saw something else. They saw him in that tomb break the bands of death, push aside the sealed door, come forth and live again among men, and they prophesied it, they told the world of his resurrection more than a thousand years before he was born. And we find David, the sweet singer, composing a song and sitting by its harp singing its sentiment, singing of the risen Lord; and yet, doubtless, he never knew of the truth about which he sang. God's spirit simply put into his intelligence a fact, which fact he sang into the world, not knowing the full significance of what he said.

So, when we take up our New Testament and begin to look at the story of the birth of Jesus as given in the different Gospels, we see that in the coming of Jesus the way that he came—we must insist upon that, the way that he came—we have a perfect, literal, complete fulfillment of Messianic prophecy. How any man with any intelligence can read in the Old Testament scriptures the prophecies with regard to the coming of Jesus Christ into this world, and then the New Testament account of his coming, and take the two together, and remain with any sort of doubt in his mind with reference to Jesus Christ as represented today by the Church, I do not know.

The second thing I want to call your attention to is that in the coming of Jesus Christ to this world we have a completed form of human redemption. In the Old Testament scriptures we have redemption presented in sacrifice and symbol. Men were saved then as they looked forward to the coming of the Redeemer. Those sacrifices and symbols may in a sense all be summed up in one—the Passover.

Pharaoh had given his last word to Moses with regard to the liberation of the Children of Israel. He had withstood plague after plague until finally he had said, "Plague or no plague, they shall not go." Then God went to work through another plague, the plague of the passover. You remember how he directed the Children of Israel to take blood, the blood of the lamb, and sprinkle it upon the lintel and the door posts of their houses, so that in that terrible night of death when the destroying angel was to visit the dominion of Egypt he might pass the Children of Israel by, providing they had the blood upon the lintel and the door posts. And when that terrible night came and the destroying angels arrived, if he found blood upon the lintel and door posts of a house he passed that house by.

There is a beautiful legend that has been excavated in that wonderfully interesting land, where records are constantly being unearthed. It runs like this:

"The night had come, the sun had passed

(Continued on page 9)

THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

THE CROSS OF JESUS CHRIST—WHAT DOES IT MEAN?



OME one has said that the power of a Redeemer would depend upon two things: first, upon the richness of the self that was given; and, second, upon the depth of the giving. Assuming for the moment this to be true, we shall ask these two questions concerning Jesus Christ, for he declared himself to be a Redeemer. How rich was the self that he gave, and how deeply did he give?

As to the richness of Christ's personality there can be scarcely two opinions. Both friend and intelligent foe alike are agreed on the question of the character of Jesus Christ. Whatever our creed we stand with admiration before the sublime character of Jesus. 'His emphasis was not in any of the seven kingdoms in which men win their crowns: Art, Literature, Philosophy, Science, Invention, Statesmanship and War; and yet we call Jesus great.' Wherein was his greatness? It was in the realm of character. Character is supreme in life; hence Jesus stood supreme in the supreme things. He did not come to teach science, for had he done so, he would have limited himself; since science can only be the pursuit of the few. Nor did he come to teach philosophy, except incidentally, for philosophy can only attract the prepared. Here he would have limited himself to a learned class. These are marginal. But character is central in life. Jesus, therefore, came to show God's character, and to remake and uplift human character. Jesus was greatest in the greatest realm. In the majesty of pure living, in the breadth of his sympathy, in the balance of his character—no virtue being fostered at the expense of another,—in the unselfish, sacrificial outlook of his life, in pure disinterested love; in fact, in all those qualities that make up real character, Jesus Christ was supreme. So supreme that 'when we think of the *Ideal* we do not add virtue to virtue, but think of Jesus Christ,' so that 'the standard of human life is no longer a code, but a Character.' Philosophy knows nothing of a realized ideal, but here seems to have been realized a *Character-Ideal* unimproved after centuries of ethical thought and progress.

And so the Word had breath and wrought, With human hands the creed of creeds, In loveliness of perfect deeds, More strong than all poetic thought.

There seems to be no doubt as to the richness of the Self that was given; but our discussion concerns the depth of the giving. How deeply did Jesus Christ give? Was his supreme gift his teaching? His sympathy? His example? His supreme contribution to mankind was not his teaching, or his sympathy, or his example—it was *himself*. 'He gave *himself* for us.' And how deeply did he give himself? *He gave, even to self-sacrifice.*

It has been suggested that 'the answer to the riddle of the universe is God, and the answer to the riddle of God is Christ.' Then the answer to the riddle of Christ is to be found in his sacrificial spirit culminating in his death. To understand his cross is to understand Christ and his Christianity; to fail to understand his cross is to fail to understand Christianity at its deepest and most vital place. Not that we can grasp its full meaning. We can grasp sufficient for our need; but there are times when we must stand before the miracle of his death, and with the poet cry,

"'Tis mystery all—the Immortal dies!"

But what we do see gives us a clue to what lies back in the heart of the Infinite.

In order to understand something of the meaning of the cross of Christ there must be

a certain attitude of mind and heart. This cannot be insisted upon too strongly. There are certain attitudes that render a man incapable of grasping the deepest things of religion. For we cannot grasp the deepest things of religion by an argument, but by an attitude—an attitude of openness, of spiritual desire, of willingness to be led wherever the light would lead. Moreover, to understand art one must have art within him; to understand music, real music, one must have somewhat of the musician within him; above all, to understand a sacrificial death one must possess to some extent the sacrificial spirit. If one is selfish, thinking of his own needs and ends, by his very attitude he is rendered incapable of fully grasping the meaning of a death that is sacrificial. Selfishness and sacrifice are in two opposite and opposing realms; and selfishness could never understand sacrifice for lack of a point of contact. But the man who would help others, even at cost to himself, who thinks and lives in terms of helpful service, he will see the beauty and power and meaning of the cross,

GENERAL ARTICLES BY OTHER WRITERS

FOR 1927.

Dr. C. F. Wimberly will give us another series of articles similar to the "Beacon Lights of Faith" which he will denominate "Modern Apostles of Faith." Good reading for the young people of your family as well as the older members.

There will be FIFTY GREAT SERMONS from strong Gospel preachers.

Great emphasis will be laid on the doctrine of Holiness. Sinai calls for Holiness. Calvary provides for Holiness. Judgment day will ask for Holiness. We must have Holiness!

Dr. E. Stanley Jones will give us a series of articles on "The Might of Sacrificial Love, or The Cross of Christ—What Does it Mean?"

Dr. Ridout will continue his strong writings on subjects of widespread interest.

Dr. Mingledeorf is to write the Sunday School Lessons for another year. We shall print them two weeks ahead, so everyone will get them on time to use in teaching.

"Aunt Bettie" will keep the Children's Page alive with interest.

The Herald readers for 1927 will be favored with a series of Bible readings on Full Salvation by Rev. C. W. Ruth. We know of no man better prepared to give instructive and helpful Bible readings on this important subject than Brother Ruth. Let the lovers of this blessed doctrine and experience renew their subscriptions on time and circulate the paper among their friends that they may get the benefit of these great lessons on full salvation.

These are but suggestive of many great spiritual feasts we have in store for you. Is your soul hungry? Come and Dine. Send us your subscription today. If you knew how much you are missing, you would pin your check or money order for \$1.50 to this notice and send it to us by return mail. We await your answer. What will it be?

for he has the point of contact. There are some to whom what I shall say will be as an idle tale, for their souls are out of tune with the thought of sacrificial helpfulness. On the other hand, there are those whose very nature craves to help and to save. They will see the beauty and feel the power of the death of Christ. I cannot hope to influence the former but I do hope to influence the latter, for to such the appeal of the cross of Christ must be well-nigh irresistible. 'The cross is a Master-key which fits every lock of human experience.' Whatever your belief or lack of belief, the cross always has something to say to you; and if a man begins with the point where it touches his life in vital fashion and walks out along the path which opens before him, at last he will come to know its deepest and fullest meaning.

There is in all life a dark, terrible problem—the problem of evil. Spencer defines

physical life as an inward correspondence with outward environment. When we take in food and air from our environment we live. When we fail to do so we die. There must be response to environment. This is in regard to our physical environment. But there is also a spiritual environment to which we must respond. Our spiritual environment is made up of our higher self, other human souls and God. When we are in harmony with our higher self, with our fellow-men and with God, we live, live spiritually. The facts of life fairly faced proclaim with heart-breaking emphasis that man is, or has been, out of harmony with his spiritual environment. I say 'has been', for some have found the three-fold harmony, but as a whole the life of mankind is a discord. First, there seems to be in man's life a cleavage in his inmost nature. His higher self stands over against his lower self. The higher self craves goodness, nobleness—craves God. The lower self craves and conceives evil. As Byron says: (and who knew it better than Byron) 'Our life is a false nature. It is not in the harmony of things.' There is division and discord in our inward nature. Moreover, we are out of harmony with our brother man. The jealousies, the petty quarrels, the court wranglings, the family feuds, the wars, the social clashes, the despising of man by man because of so-called superior class or caste—all these and more, tell us that man is out of harmony with man. But the saddest element, and the most far-reaching in its consequences, is our lack of harmony or correspondence in the highest and most important portion of our environment, namely, God. We are out of harmony with him. 'The history of man is one long search for God.' We stand beside our altars, we breathe our prayers, we make our vows, we crave with unspeakable cravings of the inmost heart—we long for fellowship with God. But something dark, dreadful and often decisive, stands between us and God. We realize that he must be holy and, because of our conscious unholiness, we dare not ask for fellowship with him. We are separated and guilty.

Now the problem of religion will be to do away with these inharmonies and discords: to solve the problems of evil. To make man at one with his highest self, so that his divided soul-forces are fused into one; to bring man into harmony with his brother man, and to bring him into harmony with God—this is the task of religion. If it fail to do this, it fails at the vital point. Its ritual may be beautiful, its sanctions may be ancient, its precepts may be good, but if it fails *here* it fails vitally and irretrievably. All else is useless, for if this problem is ignored or slurred over, we are like one who dreams and plans about next year's happiness while a cancer is eating at his vitals.

If Jesus Christ has done anything vital in the history of mankind, he must have solved this three-fold problem of bringing us into harmony with our highest self, with our brother, and with God. If he has failed here, he takes his place as one of the beautiful characters of history, but utterly impotent and powerless to be a Redeemer.

Here is a task worthy of God. If Jesus be other than God he cannot do it. If he is not God, if he is not that 'Personal Approach from the Unseen' meeting us in our environment, he will not be able. Horace warns the tragedian not to bring a god on the stage unless there is an entanglement worthy of a god. Evil presents an entanglement worthy of God, and it is no mere stage affair. It is a tragic fact. To deliver men from evil is a problem that challenges God's power and certainly would have a claim on his love.

(Continued)

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OF ASBURY THEOLOGICAL SEMINARY

"O LITTLE TOWN OF BETHLEHEM." (Continued from page 3)

low and inconspicuous door. A strengthful simplicity marks the interior, which consists of a nave and double aisles, a transept and a semi-circular apse. The supporting columns of reddish limestone are immense. The lofty ceiling is crossed with very ancient brown beams.

It is all intensely interesting, these features of the interior, in view of the fact that this is considered the oldest Christian Church in the world and one of the finest examples of early Christian architecture. Much of it remains practically unaltered since its erection by Constantine in 330 A. D.

One reminder will suffice to show what a memorable part the Church of the Nativity has played in the noble succession of Christian structures, and this quite apart from the event which it was built to commemorate. We refer to the little known fact that in one of the stone-hewn chambers beneath the building the distinguished father and patient scholar, St. Jerome, lived in voluntary confinement. Here he wrote the Vulgate translation of the Bible about 400 A. D. Near his cell, which is known as the Chapel of St. Jerome, he is said to be buried.

II.

However, one's main interest in the Church of the Nativity necessarily centers in the Grotto. All evidence points to the fact that Emperor Constantine built his church where the "inn" stood, the cavern cut below in the rocky hill-side having served as the stable. The latter is called the Grotto. Candles in hand, we started to descend but were turned back by a Moslem policeman on guard. Inquiry revealed that trouble had just occurred between the priests of the Greek Church and those of the Roman Church in connection with their respective ceremonies in the crypt. We learned that the Greeks in retiring at the close of their service had failed to remove, according to custom, from the altar above the birth-place a certain picture offensive to the Romans. The latter coming down refused to conduct their ceremonies until it was taken away. They waited until their allotted time for service expired, whereupon the Greeks started to re-enter. To avert blows in the dispute which followed the police had to interfere.

The Governor of the town had to be summoned to adjust the matter. Thus at the birth-place of the Prince of Peace we waited for fully twenty minutes, prevented from entering the sacred chapel by the bitter jealousy and intolerant bigotry of those who profess to worship at his feet and to be the living exponents of his doctrine. Here is paradox indeed: where the Prince of Peace was born peace must be maintained at the point of a sword.

Finally, however, we were allowed to descend the dark, winding stairs worn smooth by the treading of millions of pilgrims. At their foot we found ourselves in a cave some forty feet long by ten wide, dimly lit with pendant lamps. Draperies and old paintings decorate the walls. The floor is of marble, as is the manger niche on the side. In the pavement in front of the altar a silver star is fixed, marking, for the benefit of credulous visitors, the precise spot where the Child was born.

The more important the event involved the more resistlessly does the query rise in the mind of the traveler: Is this the place? In the present instance the finest scholarship concedes the extreme probability of its being so. Certainly there is everything in the physical situation to point to such a conclusion.

III.

Strip the scene of its present garish trappings, its ecclesiastical inventions of silk and gold and marble. Here in the cattle stall, beneath the crowded inn, an anxious husband on a lonely night sought refuge for his young

bride. Here in the darkness, with no glittering lamps suspended from above, with none of these costly embroideries at hand to be used as a covering, with no basin of marble in which to be bathed, was born—your Lord and mine, the Redeemer of a prodigal world, the Savior of an imperiled planet. O, the solemn and unsearchable mystery of the Incarnation. He who wrought the stellar palaces of the night was born to us in a barn. He whose Kingship was acclaimed above by seraphic intelligences came to us by motherhood's hazardous toil, by peasantry's lowly walk. He who rode upon the crimson splendors of the sunset came an infant to Mary's cradling arms, born to no purple, greeted by no prince.

With these reflections crowding one's mind and warming his heart he feels like hurrying out of the tapestried Grotto to look down to the hills just below the town. These are the hills over which broke the light of the world on high. Through these dales, now sun-burnt and dust-laden, resounded the serenade angelic. Startled shepherds keeping their night vigil heard it with fear and wonder and throbbing hope: "Glory to God in the highest, and on earth peace, good will toward men."

Just north of the "Shepherds' Fields" lies what was once in all probability the field of Boaz where Ruth won rare favor by her modest gleanings and where were laid the scenes so sacredly dramatized in that lovely prose-poem which bears her name. And yonder rises Frank Mountain, a conspicuous pinnacle. On it once stood the palace of Herod the Great. There he is buried.

Around the mountain and far beyond it to the east spreads the desolate gray-brown Judæan Wilderness, the Tekoa section of it, facing the violet mists of the Dead Sea basin. Over these wide, undulating horizons roamed the shepherd-prophet Amos, steeping himself in the rustic culture of the open air and the solitary hills. His was the eloquence of the heights where the spaces are far-flung and the stars are friendly: "For, lo, he that formeth the mountains, and createth the wind, . . . that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name . . . Seek him that maketh the seven stars and Orion, and turneth the shadow of death into morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." (Amos 4:13, 5:8). A superb study in majestic and eloquent prose!

IV.

Since the new road into Bethlehem from the north has been put in use few travelers have passed the celebrated Well of David, the well which tradition declares was "by the gate." A short walk from the present highway, however, brings one to the once frequented spot. Though it is now within a walled garden which is usually closed, we were admitted by our good guide who mounted the wall and turned the key on the other side. In spite of the fact that there is still water in it very little use is made of the well at the present time.

Yet how admirably and forcibly it serves to refresh the mind with one of the finest stories of heroism and loyalty recorded in the Old Testament! Here it is in sketchy form. David, bold son of Jesse, on the defensive; maintaining himself in the stronghold of Adullam; the Philistines in possession of his beloved town—Bethlehem; the siege a long one; a chieftain's tongue thirsting for a draft from the spring of his boyhood days—the well by the gate; the secret expedition of the three mighty men, piercing the guard of the enemy, risking their lives—all to get their leader a drink; the success of the venture; the overcomer captain refusing to drink but pouring out the contents of the vessel as an offering to the Lord. This was the moving story borne in upon us with such

impressiveness that lovely evening as the Syrian sun was dipping into the golden west and the Bethlehem hills were getting ready to sleep beneath a pale, waning moon.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

RADIANT LIVING.

REV. C. M. GRIFFETH.

BY WAY OF THE CROSS.

"I would be a Christian if it would not interfere so much with my plans!"

Have you not heard this remark before?

But there is no easy way of being a Christian.

Why is it that the star of Bethlehem was never selected as an emblem of Christianity? It is because men have come to recognize that it was not by life but by death, not by indulgence but by sacrifice that Christ has revealed to us the way to service and to joy.

The cross is more than a mere symbol of Christianity. It is expressive of that denial and that sacrifice which is a part of every true Christian life and service.

The cross meant death to Jesus Christ. The cross means the same to the Christian. It means that he will pass through such a full consecration of his will to the will of God as to actually die out to his own desires and to the desires or to the ridicule of the worldliness around him.

When the Christian has actually gone to the cross for Christ's sake in the full meaning of that term, the world may as well hold his funeral for worldliness will not see his face again around its hangouts, for he has died out to it all.

Such a man is now living in Paradise—a paradise of divine fellowship!

That the way to victory and the way to successful Christian life and service is by the way of the cross is forcibly impressed upon us by the remark made by James Calvert who, when on his way to the cannibal Fiji Islands, was warned by the captain of the vessel upon which he was sailing not to land there for if he did he would surely die.

"We died before we came," calmly replied the consecrated man.

Calvert had the secret. He had died out to all his own plans and to his own will. He could say with the Apostle Paul: "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

Notice!

I am sure the readers of THE PENTECOSTAL HERALD will be glad to know that Miss Edna Banning, of Cleveland, Ohio, who has been laid aside by illness for nearly a year, is now able to be in the field again. She has recently held a meeting here in her home city and is now engaged in a second meeting here.

Miss Banning is well known in the field of evangelism as one of the strong and true evangelists in our Movement. I most heartily commend her to the consideration of pastors and camp meeting committees desiring help. Having been laid out so long on account of a breakdown after nearly twenty-five years of continuous and hard work, she is now without a full slate. No doubt numbers who read this announcement are thinking of securing help on short notice, a thing one cannot often do successfully, but at this time Miss Banning is able to accept calls for this present winter. When she was well and in the field, her slate was usually filled a year ahead.

C. W. BUTLER.

REPORTS FROM SOUL WINNERS

"A TEAM ABROAD."

Mrs. Fisher and I have just returned from a wonderful journey through the Holy Land, Egypt and a part of Europe. This trip was made possible to us through the generosity of two Christian friends. And we think they made an excellent investment in the cause of the Gospel, for the information and inspiration which came to us on this trip through the "Land of our Lord" will better fit us for our work and greatly enrich our ministry through the coming years. We were much benefited physically, mentally and spiritually.

We entered Syria at Beirut and motored over the Lebanon Mountains, a most picturesque drive, to Baalbek for a visit to the colossal ruins of the ancient temples there, and then on to Damascus, which is claimed by some to be the most ancient city in the world. It is certainly a most interesting city. Here we found the streets patrolled by French troops, with breast-works at almost every corner, and at night the streets were all closed with barbed wire entanglements, for Syria was in the throes of civil war between the Druses and the French Authorities. French Bombs had demolished many of the finest and oldest buildings in the heart of the city—even on the "Street called Strait." And we were told that many human bodies lay buried beneath the ruins. Our impression with the Druses was that not less than ninety per cent of the natives were in sympathy with the Druses, but they did not publicly so declare themselves because they feared the cruelty of the French. In fact we did not find one person who loved the French, and if half of the stories regarding the French cruelty be true, and we got them from good authority, the French deserve little sympathy.

It was our privilege to view the road where Paul was stricken to the earth by the bright light of the Lord's presence, and where he first heard the voice of Jesus speaking to him. We walked along the Street called Strait, out past the Eastern Gate, to the house of Ananias, and then visited in a nearby street the house of Judas, where Paul had scales removed from his eyes, where he was converted and changed from an enemy of Christianity, later to become one of the greatest Christian leaders of all time.

It was an interesting thing to note the contrast between the Moslem and the Christian sections of the city. Leaving the Moslem section with its historic, ancient Mosque, decorated with pure gold, its sad-faced, sore-eyed and filthy beggars, and its vice, one finds the Christian section, only a street or two removed, so different that he feels himself transported into another world. Here the streets are clean, and the people are clothed, friendly and smiling. Any intelligent, unbiased mind would be impressed with the fact that vital Christianity is the world's only hope.

On the day we left Damascus a real battle was in progress, and we later received reports that hundreds were killed. The French cannon began in earnest about four o'clock in the morning. The windows of our hotel rattled and the building trembled and shook—and so did we. Our train pulled out of Damascus something after nine o'clock in the morning with more than a hundred soldiers acting as our escort. Flat cars were armed with machine guns for our protection. Our train was unmolested, but a train that passed us on its way into Damascus never reached its destination—it was blown up. We were thankful to be quit of this section of the country.

We passed through Arabia in full view of the snow-capped Mt. Hermon to arrive at Tiberias on the shore of the Sea of Galilee. We were thrilled as we gazed upon that beautiful body of placid blue waters which, with its fishermen, fishing nets and boats, remains much the same as it was in that long gone day when the Master trod its shores and walked upon its bosom. Passing around the Lake on the west we saw Magdala where Mary once lived and where her tomb now is. Farther on we came to Capernaum and stood amidst the tumbled-down ruins of what was once the synagogue where Jesus preached and taught, and nearby is the supposed site of the home where Peter's wife's mother lived. The synagogue, long buried, has been excavated and is now in process of reconstruction out of the original stones. Nearby is the place where Jesus fed the four thousand hungry folk, and a little farther away is the Mt. of Beatitudes where Jesus announced the platform of his Kingdom in the world. Directly on the opposite side of the Sea one views the almost barren hills of the land of the Gadarenes where Jesus met and restored the demented man.

With deep emotion and regret we left this region where Jesus had done so many mighty works and lived so many eventful days, and motored through Galilee to Cana and on to Nazareth where His boyhood days were spent. Here we visited those places where tradition says Jesus worked and taught. The people here seem to have changed but little in the nearly two thousand years since Jesus wrought in the little carpenter shop.

In Jerusalem, the heart of the Holy Land, we visited the Church of the Holy Sepulchre (so called), Pilate's Hall, Via Dolorosa, Mosque of Omar (supposed to be on the site of Solomon's Temple), Solomon's Stables, the Jews' Walling Place, Tomb of David, the Upper Room, Pool of Bethesda, Mt. of Olives, Garden of Gethsemane, Absalom's Tomb, Tomb of St. James, Pool of Siloam, Vale of Hinnom, etc. We made excursions to Bethany, Tomb of

Lazarus, Apostles' Fountain, Good Samaritan Inn; to Jericho, Springs of Elisha, River of Jordan and the Dead Sea; to Bethlehem, David's Well, Church of the Nativity, Well of the Magi and Rachel's Tomb. We viewed the Fields of the Shepherds from the City of David, Ruth and Boaz.

It is disappointing to find Jerusalem so over-run with Mohammedan and Roman Catholic heathenism. It is disconcerting to see Roman Churches costing millions of dollars—some of them built with United States money—while some of our Protestant Churches worshipping in shacks or in a single room of a residence—because they can't get the money that they need for their work. It is disgusting to hear some of the stories and superstitions of the heathen concerning the sacred places. But while one may point out this place, and another that, as the spot where certain events took place, there are some few places and things about which we may feel sure as to their authenticity. There is no doubt about the Mt. of Olives from which one may have an unobstructed view of the whole City and the country for miles about. It was good to spend some time here where Jesus so often went with his disciples. We are satisfied that the hill just outside the old City known as "Chinese Gordon's Calvary" was the place where Jesus died, and that he was buried in the tomb in the garden nearby. Short services were held on each of these sacred spots by one or another of our party. And here we dedicated our lives anew to our crucified and risen Lord, and to the work he has called us to do.

Albert C. Fisher, General Evangelist.

REPORT.

I have just returned from the East Coast of Florida where I conducted revivals last winter in Miami at Riverside, Miami Beach and Allapattah; also at the First Methodist Church in Fort Lauderdale and in Progresso, where Brother Gutteridge and I launched a missionary revival resulting in the building of a Methodist Church.

All of these churches were greatly damaged during the hurricane and some of them completely demolished. At Riverside and Miami Beach the heroic people are repairing the losses, while the First Church at Fort Lauderdale is rebuilding from the foundation. The main auditorium of our Church at Hollywood is completely destroyed and a pitiful little Sunday school room is being patched up in which to hold the people together. It is sad beyond expression to look at the small annex all out of proportion while our handsome auditorium is completely wrecked. At Dania, a suburb of Hollywood, we saw the wreck and debris of our Church while the flock is scattered.

At Progresso, where we went without a sign of a Sunday school or religious service, and after two weeks of missionary evangelism, succeeded in organizing a large Sabbath school and a church with a hundred members. The new building was literally wiped away and the first pastor had for his pulpit only a wrecked house. Remember these are just a few places where I had worked. There are hundreds of other places which suffered as great losses.

Our Church is now calling upon its members to contribute funds to the rebuilding of churches and parsonages in the devastated areas of Florida. Therefore, I want to add my word to this most urgent call and remind our people to mail a check to my good friend, Dr. T. D. Ellis, Secretary, Board of Church Extension, Louisville, Ky.

Walt Holcomb.

MEETING REPORT.

Sunday night, Dec. 5, we closed a great revival at Clay, W. Va. We were called there by the pastor of the M. E. Church, Bro. Hawkins. The Methodist Church being in repairing, the meeting was held in the Baptist Church; the Baptists were willing to make it a union meeting. The two churches worked together nicely. A fraternal spirit exists between the two churches. Clay being a county seat town we had the co-operation of the leading lawyers of the town.

There were something like one hundred bowed at the altar either for regeneration, sanctification, or reclamation. Something like forty came the last night of the meeting for church membership. Bro. Hawkins is a Holy Ghost man. We preached the old-time gospel the best we knew how, and the Lord honored the messages in a marvelous way. We realize that the old-time gospel has not lost its power, when preached in all of its fulness. The way grows brighter, if we keep close to the bleeding side of Christ.

W. A. Grogg.
Roncerverte, W. Va.

FOXBURG, PENNSYLVANIA.

We are in the closing week of a three-weeks' meeting in the M. E. Church at Foxburg, Pa. Bro. C. M. Dunaway is doing the preaching. We have never heard better preaching or more searching sermons. We feel safe in saying there is no one in the field who uncovers sin as Bro. Dunaway does. And how we need just such preaching in these terrible days when sin is rampant. The meeting has been a hard one but night before last the Lord broke through. After Bro. Dunaway had preached on "The need of a pure heart" he gave the invitation for seekers and the altar and front seats were crowded with seekers, some for pardon and some for the Baptism of the Holy Ghost. We haven't seen as

many tears and heard such earnest praying in a long time. Some real victories were won. Thank God! The Lord blessed again in last night's service and gave us at least thirty-five seekers.

We are having nearly a hundred boys and girls at the children's meetings each afternoon at the close of school.

Rev. C. C. Mohny, the pastor, and his splendid wife stand out and out for full salvation and are as fine folk as we ever labored with. May he richly bless them in their work. We never felt more like pressing the battle for God. Pray for us.

The Mackey Sisters.

CENTRALIA, ILLINOIS.

Revival services at Central City Methodist Church, Centralia, Ill., closed December 5th. This was the best meeting held in this church in many years, according to the old people of the town. Evangelist W. E. Lamp, of Wilmore, Ky., was the preacher, supported by the pastor, Rev. M. L. Watson. The break came on Thursday night of the second week, and from that service up to, and including, the final service, victory was ours. The results of the meeting were 39 conversions, all praying through at the altar; 16 united with the church and 11 baptized. We heartily recommend Brother Lamp to all pastors needing evangelistic help; however, if you belong to the "Modernist", "Evolutionist", "Monkey-ites" or Zoo crowd, don't send for Brother Lamp, or he will get your "scalp." Brother Lamp is sane, deeply spiritual, and, as some of our folk said, you can see the glory shining in his countenance.

M. L. Watson.

OKMULGEE, OKLAHOMA.

We recently closed a very fine meeting in the Trinity Methodist Church, Okmulgee, Okla. About 70 were at the altar during the two weeks, some for the first time, others renewing their covenant, and some for a clean heart. We had received 52 into the Church at the close of the meeting. The last Sunday was a great day for the church; about 25 of the members were at the altar in 5:00 P. M. service, praying for a clean heart and a Spirit-filled life as per Acts 1:8. Several pastors of other churches of the city and their members attended and were blessed in the meetings.

Dr. G. W. Sawyer is the pastor of this loyal, consecrated people. They have erected a nice stucco church building during the past year, and while the membership consists of day laborers, they were ready and willing to pay the price for a revival. No finer band of young people can be found; they are ready to testify, pray, do personal work or anything the Spirit leads them to do. Dr. Sawyer preaches the doctrines of the Bible and Methodism; we are expecting to hear good things from them in the future. Several were taking *The Herald* and we are sending seven new subscribers.

Miss Carrie Graham, who has worked with me for two years, was married Nov. 9, to Mr. D. B. Shutt, of Lambert, Okla. I have secured the services of Rev. Edgar J. Banks, who has charge of music and young people's work. God is blessing our labors together. We desire the prayers of *The Herald* family.

C. S. Clark.

To The Readers of The Pentecostal Herald:

My last report was closed just as the great Steamer *Majestic* was nearing the shores of the British Isles. We landed there on Oct. 15. We however, first called at Chouberg, France, where many passengers were taken ashore in a small ship which came out to meet the great *Liner*. It was nice to see the lovely green hillsides of old England once again.

There the great preachers of the Wesley Revival caught the vision of the great need of their day and went everywhere as flames of fire to proclaim a message that shook the world and put on a program that stirred to the deep of men's hearts and lives.

Our hearts cry for the old-time word of power and stirring! Oh God, give us men and women who are on fire for God and lost souls. We were only about one hour on shore in England as we immediately transferred to the R. M. S. Balmoral Castle which left that same day for Cape Town, South Africa, where we are due to arrive after a voyage of seventeen days. We have had a remarkable calm sea all the way thus far. We have many nationalities on board. English, French, Italians, Belgians, Spanish, Scotch, Dutch, Greeks, etc. They are going to the various parts of South and Central Africa. We have not found any missionaries among them. There are some of the Clergy of the Church of England on board but evidently they are not awakened as I notice that they are busy smoking their pipes, which seems to give them much pleasure. How sad to see the standard thus put in the mud. These people need a real message from God. Who will give it to them?

We are now near Cape Town; tomorrow is Sunday, D. V., that will be our last day on this steamer. Oh! how glad we are that we will soon be in dear old Africa once again. We have only made one stop on this long voyage of seventeen days, that was at the Island of Madeira, a Portuguese Possession 520 miles from Lisbon. We passed through the lovely Islands of Canary and Cane Verde. Thank God for such a lovely calm sea all the way. Beloved, pray for the lost in Africa.

Faithfully in Jesus.

Isaac O. Lehman.

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(Continued from page 1)

upon God for a genuine revival of pure religion.

Through the coming year THE PENTECOSTAL HERALD will continue to insist upon the need of a great revival. It is for this that the paper was born; to this work it consecrates itself afresh. Our readers would be surprised if they understood the pressure that is brought against us, the combinations to destroy us, the animosity, public and private efforts to break down and hinder this paper in its God-given task. Pray God to give us the guidance of the Holy Spirit, for strength and courage to press faithfully on our way and to make THE HERALD a messenger of life and peace and salvation to multitudes of struggling souls.

Our Tent Workers' Conference.

THE tent workers' conference of The Evangelical Methodist League convened in Louisville, Dec. 10 and 11. It was not our purpose to have a large meeting of the members of the League, but to bring together the tent workers to see what we have been able to accomplish, and to arrange for larger work the coming tent season.

We had representatives from quite a number of states; Kentucky, Illinois, Georgia, Kansas, Pennsylvania, Indiana, and several other states. They had remarkably interesting and encouraging reports of the work done last summer. God had wonderfully wrought through them in the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

Several of our most successful tent workers were kept away from the meeting because they were engaged in gracious revival work in various churches. Throughout the campaign most everywhere the pastors had given a helping hand, and in a number of instances had received large benefit to their churches. One pastor dropped in on our meetings and told how his own congregation had been blessed and helped in a tent meeting held near his church.

From the reports we find that full salvation had been preached in these tents during the past summer to many thousands of people. Some of the brethren think the estimate would go far over a hundred thousand, which is doubtless true, when we remember the large number of meetings held, and the very large attendance in many places. Some of the members of The League put in practically all of their time in church meetings with pastors, having gracious results.

The Lord was with us in the upper room of our praying and planning and we all melted into tears, and our hearts overflowed with love to Christ and longing for the salvation of human souls. It would seem that a group of brethren never got together in more holy and beautiful fellowship. It was understood and agreed by all that we must be messengers

of grace, that in this work we must guard against any appearance of fault-finding or attack upon the church, officials of the church, pastors, or anyone else; that if people came to our tent meeting expecting to hear rant or accusation of any sort against the church, its officials or work, they should be disappointed, but should always hear an earnest gospel message against wickedness and a plea for repentance, regeneration, consecration, a clean heart and a holy life; that it shall be the supreme purpose of this tent work to lift up and glorify the Lord Jesus Christ, and call the people to him for a free and full redemption from sin.

We do not believe that a great revival is possible without laying emphasis upon the final outcome of sin; that we must try to show the people that to live in sin, and die in sin, is to go out into everlasting punishment; that we must point out and emphasize the teachings of our Lord Jesus on this subject. We do not believe that a great revival is possible without special recognition

dear friend for money sufficient to secure a large tent and we are hoping the Lord will put it into the hearts of others to send in money to buy an entire tent. The advantage of a contribution now is that we can have the tents made during the winter season which enables us to get them at a reduced price. Let those who are interested in the work respond as soon as possible. In the spring the tent companies are very busy putting up awnings, and other work that keeps such manufacturers crowded and the making of our gospel tents is more expensive.

A few days ago we received a letter from a district superintendent in an eastern state asking for a tent and a couple of consecrated young men to be used in his district next year. He will receive a tent as soon as the weather will permit tent work. Our hearts would leap with joy if twenty-five district superintendents and presiding elders would ask for tents, oversee and guide the work, gather and preserve the fruit of the revivals.

This tent evangelism comes out of a great



A GROUP OF OUR TENT WORKERS

of the Holy Spirit, his presence in the world, and his supremacy in the administration and guidance in the church; that he must be relied upon to reprove, convict, reveal, regenerate, witness, sanctify, empower and guide the people of God. These great facts must be emphasized in preaching the gospel, if we would have an awakening, a true revival of pure religion.

The brethren were wonderfully encouraged with the work last year and are looking forward with faith, prayer, and holy enthusiasm for the campaign for the coming summer. The money for new tents has not come in as we had hoped, and while we are having dozens of calls for tent meetings next year, and many applications for tents, we are not going to be able to furnish the large number we had expected unless we receive liberal donations for this great work. We are profoundly grateful for what has come, and some donations are coming in every day, and we are hoping that many friends yet will give a helping hand for the tent campaign next summer. It was our hope to have ordered twenty-one new tents; we have received sufficient money to purchase about eleven tents. Our hearts were gladdened yesterday on the receipt of a check from a

desire in the hearts of many people for the salvation of souls. Some thousands of us are longing to bring lost sinners to our blessed Saviour. Traveling on the train we look out the windows at the villages and towns through which we pass, and think of the spiritual desolation in many places, of the lost multitudes, of the untold thousands of prodigals in the far country who are so busy with the hogs of greed and lust and sin, and what they call pleasure, that they have not yet realized the starvation of their own souls. They have not awakened to the fact that they are perishing with hunger, and that there is bread, and to spare, in the Father's house. We want to awaken them. May the compassionate God so fill us with the love of Christ, and so baptize us with the Holy Ghost, that we shall be able in these tent meetings to reach multitudes of our lost fellowbeings on their way to eternal night, and bring them to repentance and to the blessed Christ. Help us. Pray for us.

Of course, there will be criticism, accusation, and hindrances in plenty; all of this is well understood, but there is a divine call within us, a holy urge upon us, and while life lasts, we must press the work with all possible zeal to rescue the perishing.

A closing word to the members of The Evangelical Methodist League: If we have a gracious revival; if God uses the tent workers for his glory in winning souls; if we have a widespread and abiding work of grace among the people, it must be in answer to prayer. The revival must be born in our own hearts while we tarry upon our knees. There must be a divine and holy fire burning in those of us who contribute to purchase the tents, and those who go out to preach and witness in the tents. We and these evangelists must be filled with that love of God which is imparted to his people by the Holy Ghost. We must have within us a great pity for sinners, an unselfish love for them, and a zeal to seek them and give them the blessed gospel. We must be wonderfully saved from any selfish motive, and on fire with a holy passion for the salvation of sinners through the redemption provided in Jesus by the power of the Holy Spirit.

Faithfully your brother in Christ,
H. C. MORRISON.

The Passing of a Great Man.

WE have just received the sad news of the death of Rev. W. G. Nixon, D.D., pastor of Ninde Methodist Episcopal Church, Detroit, Michigan.

For some time, we have felt deep concern for Dr. Nixon's health. He was an overworked man. He had the care of a large and growing church and put himself into the work body, mind and soul, both as pastor and preacher. There were few men in Methodism more beloved and honored by a congregation than was Dr. Nixon. In addition to this, he was a great camp meeting man. He was President of the Eaton Rapids Camp and also closely connected with the Romeo Camp. Beside the care and burden of conducting these encampments, he traveled far in the summertime to preach at other camp meetings. He worked beyond the power of the human. He was eaten up with zeal for the glory of his Master and the salvation of his fellowbeings.

Dr. Nixon was a man of very commanding appearance; fully six feet tall, broad shouldered, a fine head and a face full of intelligence, strength, kindness; and any one who knew the Lord Jesus, looking at him, would at once recognize him as a Christian. He carried the seal and stamp of a disciple of Jesus Christ in his pure, glowing countenance. There was a peculiar blending of fearless courage and genuine kindness in Brother Nixon. He was loyal to the Word of God, to Jesus Christ and to the church. He never hesitated to protest against the things that he thought were hurtful to the Kingdom of Christ. He stood boldly for that pure New Testament Gospel which is the power of God unto salvation.

His physique, his intelligence, his courage, his wisdom and the Spirit of God resting upon him made him a recognized leader of men. Devout souls rallied about him for instruction and command. The people who knew him had confidence in him. He will be greatly missed. It will be no easy matter to find some one to take his place. He fully believed in the Wesleyan interpretation of the Bible doctrine of Holiness. He preached this full redemption in Christ with courage in the spirit of compassion and love. Many years ago, he entered into the gracious experience of entire sanctification. He witnessed to the power of the cleansing blood of Jesus and lived a life beautifully harmonizing with his testimony.

While we lament his departure, we submit to the wisdom of our gracious God who doeth all things well. There is no question but he is now with his Lord. What a com-

pany has gathered over there! Those men who stood through trying times, fearless and earnest contenders for the faith as believed and taught by the founders and fathers of Methodism! No doubt, our beloved Brother Nixon is now in sweet fellowship with a host that have gone before him: Brother George Kunz, Dr. C. J. Fowler, Brother Dodge and George Matthews of Georgia, Dr. Reinhardt, Dr. Pepper and a countless host who, in the past fifty years, plunged into the fountain of cleansing, lived and witnessed for their Lord, died in triumph and have gone up to join that vast throng of the saints of all ages.

Later on, we will be able to publish something with reference to Dr. Nixon's life and labors. We have learned that he held his prayer meeting, went home, complained of weakness, and in a few hours fell on sleep to awake amidst the glories of the home of redeemed souls. May the blessing of God rest upon his family. Those of us who knew him will treasure him in our memory and gird ourselves to press forward until we too shall join the happy host on the eternal shores.

SPECIALS BY DR. MORRISON FOR 1927.

EDITORIALS.

Why is the Doctrine of Entire Sanctification Unpopular?

Is the Ecclesiastical Harness Buckled so Tight on the Methodist Preacher that He Cannot Get His Full Growth as a Man and Minister of the Gospel?

Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?

Why Do Bishops and Their Cabinets Keep a Few Thousand Methodist Preachers on the Constant Move? Why Not Employ Henry Ford to Build Some Parsonages on Wheels?

Can Mere Educational Training Take the Place of the Fundamental Doctrine of Regeneration?

OPEN LETTERS.

An Open Letter to Governor Al Smith, of New York.

An Open Letter to Uncle Sam on Law Enforcement.

Several Open Letters to Mr. Henry Ford.

An Open Letter to the Bootleggers of Chicago.

Five Open Letters to "My Dear Bishop."

Ten Open Letters to "A Young Preacher."

OTHER ARTICLES.

Twenty Chapters of His Life Story.

Ten Sermons; among them "The Blood of Christ," "The Future Punishment of the Wicked," "The Ministry and Mystery of Affliction," "The Possibility of Apostasy."

"WHAT THE COMING OF CHRIST HAS MEANT TO THE WORLD."

(Continued from page 4).

down into his bed of rest, the darkness was beginning to creep over the land, and a little boy who had heard talked in the homes of the Israelites about this night and about the blood upon the lintel and the door posts of the house, approached his father and said, 'Father, is the blood on the lintel and door posts of our house?' And the father said, 'Yes, I ordered it put there.' 'But,' he said, 'Father, have you seen that it was put there? Father, this is a terrible night. We dare not go outside ourselves to look. Are you sure that the blood is upon the lintel and the door posts of our house?' And the father said, 'I will go and see.' And the father went out to see, and lo! the blood was not on the lintel nor on the door posts of the house, and hence he made haste to get it and put it there."

Reader, are you sure that the blood of Jesus of which this speaks is on the lintel and door posts of your heart? Have you fixed it there? Have you by your faith accepted the bloodshed of Jesus as your protection, as

your salvation, as your redemption from bondage to light, to life? Are you sure, or are you just waiting and drifting and hoping that it is so. For, listen! The destroying angel never died that night. He did his best, he did his most terrible work, he literally filled the land with dead, but he did not die himself. The destroying angel, clad in black, with bony fingers like unto ice, is still in the land, and he is doing his best at all times, and but for the mercy of God he would succeed in grappling with the heart chords of your life, and he will get them some day. Are you sure that the blood of Christ is there as your hope?

The coming of Jesus Christ as he came is the fulfillment of the Christian's hope. Back yonder in the Old Testament they had hope beyond the grave, but it was a mingled hope, mingled with doubt because the light was very dim. They had the hope, but they were not able, as we are able as we look through the teachings of the New Testament of Jesus Christ and his apostles, to assert themselves in knowledge as we are now. But as we come thus now to look back at the coming of Jesus, and at his own resurrection and his teaching with regard to the future life, and all the teachings of the apostles following him, we are able to put our hands upon our hearts in Christ Jesus and say, "We know." We know that there is beyond this life another life, and to us as Christians there is heaven, and in that heaven there is everything that the heart can desire, that the mind could fix on to make it happy; there are loved ones, our friends that have gone on before us in his name.

It was because of this hope that the Apostle Paul in that wonderful fifteenth chapter of I Corinthians that we read so often around the casket of those who have passed on in hope, wrote that wonderful challenge. Oh, think of it, the daringness of it, and yet not at all daring because true in his own personal experience as he had seen it in others: "Oh, death, where is thy sting? Oh, grave, where is thy victory?" I can imagine that he is standing bending over a corpse, or one who is soon to be a corpse, and he utters the challenge as he looks into the face of a dying saint. Then he answers his own questions: "The sting of death is sin, and the strength of sin is the law; but thanks unto God"—and then we can hear the shout—"which giveth us the victory through our Lord Jesus Christ."

An Important Notice!

I desire the name and address of every person who owns any stock in the original Pentecostal Publishing Co. If your parents owned stock in the company write at once, giving full name, address and amount of stock owned. You may address Mrs. H. C. Morrison, care Pentecostal Publishing Co., Louisville, Ky.

Steps Toward Heaven.

The years which come and go so fast
Leave me a sign which shows they've passed—

A snow-white wreath upon my brow
Which crowns my head with beauty now.
I count the years as steps towards Heaven
Because my sins have been forgiven;
And climb with joy, year after year,
God's heavenward steps without a fear;
And when at last I reach the top,
On that high step I will not stop,
But on with Jesus, rapturous thought,
I'll enter heaven, my soul blood-bought!

ROBERT L. SELLE.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my first letter to *The Herald*. I hope I can write again. Who is my twin? I was born March 21. I live in the beautiful country of Maryland on a dairy farm. We have about sixteen cows. We sell our milk to another man that sells it in Delmar. Have any of you ever heard Mr. Slater and Mr. Finch preach? If you haven't you ought to. They tell some of the most touching stories you ever heard. They are foreign missionaries from Africa.

Ruth Hampshire.
Rt. 3, Salisbury, Md.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of Boys and Girls? I am seven years old. I have light hair, blue eyes and fair complexion. I went to school most every day last year and some this year. I am in the second grade. I would like to see my letter in print. Who has my birthday, May 11? I hope Mr. W. B. is out walking. I have two sisters and one brother. Mama and papa and two sisters belong to the M. E. Church. I hope to some day. With love to Aunt Bettie and all the cousins.

Irene L. Guthrie.
Tanbark, Ky.

Dear Aunt Bettie: My mother has been taking *The Herald* for three years. I am eleven years old. I am in the fifth grade at school. I sometimes hope to be a Christian worker. I have gray eyes and dark brown hair. I go to the Presbyterian Church. There are four different churches in this town. This is my first letter to *The Herald*. I have one whole brother and one half sister and three half brothers. I guess I will close my letter for the first time.

Julia Ross.
Pleasanton, Kan.

Dear Aunt Bettie: About a year ago I wrote a letter for my son to your valuable paper, stating his helpless condition and invited as many as cared to, to write him words of comfort and cheer. The response was fine, letters came from far and near bringing sympathy and comfort and the promise of prayer in his behalf. We have not the words to express our appreciation and thanks to our unseen friends. Was only able to answer a few of the beautiful letters, but take this method to thank one and all, and pray God's blessing upon each one who visited him through the written message. He who said, "Inasmuch" shall give you a reward.

Son's condition is no better, he lies perfectly helpless in one position all twisted and drawn with rheumatism. His eyes of brown are now sightless, but thanks to God his mind is clear and he memorizes so easily. Recently he gave a recital to friends. They gave him a silver offering and he in turn gave it, his all, to the Methodist Church, of which we are members. His father being an old local preacher, he would be pleased to hear again from the readers of *The Herald*. We wish all a Happy New Year.

Address, Delbert Stith.
Hardin, Mo.

Dear Aunt Bettie: May I join your happy band of boys and girls? Mother and father take *The Herald* and I enjoy reading page ten very much. My age is between ten and eighteen. To anyone who guesses my age, I will gladly write. I belong to the M. E. Church. I am a follower of Christ. I have no desire to turn back to the world, but to go on and at last gain a home in heaven. I think I have taken up enough time, but I love to write to *The Herald*. This is my first letter to *The Herald*. I hope Mr. W. B. is at home for his dinner when this arrives.

Hazel L. Laughlin.
93 Linden St., Ludlow, Ky.

Dear Aunt Bettie: Please permit me to write again. This is my third letter to *The Herald* but Mr. W. B. got the second one and I thought I would write again. How are you and all of the cousins getting along? I am just fine and going to school every day. I go to school to my sister

Lavettao, and I like to go to school. I am a member of the Methodist Church. I live on a farm and like farm life fine. I am fourteen years old, five feet tall and weigh 94 pounds. I have reddish brown hair, blue eyes and dark complexion. Who has my birthday, August 17? I am in the eighth grade. Aunt Bettie, you write us a letter sometime. I enjoy reading the letters you write very much. I am sure the others do too. How many of you cousins take *The Sparkling Water paper*? I do. My brother sends it to me and I sure do enjoy reading it. All of you should take it. It is only 40c a year, and is published weekly from God's Bible School and Revivalist, Ringgold, Young and Channing streets, Cincinnati, Ohio. Well as my letter is getting long will close.

Beatrice Smith.
Eddyville, Ky.

Dear Aunt Bettie: Can you and your cousins move over just a little and let a Louisiana girl join your happy band of boys and girls? I pray that you can. I am thirteen years of age, have brown hair, brown eyes, light complexion, and am four feet, eleven inches tall. My father takes *The Herald* and I do love to read page ten. When I start reading it I cannot stop until I read every letter. It is a wonderful page. I have been intending to write to page ten a long time, but I finally got to it. Thank God I am with you boys and girls who are Christians and hope to be with you as long as Christians stand. Girls and boys, God will help you if you will ask him to. I have asked him. He has helped me. He will help you through your darkness, trouble and sorrow. Thank God this is a wonderful world to live in. God calls lots of our friends, relatives and loved ones home. But still we must trust and pray that, when the Roll is called up yonder I shall be there. I have four brothers, one sister, and mother and father. They all are living, thank God. Well, I will close hoping to see this letter in print for this is my first one. If any boy or girl wishes to write me, do. Aunt Bettie, we cousins would love to hear from you.

Ruth Cooper.
Star Rt., Mansfield, La.

Dear Aunt Bettie: How are you and the cousins? I am a little Indiana girl. I live close to Centerville. My father takes *The Herald*. I enjoy reading page ten. I wrote once before and didn't see my letter in print. I hope to see this letter in print. I am eight years old and am in the third grade of school. I belong to the M. E. Church. I go every Sunday. We had a meeting going on for a week and a half. It closed Sunday, Nov. 28, 1926. Who has my birthday, Jan. 21? Who can guess my name; it begins with G and ends with E, and it has eight letters in it. I hope Mr. W. B. is canning strawberries.

Alta Clevenger.
Centerville, Ind.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? Kentucky is my native state. I think Kentucky is a beautiful state to live in. I go to school every day I can. My seatmate is Edna B. Cosby. We sure are good chums. Well, I guess you all are wondering how I look. I am five feet tall. I have light complexion, light brown hair and eyes. I go to Sunday school nearly every Sunday. Our Sunday school teacher's name is Miss Louise Dowell. She is sure a fine teacher. She is liked by every one. Our pastor's name is Rev. C. P. Long. We all like him fine. I was saved in our last revival meeting.

Laura Huffman.
Bondville, Ky.

Dear Aunt Bettie: I wonder if you and the cousins would scoot over and give a Kentucky girl a seat? Kentucky is my native state. I have been reading *The Herald* and enjoy reading it, especially page ten. I go to school. I haven't been tardy any and have missed three days. I am in the seventh grade. My teacher's name is Mrs. Lillian Whittinghill. I like her

fine. I go to meeting and Sunday school nearly every Sunday. We have meeting every fourth Sunday. Our pastor's name is C. P. Long. I like him fine. I am twelve years old, have dark complexion, light brown hair and am five feet and eight inches tall. I weigh 89½ pounds. This is my first letter to *The Herald* and I hope to see it in print. My grandpa died two years ago March 4. My grandmother lives with my uncle. It doesn't seem like home over there now. Grandma has 35 grandchildren. My father's mother and father are dead. I never d'd see them. Would you cousins rather live in the city or country? I would rather live in the country. If any of the cousins would like to write to me I sure would appreciate it.

Edna B. Cosby.
Bondville, Ky.

Dear Aunt Bettie: Will you and the cousins move over and let me warm as it is cold outside. Dorothy Smith, write to me again as I have answered your letter. Aunt Bettie, please publish this poem for me as it is my first that I composed. Lots of love and best wishes to Aunt Bettie and cousins.

Onie Mae Smith.
Box 24, Allenhurst, Fla.

The Pilgrim Band.

In a lost and lonely land
Women and men gathered a little band,

To cross the wide, wide sea
So they could worship God, you see.
They sailed across the deep blue sea;
For which they could worship God,

you see.
And a lost and lonely band
Wandered in a forest land.
In 1620 did they sail on a good
Mayflower's gliding snail,
They thought and wandered about
this land;

And wished to make a pilgrim band;
With them to make a glory land,
And worship God on foreign sand.
When they landed on a cold and bleak
shore

They made their refugees one hundred
and more,
And in a log cabin did they sleep
To retire and rest their weary feet.
And in the first winter nearly all of
them died;

And Priscilla was to be John Alden's
bride,

When the ceremony was being held,
Miles Standish came ringing the bells.
Miles Standish the brave captain of
Plymouth,

On landing the 21st of December;
Made some Lieutenants
And every one a royal member.

The Indians were hostile and began
to attack;!

The Pilgrim's were brave and drove
them back.

They came with sledges, hammers and
axes,

And they shot them down at their
backs.

Dear Aunt Bettie: We do not take *The Herald*, but my grandfather does. My grandfather is a retired Methodist preacher. I love to read the letters of the boys and girls. I am eight years old and in the third grade at school. I go to Sunday school in St. Paul M. E. Church, South. I have a little brother five years old. We have a little dog named Judy. We have lots of fun with her. I hope I will see this printed in *The Herald*. I will now say good-by to Aunt Bettie and her happy band of boys and girls.

James L. Wharton, Jr.
1105 N. George St., Goldsboro, N. C.

Dear Aunt Bettie: This is my first letter I have written to *The Herald*. I enjoy reading page ten. I live on a farm. I like farm life fine. I stay at my grandma's and go to school every day and I am in the fourth grade. I have brown hair, blue eyes and fair complexion. My height is four feet, three inches, and I weigh 63 pounds. Who has my birthday, August 7? My age is nine years. I go to M. E. Church and Sunday school every time I can. I hope to see this in print.

Virginia Noryne Trulock.
Cub Run, Ky.

Dear Aunt Bettie: Here comes a little Tennessee girl to join your happy band of boys and girls. I read *The Herald* and sure enjoy page ten very much. I am nine years of age and am in the fifth grade at school. My teacher's name is Leonard Beaty.

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I like him fine. I live on a farm about nine miles from town and sure enjoy farm life. There isn't much to describe about me, but here goes: I have light, straight hair, blue eyes and fair complexion, weigh 75 pounds, am about four feet and five inches tall. My father and mother are both alive. As this is my first attempt at writing I would like to see it in print. Cousins, I would like for you all to write me. I have three sisters and four brothers. One of my sisters is married and one of my brothers. As I am running blank of things to write I will close. Would love to hear from all who care to write. Will close. Good-by cousins.

Elizabeth Delashmitt.

Dear Aunt Bettie: As it has been sometime since I wrote to your page I will attempt to write a few words. How are you and all the cousins? Please may I have a seat by Evelyn Tipton? Many thanks. What are all the cousins doing? I am going to school whenever I am able to go. I have missed thirteen days this year on account of sickness and a sprained ankle. I am not in school today, but I long to be there with the other students. We sure do have some jolly times in school. The school is on a hill and it is so nice and pleasant to go to school, and such a nice playground. The trees are shedding their beautiful golden brown leaves. The flowers are all gone except a few hardy ones and house flowers. Cousins, please don't learn to dance as it is a bad habit, as anything else. I heard a girl talking to another girl about dancing. The girl had been to a dance. So she asked her if she ever expected getting to heaven on the road she had started. She said, "Yes." But cousins, I don't think she will, do you? Rev. C. F. Chestnut, if you see this letter please write to me. I have written you several letters, but never do get any answers, so write and tell me where you are preaching and how you are getting along. Well, cousins, please write to me and send a picture to go in my album. I have written to several of the cousins who wanted the cousins to write, and I never received any letters in return. so please stick to your promise and answer. With love to Aunt Bettie and all the cousins.

Minnie Perkins.
Perkins, Ky.

FALLEN ASLEEP

KENNA.

Among the quiet forces contributing to the far-flung influences of the modern holiness revival, but few, if any, have been productive of more intensive and extensive righteousness than the modest and earnest services of the Reverend John M. Kenna whose death occurred at (near) Daingerfield, Texas, on Dec. 17, 1926, in the 72nd year of his age.

Brother Kenna's church membership dated from young manhood; but, according to his oft-repeated testimony, the fullness of joyful salvation and the era of spiritual fruitfulness began with an experience received in the summer of 1894. His natural endowments, disowned by himself but recognized and appreciated by his associates, were allowed to remain dormant preceding his discovery of the possibilities of a life fully surrendered to the Source of power. From that time his assiduous fidelity to Christian service and the marvelous results emanating therefrom occasioned widespread attention and appreciative comment.

Brother Kenna's personal activities were confined to his native section in south Mississippi and in east Texas, but many led by him into the experience of saving grace and encouraged by him to enter the ministry and other vocations of Christian service are proclaiming and supporting a victorious gospel in widely separated fields of labor—some filling pulpits of prominence and influence.

The eloquent parting message from the silent lips to the living would be, Be a true soldier, whatever the cost.

S. E. Carruth.

THOMPSON.

Matilda Artelia Thompson, nee Burchard, was born near Loveville, Perry Co., Tenn., Jan. 16, 1860. She departed this life in her home near Bell's Chapel, Oct. 4, 1926, aged 76 years, 8 months and 19 days. She professed faith in Christ in early life and joined the Cumberland Presbyterian Church. On Dec. 25, 1901, she was married to T. J. Thompson and afterwards joined the Methodist Church with her husband.

On August 3, 1913, she with her husband, joined the Nazarene Church at Zion, where she remained a faithful member and lived a consistent Christian life until death. She loved her church and attended the services as often as health permitted.

She was one of the pioneer members of the holiness camp ground at Vincent Springs, and a reader of *The Pentecostal Herald* for nearly 28 years.

Aunt T. was a devoted wife and a patient, loving step-mother, always looking on the bright side of life and making others happy about her.

Her husband preceded her to the grave, June 29, 1924, after which she made her home with her brother, T. C. McCage. She is survived by two brothers, one sister and eight step-children. The children feel like they have given up one of the truest, best, step-mothers that ever lived.

We miss her, but rejoice to know her warfare is over and to have the assurance of her promotion from the lowlands of earth for the highlands of heaven where all is peace and rest.

The funeral service was conducted by Rev. Willie Zaricor, and after the beautiful floral offering was given and some of her favorite hymns were sung, her body was laid to rest by the side of her husband in the Bell's Chapel cemetery.

E. E. Thompson.

REID.

George W. Reid was born in New York City, July 28, 1843, and went to his reward October 13, 1926, from his late home in Nyack, N. Y., at the age of 83 years. He was married in 1874 to Miss Margaret A. Hovell. God gave them two children, a son Charles Frederick, who became a Free Methodist preacher, and died in the early part of his ministry, and a daughter Mrs. Ada Schauss, of Richmond Hill, N. Y. He is survived by his wife, daughter and six grandchildren. Bro. Reid was converted when a young man and joined the Hanson Place Methodist Episcopal Church, of Brooklyn, N. Y. About thirty years

ago he became interested in the doctrine of Bible Holiness and received the blessing of entire sanctification under the ministry of Rev. Charles BeVier and Rev. William H. Hoople. About two years later he joined what was then the Association of Pentecostal Churches of America, and has remained with us through the different stages of the organization of our church. At the time of his translation he was a much beloved member of Utica Avenue Church of the Nazarene, of Brooklyn N. Y. He was a man of sturdy Christian character, and of strong religious convictions. He will be much missed in the religious world. He was associated in the clothing business for fifty years, and was much respected for his integrity—he lived his religion in his business life. He was among the first of the traveling men to join the Gideons, and was an active member of this association of Christian men at the time of his death. It was the writer's privilege to be the pastor of this good man for nearly five years, and during this time we have always found him a happy consistent Christian, putting his life and influence into the cause of righteousness. He was a man of great faith and consecrated life. We laid him to rest in the family lot to await the resurrection of the just.

O. L. W. Brown.

WALKER.

Mrs. Wiley Walker fell asleep in Jesus Nov. 8. She was nearly 83 years of age; is survived by her husband, Wiley W. Walker, near the 91st milestone, four children, Jos. T. Edwards, of Bushnell, Fla., J. E. Walker, of Dallas, Tex., Mrs. A. E. Burnett, of Honolulu, T. H. and the writer, Mrs. J. D. Tucker, Arvin, California. Three children, two girls and one son, are in heaven and welcomed her to her home. She was a faithful Christian from early girlhood, known and loved by many in Texas, Missouri and California. She and father were married nearly 63 years. We mourn not as those who have no hope. There will be a glorious resurrection and reunion by and by.

Yours in his name,

Mrs. J. D. Tucker.

GRIGGS.

George H. Griggs was born in Mercer Co., Pa., Nov. 25, 1846, and died in Topeka, Kan., Nov. 4, 1926. He came to Kansas first in 1869 and lived in Salina about three years. Returning to Pennsylvania, he was married to Sarah Jane Perrine, Nov. 25, 1875. In Feb. 1876, they came to Topeka and made their first home in the old stone house near 20th Street, on Kansas Ave., which was then a farm house with only two or three small houses south of 17th street. Washburn College was away out in the country with only one building—Rice Hall.

Surviving Mr. Griggs are his widow and four children: Mrs. Harvey E. Philips, of Cairo, Egypt; George B. Griggs, Chicago, Ill.; Mrs. L. G. Thorpe, Topeka, Kan., and Mrs. Elizabeth Griggs Dadisman, of Petaluma, Calif., who for many years lived in China. There are six grandchildren, Helen, Margaret and Wilbur Thorpe; Harriet Jane Philips, Virgin Dadisman, and Geo. H. Griggs III. There survive also two brothers, P. R. Griggs, of Franklin, Pa., and P. W. Griggs, of Topeka, besides several nephews and nieces.

Mr. Griggs was a public spirited man, interested in and a student of Civic, State and National affairs. He was a public school teacher in Shawnee county for several years and attended the first County Normal Institute held in Topeka, in 1876.

He was appointed Street Commissioner for Topeka in 1902, and following that served as paving and sidewalk inspector. His last work at the time of his death was also acting in this capacity.

Mr. Griggs was a great Bible student and in earlier years was instrumental in organizing and superintending several Sunday schools in Shawnee county. He was the first Superintendent of the Methodist S. S. which grew out of the Union S. S. held in the old Van Buren schoolhouse in 1887. From this developed the Walnut Grove Church, now Trinity M. E. Church. Mrs. L. E. Thorpe and Mrs. Griggs were teachers in this Sunday school and several of the children

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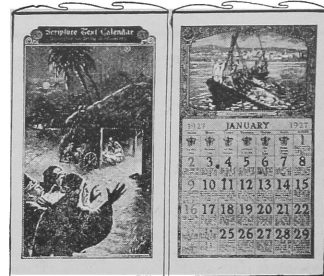
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who attended are members of Trinity Church today.

Mr. Griggs was a member of the Board of Trustees of the Walnut Grove Church for several years and Communion Steward for 25 to 30 years.

A HARD-FOUGHT BATTLE.

We closed a hard-fought but victorious battle at Wichita, Kan., North Side Church. This church has had a hard time, there being eleven members; ten of these are of one family, and another good sister making eleven. It seemed like defeat but God was on the throne. We had a real revival. The last week the house was about filled and we found thirty had prayed through and four joined the church.

We crossed the country to Pennsylvania, our native state, and held a very good meeting for our Pittsburgh Church. This is one of the older churches on that district. They have a fine church building and parsonage, Rev. R. J. Keifer being their pastor. This was a good meeting; the people say it was as good as any ever held there. We found a number had found God either as their Savior or Sanctifier. The famous Bethany Male Quartett of Canton, Ohio, gave us some wonderful messages in song. And the Colored Quartett of the Christian and Missionary Alliance sang to the delight of the church. We are now in a meeting for our Nazarene church at Dana, Ind. God met with us here the first night and has been giving us victory every night. Pray for us that God will keep us busy, humble, true, and on fire for him. Anyone desiring to correspond with us may do so at 2923 Troost Ave., Kansas City, Mo.

Yours for Christ and souls,
Lewis J. and Edythe Rice,
Evangelists.

E. W. Swann: "We just closed a very successful union revival between the two Methodist churches of Sardis, Ky., with Rev. E. P. Swann, pastor of the M. E. Church, and Rev. J. R. Ken-

dall, pastor of M. E. Church, South. Rev. B. C. Gamble, of Newport, Ky., did the preaching, with Rev. M. V. Lewis, of Wilmore, Ky., as choir leader. A goodly number of souls were definitely blessed, while the entire community was stirred by these men of God."

REPORT.

Since reporting last we have held two meetings. The first one was at Bethel Chapel, out from Edmunds, N. Dak. Rev. J. W. Youngblood and his good wife are the pastors, and they are very faithful and sacrificing people. They are in a hard field and are trying to bring the Gospel to the people there. We were informed that this church at one time was a strong holiness and revival center, but in recent years it has lost out. Some of the older members went to heaven, some moved away, others turned the light down, and the result is that the work is weak and struggling. "There were not many mighty works done" here, save a few children who bowed at the altar, and the remaining few saints were refreshed.

Our next meeting was at Buffalo Lake, Minn. Rev. Wm. H. Dietzman is the faithful pastor here. This is a young Nazarene congregation, and is gradually coming to the front. We had a good meeting and the blessing of the Lord was upon all the services. Quite a number prayed through and a nice class of twelve united with the Church. There are some very fine people in this church and they are constantly gaining ground and bid fair to become a strong congregation. The pastor, Rev. Dietzman, is an intelligent young man and stands for the highest Christian ideals. He has the respect of the people at Buffalo Lake and the Lord is blessing his work.

We are now at home for the holidays. Our next meeting is at Mohall, N. Dak., with Rev. Tittmore, pastor of the Nazarene Church. Pray for us.

Julius Miller,
Evangelist.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson III.—January 16, 1927.

Subject.—The Christian's Use of the Bible. Deut. 6:4-9; 2 Tim. 3:14-17.

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path.

Time.—About B. C. 1450 and A. D. 63.

Places.—Moses was near Mt. Nebo when he spoke; St. Paul wrote from his prison in the city of Rome.

Introduction.—There has been no little controversy during recent years as to whether the Bible is the Word of God, or simply contains the Word of God; the former being the position taken by the ultra-Fundamentalists, and the latter taken by the Modernists. The Fundamentalists claim that the Holy Spirit dictated every word of the book; but that claim is too big, for no one can prove it true. If that were the case what would we do about those passages that have various readings in the different versions? Our translations into the tongues of earth would lose their authority, for they exhibit many shades of meaning. To claim more than one can prove is rather a dangerous process of reasoning. The purpose of the extreme Modernist is to get rid of inspiration altogether. He says an inspired book is impossible, but that Bible writers were inspired just as Milton was inspired when writing *Paradise Lost*. Again his claim is too big, rendering it impossible for him to explain prophecies and many other things in the Book.

Suppose we take this position: The Bible is an inspired book in the sense that it is the work of inspired writers who enjoyed plenary inspiration; that is, they were so directed by the Holy Spirit as to be able to tell men what God wished them to know; but they were permitted to use their own words (they could use no others), and to write—each one—in his own peculiar style. There is a very marked difference between Paul's diction and that of St. John, for instance. Taken in this sense, the Bible is the Word of God, and does not simply contain the Word of God. Word means far more than what we ordinarily mean when we spell w-o-r-d. It means God's message to men. In John 1:1 it means the person and office work of the only begotten Son of the Father. It is tremendously important that we weigh words in our study.

America has many pressing needs just at this time; but I am persuaded that the greatest of all is a profound study of the Bible. A civilization built upon any foundation other than the Word of God can be only weak and heathen in character. And the study must be reverent and with faith in the Book and in the God of the Book. Modernism cannot produce a civilization worth while, because it has no faith in the Book, and as a matter of course, can have none in the God of the Book. Men are tired of hearing what some learned Dr. So-and-So thinks about who wrote, or did not write, the Pentateuch. They are hungry for the Bread of Life. We must teach and preach Jesus Christ and him crucified—the eternal Word of the Father.

I do not mean to say that the Modernist believes in no God. No, no; he is not an atheist, but an infidel so far as the Bible is concerned. He has a home-made god; for taking what he

feels to be the needs of his own heart and life, and what he conceives to be the needs of his fellowmen, he projects these needs into the objective and calls the aggregate God. In other words, every man must manufacture his own God. Heathenism has tried something of that sort with very direful results. Can modernism do any better? It may look a whit better on the outside, being gilded by the by-products of Christianity, but at heart there can be little difference. The Private Church-Member and His Bible.

Here I am dealing with a delicate matter; for the majority of church-members are not Christians. Some of them were once converted, but are now backslidden; while many others have never been converted at all. I doubt not that most of them mean well; and they hold to their membership with a tenacious grip. All of us, converted and unconverted, need such a study of the Word as will help us heavenward. There is little benefit in reading a bit of the Bible every day just to ease conscience; and there is very little more to be had from reading so many chapters consecutively, in order to be able to say that one has read the Bible clear through. Brother, get down to a careful, prayerful study of the great fundamental teachings of the Bible concerning yourself and God and your personal salvation from sin. I believe that St. John wrote the fourth Gospel; but that is a small matter compared with my having a clear, unmistakable consciousness of the fact that I am born of the Holy Ghost. Get something out of your study of the Word that will save your soul. Make it a daily business, and study for salvation.

The Sunday School Teacher and His Bible.

I am presuming that the teacher is soundly converted to the very core of his being, for he has no business before a class if he is not. Now, Brother Teacher, saturate your own being with the Word of God. Dry wells furnish no water to thirsty men.—You must have before you can give to others. What a farce to see a teacher come before a class and simply ask the few questions laid down in the quarterly, and then sit down and "throw and catch foolishness" with his class during the rest of the lesson period. Teacher, your business before that class is to bring its unsaved members to Christ, and to establish the saved ones in our most holy faith. If you will not do your best to accomplish this, you are a humbug, and some better soul needs your place. Have a conscience before God, for you are going to have to answer. Mind you, you cannot save yourself by resigning. If you can get ready and do that work, God will hold you responsible to the last letter.

The Preacher and His Bible.

My dear brethren, I trust some of you will read this paragraph. I write, not as one who has come back from death, but as one who, in some sense, has seen his own casket and looked into his own grave. Most of our preaching will not stand the test of death and the final day of judgment. We have no time now to review books and preach on popular topics. Men are dying in sin, and we are judgment bound. For Jesus Christ's sake let us save them. Fill

up on the Word, and tell men about God, the coming eternity, the atoning blood of the cross, repentance, pardon, regeneration, adoption, the witness of the Spirit, "holiness without which no man shall see the Lord." O! Preach Christ and him crucified, as it is told us in the blessed Book of God. Men are hungry for the real meat of the Word; and they will hear, if our souls are on fire. But we must fill up ourselves before we can feed others.

Comments on the Lesson.

4. The LORD our God is one LORD.—Moses wrote: "Jehovah our God is one Jehovah." The Israelites had lived in the midst of Egyptian idolatry so long that their belief in monotheism must have been shattered; otherwise we would not find Moses working so hard to re-establish it. Polytheism is unthinkable to an intelligent man. Unitarianism is absurd. Nothing meets the logic of the case, or gives a satisfactory interpretation of Scripture, but a trinity of persons in the one Godhead.

5. Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.—Verily God changeth not. When Jesus said: "Be ye therefore perfect even as your Father which is in heaven is perfect," he was not setting up a new standard; he was simply confirming that which was from the beginning. He quoted this Mosaic law of perfect love to the man who desired to know which was the greatest commandment. Perfect love is Holiness.

Three things are enjoined in the three next verses: The Israelites must lay up these commandments in his own heart, he must teach them diligently unto his children, and he must wear them as a sign on his hands and between his eyes. How careful was Jehovah that his people should know the law. As this lesson concerns the Christian and his Bible, permit me to say that our obligation is no less than was that of the ancient Jew. Our children are being woefully neglected. Most of them know almost nothing about the Word of God.

9. Write them upon the posts of thine house, and on thy gates.—A few homes have Scripture verses, as mottoes, hanging upon the walls. This is good, and, in a measure, carries out the purpose of the commandment.

Three things in that part of the lesson taken from 2 Timothy demand special attention: (1) And Timothy's knowledge of Scripture would be worthless, unless he lived up to what he had been taught; (2) When Paul speaks of the "holy Scriptures" he is referring to the Old Testament, there being no New Testament at that time—some of the books had been written, but were not recognized as a part of the Word of God, which would help some of us, if we could only remember it; (3) All Scripture is inspired, or God-breathed. Of course, he meant the Old Testament; but now that we are sure that the New Testament is a part of the Word of God, we must receive it too as no less inspired. Some doubters would have us believe that the passage should be translated: "All Scripture that is inspired"; but the Greek means no such thing. King James' version tells us exactly what St. Paul wrote to Timothy.

THE NOTICE!

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evangelistic work. Perhaps some evangelist who reads this may be looking for a pianist and singers to travel with him; if so, communicate with us. Can give references. C. E. and Neva B. Sharrow, Wren, Ohio.

SPECIAL NOTICE TO NORTH INDIANA.

Rev. Bud Robinson and the writer will visit the churches of the North-ern Indiana District, Church of the Nazarene, during April and first half of May. By arranging several day services with them we will likely have a few nights for cities where we have no church established. For particulars get in touch with J. W. Montgomery, Dist. Supt., 211 4th St., Ft. Wayne, Ind.

GOOD MEETING.

Our meeting at the Methodist Episcopal Church in Louisville, Ill., closed Nov. 30th. It was a good meeting, some thought it was the best meeting held at this church in years. There was a goodly number of conversions and accessions. Rev. M. V. Lewis gave splendid assistance in song and exhortation. The pastor of the church never had a better helper.

Brother Lewis has a striking personality. He is a wonderful singer and a good general of difficult situations. He is tactful and knows how to co-operate with the plans of the pastor and the local church.

Owen Wright, pastor.

EVANGELISTIC AND PERSONAL.

F. L. Spindler: "R. S. Adams, song evangelist of Appleton City, Mo., recently closed a meeting at Grain Valley, Mo. Mr. Adams is a choir leader and soloist of ability and makes good where the old-time gospel is preached. He will accept calls anywhere."

R. H. Higgins: "I will have some spare time in the spring for revival work. I can furnish my own singer, S. M. Prather, who has sung for me a number of times. He is a fine altar worker and an all-round singer. Any one desiring our help may address me 1316 Clay St., Henderson, Ky."

Rev. C. D. Tillman: "We closed up the year's work with one of the best meetings at Venice, Fla., I have seen, in which more than one hundred professed to get saved, and fifty united with the church. My co-laborer, H. L. Ezell, was with me in this meeting and did some splendid preaching."

Rev. F. G. Whitlock, New Brookland, S. C., is available for meetings. He has been a pastor for eighteen years and is well equipped for evangelism.

Rev. E. C. Dees recently closed a good meeting in Schurm, Ark., assisted by Rev. T. W. Barnett. Some 33 found victory and united with the church. He went next to Marlow, Okla., where he had a good meeting. Any one wishing the assistance of Brother Dees, may address him, Bethany, Okla.

Rev. J. H. Lott has been appointed evangelist of the Alabama Conference and is willing to assist in meetings anywhere the people need him, and the Lord directs. Address him, Trade, Ala.

Mrs. R. T. Britt, Franklin, Va., desires to get in touch with parties who need a pianist. She may be communicated with at above address.

L. Reep: "Rev. T. S. Lacks, Wilmore, Ky., is a worthy brother who is anxious to hold meetings anywhere the Lord may lead. He asks for only freewill offerings."

Rev. E. B. White recently closed a good meeting at Charlottesville, Va., assisted by Rev. B. B. Bland. Brother White is a young man zealous for the salvation of souls, and will be glad to communicate with any one needing revival help. Address him, 6—D. N. Dooley Ave., Richmond, Va.

Rev. L. Reep, Wilmore, Ky., will hold revival meetings in Arkansas from January 1 to 16 and would be pleased to hold other meetings while in that state. Address him as above.

Rev. L. E. Williams: "Our revival at Olyphant, Pa., closed with victory. The last day 33 souls found the Lord, and some fifteen were added to the church. I have an open date in January and February. Will go anywhere the way opens. Address me, Wilmore, Ky."

Rev. Earl B. Madsen has some open dates for meetings which he desires to give anyone needing a worker. Address him, Prosser, Wash.

Rev. and Mrs. Carrie Crowe Sloan will be in Decatur, Ill., First Nazarene Church, for revival campaign, Jan. 2-16. Our many friends are invited to come in for this meeting. We are

expecting this to be one of the greatest meetings in the history of the church.—Madison F. Grose, pastor, 540 E. Division St.

Rev. E. C. Tarvin, California, Ky., recently held a good meeting in Mackey, Ind., with Rev. C. R. Pattison. Many were blessed. He went from there to Wurtland, Ky., where God owned his work in the salvation of souls.

Rev. F. D. Swanson is holding meetings in Kansas and will be glad to hear from Herald readers desiring assistance in revival work. He will be at Lenexa, Kan., Jan. 2-16.

Rev. P. P. Belew: "Just returned home from an eight-days' evangelistic tour. The first eight days were spent with the Church of the Nazarene at Valparaiso, Ind. A meeting had been running for two or three weeks with the pastor, Rev. Guy C. Williams, doing the preaching and Rev. Mertie Hooker singing. The writer was called for the last Sunday and requested to continue the meeting till Thursday night, which was done with good results. There were fifteen at the altar on Sunday morning and seekers every night till the close. The other three days were spent with the church of which Sister Hooker is the pastor at Ladoga, Ind. God gave us a great time with seekers every night and a veritable deluge of power and victory on Sunday morning. We are to begin the New Year's work in Michigan. Remember to pray for me."

THE INSPIRATIONAL LIBRARY.

This little library of nine pamphlets is indeed inspirational. It tells of what God has wrought in the lives of those who have been wholly surrendered to his will, and in the telling brings a blessing to the reader.

Everyone has read of Alvin C. York, said to be the greatest soldier of the World War. "Alvin York," by Dr. G. W. Ridout, gives the personal testimony of this man of God who captured 132 Germans at the point of a gun. It tells of the amazing offers that the movies offered York to commercialize his feat, and how he refused, because he believed that it is far better to serve God and remain poor than to sell out to the Devil and get rich. Do you want something thrilling? Read these pages yourself and you will find a blessing hidden therein.

Mrs. Eva M. Watson has told in a simple story form some of the remarkable answers to prayer that were experienced by a dear old Irish woman in Toronto, Canada. "Holy Ann" is full of thrilling incidents of the realm of prayer and faith.


For real comfort, for depth of spiritual blessing, and for a faith tonic that strikes to the very center of the soul, "The Nightingale of the Psalms," by Jarrette C. Aycock cannot be surpassed. This message on the wonderful Shepherd Psalm sings like a nightingale to the Christian as he reads it. Over twenty-five thousand of these little books have been sold. It is worth the price of this whole set of books. If you want a rich blessing on your soul, if you want a deeper love for God to possess your heart, if you want new visions of faith, get this sermon and read it. You will read it more than once and every time it will be a means of spiritual strength.

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The School With a World Vision

that of "Samuel Morris." This tells of a poor black African savage who found God, and who worked his passage all the way to New York to hear of the Holy Spirit. He was a power in prayer, a man of simple undeniable faith, and was full of the Holy Ghost. If you want to teach your church something about missions, Brother Pastor, get several copies of this pamphlet and distribute among your members. It will open their eyes.

"Power," by Dr. C. F. Wimberly, is a treatise on the subject of Holy Ghost power. The author shows that the power of the Holy Spirit coming on men is their right in this life, that it accords with all the laws of power in the material world, that it is the supreme law of power and that it is the supreme need of the Christian heart.

Do you want to see the old war horse of evangelism marching along the battle front? Then read J. B. Culpepper's book on "The White Stone; or The Overcomers." It is a sermon on that subject and gives several different uses and customs in which the stone has played a prominent part. It is full of illustrations from every-day life. There is some good material in this for the preacher. It is full of suggestive ideas. Read it.

A. J. Jarrell, in "The Key to the Storehouse" shows that faith in God is the key to all triumph in the Christian life. It is worthy of your consideration.

James M. Taylor in his pamphlet on "How to Reach the Masses" gives some helpful suggestions to the preacher or Christian worker who wants to be a real soul-winner.

Nearly ninety thousand copies of "My Hospital Experience," by Robinson, have been sold. That means that thousands of people have been blessed by reading of the marvelous way in which God took care of his anointed one in one of the supreme crisis in his

life. You will appreciate your loving Father more if you will read this little book.

The Pentecostal Publishing Company has grouped these valuable pamphlets together and is selling the set for \$1.00. What a wonderful help they would be to some shut-in, or some person who does not get to church often. They would be fine to give to some person who is sick to read while convalescing. Get them; read them and then pass them on to someone else. They will prove a blessing.

CLEVELAND, OHIO.

I have just closed a splendid meeting at the St. Clair Mission in Cleveland. The blessed Holy Spirit was mightily present every night, blessing the word and convicting hearts.

We had some at the altar every night but one. It ran on evenly till the end of the second week, then it broke in such a wonderful way that we decided to go on with the meeting. God did bless our decision and we closed Wednesday of the 3rd week with a full altar; could suitably have held on till Sunday night only we felt worn, and in view of other calls, felt we must rest up to be ready for them. Mission much encouraged and everything is looking up; about the only direction any of us dare look these days. Praise God from whom all blessings flow.

Edna M. Banning, Evangelist.

Do You Appreciate the 23rd Psalm?

Do you derive from it the full inspiration, promise and assurance with which it abounds? Does it give you the wonderful consolation and peace of mind that it is intended to give? If not, you should read "The Nightingale of the Psalms" by Rev. J. E. Aycock. A masterpiece of interpretation of this most beautiful of scriptural masterpieces. Get a copy and read it, study it. It will do your heart good and you will wish other copies for your relatives and friends. A delightful remembrance for Christmas. Published in attractive book form, in red envelope. Send 25c for your copy; five copies, \$1.00; 100

EVANGELISTS' SLATES

ANDERSON, MACK AND ETHEL
Broadwater, Neb., Jan. 1-16

ANDERSON, T. M.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

BEUGHER, EDNA
(Ohio Girl Evangelist)
WILCOX, PEARL
(Song Evangelist)
Newark, Ohio, Jan. 16-30
Independence, Ohio, Feb. 13-27.
Home address, 450 N. Walnut St., Logan, Ohio.

BROOKE, A. R. AND WIFE.
(Preacher and Singer)
Home address, 2419 East Washington St., Indianapolis, Ind.

BREWE, P. P.
Adrian, Mich., Jan. 1-16.
Home address, 1529 W. Nelson St., Marion, Indiana.

CAIN, W. R.
Chadron, Neb., Jan. 2-16.

CARTER, JACK AND RUBY
(Singers)
Home address, Box 264, Peniel, Texas.

COLLIER AND CAMBRON EVANGELISTIC PARTY.
Open dates for the fall and winter.
Permanent address, 1917 Cephas Ave., Nashville, Tenn.

COX, F. W.
Jackson, Ohio, Dec. 31-Jan. 24.
London, Ohio, Jan. 26-Feb. 14.
Harrisburg, Pa., Feb. 18-March 6.
Home address, Lisbon, Ohio.

COLEMAN, PAUL.
Shelbyville, Ind., Jan. 1-16.
Greensburg, Ind., Jan. 17-30.
Elwood, Ind., Feb. 6-27.
Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

CHATFIELD, C. C. AND FLORA
Rochester, N. Y., Dec. 31-Jan. 16.
Winchester, Ind., Jan. 21-Feb. 6.
McDermott, Ohio, Feb. 13-27.
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2001 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.
Hope, Ky., Dec. 30-Jan. 16.
Home address, 808 N. Ash, Guthrie, Okla.

DICKERSON, H. N.
Red Key, Ind., Dec. 28-Jan. 11.
Home address, 2808 Newman St., Ashland, Ky.

ELSNER, THEO. AND WIFE.
Ft. Lauderdale, Fla., Jan. 15-31.
Miami, Fla., Feb. 6-28.
Baltimore, Md., March 10-27.
Hammoud, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, BONA
Ottawa, Ill., Jan. 2-16.
Frankfort, Ind., Jan. 17-30.
New Castle, Pa., Feb. 4-13.
Alliance, Ohio, Feb. 18-27.
East Liverpool, Ohio, March 6-20.

FLEMING, JOHN.
Trenton, N. J., Jan. 2-15.
Baltimore, Md., Jan. 17-30.

FUGETT, C. B.
Glendale, Calif., Jan. 4-16.
Hemet, Calif., Jan. 23-Feb. 6.
Pomona Beach, Calif., Feb. 22-March 6.
Stockton, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Anaheim, Calif.

GASAWAY, MRS. STELLA.
Clay City, Ill., January.
Open dates for February.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA
(Song Evangelists)
Evansville, Ind., Dec. 31-Jan. 16.

GROGG, W. A.
Charleston, W. Va., Jan. 2-16.
Kenova, W. Va., Jan. 17-Feb. 5.
Charleston, W. Va., Feb. 7-27.
Hanley, W. Va., March 2-20.

HARRIS, B. F.
Paoli, Okla., Jan. 14-30.
Pritchett, Tex., Dec. 26-Jan. 9.
Home address, 216 E. Brackett St., Sherman, Texas.

HEWSON, JOHN E.
Owasso, Mich., Jan. 2-16.
Peoria, Ind., Jan. 17-30.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HYSSELL, HARVEY B.
Waycross, Ga., Dec. 22-Jan. 15.
Address, Mountain Park, N. C.

KENNEDY, ROBERT J.
(Singer)
Fort Worth, Texas, Jan. 9-Feb. 9.

KINSEY, W. C. AND WIFE.
(Song Leader, Singers and Pianist)
Marion, Ind., Jan. 2-16.
Youngsville, Pa., Jan. 26-Feb. 13.
Home address, 361 So. West 3rd St., Richmond, Indiana.

KINSEY, FRANK E.
Cannelton, Ind., Jan. 2-16.
Open date, Jan. 19-Feb. 2.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEO. T.
Seattle, Wash., Jan. 3-16.
Home address, 56 W. Dravus St., Seattle, Washington.

LANCASTER, S. F.
Catesby, Okla., Jan. 2-20.
Home address, Hardtner, Kan.

LEWIS AND EMEYART
(Singers and Players)
Cicero, Ind., Dec. 26-Jan. 6.
Goshen, Ind., Jan. 20-Feb. 6.

LITTELL, V. W. AND MARGUERITE
Winnipeg Man. Can., Jan. 2-16.
Home address, 1214 Scott St., Beatrice, Nebraska

LOVELESS, W. W.
Findlay, Ohio, Dec. 30-Jan. 16.
Monticello, Ky., Jan. 20-Feb. 6.
Arcanum, Ohio, Feb. 9-March 6.
Home address, London, Ohio.

MACKEY SISTERS.
Fayetteville, W. Va., Jan. 2-16.
Brookway, Pa., Jan. 23-Feb. 6.
New Bethlehem, Pa., Feb. 13-27.
Orlando, Fla., March 10-20.
Home address, New Cumberland, W. Va.

McKIE, MARK S.
Roseburg, Mich., January.

McBRIDE, J. B.
Boise, Idaho, Dec. 26-Jan. 9.
Abbyville, Kan., Jan. 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McNEESE, H. J.
Open dates.
Home address, 634 13th Ave., New Brighton, Pa.

MONK, ALONZO, JR.
Forth Worth, Tex., Jan. 9-Feb. 9.
Home address, 221 Santa Fe Bldg., Dallas, Texas.

PARKER, J. A.
Farmland, Ind., Jan. 6-23.
Polsgrove, Ind., Jan. 24-Feb. 6.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE
West Frankfort, Ill., Jan. 2-23.
Home address, 909 N. Tuxedo St., Indianapolis, Indiana.

REED, LAWRENCE
Corydon, Pa., Dec. 27-Jan. 9.
Home address, Damascus, Ohio.

REDMON, J. E. AND ADA
Princeton, Ind., Dec. 31-Jan. 16.
Richmond, Ind., Jan. 21-Feb. 6.
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Home address, Brookville, Ind.

ROBERTS, J. V.
Home address, 2114 Hanover Ave., N. W., Roanoke, Va.

SELLE, ROBERT L.
Rogers, Ark., Jan.-April 1.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Racine, Wis., Jan. 2-16.
Detroit, Mich., Jan. 18-Feb. 6.
Norfolk, Va., March 13-27.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHEFMIRE, ALICE G.
(Song Evangelist)
Canton, Ohio, Jan. 9-30.
Home address, Troy, Ohio.

SWANSON, F. D.
Open for calls.
Home address, Wilmore, Ky.

TARVIN, E. C.
Arenzyville, Ill., Jan. 2-23.
Home address, California, Ky.

THOMAS, JOHN.
Orlando, Fla., Jan. 2-23.
Lima, Ohio, Feb. 1-28.
Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

WIREMAN, C. L.
Olivesburg, Ohio, Dec. 30-Jan. 16.
Open date, Jan. 19-30.
Home address, 2108 Crescent Blvd., Midletown, Ohio.

WATTS, E. E.
Hadley, N. Y., Jan. 11-23.

DAYTON, OHIO.

October 24 to November 7 was a time of gracious revival in the First Church of the Nazarene, Dayton, O. Rev. W. R. Cain and Rev. and Mrs. A. H. Johnston were the evangelists. Those who know them will be assured that we had preaching and singing of the highest class. We wish to add our testimony to the quality of their ministry. Every message was in the Spirit and owned of the Lord to the blessing of the saints and producing conviction on the unsaved and unsanctified. There were over one hundred seekers counting the repeaters, about sixty-five different ones, most of whom prayed through to the salvation they sought. The church was well filled at nearly all the services though the first week it rained about every day, the first Sunday was a steady downpour, but the people came in spite of the rain. The last Sunday the church and Sunday school rooms were filled.

This was Rev. Cain's tenth meeting in the city of Dayton, seventh in the Church of the Nazarene, and the Johnston's have been here several times also. The people seemed to appreciate them more than ever.

W. R. Gilley, Pastor.

GOOD MEETING IN KANSAS.

It has been quite awhile since I have reported to *The Herald*, nevertheless, my time has not been idly spent. We have been in several good meetings since the last report; at Leoti, Kan., where 75 were saved; Pleasant Valley, with a splendid showing; Beulah Community, and Selkirk, Kan., all in Wichita county, with the result of 146 seekers, and other visible results.

Held a meeting at Hanston, Kan., and God gave us victory, but a hard storm came along and the meeting had to close. Just closed a very good meeting at Bethel, Kan., for the Methodist Church; and while there were no large numbers at the altar, yet we feel that much good was done. We met some of the finest people in the state at this meeting, and our stay there was a real feast. The pastor, Rev. V. O. Horney, and his good wife, are real Christian workers, and both labored hard to make the meeting a success. Bro. Horney is doing a fine work and will make great strides the coming year. We are now in a meeting at Albert, Kan., for the M. E. Church, with Rev. Stanley Welch, pastor. God is blessing, the interest is growing, and we are looking forward to a real sweep of old-time victory.

We go from here to Hodgeman, Kan., where we expect to take the community for God and Bible holiness. Wish to extend my best wishes to all my dear friends for a prosperous New Year.

Evangelist and Mrs. Harry A. Boone.

"AMAZING GRACE"

By Dr. Ridout.

This book, one of Dr. Ridout's best, is now in its second edition. It will make a splendid book for the holidays. Thomas Harrison, famous as the "Boy Preacher," and one of the mightiest evangelists in his day, said of Dr. Ridout's book, "Amazing Grace": "I read Amazing Grace in the Congressional Library, Washington, D. C., and of all the books I have ever read no book covers the ground so thoroughly. To me, it is one of the best books, the most interesting I have ever read. I think it will have quite a sale."

If you have not sent in your order better do so at once. Price \$1.00.

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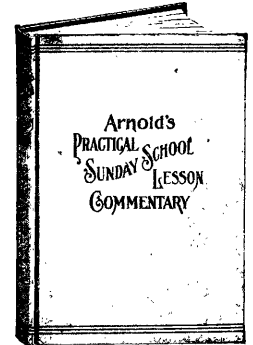
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These bonds pay 6 per cent interest, payable semi-annually. Coupons are payable at the Peoples Trust & Savings Bank, Oskaloosa, Iowa.

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The property on which these bonds are issued stands at \$260,000 on our books. An appraisal made for the purpose of issuing the bonds by Fred A. Bell, Realtor, W. S. Utterback, Banker, and L. M. Fansher, Builder, all of Oskaloosa, place the property at the conservative figure of \$193,256.59.

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As a matter of basing the value of bonds offered we will say that the net worth of John Fletcher College on May 31, 1926, including endowment is \$462,531.67. Unlisted assets of \$40,000 are not included in this figure. The income of John Fletcher College for the year 1925-26 was \$94,580.

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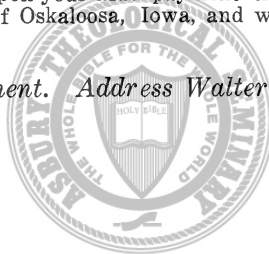
Payments will be made semi-annually into a sinking fund deposited with the Peoples Trust & Savings Bank, Oskaloosa, Iowa, as trustee to pay maturing bonds.

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If you wish to pay cash for this investment, you may mail check to W. P. Carr, Treasurer, John Fletcher College, University Park, Iowa, and the bonds will be delivered immediately; or, if you prefer, you may send in your application for bonds and specify the name and address of your bank and we will send the bonds to that bank on sight draft.

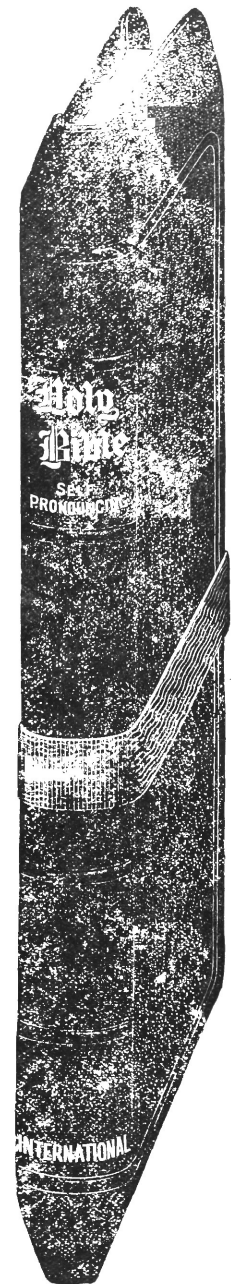
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20. The Harmony of the Gospels.
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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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5. It has forty thousand references which are very helpful to any one who wishes to study the Bible.
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7. It has a beautiful frontispiece in many colors and a Family Record.
8. It has all of Christ's words printed in red.
9. This Bible is correctly paraphrased thus helping one to get the correct meaning of the Scriptures.
10. It is the old King James Version and has the subjects indicated at the top of each page.
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PENTECOSTAL PUBLISHING COMPANY - LOUISVILLE, KENTUCKY.

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THE UNFAILING WORD OF GOD.

By The Editor.

HEAVEN and earth shall pass away, but my word shall not pass away."—Jesus.

"Let the love of Christ dwell in you richly."

"Why call ye me Lord, Lord, and do not the things which I say?"

"Whoso keepeth his word in him verily is the love of God perfected."

* * * *

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

* * * *

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

* * * *

Aside from the fact that the Bible is an inspired Book, revealing the laws of God for the just, equal and happy regulation of society, and the Gospel plans for the saving of a lost race, it is also the most interesting Book in all the world's literature. Its records are the most ancient; its histories the most accurate; its incidents the most thrilling to be found anywhere on the printed page. Where will one find such startling stories of war, such peaceful pastoral tales, such heart-warming romances of love as are found related in the sacred pages of the Bible? Its poetry is pitched on the highest plane, its proverbs contain the richest wisdom, its prophecies reveal the future and its promises give anchorage and hope to the soul. The whole of it leads one to bow at the feet of the Lord Jesus Christ, trust in him as a Saviour, and worship him as a God.

* * * *

Lord Bacon has truly said that "There never was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible." A wholesome truth was expressed by some one who declared "That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil and social relations; that they teach men to live right, to hate wrong and to seek each other's welfare; that they control the baleful passions of the human heart, and thus make men proficient in the science of government; and, that they teach him to aspire after conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known."

We are glad to note that the Bible is now being more largely circulated than ever before. The Bible Societies are printing and distributing copies of the Holy Scriptures by millions. More Bibles are sold than any other one hundred books altogether. The output of the British and Foreign Bible Society is increasing from year to year by hundreds of thousands. It is said if you should pile in a single pyramid all of the Korans since Mohammed's day till now, with all the copies of the Scandinavian Zendavesta, the Buddhist Tripitakas, and the Chinese Five Kings and add to the pile the hundred other most famous books the world has ever known, including the best sellers of all ages, the pyramid contrasted with the millions of copies of the Bible would be as an ant heap to Mount Everest. Thank God, his Word is going forth in spite of all the efforts of men and devils to destroy and prevent its getting to the people with its message, and the people from believing that it is divinely inspired and absolutely trustworthy, a revelation from God bringing to us a saving knowledge of his law, his will, his love and the redeeming power of his Son, our blessed Lord and Saviour, Jesus Christ.

May We Expect Continued World Peace?

IN thinking about the future of the world, let's divorce ourselves from the false notion that our community is the center of the globe, or that the United States is the world. Let's try to grasp the entire human race in our thought as we contemplate the future with its problems and development. We should ever be mindful of the fact that civilization moves with a slow and lagging tread, that now and again it seems to pause and occasionally to go backward. From our point of view wars have frequently marked an epoch in the history of mankind, and set up a milepost along the highway of progress. The powers of evil have been broken, bondage has been swept away, the liberties of men have been secured, larger democracy has come into the world.

At the same time we had as well face the fact that war is not going to regenerate human nature. Men will continue to be conceived in iniquity and born in sin. There still remains in the human heart that strange and awful something which the inspired book calls carnality. China is still a pagan nation and will make its slow and cumbersome tread up the difficult pathway of progress. Japan still has her veneer of civilization with an idolatrous and ambitious heart beating underneath. Italy remains to a large degree under the blight of a dead and corrupting ecclesiasticism. The millions of

France worship plaster paris images and pray to a woman who can neither hear nor answer prayer. The Balkan states are in a fearful condition of disruption, poverty, and half blind sullen hatred. Austria and Hungary glare at each other while they count their beads and make crosses upon their heads with holy water. Germany is Germany since the war is over. Perhaps the most prolific and healthy people in the world. Every year will see a vast army of stalwart children born in Germany, the whole nation will hum with industry, economy and thrift will assert itself and low prices will attract trade, men cannot stay mad always and gradually Germany will again find her way with her products into the marts and markets of the world. She is and will remain one of the most powerful nations on earth. Vast Africa with her unknown millions of naked bodies, ignorant minds, and lost souls. And Russia—how long will it take Russia to adjust herself to a new order of things, to glut her greedy appetite and false notions of freedom, to settle into tranquil and virtuous peace? This is perhaps a question which the most optimistic prognosticator of future events would not like to undertake to answer.

My patient reader, we had as well gird ourselves for a great moral battle, and most tremendous and comprehensive missionary program in all history. We have many of the same old problems and not a few new and stubborn ones on our hands since wading through the blood of the World War. The world can only be won to righteousness by the preached gospel, and the power of the cross. We shall be disappointed if we conclude that the world war, or any blessing to the race can be ushered in by means of the world war, or fulfill the mission which can be accomplished only by the gospel. Let us gird ourselves as Christians for the greatest task that ever offered itself for performance to human beings. Let us gather in the upper rooms of prayer and receive again those baptisms of the Holy Ghost which shall endue us with power from on high, to go forth to preach Jesus and him crucified. Let us cry to God to raise up a multitude of consecrated, sanctified, Spirit-filled young people to go forth into the great harvest field of lost humanity which will not and cannot find redemption until it finds it at the foot of the cross. Let us not permit ourselves to be drawn away from the stubborn and awful facts of sin, the depravity and wickedness of mankind, the atonement made upon the cross of Calvary and the blessed gospel that can bring peace and purity.

If Africa is ever brought up out of the tangled jungle of darkness and despair her pathway must be lighted by the torch of the gospel. If Russia ever sits down in peace, virtue and contentment under her own vine and fig tree, it must be accomplished through the power of the cross of Christ.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A PAGE FOR PREACHERS AND OTHERS.

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

I have been reading, recently, some old books combining history and biography of preachers of long ago, and of the old school. It was inspiring reading and very suggestive. Of some of the great preachers of long ago it might be said in the words of Longfellow:

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of man."

"There is a psychology of the saints which is unintelligible apart from adequate knowledge of the faith that has kindled and ennobled their souls," said Dr. Ottley, of England. One thing I have noticed in the preachers of the old school who wrought wonders in the pulpit and in the church and kingdom, they *experienced a powerful work of grace in their conversion to God.*

Let me cite a few expressions by some of them when "going through," or when under conviction for sin and finally getting the witness of the acceptance with God.

One of those preachers describes his conversion thus: "My guilt and condemnation and fear were gone; and all was light and peace and joy. O the wonders of that blessed hour I shall never forget! It appeared to me that it was such amazing condescension and goodness that God in Christ Jesus could reach my case and enable such a poor sinner as I was to understand his redeeming grace and pardoning love. Such was the illumination of my soul that all appeared to be light around me."

Another tells of his conversion thus: "Divine light flashed all around me, unspeakable joy sprang up in my soul. I rose to my feet, opened my eyes and it really seemed as if I was in heaven; the trees, the leaves on them, and everything seemed, and I really thought, were praising God."

Of another it was said: "Conviction became so pungent that he cried aloud for mercy. For twenty-seven days he continued to agonize in prayer, but found no relief. . . . On September 19, he was enabled by faith to cast himself wholly on the merits of Jesus and realize redemption through the most precious blood."

Another testified thus of his conversion: "The impression took hold upon me that I was doomed to be lost, and no longer able to weep I retired to the woods to mourn over my dreadful condition. I looked up and the silent heaven seemed to frown upon me; I looked down and the earth beneath had a voice to condemn; the trees, the grass, and every object of nature stood forth as witnesses against me. . . . I returned to the encampment. A preacher was inviting mourners to the altar. I did not wait—I ran. I fell prostrate on my face and cried, 'Lord, if it be possible to save a wretch like me, O, save me for the sake of Jesus.' In a moment I apprehended the fullness of the atonement. I saw how God could be just and yet the Justifier of them that believe in Jesus, and claiming an interest in the sinner's Friend instantly, I felt the renewing power of the Holy Ghost. My burden was removed, my guilt absolved, my sorrow turned into joy, and my lamentation into praise."

2. Another thing we note was their devotion to Evangelical truth and doctrine, and their dependence upon the Holy Spirit. Among the old-time soul winners of Methodism none was more mighty than Rev. James

There is no safety, efficiency, or satisfaction in anything less than being filled with the Spirit of God. The command to be filled with the Spirit is as imperative as that to abstain from being drunk with wine.

The coming of the Spirit of Power will not make all apostles nor all evangelists. It will not secure for all the same manifest results, but it will fill each to the full limit of his powers; it will quicken, sanctify and strengthen every faculty to the utmost of its capacity, and it will make everyone efficient and effective in the work to which he is called in the will of God.

Every revival creates a new hymn-book. When the soul is stirred it needs no hireling to send forth its praise.

With God, all man ought to be he can be. With God, all man ought to do he can do.

—Chadwick.

In his memorable series of lectures at Yale Divinity School, Silvester Horne, that dynamic practical-mystic of modern England, said, "The one thing needful to make us prophets is an experience akin to that of Zechariah—the soul's awakening. Some angel of the Lord, some messenger from His Presence, some ministry of His hands must wake us out of our sleep. Of this I am very sure—no preacher will thrill and move his generation who has not himself known this kindling of the soul."

"SIT DOWN!"

So some one said to William Taylor when he first testified to full salvation. But it was a good thing that Taylor did not sit down. He kept on his feet and he traveled the whole round world for souls for His Master. India, Africa, Australia, South America, America all felt the touch of his Spirit-baptized soul. He refused to sit down!

Caughey, of Troy Conference, who became widely known throughout Canada, U. S. A., and England for his evangelism. He had been reading Dr. Adam Clarke on the need of the Holy Spirit for the Ministry, and said:

"I shall have eternal cause of thankfulness that the above sentiments ever came under my notice. If my ministry has been rendered a blessing to many, that blessing has been vouchsafed through the merits of Christ, to a steady recognition of the necessity of the influence of the Holy Spirit. On the evening of that never-to-be-forgotten day in which I read the above, I took up my pen in secret, before God, and gave vent to the emotions of my deeply-impressed heart, in language something like the following: I see, I feel now as I have never done before upon this particular subject. From the convictions of this hour, I hope, by the grace of God, never to vary. I see, I feel,—

"1st. The absolute necessity of the immediate influence of the Holy Ghost to impart point, power, efficacy, and success to a preached gospel.

"2nd. The absolute necessity of praying more frequently, more fervently, more perseveringly, and more believingly, for the aid of the Holy Spirit in my ministry.

"3rd. That my labors must be powerless, and comfortless, and valueless, without this aid; a cloud without water, a tree without fruit, dead and rootless; a sound, uncertain, unctious, and meaningless; such will be the character of my ministry. It is the Spirit of God alone which imparts significance and power to the word preached, without which, as one has expressed it, 'all the threatenings of the Bible will be no more than thunder to the death, or lightning to the blind. A seal requires weight, a hand upon it, in order to make an impression. The soul of the penitent sinner is the wax; gospel truth is the seal; but, without the Almighty hand of God, the Holy Ghost, that seal is powerless. A bullet demands its powder, without which it is as harmless as any other body. The careless sinner is the mark; truth is the ball that must pierce him; but it cannot reach, much less penetrate, him, separate from this influence from heaven. The apostolic times, they preached the

gospel with the Holy Ghost sent down from heaven. In our day we need an energy from no lower source, to overturn the wickedness of the vile and the profane, and to counteract the formality and worldliness which are everywhere visible.

"4th. I am now fully persuaded, that in proportion as the Spirit of God shall condescend to second my efforts in the gospel message, I shall be successful; nor need I expect any success beyond. No man has ever been signally useful in winning souls to Christ without the help of the Spirit. With it, the humblest talent may astonish earth and hell, by gathering into the path of life thousands for the skies; while without it, the finest, the most splendid talents remain comparatively useless.

"5th. The entire glory of all my success shall henceforth be given to the Holy Spirit. By this I shall conscientiously abide, as by any other principle of our holy religion. It is written: 'They that honor me, I will honor.' To this may be added, that righteous, inalienable, and unchanging determination of Jehovah: 'My glory I will not give to another.'

Of a certain other great soul winner it was said: "His greatness was the regular development of mind and heart in harmonious proportion, under the light of revealed truth. He was educated in the school of Jesus; religious books were his delight, and his familiarity with those giant thinkers—Wesley, Watson, Fletcher, etc., showed itself in his modes of thought and life. His mind was enriched with holy acquaintance with divine truth; his heart was the home of faith and love. . . . he preached, in all its distinctiveness, Methodist theology with all its rich privileges, joys and hopes."

3. A further note about these men of old, they enjoyed the rich emotion of revealed religion but this emotion was bred at the cross and not at the altars of wild fire and fanaticism. This emotion we see reflected in some of the revival songs of these days. We give a sample or two:

"Precious soul, while Jesus calls thee,

Rise and follow his command;

Rise and leave your sin and folly,

Fly to Christ the sinner's friend.

Hear his heralds loudly sounding,

Free salvation in his name,

Pardoning grace and love abounding,

Through the merits of the Lamb."

One of those itinerant preachers, being tired and hungry from his long journey, knocked at a home and asked that he might stay over night. The lady objected saying she would not have such cattle around her home. As he warmed himself by the cozy fire he thought about spending the night in the cheerless woods, but he turned his thoughts toward God and heaven and began to sing:

"Peace, troubled soul, thou needst not fear,

Thy great Provider still is near;

Who fed thee last, will feed thee still,

Be calm and sink into his will."

He sang on:

"The Lord who built the earth and sky,

In mercy stoops to hear thy cry;

His promise all may freely claim;

Ask and receive in Jesus' Name."

As he sang his soul caught fire, his feelings became elevated and his song melted the family to tears; and the lady relented, sent his horse to the stable and gave him all the comforts of home for the night.

5. Their power in preaching very often was truly remarkable. The story of Samuel Parker, who came from New Jersey to Kentucky about 1800, is very thrilling. He had an eloquence and power in the pulpit that were irresistible, and wherever he went,

wondering and weeping audiences crowded to hear him; his fame as a pulpit orator was state-wide. The following story is told by Redford: On one occasion a very pious German brother came to hear Parker preach. The old brother took his seat and listened to the slow and measured words of the preacher as he proceeded to advance his proposition. Not being able to discover anything extraordinary, either in the matter or manner of the preacher, the honest old German would drop his head, giving it a significant shake and say to himself, 'Dis bees not Parker; dis be not him surely.' After a while as the preacher warmed up to his theme and occasionally flashed out a bright and beautiful thought the Dutchman would say, 'Maybe dis is Parker.' The preacher at length got

fairly under way; his soul was on fire and impassioned strains of eloquence fell like full bursts of glory from the upper sanctuary upon the rapt audience. The old German rose to his feet and was moving unconsciously forward charmed with the eloquence of the preacher. He was lost to all surrounding objects and lost to himself; for so intently was his attention fixed that he dropped his hat. When the preacher closed, the old man was at the altar, as near as he could get to the pulpit, and, drawing a long breath, he turned round, exclaiming in a loud voice, "Mine Gott, vot an outcome dis Parker got."

4. A further element of power about those preachers was their sacrifice and endurance for the Christ and his Gospel.

Elisha W. Bowman was a pioneer down in the swamps of Louisiana; he wrote a description of his journeys in which he said: "It is now the 29th of January. Every day I travel, I have to swim through creeks or swamps and I am wet from my head to my feet, and some days from morning till night, I am dripping with water. . . . Let me tell you how it is with my soul, 'While my body is wet with water and chilled with cold, my soul is filled with heavenly fire, and longs to be with Christ. I feel my soul all alive to God and filled with love to all the human family.'"

"They climbed the steep ascent to Heaven Through peril, toil, and pain,
O God! to us may grace be given To follow in their train."

MODERN APOSTLES OF FAITH.

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

CHAPTER II.

BARBARA HECK.

METHODISM is the greatest Protestant body in America. When we survey vast possessions of churches everywhere, and other great institutions, we are prone to forget her insignificant beginning. John Wesley, an unconverted churchman, had established a work in Savannah, Ga.; but it proved a failure. It was not until thirty years later, that this religious movement took root in the new world.

As one pushes along through the congested sections of lower Manhattan, among towering skyscrapers and a seething throng, there is an unpretentious church building, almost smothered from view, on what is now John Street, New York City, where American Methodism had its birth.

During the reign of Louis XIV there lived in Palestine, along the lower Rhine, German Lutherans. By order of the powerful henchman of the pope, the thousands of families in this section were driven from their homes, and their town and villages laid in ashes. About one hundred families settled in Limerick county, Ireland; the rest were exiled to America. Among the settlers in Ireland, were two families, Embry and Heck.

Soon after they settled in Limerick, John Wesley visited and preached to them. Philip Embry and wife, and his cousin, Barbara Heck and husband, were also among the converts to Wesleyanism. The sturdy German stock was genuinely transformed in the new life. In the year 1760, the Hecks and Embrys emigrated to New York, with several other palatinate families. In this strange new city they were cut off from all religious privileges, and many of them soon lapsed into sinful dissipation, such as drinking and card playing.

Barbara Heck and her cousin's family remained true to their faith. It is said that Philip, a local preacher under Mr. Wesley, tried to hold some kind of religious service when he first came to New York, but being a timid man was soon forced to give it up. One night Barbara Heck learned that a large company of her people were congregated in a house near by engaged in card playing and drinking. She entered the house without knocking, seized the cards, and threw them into the fire, without saying a word. Then she delivered a scathing rebuke to the dumb-founded participants.

Barbara then hastened to the home of her cousin, Philip Embry, and delivered a message to him, with pent-up righteous indignation. "Philip, you must preach to us," she declared, "or we shall all go to hell and God will require our blood at your hands." "Preach!" exclaimed Philip. "How can I

preach; I have neither house nor congregation." "Preach," shouted the noble woman, "in your own house, and to your own company."

Before leaving, she prevailed on him to undertake the task again. In a few days the first Methodist sermon was preached in America. There were five souls present, one of whom was the negro servant, and it was preached by Philip Embry in his own house. This humble place soon became too small, and a loft was secured, much larger, and in this place Embry preached every Sunday morning and evening, and after some weeks, on Thursday nights. In the year 1767, the humble worshippers were forced to find even larger quarters, and a room sixty by eighteen feet in size was rented. However, before this little plant had assumed the proportions of a congregation, the leaders suffered much at the hands of rowdies and unbelievers. The infidels scoffed at the fanaticism as they thought, was so evident. Barbara Heck, above all others, was the inspiration of the movement.

The "Rigging Loft"—the name by which the meeting place was known—became a salvation center for the growing city, and its walls resounded with the shouts and praises of the new-born converts. It was an early conviction among them, that if the work was to abide, a building was a necessity; they had to have a church house. In 1768 a site was secured by option, and later purchased, on what is now John Street. This property was purchased later. The task of building a church tested their faith, but Barbara says that, while praying about it "an unexpressible sweetness and power came upon her, and the Lord seemed to say: 'I, the Lord, will do it.' A subscription list with over two hundred names on it is still preserved in the archives of the Old John Street church. The list was headed by Captain Webb, an officer of the Royal Army, who gave a contribution of \$150.

There was a law at this time which forbid dissenters of any kind to erect houses of worship. In order to evade this unreasonable ruling of the Established Church, a chimney was built, so as to bear the marks of a residence. It was named "Wesley Chapel." The chapel was built of stone and faced with blue plaster, and was sixty feet long, by forty-two feet wide. Just two years from the time Philip Embry preached the first sermon in his own hired house to five people, he preached the dedication sermon in the new church.

The movement was greatly helped by the generosity of Capt. Webb who, being an army officer, carried much prestige and, besides this, was a mighty preacher. Under his ministry the multitudes were saved. The pulpit of John Street church was occupied by

Philip Embry until the missionaries of Mr. Wesley arrived; he then went to the interior of New York and died in the early days of the Revolution. Captain Webb planted Methodism in Philadelphia, where he was often heard by members of the Continental Congress, and was greatly admired for his zeal and eloquence.

The stream of Methodism has deepened and widened with the passing years; but we are not tracing these streams, or their confluence. The purpose of this sketch is to pay tribute and give honor to the humble German woman who dared to be true to her experience and faith. To her fidelity and zeal, the founding of the great Methodist Church owes more than to any other individual. The fire that burned in her soul touched the dry fagots of sin and formalism, and there sprang up a mighty conflagration of righteousness.

When it became known that the Colonists were engaged in war with the Mother Country, Paul and Barbara Heck, accompanied by the widow of Philip Embry, left New York and crossed the line into Canada, as they were perhaps not in sympathy with the American Revolution. They landed on the banks of the St. Lawrence River, and land was granted them by the Canadian Government. The change of location did not alter their zeal for the cause so dear to them; an old newspaper article says of them: "They pitched their tents beneath the spreading trees, and set up an altar of worship. They labored incessantly, erecting comfortable homes in the wilderness. The settlement was the nucleus of civilization; it became an important center of religious activity. Here was organized the oldest Canadian Methodist society, and here was held the first camp meeting." It seems that the great camp meeting movement which swept the frontier life of the United States was unknown then; but to Barbara Heck and her co-workers, we are indebted for this unique religious movement—out in the open spaces of the great primeval forests.

Barbara Heck's place in American Methodism has been overlooked; but the facts remain that it was her courage and devout heroism that planted the little germ in the virgin soil of two nations. She has been called the "Mother of American Methodism," and it is an honor that is due her memory. The two great sister churches of this country and Canada united and placed above her sleeping dust a granite shaft of appreciation.

Barbara Heck enjoyed and testified to the Wesleyan Depositum of Entire Sanctification, and died in the full enjoyments of an experience, so often tested to the limit, and never found wanting.

(Continued on page 6)

OUR MONTHLY SERMON.

The Carnal Mind and Its Treatment

W. A. REVIS.

Text: *For to be carnally minded is death; but to be spiritually minded is life and peace.* Romans 8:6.

WE intend to consider this subject, taking our main source material from the word of God, the only book which teaches with authority or in any sense adequately the theme. For clearness' sake we present it under three heads:

- I. What is the nature of the Carnal Mind?
- II. Where is the Carnal Mind?
- III. How to deal with the Carnal Mind.

I. What is the nature of the carnal mind? In the verse of Scripture preceding our text we read: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This statement is so plain as to need no comment. The carnal mind is of a nature antagonistic to God, and an outlaw. In Galatians 5:17, we read concerning the flesh and the Spirit. Now "fleshly" and "carnal" have practically the same meaning and are used in the English language in a similar sense. A carnivorous animal is a flesh-devouring animal. With out going further into the derivation of the words, having shown a connection, we quote: "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other." Thus we have a repetition of the same truth, that the fleshly or carnal mind is antagonistic to the Spirit of God.

The nature of a tree may be known by its fruits, and so the nature of the fleshly mind may be known by its manifestations. In Galatians, fifth chapter, we learn that the works of the flesh are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Again, we trace the workings of the same contrary principle in Paul's first epistle to the Corinthians, in which he writes a chapter on the subject of divisions among them, another chapter on fornication, and still another on the subject of litigation.

If we take the front page of the average morning newspaper, and catalog the sins which are the news of the world for the day, you will have a more or less complete list of the works of the flesh as given by St. Paul to the Galatians. We would be pleased to stop here, but alas, we have to admit what might appear in the world's news items which show traces of the works of the flesh attributed to the church life of the day. Even the church papers have abundant evidences of these works of the flesh, such as, for instance, divisions and heresies. This last we do not commonly trace to a work of carnality, but St. Paul seems to do that very thing. Thus the Bible and the Press give abundant evidence of the workings of a principle, whose very nature is enmity to God, and not subject to his law, namely, the carnal mind.

II. Where is the carnal mind? The apostle James asks this question: "From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?" David traces its source when, repenting of a great crime, he cries out in anguish for his individual and racial sin: "I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom." Paul also laments: "O wretched man that I am! who shall deliver me from the body of this death." But we have a clear

and definite answer to our question, from the lips of the greatest Teacher, who spake as never man spake. In St. Mark's gospel, 7th chapter and 21st verse, he tells us: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, foolishness: All these things come from within."

As long as our findings as to the carnal mind are applied to the natural man, to men of the world, to those opposed or indifferent to religion, we shall find almost universal agreement. It is agreed that such men have in them a principle which manifests itself in outbreaching sins. The scriptures very clearly state that "they which do such things shall not inherit the kingdom of God." Again St. John states: "He that committeth sin is of the devil. . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil." We find a case of outbreaching sin in the Corinthian church, and Paul's method of dealing with it is to "put away from yourselves that wicked person." He also tells them: "Ye judge them that are within. But them that are without God judgeth." This is as much as to say that the Church had nothing to do with outbreaching sinners but to put them out and let God deal with them; but there were cases of judgment for those within the church, and to those the Corinthians should attend.

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Z. T. Johnson,
Circulation Manager

The Scriptures teach by direct statement of the fact as well as by internal evidence that the carnal mind was in the church, among believers, and there caused much trouble. In listing the sins of the flesh and in writing to the Corinthians, with one exception, there is nothing which would necessarily imply that they were committing these sins. There is, however, abundance to show that there was a war going on, and that the struggle hindered the church and themselves from doing the things they ought to do, but which they were not free to do because of the internal battle. You will also notice, in reading these scriptures that Paul addresses the Corinthians as "brethren." In his first epistle, third chapter, first verse, he calls them "babes in Christ" yet "carnal." From this it is clearly established that there is a residue of carnality in the hearts of believers, brethren in the church of Christ.

The various churches, taking the truth from the Scriptures have so taught, and formulated their doctrines accordingly. We quote below from a sermon on "Sin in believers" by John Wesley: "But can Christ be in the same heart where sin is? Undoubtedly he can. Otherwise it could never be saved therefrom. Where the sickness is, there is the physician:

'Carrying on his work within
Striving till he cast out sin.'

"Christ cannot reign where sin reigns; neither will he dwell where any sin is allowed. But he is and dwells in the heart of every believer, who is fighting against all sin; although it be not yet purified according to the

purification of the sanctuary." Again, we quote from the same source: "the opposite doctrine, that there is no sin in believers, is quite new in the church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf." And here is a further quotation from Wesley that will sound strange in modern ears: "But whatever doctrine is new must be wrong; for the old religion is the only true one; and no doctrine can be right, unless it be the very same 'which was from the beginning'." The fact is that Catholics, Calvinists, Presbyterians and Methodists unite in this doctrine that there is a residue of sin in believers, though each has a different theory as to how to deal with it.

For proof of the fact of sin in believers we need only point to conditions among the followers of Christ today. Christianity makes little impression among the nations of the earth today, because Christians do not live up to the holy principles inculcated by their Founder. The cause is carnality. Our own lives since we first saw the Lord and became believers in him convicts us of the same trouble. The writer once knew a young man, a Christian, who travelled much with considerable money at his command. At times of relaxation the lure of sinful pleasure became strong and troubled him. To settle the struggle, he conceived the idea of putting all his surplus funds in an envelope and mailing it to himself further on his itinerary. This was an ingenious method you will say, but it points to a warfare in which against his will, evil was present with him. We have written enough to locate the carnal mind in the heart of man, even a residue of it in the heart of the believer; and this is proved from Scripture, from the teachings of the Church, from observation, and from experience.

III. How shall we deal with the carnal mind in the believer? The carnal mind, wherever found, is enmity to God. Since God must reign, the carnal mind must be eliminated. It is an outlaw, and since it may not be left at large to work harm, it must be apprehended. The carnal mind is incorrigible, and since no remedial measures can have any effect, the full penalty of the law must be invoked. And it is appropriate that the mode of capital punishment prescribed in the scripture is the same as that meted out to our Lord, for which the carnal mind was responsible, namely, death by crucifixion. This is set forth in Romans sixth chapter, sixth verse. Here the aliases of the same culprit are the terms: "our old man," and "the body of sin." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." The awful method of crucifixion is well known. No matter how long or short the time, the result is death. In our Lord's case the time was shortened; but when they came and with the point of a spear thrust his side, there was no answering quiver of the flesh, nor sigh from his lips. "He died unto sin once." "He that is dead is freed from sin."

The subject of the sixth chapter of Romans is as to a continuance in sin on the part of the believer. Two previous chapters are on the imputation of righteousness by faith, or the entrance into a Christian life; but the sixth tells how the Christian is to deal with sin, how the Christian's character is transformed from sin to holiness. The process of transformation is variously expressed. We are "baptized into his death," "buried with him by baptism unto death," "planted together in the likeness of his death." "Our old man is crucified with him, that the body of sin might be destroyed." This body of sin, this outlaw in us, which will not keep God's holy law, which will not allow us to do

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART II.



HE followers of Christ from the very beginning have found a deep significance in the death of Christ. Whether that significance be a true deduction or not, it has been there from the very beginning. It is not something that after-centuries have read back into the account, and then read it out again. True or untrue, this has formed the warp and woof of Christian thinking from the very beginning. Six hundred years before he came, Isaiah the prophet, looking down the vistas of coming history, saw One who was led as a lamb to the slaughter, One who should make his soul an offering for sin—he should suffer in behalf of others. When the mother was informed of the coming birth of Christ she was told that a sword would pierce through her soul, for the Child was to dedicate himself to sacrifice. Jesus began his ministry and became immensely popular, so much so that they wanted to make him a king by force; but he told his disciples (to their amazement and disappointment and sorrow) that his crown was to be gained by suffering, that the cross was before him, that he was going to Jerusalem to give his life. He died and rose again, and immediately the thought spread from heart to heart that a deep, saving meaning was attached to his sufferings and death. Right or wrong, it is not an after-thought of later centuries.

What then is the real meaning of the death of Christ? A merely superficial glance shows it to be a remarkable death, a fitting climax to a remarkable life. He hung upon the cross in shame. How deep and bitter that shame and degradation we may gather from these words of Cicero: "Far be the very name of a cross, not only from the bodies of Roman citizens, but from their imaginations, eyes and ears." But he, innocent and stainless, was on a cross. Although blood was flowing from the mock-crown of thorns on his brow, from the back that had been lacerated by cruel Roman blows, from his palms where the flesh was tearing from the weight of his body, and from the pierced feet, yet he refused the deadening drug offered him on a sponge. He underwent the ordeal with brain unclouded and with nerves unsoothed. In their hatred and venom the crowd watched him suffer. "And they watched him there," is one of the cruelest verses in literature. Then they mocked him, and wagged their heads in scorn, crying, "He saved others, himself he cannot save." Strange as it may seem the mocking phrase of those hatred-crazed enemies became the central truth of Christianity. *He was saving others and, therefore, himself he could not save.* That is the deep truth of life. If one is to save others, himself he cannot save. It is an appalling mystery, yet an "everlasting fact that goodness in all moral natures has a doom of bleeding upon it, allowing it to conquer only as it bleeds. All goodness conquers by a cross." Those who save themselves cannot save others, and those who save others cannot save themselves.

This law of saving by sacrifice runs through life, from the very lowest to the very highest life. In any realm of life those who save others cannot save themselves trouble, sorrow, yes, sometimes even death. Take the lowest form of life—the seed. Supposing it to have a will, it might decide whether it should save itself or others. If the latter it would be placed in the ground to die—itself it does not save. But the result? A waving golden harvest has come. The seed saved the harvest, itself it could not save. Come up a little higher in life. The mother bird nestles her little ones under her wings. She has surrendered herself in her

little ones, imprisoning herself in her nest that she may hatch her eggs and shelter her birdlings; the father bird becomes a forager and grows lean and weak to provide food for the family at home. A serpent makes his treacherous way up the tree. The mother bird careless of her danger, forgetful of everything except her young, lures the serpent away and throws herself into its open jaws and makes the supreme sacrifice. She saved her little family, herself she could not save. Take the human mother; she goes down to the valley of the shadow of death to bring a child into the world. She does not save herself pain and anguish; she is saving a child to the world. When that child becomes ill, forgetful of herself she spends her strength, her time and, if need be, her very life. She is saving another, herself she cannot save. Here is a country in danger. The young patriot, with all life before him, takes his one life into his hands and marches out and bares his bosom to the bayonets of the enemy; he falls a bloody sacrifice. He is saving his country, his home—he is saving others, himself he cannot save. Moreover in the realm of character "history is full of stirring evidence of the fact that the life of mankind can be raised to a higher intellectual and spiritual plane only through the sacrifice of the noble for the ignoble, the learned for the ignorant, the holy for the corrupt—life can only come from life. And the lower can be lifted to the plane of the higher only at the expense of the higher, as it stoops to lift the lower to its own level."

This spirit of sacrifice is the most beautiful thing in life. There is no nobler spirit that we know of than the spirit of self-sacrifice. In it life rises to its highest level. This is so true that we can determine the elevation or depression of a life in the scale of being by this important law: "*The extent of the elevation of an animal, and of course any free moral agent, can be infallibly measured by the degree to which sacrificial love for others controls that being.*" Here then is a law by which life be judged. Where the sacrificial spirit is absent from life, that life is lowest in the scale of being; where it is partially developed, that life is higher; and where it is perfectly embodied that life is highest in the scale of being.

Where do we find the lowest life? Much of it is found in the sea. Everything is against everything else. Each fish lives upon other fish. The female spawns her eggs, and then when hatched often eats her own young. As we come up in the scale of being we find altruism, or thought for others, being born. When we reach man we find the lowest man—he be he savage or civilized, has the least sacrificial spirit within him—the lowest man is the most selfish man. The highest man is the one who thinks least of himself and most for others, or in other words, one who embodies the law of saving by sacrifice.

Now if this is a universal law—and it seems to be—then, reasoning from analogy, when we come to God, who must represent the highest stage of being, we would expect to find that he embodies and represents the sacrificial spirit most highly developed. If this law holds good for all life then God must embody and represent the sacrificial spirit greater, higher and more at the maximum than we could have imagined. If this be not true, then at the lowest form of life and at the highest form of life there is selfishness—at both ends of life there is selfishness, and in the middle—at the highest man,—there is the sacrificial spirit. If this infallible law holds true on up through the scale of being even when it gets to man, but reverses itself when it gets to God, then laws are meaningless and the universe is without a Head. But

on the other hand if this law holds good from the very lowest to the very highest, as the sacrificial idea of the cross implies that it does, then the universe is a whole, laws are not enigmas, God is not a disappointment, and the universe has a sacrificial Head.

Otherwise the highest man would be better than God. He would embody the spirit which God lacks, and that spirit is the noblest of which we have any knowledge. In that case the highest man should obtain our interest and our worship.

A loving worm beneath its clod
Were diviner than a loveless God.

Bacon was right when he said that, "It is better to have no conception of God than an unworthy one." To think of God with the sacrificial spirit absent is an unworthy conception, for man would rise higher than his God. Fairbairn, a great thinker, aptly says, "Theology has no false idea than the impossibility of God, or the incapability of God to suffer. If he is incapable of sorrow he is incapable of suffering; and were he without the capacity for either, he would be without any feeling for the evil of sin or the misery of man." If God has love within his nature—and we cannot conceive him worthily unless we conceive him thus—he cannot be a disinterested spectator of the world's tragedy. As certainly as God is love, the burdens of love must fall upon him. For it is "the nature of love universally to insert itself into the miseries, and take upon its feelings the burdens of others." Such a God in love must be a Saviour in suffering.

We land in confusion when we try to conceive of God apart from suffering love. Bushnell calls our attention to the fact that when we say God is "displeased," we show that we conceive of God as capable of suffering, for is not displeasure a pain. When we say he "loathes" all impurity and evil, what is closer to pain than loathing? God "hates" evil,—is not hate a fire of suffering? He is "long-suffering,"—is there no suffering in long-suffering? He is a "patient God,"—is not patience regulated suffering?

So far from this self-sacrificial spirit being found more in man than God, Jesus taught us the very opposite. He announced to his disciples that he was going to the cross. They were amazed. Peter took him aside and earnestly said, "Be it far from thee, Lord. This shall never be." Jesus turned to him in pain and said, "Your outlook is not God's, but man's." (Mark 8:33, Moffatt). Peter's outlook on life was not sacrificial. He tried to stop Jesus from being sacrificial; hence Jesus said, "Your outlook and God's do not harmonize. You are thinking like an ordinary man. God's thought is sacrificial."

But this sacrificial spirit is in many men. Men do help others at cost to themselves. Again we ask, is man nobler and better than God? Browning asks this pertinent question and answers it, "Would I suffer for one I love? So wouldst Thou, so wilt Thou." Would I, as a father, would you as a father, suffer for a child you love? Then "O God, our Father, so wouldst Thou, so wilt Thou." Suppose, dear reader, that you are a father or mother and that you have in your home a child, say, a little girl. After she grows to the years of accountability should you see her in moral danger, or worse still, see her fallen into evil, would you be willing to do anything—everything, even at cost to yourself, to bring that child back from moral danger or moral fall? The fatherhood within us cries out that any true father would. But are we better than God? Would we suffer to save our children and he refuse to suffer to save his? It cannot be.

(Continued)

MODERN APOSTLES OF FAITH. (Continued from page 3)

The record of her life says she died sitting in her chair, with her German Bible in her lap. It seems that her last act was reading from the blessed Word of God. Barbara Heck died August 17, 1804, seventy years of age. She was buried in the Blue Church Cemetery, near Prescott, Ontario. The monument was erected to her memory by the American and Canadian Methodists, in the year 1904, the centenary of her home-going. The inscription on the monument reads as follows:

"Barbara Heck put her brave soul against the rugged possibilities of the future; under God brought into existence American and Canadian Methodism, and between these her memory will ever form a most hallowed link. In memory of one who laid foundations others have built upon."

CHRISTMAS MORNING.

RAYMOND BROWNING.

THE house is still in an uproar because of what Santa Clause and kind friends sent in to my children. Wife is in the kitchen cooking a nice turkey made possible by a check from a dear thoughtful saint in South Carolina. In a little while the four foreign students who are left here on the Asbury College campus for the holidays will be down to enjoy the dinner with us, and while it is being prepared I want to send a message of love and goodwill to my friends everywhere through THE HERALD broadcasting station. If any of these friends did not get a Christmas card from me let them not be surprised for I didn't send any. This letter will be cheaper and more impartial and doubtless more like me than a pretty little card that somebody else composed. Last night Jim Green and his family were with us for supper and we had such a delightful time of fellowship together. After he had prayed with us and gone away it occurred to me that the sweetest and most profitable gifts ever bestowed are spiritual gifts. His prayer made me happier than any Christmas present I received and after this I am resolved to pray more often with the folk I visit.

My last meeting was in the Highland Avenue Friends Church of Columbus, Ohio. It was my first time to conduct a revival in the Friends Church, but from the very first service I felt perfectly at home. Holiness brings people into closer fellowship than any other experience obtainable in this life. The pastor, Edgar Elford, was a most congenial spirit and one of the greatest personal workers I have ever met. Nearly every service we would have a few saved or sanctified. It was so near Christmas that we did not have overflowing crowds but the meetings were steady, fruitful and satisfying. Rev. Charles Lee, a Korean, who is an Asbury graduate was with us often in the services and his wife came into the experience of full salvation early in the revival. Many of us are praying that the Lord may open the way for Brother Lee to return to Korea and engage in the work of preaching for which he has been so splendidly educated. This church has so many capable workers that it is not possible to mention them all in this letter. There is enough local talent to run a revival continuously and have a great variety of vocal and instrumental music. Brother and Sister Shank were with us during the last ten days of the services. They were supposed to be resting for awhile in their cosy little home but it's hard for them to rest when

a revival is in the neighborhood. They are greatly loved in the community both for their splendid musical talent and their godly conversation.

In November I was for twenty-five days in the Methodist Church of Richardson Park, Wilmington, Del. The pastor, L. B. Morgan, was such a princely gentleman that I ventured to play on him the first practical joke I have risked for years. He drove up near my brother's house where I was being entertained and left his car standing while he went to call on a family. I got in the car and drove it into the garage. After awhile I saw the preacher come along with his head down as if in a deep study. He stopped of a sudden where he had left the car and passed his hand over his forehead as though he had forgotten something. About that time I stepped out on the porch and he saw me and his face lighted up. He may use that car for years but he never will enjoy it as much as he did in that moment when he found out it had not been stolen. His congregation is made up for the most part of men who are trying to pay for their homes out in this new section of the city. They have built the first unit of what promises to be one of the best churches in the city. The most of them were cordial and open-minded and willing to listen to full salvation and some came into the experience. A small number of the worldly were members of a civic club that was planning a dance during the revival and when I advised the sheep to keep away from the goats it threw part of the community into a spasm. They had a big public dance and some of the attendants went dressed as Puritans, others in ministerial garb, and one as a negro preacher. They had cakes and other favors made in the shape of goats. They called themselves goats and a few nights later when I was passing the drugstore near the church some of the young men and boys lined up and bleated like goats. Some wrote bitter sarcastic letters for the paper and signed them as "one of the goats." All this served to convince me that this day and age when the man who preaches all the truth will feel the fangs and the claws of sin. I believe however that all this furor that my remarks precipitated cemented the good people more closely together. Some of those who joined with the devil's crowd to mock the church were later ashamed of it. My brother, Guy Browning, and his wife entertained me delightfully in their home. Altogether it was a happy experience. One of the most pleasant features of the services was the presence of four or five splendid local preachers who would be an asset to any church.

Following this revival I had one of the greatest surprises of my life. I went up to preach on Monday morning to the Philadelphia Methodist Preachers' Meeting. Someone had told me that they were very critical and somehow I had the idea that they were chiefly Modernistic with the exception of Dr. Harold Paul Sloan and a few others. Just before I went into the Wesley Building I saw a venerable-looking Italian playing a large harp. In the upper pocket of his coat I noticed a well-worn copy of the New Testament so I engaged him in conversation and found that he was a devout Spirit-filled believer. He played several selections for me but the most beautiful was the song with the refrain "There's a deep settled peace in my soul." As his fingers passed lightly over the harp strings my spirit grew warm and I went in to Preachers' Meeting with a glad heart. The first thing that impressed me was the fine appearance of that body of men. There wasn't the suggestion of tobacco in the whole crowd. It seemed as though one might shut his eyes and pick a bishop out of that body without much trouble,—and a smokeless bishop at that. The subject announced for my sermon was "About Three Seconds" and I spoke for about an hour on

the Second Birth (John 3:4), the Second Blessing (2 Cor. 1:15), and the Second Coming (Hebrews 9:28). Instead of being in a hostile atmosphere as I had expected I suddenly discovered that it was spiritual and sympathetic. In all my life I never had a more gracious reception and they gave me a rising vote of thanks for the message. With all our heralded reputation for orthodoxy I do not know of a group of Methodist preachers of similar size anywhere in the South who would have received a message of that nature as sympathetically. The Northern Methodists may be more modernistic as a whole than the Southern Methodists but they are certainly more tolerant about the preaching of holiness. Another thing I like about them is that they don't have smoke in the faces of a lot of us who are conscientiously opposed to the use of it.

That last remark reminds me of the revivals that I held in South Carolina recently. The pastor of the Methodist Church was courteous, amiable, cultured, and attractive; but he smoked cigarettes so constantly that the fingers on both hands were stained with nicotine. The situation was terribly embarrassing. He had invited me to preach to his people and I shrink from saying anything that is going to discredit a pastor in the eyes of his flock. It was necessary for me to preach my convictions and I did. He never took offense but the sad part was that he never gave up the habit. Let those of you who read this sad paragraph remember to pray for him. Maybe when his eye falls upon these lines the Spirit of the Lord will deeply convict him and lead him into that deeper and richer experience of full salvation where all such habits are impossible. Some of his people have crossed the Jordan ahead of the pastor and are grazing in the rich fields of Canaan. The shepherd ought to lead the sheep and not the sheep lead the shepherd as is sometimes the case. Occasionally I am asked what is my plan for the people who are sanctified and have to remain under an unsanctified preacher and in a cold church. Often I just recommend them to the grace of God and tell them to subscribe for THE HERALD. At this point suffer a word of exhortation. Nearly fourteen years ago a good woman of Bennettsville, South Carolina gave me a year's subscription to THE PENTECOSTAL HERALD. That was one of the outstanding blessings of my life. It brought me in contact with the great HERALD family and gave me an insight into the great holiness movement which to me was an undiscovered world at that time. If some good man who reads these lines would invest a hundred dollars and put THE HERALD into that many homes in his community I believe that he would lay the foundation of a revival that wouldn't die out until our Lord returns to the earth again.

By the time this letter appears the New Year will be begun. It ought to be a wonderful year for holiness evangelists. They have the doctrine that exposes sin, rebukes worldliness, produces conviction, recommends the blood, honors the Holy Spirit, and produces results. Some bright day a crowd of Methodists somewhere are going to get tired of this endless round of suppers, pageants, drives, and the like and they are going to say to the pastor, "We want a revival here in our church. We don't want simply a protracted meeting nor special services nor inspirational addresses. We want an old-fashioned revival meeting even if you have to invite a holiness preacher to do the work." Our opportunity will surely come and may be sooner than we are ready so let's keep in spiritual trim. During nearly twenty years of evangelistic work I have found that my opportunity was usually at hand before I was really ready. This leads me to believe that about the best way for an evangelist to have plenty of work is to tarry before the Lord.

REPORTS FROM SOUL WINNERS

SYCHAR SAYS SO.

Wm. R. Chase.

The injunction given by scripture, "Let the redeemed of the Lord say so," is heeded by souls which came to Sychar. Read some of the testimonies heard this year at the camp. Of the multiplied hundreds that were given during the ten days the following are samples.

Bro. J. M. Brafford: "I have heard people say that when they heard the old-time gospel that they had no more sense than to accept it. Let me say that to accept Jesus was by far the wisest thing ever I did. He sanctifies my soul and fills me with the precious Holy Ghost. I find all things in him. When Jesus sanctified my soul I lost the world and the world lost me. I am having a blessed time in him. In the words of the poet, 'He grows sweeter and sweeter to me.'"

Sister Mary Pangle: "Eight years ago this fall I was converted in my own home about ten o'clock at night. One week later in the Nazarene mission at Coshocton I was sanctified. I praise God. This is my ninth year at Sychar and I am looking for the best meeting Sychar ever has had."

Sister C. H. Patterson: "Praise God for the Comforter who abides. When I press the wounded palm as he leads me over slippery places thrills of glory flood my soul. I feel that I need greater power of discernment to know exactly what he wants me to say and to do, and more courage promptly to obey."

Brother Grooms: (90 years old who lives in Shadyside on the sunny side of life) "I told the people at home when I came up here it was to have the best time of my life and I am having it. I praise God I am on the road."

Rev. C. L. Lewis: (Sychar Press). "I bless God that I am one of them. This is my crowd; I am on the inside. I bless God."

Brother: "Last year right here I got victory over the old man. They did not have to ask me to the altar. I was there before the invitation was given."

Brother: "The Lord sanctified me from head to foot. He cured me of stammering. I don't know as much as these big preachers, but I know enough to tell lost sinners how to find their Saviour. I am going to stay in the battle. I make a lot of fuss at times, but I've something to make a fuss over."

Sister: "This is my first year at Sychar and I thank God for the help that I have received here."

Bro. Pappas, (Greek): "I have Jesus Christ in my soul as my Saviour and Sanctifier. The way grows brighter and sweeter and this morning, Jesus is very real to me."

Sister: "It was fourteen years ago that I was here and it seemed like heaven. Now I am glad to be mingling with my folks once more. I can report that all these fourteen years he has kept me."

Brother Hellyer: "This is my first year for full time at Sychar. I was converted in the Mt. Vernon Ave. M. E. Church, Columbus, ten years ago. Two years after I felt the call to preach. Two years later I felt the need of a clean heart and it was in Sunday school that Jesus gave me the blessing. I wouldn't give what I've got here this year for all the millions of John D."

Brother: "It was last night that the windows of heaven were opened and a blessing that I could not contain poured out."

Sister: "I hardly expected to be here this year, but every night when I retired I felt that if I did not wake in the morning I would take my breakfast in heaven. It is so good to be saved."

Brother: "I thank God that I am on the way to that city whose walls are of precious stones."

Sister: "It is the sweetest thing to know that he can cleanse and sanctify."

Sister: "I praise God that I am in the King's Highway."

Sister Evangeline: "Since I received Jesus I have the blues no more."

Rev. Hollowell: "I bless God that I have the victory over the world, the flesh, and the devil."

Sister: "We drove here in a Ford, and came to find sanctification. Thank God, I have found it."

Sister: "When I began to say when I was seeking him, 'He comes, he comes, he comes' how he did bless my soul. I just feel that I will do anything for him. I praise him for sanctification."

Mrs. W. C. Roberts: (Deaconess in Wesleyan M. C.). "I have often heard of Sychar through friends, but never was privileged to be here until now. The clean-cut gospel messages to which I have listened have inspired me to move forward in this great battle against sin and the devil. I have realized a development in grace under them. They have been rich food to my soul."

Sister Frances Scott: "I praise God for a salvation which we can know. I thank him that when I made the consecration and trusted him he did baptize me with the Holy Ghost. He sanctified my soul. The Comforter abides."

Sister Katherine J. Ogilvie: "I am praising God for the abiding presence of the Holy Ghost. His love is keeping me."

Sister E. H. Lewis: "I was a Christian fourteen years and eight years of that time I felt a great need in my heart. I praise God that I came to camp Sychar and God cleansed my heart and filled it."

Sister F. E. Sims: "My sins are under the blood. The Comforter abides. I am on the victory side and shouting glory since the old man died. I am saying to God, 'Here am I; send me.'"

Sister Ruth Buchanan: "I was g'ad when they said unto me, let us go into the house of the Lord."

The past year I have been helped so much by the help I received from M:ss McGhie, the evangelist, last year."

Sister Mary M. Ogilvie: "I praise God for the way he has led me this year. He has used me in his service and provided for all my needs. He says, he that followeth me shall not walk in darkness, but shall have the light of life."

Sister L. E. Haviland: "I love the old-fashioned gospel of full salvation. I thank the Lord and kind friends for the privilege of being here this year. What a place of refreshing from the presence of the Lord Sychar is."

Sister Griffith: "I am praising God because his blood cleanses my heart and I am in love with this Christ."

Sister Ensley: "I am so glad for the blood covering souls. I praise him that all is clear between God and me this morning."

Brother Peters: "Years ago a friend asked me to go to camp meeting, and I asked him, 'Charlie, is the thing spiritual?' I had been genuinely saved. I enjoyed the presence of God, but I knew nothing about camp meetings. But my heart was hungering for spiritual things. When we came back I said to Charlie, 'I know what is the matter with these folks, they've backslidden.' I got into a holiness meeting the second time, and saw the folks had something that I did not have. I went to my room, shut the door, and before I had left there the Holy Spirit had come in to abide. I have the victory in my soul, bless God."

Sister Seabrook: "I praise the Lord because he has saved and sanctified my soul. I have the joy and peace within."

Bro. Weatherwax: "I am glad that this morning I can testify to the saving, sanctifying and keeping power of God. I am rejoicing in his love." (Bro. W. has been promoted to heaven since the camp).

Sister: "I received a telegram from my husband this morning telling me that at home all is well. And I got another one, one from heaven this morning also and it said all is well. I had such a hard time before I got here, but oh, I have had such a good time since I got here."

Brother: "When I came over here I was not clear in my experience. A little feeling of resentment which I felt against a certain person made me walk under a cloud. I didn't want to go to the altar, but I did, and I praise God that everything is clear this afternoon. The cloud is gone."

Mother Evans: "I feel delightfully good in my soul. I realize what it is to be marvelously, wonderfully converted, and to be thoroughly sanctified."

Sister Rudolph: "I am praising God this morning for the knowledge I have of the salvation that is both free and full. Jesus is my sanctifier."

Dr. Berry: "I want to praise God for saving me, and I want to bless his holy name for sanctifying me."

Bro. Minard: "I have a camp meeting all year long. I've been coming out to Sychar nearly every week all through the year. I have come out to look after Bro. Lewis. In December, or any other month, what a wonderful peace strikes you when you enter the grounds. I thank God for the wonderful spirit of Sychar."

Bro. L. Chester Lewis: "Eight years ago, I slipped away to India without leaving any farewell testimony at Sychar. I had been in New Jersey at camp meeting time the two preceding summers. Today, there is a possibility that we may get away to India again, within a couple of months or a little longer, and I want to leave my testimony and to ask for your prayers. I've been at Sychar nearly every year of my life, until ten years ago, and I used to be acquainted with many of the people. The camp has grown and I've been away, and I don't know so many people, but I wish I knew all of you, for I covet your prayers. When we went to India before, we started with much of the spirit of adventuring. Now we look forward not so much to adventuring as to carrying on the work that God has called me to do. And that divine call is the only reason why we can face such a work, the stress and strain of a tropical climate, and all the things that demand the utmost of God's grace in the soul. I thank God for his salvation and that the 'blood of Jesus Christ' . . . cleanseth from all sin." Please pray that the way may be fully open for us to get back to India, and that we may be filled with the Holy Spirit constantly while there."

UNION KENTUCKY MEETING.

Four churches and their pastors a few miles from the city of Cynthia, Ky., agreed to hold a union revival meeting, and invited the writer to be their evangelist. The meeting continued from Nov. 21 to Dec. 5. In the main the weather was favorable for the meeting, and large crowds of people attended the services. It was said that at times numbers were not able to get into the church because of its crowded condition.

We followed the advice of John Wesley, in that we preached holiness constantly, strongly, explicitly, and brought it in somewhat in every sermon. This course had the desired effect, and after the second service some were sanctified, and the work proceeded along that line up to the closing day, and one lady received the blessing of holiness while we were preaching on the last Sunday morning of the meeting.

Besides those who were sanctified a goodly number were reclaimed or converted. Among the number re-

claimed was a man past middle age, who had been a backslider for twenty years, and his friends were fearful that he would never be saved, so indifferent did he appear to every appeal made to him. He had invited one of the pastors and the writer to dine with him, and while we were praying with him in his home he was graciously reclaimed. When he gave his testimony in the evening service of that day there was great rejoicing among his many relatives and friends. Many heads of families were either converted or sanctified, and a goodly number of fine young people, together with not a few of promising boys and girls.

It has been a long time since we have witnessed more pungent conviction, importunate praying, or clearer conversions and sanctifications on the part of the seekers than in this meeting. We had a good praying and working force among the Christian people. Some seekers came to the altar and prayed through before the message was given. The people of the most prestige, both male and female, were among the number who shouted the loudest when they prayed through, or when their relatives and friends received the blessings they sought. A number received the sacrament of baptism in the last service, and a nice class united with the church, and the meeting closed in the finest sort of spirit. The pastors, the Rev. I. S. Pineur, and the Rev. J. W. Gilbert, together with the people of the church, stood nobly by us in the work, and treated us fine in every way.

We had our home with Brother Virgil Colvin and his good wife during the meeting, and they treated us most hospitably, as did many of the good people who invited us to their homes for dinner. That region abounds in fine cooks, and it can never be truthfully said of them that they do not make their guests more than welcome.

This meeting was one of the very best we have held for a long time, and one would have to be present in the services properly to appreciate it. It cannot be adequately described by tongue or pen.

We are now home for a little rest, but will soon be afield again. We have some vacant dates, and any one desiring to correspond with us relative to our holding a meeting with him should address us, 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

REVIVAL EVANGELICAL CHURCH, WELLSVILLE, OHIO.

An old-fashioned revival meeting was held in the Wellsville Evangelical Church under the efficient leadership of Evangelist H. A. Frye, Findlay, Ohio. Souls were definitely saved from sin, others came forward for heart cleansing.

The attendance showed a marked interest in the salvation of souls. A number of nights the church was well nigh filled. The height of the spiritual tide came the last Sunday. Hearts were melted together in real joy and love, and the shouts of praise and victory made the church ring.

Thirty-six souls prayed through to salvation. Fifteen united with the church. The people are more encouraged than ever before, and with their pastor will hold the standard of Jesus Christ high.

E. L. Zachman, Pastor.

REVIEW OF MY YEAR'S WORK.

As the year draws to its close, my heart swells with praise to God for his unspeakable mercies which have attended me this year. Surveying the labors of the year, I say, in all fear and humility, this has been the most fruitful year of my ministry in the field of evangelism. I have held seventeen revivals and camp meetings this year, and have traveled by train something over fifteen thousand miles. Held one union meeting, with four churches co-operating. The rest were camps and revivals in the Methodist Church, Freewill Baptist, and Church of the Nazarene.

At this writing, I am closing a gracious revival at Newman Grove, Neb., in the Church of the Nazarene. It has been a profitable meeting, and a number of souls have sought the Lord for salvation.

I will spend a few days at home, then go to Waterford, Ohio, for a union revival to be held in the Presbyterian Church. While I am in that part I would like to slate the first three Sundays of February with some pastor either in Ohio or Pennsylvania. I can do this conveniently. Address me between January 5th and 23rd at Waterford, Ohio, general delivery. If Jesus tarries, I am anticipating the best year of my life in 1927. Thy brother.

Roy L. Hollenback, Evangelist.

AN OLD-TIME REVIVAL.

We are glad to report that the days of revivals are not passed. The God of Elijah still lives and answers by fire. God wonderfully blessed Evangelist Edna Banning in declaring a full gospel. For sixteen nights the meeting went on under the leadership of the Holy Ghost. About forty souls knelt at our altar and were reclaimed, saved or sanctified. Folks trembled and sobbed under Holy Ghost conviction. Saints wept for joy. We thank God for our superintendent, O. C. Grindle, a man of prayer and faith. Any church will do well in securing this fire-baptized holiness evangelist, Edna Banning. She is the embodiment of perfect love, a child of humility, yet bold and fearless in prayer and preaching. The meetings just closed have been the most wonderful meetings I have ever attended. Pray for the St. Clair Street Mission, and when in Cleveland come over and help us.

John G. Hemmeyer.

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CONTINUED WORLD PEACE (Continued from page 1)

If the German people are ever delivered from the spirit of militarism, if they learn to love their fellow beings beyond the seas that bound their own fatherland, it must be because they have been regenerated and made in Christ new creatures by the power of the Holy Ghost. If the great nations we once called our Allies and brothers in arms, ever realize the highest and best civilization it must be brought about by the regeneration of the individual man and woman, by the sowing broadcast of the Word of God with its power to make men in Christ new creatures. If the United States with all its mixed multitudes ever come to an ideal state of civilization, and peace and harmony within her own borders, justice and the broad unselfishness which should characterize brother men, then we must kindle the fires of revival and rally the multitudes and millions about the altars of prayer from the northern lakes to the southern gulf, and from the Virginia beach to the California shore. Jesus alone, by his life, his teachings, his death on the cross, his prayers before the mediatorial throne of his Father, and the gospel of his power, can redeem men and baptize them with one Spirit into one body, which will make them brothers indeed and bring peace and rest to a sinful and weary world.

The momentous question is, have we a proper appreciation of the situation? Will the church arise and gird herself for the great task before her? Will the Protestant ministry be done with the vagaries of modernism and the contradictions of evolution, come back to the Bible and the Cross and lift up Jesus Christ as the Son of God, the only and all-sufficient Savior of men? Will the preachers of today stand up fearlessly and in the name of God call the people to repentance and insist that there must be a turning back to God and obedience to his commandments or a visitation of his judgment?

Let it not be forgotten that the scientists of all nations are busy getting ready for war, and with their airships, their undersea boats, their powerful shells and poison gas, with the distribution of disease germs and the havoc they are prepared to spread behind the battle lines, in the cities and communities that heretofore in times of war were comparatively safe, would cause fearful loss of life among women and children with great destruction of property. Another world war would very nearly destroy civilization and turn the wheels of progress backward into conditions of savagery, bloodshed, fire and disease beyond anything ever known in the world. Ought not the whole church and ministry turn at once to the Word of God and the Son of God, the Prince of Peace, for the only hope and help and remedy for a sinful world? Or shall we so broadcast the seeds of doubt, neglect the souls of men, and raise up a generation of infidels to bring on the blast and ruin, the savagery and destruction that is bound to come if we continue in the ways of sin. There is but one remedy and that is a world-wide returning to the Bible and the Christ of the Bible for salvation of the individual and peace among men.

The Great Missionary Meeting In Louisville.

ON December 15th and 16th, there was a great assembly of bishops, secretaries, presiding elders, lay leaders, the Woman's Foreign Missionary Society and pastors of the M. E. Church, South in Fourth Avenue Methodist Church, Louisville, Kentucky.

The object of this meeting was to arouse the church to raise one million of dollars to meet the slump in missionary collections and carry forward the work in foreign fields without curtailment.

It was our privilege to attend a few of the meetings and hear several excellent addresses by various representatives. We were especially interested in the account of the splendid home work being done by the Home Board in the cotton mill regions, and we rejoiced in the remarkable improvement being made in those laboring classes which offer such a fine field for Christian effort.

The M. E. Church, South, has a marvelous field of opportunity in the great mountain regions of Kentucky, Tennessee, Virginia and North Carolina. There is also a field white to the harvest among the people of French descent in Louisiana. There are hungry souls by the thousands that await the Gospel message to which untold numbers would gladly respond.

One of the most cheering addresses during the conference was delivered by Bishop Hay, who has under his care the great western field, embracing Arizona, New Mexico, California and the Northwestern coast. He spoke most encouragingly of the consecration and zeal of his preachers, the courage and devotion of the people, the excellent organization which he found out in that region which was a beautiful tribute to the great work wrought by Bishop DuBose. Bishop Hay insisted that the preaching of the pure Gospel of Jesus Christ was effective everywhere and was welcomed and brought forth abundant fruit among the great stalwart aggressive people of the far West.

Bishop Darlington recently returned from an extensive trip in Europe, told of the encouraging work in Poland, Czecho-Slovakia and the region under his care and direction. The need over there is great and insistent. The people are a wonderful people and they are ready to receive the pure Gospel of Christ by the ten thousands. It is the urgent business of the church to break to them the Bread of Life. Bishop Darlington seems to have been graciously used of the Lord in his evangelical messages to those people. He was up in what is known as White Russia and found great, hungry souls among those wonderful people.

The interests of all the great mission fields were presented and pressed and emphasis was laid upon, I may say, three facts: The urgent need of the Gospel among the neglected peoples; the high privilege and

duty of the church to give it to them; and the prime importance of a combined movement to educate the entire church with reference to these needs among the neglected multitudes, the duty and the privilege of the church to meet those needs, and the importance of doing the work now.

Dr. Cook, in an illuminating address, insisted that we are not to jump to the conclusion that a man is not a Christian if he fails to contribute to missions, that he may be a Christian without instruction with reference to his Christian obligation; that it is the duty of the church to bring the whole matter of world evangelization before its entire membership and give the people to understand their duty and the blessedness of helping to save their fellowmen.

It would seem that the raising of one million of dollars by three millions of people ought to be an easy task and no doubt it would be if the three millions of people could be brought to see and feel the need of a lost world and the blessed privilege of giving them the Gospel.

Doubtless, if God so loved the world that he gave his only begotten Son for its redemption, he wants the world to know it. The church has far too long neglected to bring the good news of salvation to the lost. How will she be able to face these tremendous facts in the Day of Judgment. We believe that the one big thing that should stir the heart of the united Christian Church of the world is the immediate spread of the Gospel among all heathen people everywhere. We believe that God would be pleased if we spent less money in erecting magnificent churches in this country and more money in erecting commodious chapels in heathen lands. We believe that God would be pleased if, for a few years, the churches of this nation did entirely without the use of tobacco, substituted cotton for silk stockings, and went in with joyful resolution to curtail all waste, extravagance and luxury, and piled up millions of gladly-given money to send a pure Gospel into all the world.

Give us a great revival of pure religion. Give us a period of intense education on missions, the need of the neglected, the duty and privilege of the church and within ten years it would be difficult to find with an airplane and a search warrant a region where the Gospel has not been preached.

H. C. MORRISON.

That Commentary!

Are you a Sunday school teacher? Then you will want one of the best Commentaries on the market, and speaking from a long experience, I do not hesitate to recommend Arnold's Practical Commentary. It has four full pages of matter on the S. S. lesson, and brings out the spiritual phases of the lesson in a way that not only blesses one's soul as they teach, but blesses those who sit under the teacher's explanation of the lesson. Then the price is within reach of all—only \$1.00. Be sure to send for your book at once, that you may get the full benefit of the entire year. One year with this book means that you will never be without it.

MRS. H. C. MORRISON.

Asbury College Speaks to Christian America.

BY PRESIDENT LEWIS ROBESON AKERS.

WITH the coming of the New Year, there also dawns the opening of the new semester in Asbury College. A brief resume of the happenings of the school up to this point may be of interest. The enrollment this year is larger than ever before. The personnel of the student body the finest we have ever known.

At the beginning of the fall semester, as is the annual custom, special evangelistic services were held under the leadership of President Emeritus, Dr. H. C. Morrison. It was a period of great spiritual refreshing, the altar being crowded with students who were seeking regeneration or entire sanctification. The blessed results of the services have been felt throughout the months and only eternity can reveal the good that was done.

Following this special season of revival, there has been no cessation in spiritual emphasis, but individual lives have been blessed all through the session. Preceding the Christmas holidays, revival fires again burst forth and, for a week, the school and community enjoyed a spiritual deepening of Christian experience. Never has our school proceeded along more definite lines of Christian experience and service than now, and the claims of Jesus Christ upon human life are continually presented.

As we go from place to place and touch the various sections of our nations we are profoundly convinced that there is a new interest in, and an awakening toward Asbury College, and that the conservative element, which is far greater in numbers, but less noisy in manifestation, than the radical and modernistic wing, are looking to this institution as one of the great strongholds of orthodoxy in America.

There was a time when the conflict centered about the teaching of entire sanctification as a second work of grace, subsequent to regeneration,—a work of cleansing which not only removed the guilt of sin, but broke its power as well. The fight now, however, has become more general, and the storm center would seem to be about the personality of Jesus Christ as a world Redeemer. At present, the efficacy of his Atonement, his Virgin Birth, his Resurrection, his Deity,—all these essentials of the Christian faith—are being attacked by a rationalistic and skeptical force under the leadership of men who have long ago lost their prophetic office and their passion for souls, and whose fetish is now a superficial scholarship or a pseudo-scientific assumption of superior knowledge and an ethical philosophy which they imply transcends the tenets and teachings of historic Christianity.

So fierce does this battle wage between the conflicting schools of thought that many conservative and orthodox Christians who have hitherto differed on minor doctrinal points now begin to draw together in a united force against the tidal wave of unbelief and relaxed morals which threaten to paganize our nation.

Never has there been a greater need for such an institution as Asbury College than at the present time. This institution embodies not only a thorough and accredited intellectual training, but, with it, a deeply devotional religious life which is loyal and true to the time-tested principles of Christianity which have been instrumental down through the centuries for the salvation of innumerable souls.

May we not ask the American public today to carefully consider the following:

Where can you find anywhere in this world

a school with an enrollment of 825 individuals with less than a score unsundered to Jesus Christ at the end of the school year?

Where can you find a school with up-to-date and modern equipment, with every accommodation conducive to comfort and study, with splendid electrically cooked meals and a most healthful environment, at a total cost of *less than four hundred dollars* for the entire school year?

Where can you find a faculty of forty-five well trained professors most of whom hold Master's degrees, who combine with this necessary scholarship, a spiritual devotion and loyalty to the truth, without a taint of modernistic belief or destructive criticism?

Where can you find an institution, which during the year past, reports not a single expulsion for misconduct, yet whose rules are kept intact and are much more carefully framed than in the average institution?

Where can you find a college which has no fraternities or sororities, which permits no dancing, nor cards, nor tobacco using, nor trashy literature, nor jazzy music, nor intercollegiate athletics; yet, which, at

SPECIALS BY DR. MORRISON FOR 1927.

EDITORIALS.

Why is the Doctrine of Entire Sanctification Unpopular?

Is the Ecclesiastical Harness Buckled so Tight on the Methodist Preacher that He Cannot Get His Full Growth as a Man and Minister of the Gospel?

Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?

Why Do Bishops and Their Cabinets Keep a Few Thousand Methodist Preachers on the Constant Move? Why Not Employ Henry Ford to Build Some Parsonages on Wheels?

Can Mere Educational Training Take the Place of the Fundamental Doctrine of Regeneration?

OPEN LETTERS.

An Open Letter to Governor Al Smith, of New York.

An Open Letter to Uncle Sam on Law Enforcement.

Several Open Letters to Mr. Henry Ford.

An Open Letter to the Bootleggers of Chicago.

Five Open Letters to "My Dear Bishop."

Ten Open Letters to "A Young Preacher."

OTHER ARTICLES.

Twenty Chapters of His Life Story.

Ten Sermons; among them "The Blood of Christ," "The Future Punishment of the Wicked," "The Ministry and Mystery of Affliction," "The Possibility of Apostasy."

the same time, offers every wholesome form of social and recreational activity such as intramural basketball and tennis tournaments, hiking and all other healthful exercises which two large and modern gymnasiums can afford, while debating clubs, literary societies and other extra-curricular organizations amply provide a substitute for fraternities and sororities?

Where can you find a college whose School of Music sends out graduates whose finished work enables them to begin immediately under nationally known master teachers, and whose excellent training is a subject of widespread comment? Whose School of Expression is fitting for the forum and the platform a host of young people who can speak clearly, concisely and forcefully? A School of Fine Arts which is headed by a master artist whose finished work is exhibited in the Metropolitan Museum of New York and who has furnished frontispieces for the leading periodicals of our country? A Home Economics Department, commodiously equipped in new quarters with electrical conveniences, providing a basic knowledge of the essentials of home-building? A beautiful new Library Building, continuously open from nine A. M. to ten P. M., and supervised by a corps of trained librarians, with an equipment second to none in the State?

Where can you find a school located amid scenes of romantic and historic interest near the center of population of America, in a climate not so warm, as to be enervating, nor so cold as to be rigorous?

Where can you invest the lives of your sons and daughters to bring the largest returns in physical comfort, intellectual training, and spiritual enlargement?

We believe the answer to the above question is—**ASBURY COLLEGE, WILMORE, KY.**

The spring semester begins January 25, 1927. For full information write Dean William Brandt Hughes.

THE CARNAL MIND.

(Continued from page 4).

the things that we would, that defeats our best intentions to do good, while evil is present with us; this principle of evil has a place on his cross with him. Man may devise other methods of dealing with this question; but we are interested only in the scriptural way; for the Holy Spirit will perform a successful operation on us only in harmony with his truth. His method is by a spiritual crucifixion of our evil nature. Shall we go beyond the written word? Shall we stop until we analyze or understand the psychology of the treatment? Let us remember that his enemies did not stop to explain to our Lord. They put him to the Cross. The great Physician will deal with us kindly and well. "Let us therefore go unto him without the camp, bearing his reproach."

For an illustration let us take two plant bulbs. One is a perfect bulb; the other is small, wrinkled and apparently worthless. It makes little difference for our purpose. The only requirement is that there must be life in it, for no one plants a dead bulb. A Christian must have life, or he cannot be planted together in the likeness of his death. Now let us plant the two bulbs together in the same bed of ground; bury and leave them. It is hardly necessary to say that in our illustration the perfect bulb is our Lord, and the other one his disciple, planted together. He himself said concerning his own death (John 12:24): "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." We know that he did die unto sin once, and that he arose to draw all men unto himself, and to reign forever. This is the perfect bulb that we planted, that sprouted and became the full corn in the ear. But now let us look at the place where we planted the small and insignificant looking bulb. Yes, there is another green blade springing up. And wonderful to relate, it looks singularly like the other one! For if we are "planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Is it possible? Men may say no, but the Bible says it is so. After the carnal mind is destroyed, we live anew. But what a change! This new man is Christlike. He lives in his presence. He has "righteousness, peace and joy in the Holy Ghost." And to this change there are many witnesses from the days of the apostles to the days of John Wesley, and down to this day and year of our Lord. And they testify not only to their conversion, but also to the fact that after they were converted, they died to sin or the carnal mind, and the Holy Ghost was given to them as an abiding presence, causing them to live only to God. Hallelujah!

An Important Notice!

I desire the name and address of every person who owns any stock in the original Pentecostal Publishing Co. If your parents owned stock in the company write at once, giving full name, address and amount of stock owned. You may address Mrs. H. C. Morrison, care Pentecostal Publishing Co., Louisville, Ky.

OUR BOYS AND GIRLS

THE RESULT OF A BOY'S FAITH.

"Do you know God?" was the question a little boy asked a man who came to his widowed mother's home. And the man answered "Yes."

But why did the boy ask such a question? Because their little cottage was in danger of being lost to them, and he thought if some one who truly knew God would help him and his mother to pray, it would not be taken from them for the debt that was on it.

What a beautiful and real faith that boy had! He believed that united prayer and faith would be answered.

But what about the result of that boy's faith in God? It greatly increased the faith of the man, and he not only prayed that the little cottage would be saved to the family, but he began very earnestly to pray for a far deeper work of grace in his own heart and for a revival in the church. And God graciously answered his prayer.

And thus we see that the faith of pious children can help the faith of even grown up people. And this reminds me of another little Christian boy who was asked, "What is prayer for?" And his sensible and Bible reply was, "To get things with."

Let the little ones, and the big ones too, who read this, more fully trust God for all he has promised in temporal and spiritual things. Oh how great is the need in and out of the church for a mighty work of grace, the salvation of sinners and the fullness of the Holy Spirit for all Christians.

A. W. Orwig.

Dear Aunt Bettie: I am a little stranger from Wisconsin. Please move over a bit and let me have a seat so that I may get acquainted. Thank you. I am a little boy just past my sixth birthday. I have medium light hair and blue eyes. I love Jesus. I know Jesus can and does heal folks, because one day when I was sick he healed me, when I prayed to him. I mean to live my life for Jesus. Papa and mama are both Christians. My mama is writing this for me. I have a dear baby brother who is five months old. His name is Robert. I think I had better close for I may take up too much space for a small boy. I would like to see this in print; also, won't some little cousin send me a post card of scenery around your country. Love to all the cousins and Aunt Bettie.

Cleon Dale Peeples.
West Lima, Wis.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of boys and girls? Oklahoma boys and girls, wake up, don't let the other states beat you. I have read letters from other states but few from Oklahoma so I decided I would write. I have been reading *The Herald* for a few months now. My grandfather sends us *The Herald* and I enjoy reading page ten best of all. I have two brothers older than myself and one brother and two sisters younger than myself. I have blue eyes, light complexion and blonde hair. I am thirteen years old and am in the eighth grade, and I weigh about 83 pounds. My teacher's name is Mr. W. C. Barton and I like him fine. I live three and one-half miles out in the country, but I go to town school. I go to Sunday school every Sunday I can. This is my first letter to *The Herald*. I wish to see it in print. With love to Aunt Bettie and all cousins.

Lenae E. Holder.

Rt. 3, Box 89, Bristow, Okla.
P. S.—I will answer all letters received. Who has my birthday, Aug. 4?

Dear Aunt Bettie: It has been a long time since we have sent you a letter, so here goes. We are in the midst of a revival meeting here in Central City, Ill.; and it is a hard pull, both spiritually and in finances. Ever since the strike five years ago our town has had a struggle to meet actual living expenses, as all of our people are poor working people and only have about one week out of three to work, makes it fearfully hard for them to keep our little church going. We certainly need help. We have Evangelist W. E. Lamp, of Wilmore, Ky., with us in the meeting and he is

a strong preacher. Our town is made up of Germans, Russian, Irish, Italian, and American; unbelief seems to predominate, and the battle is waging hot. Oh, how we need an old-time Holy Ghost revival, too many lukewarm folks, nominal Christians, if there is such thing. One redeeming feature is that we have no "Monkey-ites", and our folk cling to the "Faith of the fathers," and we are looking forward to a great victory in the near future. We always read the letters on page ten for we know that the messages on that page are the real heart sayings of the writers. We received a great bundle of letters last year from the cousins. Thanks to all of them. Wish we might hear from every one that reads this message, telling us of your problems. We have had some real experiences in the past few years in the Master's work, and possibly I shall write another letter and relate some of them. We often think of Dr. Morrison. It was our privilege to hear him preach in Oakland City, Ind., some years ago, when, during his sermon he asked the question, "How many have read the book of Ezekiah?" and there was quite a number of hands went up; the smile that spread over the face of Dr. Morrison was like a "new moon." Well, I reckon I had better quit for Mr. W. B. is rather jealous of his paper. Will be glad to hear from all the cousins.

M. Luther Watson.

115 W. Hardin St., Centralia, Ill.

Dear Aunt Bettie: I am a member of the M. E. Church and go to Sunday school every Sunday. I am eight years old and in the third grade. My father is a Methodist minister so we can't live in the same home all the time. My mother says the Sunday school page is worth many times the price of the paper, but I like the Children's Page best. Who has my birthday, Feb. 6? I have dark brown eyes and hair, am tall and slender. I have two brothers at Duke University and hope some day to be that smart myself. I would like to hear from any of the cousins.

Frederick Lupton.
Sweponville, N. C.

Dear Aunt Bettie: Mother and father have taken *The Pentecostal Herald* and I have taken an interest in reading it, and I love to read the Boys and Girls' Page, and I intend to keep writing to it. I am saved and my sister is saved too. I am twelve years old and in the sixth grade. I love school and my teacher too. I love the Lord and I want other little children to too. We have three pet cats named Spit, Tiger and Whitey. We have a little mule named Mike. Well, Aunt Bettie, I want you to put my letter in *The Herald*, and I want all the boys and girls to write to me. If they do I will answer all.

Wanda Monroe.
Rolla, Kan.

Dear Aunt Bettie: May I join your band of boys and girls? This is the first letter I ever wrote to *The Herald*. I was eleven years old the 25th of July. My mama and papa take *The Herald* and I enjoy reading page ten. I have two sisters, Naomi and Virginia. Naomi is five years old and Virginia is ten. I go to Sunday school every Sunday. I hope to see my letter in print soon.

Mary Foster.
Derwent, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl in to your band of boys and girls? I am fourteen years of age; I will be fifteen Jan. 4, 1927. If any one has my birthday, please write to me, and send me your picture. I have dark brown hair and am in the eighth grade at school. I have two teachers, Miss Studie Fowler, and Mr. Young. Mr. Young is the principal of our school and Miss Studie Fowler my other teacher. I live at Berry, Ky.; it is a small town, has three churches, the M. E. Church, the Christian Church, and the Baptist. I go to Sunday school, church and prayer meeting at the M. E. Church. My mother and I go to the M. E. Church, and my father belongs to the Christian Church, but he goes to the M. E. My

mother is a religious woman, and I have been saved and sanctified. Bro. Tomlin is the pastor of the M. E. Church; he sure is a good preacher. Edith Phillips, who belongs to the M. E. Church, died on Sunday morning early on Nov. 28; probably she has written to *The Herald*. My mother takes *The Pentecostal Herald*. Marie Lancaster, how are you getting along? How do you like to live at Detroit, Mich.? Will you or any of the other girls write to me, and send me your picture? I hope this letter is in print.

Helen Frances Lyter.
Berry, Ky.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I live in the good old state of Louisiana. I am about five feet tall; thirteen years old; have fair complexion. I have long black hair, blue eyes and am in the seventh grade. I have missed two years in school since mother died. I am trying to live like she did so I can meet her in heaven. Grandfather takes *The Herald* and I enjoy reading the many good things; also the Cousins' Page. I belong to the M. E. Church at the Sanders Chapel. Rev. G. E. Corry is the pastor. I sure do like him. Anice Horton, I guess your middle name to be Marie. Am I right? If so, please write me. Edith Barker, in answer to your question why Moses could not enter Canaan land, because when he struck the rock he said I bring forth water, but God brought forth water. If I be right write me and tell me. Well, for fear Mr. W. B. will get this I will close hoping to see this in print, as it is my first letter.

Leo Velma Sanders.

Dear Aunt Bettie: As my papa is writing to Bro. Morrison I am going to write to you and the cousins. I am a little Indiana girl eleven years old. I have brown hair and brown eyes, rather fair complexion. I am an invalid; have never been able to walk a step or stand alone, so would enjoy receiving a postcard or a letter from any of the cousins. I love to have my mama read page ten to me. I have one brother who goes to school. He is in the sixth grade. He is lame too, from infantile paralysis. We want all the cousins to pray with us that God will heal us. I have two half brothers; one is married and has a baby girl.

Mildred Martin.
Rt. 1, Monroeville, Ind.

Dear Aunt Bettie: Here I come for the first time. I am a little boy past four years old. I go to Sunday school every Sunday. My teacher's name is Gladys Kendall. My father is superintendent. Rev. S. W. Dean is our preacher. I always make a speech at our Children's Day Exercise, and Mother's Day program. Come to Salt well, Aunt Bettie, sometime and hear me. I must say good-bye.

Chester Ray Mattox.
Salt Well, Ky.

Dear Aunt Bettie: Will you allow a little change in your program? I have been much interested in the Children's Page ever since I first took *The Pentecostal Herald*, and that is many years. I first took the "Guide to Holiness," then I took the "Consecrated Life," then *The Herald*. I have been very much pleased with the good letters and poetry they write. I am 77 years old. The children would not think of guessing my age. Have been an M. E. member for nearly sixty years. I want to tell the dear children of the great comfort the true Christian life is to old people. What a comfort to start early, to consecrate our whole lives, for Jesus loves little children, and as you grow older you will have the sweet assurance of his love all the way. "At evening time it shall be light," is the dear Lord's promise to me. Mrs. D. H. Diller.
4 Marion St., Clinton, N. Y.

Dear Aunt Bettie: As my other letter was in print I will come again. I am going to school every day and in the seventh grade. My teacher's name is Miss Texie Kerns. There are five in my class; two boys and three girls. I go to Sunday school every Sunday. I have one sister and four brothers. I don't have to go far to school. My mother is my Sunday school teacher. I am in the Junior class. I hope Mr. W. B. is in bed when this arrives.

Lelia E. Mattox.
Carlyle, Ky.

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Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am saved and sanctified by the Lord Jesus Christ; he has washed every one of my sins as white as snow. We are holding a revival at our church now, and the Lord is working in a wonderful way. Cousins, don't fall back on the blood-stained banner of Jesus Christ, for he says in his precious book to put on the whole armor of God that ye may be able to withstand the wiles of the devil. Oh, my precious cousins, don't slip away from your Lord Jesus Christ, for he is needing many reapers to reap his harvest. Don't be afraid to stand as a witness for the Master. I am fourteen years of age, have golden bobbed hair, blue eyes, and I am five feet, two inches in height.

Ruth Cassidy.
Box 116, Ingalls, Ind.

Dear Aunt Bettie: Here comes a little girl past six years old. I go to school every day. My teacher's name is Miss Texie Kerns. I like her fine. I am in the second grade. My schoolmates are Wyoma Allison, Addie Bell Dean, Vera J. Gaunce, Sue M. Barlow. I go to Sunday school every Sunday. My teacher's name is Joe Gladys Kendall. I live right close to the church and schoolhouse. Bro. Dean is our preacher.

Mary Hester Mattox.
Carlyle, Ky.

Dear Aunt Bettie: Will you let a little country girl join your happy band of boys and girls? I hope to see my letter in print. I am twelve years old. I have gray eyes and fair complexion. I am going to school. I study the sixth grade. My birthday is Feb. 2. My uncle takes *The Herald*. I like to read page ten. I have two brothers. I am the only girl. I will answer all the letters I receive from all the cousins, both boys and girls.

Cleo Woodard.
Granville, Tenn.

Dear Aunt Bettie: Would you like to have a new boy join your happy band? I am a little North Dakota boy. I am eleven years old and in the third class in Sunday school. Our minister's name is Rev. Snow. My Sunday school teacher's name is Mrs. Ballentine. Our church is not very big but the Lord is with us all the time. I belong to the Methodist Church.

Lloyd Houstan.
Box 245, Turtle Lake, N. D.

FALLEN ASLEEP

YOUNG.

Marinda Olive Crawford was born at Whiteland, Ind., Jan. 1, 1848; was married to Martin A. Young, of Normal, Ill., Dec. 10, 1890, at Indianapolis, Ind. She was a member of the Methodist Episcopal Church for more than 50 years, and for many years a member of the Central Illinois Holiness Association. She was a member of the Official Board of the Normal Church for 25 years. She died March 4, 1926, leaving her husband, one daughter, two granddaughters, and a host of relatives and friends.

Funeral services were held at the church in charge of the pastor, Rev. Guy Z. Moore, assisted by W. H. Shelper, Superintendent of the City Rescue Mission of Bloomington. Memorial Services were held in her memory by the Holiness Association at their tabernacle in August. We miss her but expect to meet her before long, for we know she is in the Celestial City. Her husband,

M. A. Young.

LYON.

Bertha Gladys (Mendel) Lyon, daughter of John and Margaret Mendel, was born at Sunman, Indiana, October 8, 1892, and departed this life to be with the Lord on December 8, 1926, in Colorado Springs, Colorado. Mrs. Lyon's parents moved to Indianapolis, Ind., when she was five years of age. They reared a family of four boys and five girls. Four of them have preceded her to the Spirit Land—the father on June 18, 1912; her brothers as follows: Talma in 1914, Willie in 1917, and Harry on November 27, 1926.

Mrs. Lyon was united in marriage to Oscar B. Lyon on February 15, 1919. This union was blessed with one daughter, Willamay Lyon. Interment was made at Crown Hill Cemetery, Indianapolis, Ind. Funeral was in charge of Dr. John E. Hewson. Funeral sermon was preached by Dr. Manson E. Baker, these men both nationally known evangelists. The Ministerial Alliance of Indiana was represented by Dr. W. W. Bolinger of the Edwin Ray Methodist Episcopal Church, where funeral services were conducted. Dr. Baker at one time was Mrs. Lyon's pastor. It was under his ministry that she obtained entire sanctification as taught by the M. E. Church. Her body rested at the chancel rail where her husband sought and obtained the same experience while Dr. Baker helped him pray through to victory. It was at this same chancel rail, May 23, 1920, that her daughter, Willamay, was given wholly to the Lord in Christian baptism.

During her entire life she has been an efficient soul winner for Christ, but serving in a greater field and leading multiplied scores to a definite experience of salvation after her marriage. She lived and died in this experience, giving her entire life to the service of God. Mrs. Lyon was the happy possessor of the necessary qualities to make the parsonage home a real Christian home and the church to glow with the presence and the power of God, and to make her husband a better preacher and soul winner for God.

Mrs. Lyon leaves to mourn her loss, a husband, daughter, a mother, four sisters, and a host of friends. These all will mourn their great loss while she enjoys the reward of the "redeemed of the Lord."

Mrs. Alice Blackburn.

DAYTON, OHIO, REVIVAL AND HOLINESS RALLY.

Jan. 16-30, 1927, Daily, 2:30 and 7:30 P. M.

It will be held in the Second Pilgrim Holiness Church in Dayton. The church is located on the corner, 2500 West Third Street.

The engaged evangelists are Rev. and Mrs. Charles H. Stalker, and Rev. and Mrs. J. L. Shell. Other preachers, musicians and singers will be with us.

Brother Stalker, the well-known world evangelist, will come to us fresh from the mission fields of Central America. You will want to hear him. We are now receiving letters from

parties from a distance who are making arrangement to attend this meetings, and we are doing our very best to find free entertainment for all who desire to be with us in this great battle for God and souls and the feast of good things.

Please write immediately and tell us when you expect to arrive that we may prepare for you; and pray with us that every element may be subdued and in submission to the mighty workings and power of the Holy Ghost.

The Committee.

Rev. J. L. Kennet, Pastor.

NEW ROCKFORD, NORTH DAKOTA.

Beginning October 1, I was with the Carroll County Holiness Association in their rally at the home of the late Dick Albright. The meeting was conducted in the Tabernacle, which is centrally located, and a well-known place, not only in Carroll County but their faith to Godward is spread abroad, as the most of the old-line holiness evangelist have labored there. This was my third meeting for the County Association, two others being held in their tent, the first at Mt. Olive and the other at Irondale, Ohio. These meetings were all owned of the Lord.

While laboring at the Mooers, N. Y., camp meeting in August I met a number of the loyal boys from Asbury College who are up in northern New York. They are standing true to the faith and believe in old-time revivals. My work at the camp resulted in three invitations for fall meetings in three different Methodist Churches—Mooers Forks, Ellenburg Center, and Saranac. In all these meetings God manifested himself. The saints prayed, got blessed and shouted the victory; sinners got under conviction, wept, prayed, and came through shouting.

I am in New Rockford, N. Dak., where we are having it thirty below zero, but the revival is on; about fifty have been to the altar, and a number of happy finders. Brother L. W. Wick is the pastor of this church, which is the Church of the Nazarene, and is doing a good work.

Evangelist Lawrence Reed.

Damascus, Ohio.

THE J. C. PENNEY MEMORIAL HOME.

We send you Christmas greetings from this lovely home.

J. C. Penney, merchant, is building the home in memory of his father and mother. His father was a Primitive Baptist Minister. His church dismissed him because he believed in (1) Educated ministry; (2) Paying Ministers, and (3) Conducting Sunday Schools.

This home is eight miles west of Green Cove Springs, Clay county, Fla., on a smooth surface road. A large bus makes trips each day. This home, when gardens and poultry yards are laid out, will embrace about forty acres. There are 22 apartment houses, with four to five families in each one. They are so built that no sound can be heard from neighboring apartments. They are beautifully furnished with all needed furniture. Even a sink and washtub are combined. An ironing board and electric iron are provided. We are to have electric cookers and Frigidaires, which make our own ice.

The apartment houses are about 125 feet apart. In the center of the colony is a boulevard 300 feet wide. At the South side, a \$75,000 church is being constructed.

It is estimated that these homes will cost over a half million dollars to construct. It is the pride of Mr. Penney's life to care for us.

From the church, a smooth surface road runs north to the Community Church about two miles. This church has called a pastor and is made up of all churches. They have a big Sunday school. There were 76 men in Bible Class last Sunday and 275 at the church service. There are about 65 families on the farms and a fine class of folks.

The church for our homes is being modeled after the English style and will be very lovely. We ministers are to conduct services and have already organized as "The Ministers' Memorial Association" and adopted By-Laws and a Constitution. We have about 35 ministers here now and look for 70 more by spring.

I have a garden and a poultry yard, and a monthly appointment at a little church on the St. John's River. With a home garden with truck coming up, a poultry yard and a place to preach—what more could I want?

S. L. C. Coward and Wife.

GOOD MEETINGS AT VALLEY FALLS, KANSAS.

We have just closed a great meeting in the Federated Church, Valley Falls, Kan. There were about two hundred people forward during the three weeks we were there, and most of them united with the churches. There were fifty people forward the last Sunday night of the meeting. The young people's meetings, school meetings and special meetings for business men and women will long be remembered. The Rev. I. N. Reid is the pastor, whom I have assisted in many other meetings in Kansas the last fifteen years.

Our next meeting is in the First Methodist Church, Shelbyville, Ill., beginning Jan. 10th.

J. B. Kendall.

Evangelist W. W. McCord, of Sale City, Ga., writes: "Our camp ground here is in debt \$500, and the man we owe is calling for his money. The low price of cotton has put the South to the bad. Ours is the only place within several counties where holiness is preached. Our work is interdenominational. Brethren John Clement, T. P. Baker, W. H. Massey, Joe Lawrence, J. A. Wood, and others have been our special workers. I am not asking our folk for gifts. My plan is this: To everyone sending money I will mail prepaid one pound of fancy paper-shell pecans for every dollar received. I understand that such nuts are retailing at \$1.25 per pound in the north, so you see everyone will get value received and at the same time help a needy and worthy cause. We must keep holiness in southwest Georgia. We thank one and all who see fit to lend us a helping hand at this time."—Wesleyan Methodist, Syracuse, N. Y.

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By Dr. Ridout.

This book, one of Dr. Ridout's best, is now in its second edition. It will make a splendid book for the holidays. Thomas Harrison, famous as the "Boy Preacher," and one of the mightiest evangelists in his day, said of Dr. Ridout's book, "Amazing Grace": "I read Amazing Grace in the Congressional Library, Washington, D. C., and of all the books I have ever read no book covers the ground so thoroughly. To me, it is one of the best books, the most interesting I have ever read. I think it will have quite a sale."

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson IV.—Jan. 23, 1927.

Subject.—Prayer in the Christian Life.—Mark 1:35; 14:32-36; Matt. 6: 9-13.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Times.—There are three: (1) A. D. 28; (2) the night before the crucifixion; (3) A. D. 28. As best we can make out, the first was in the spring, and the third in summer.

Places.—Three again: Capernaum, Gethsemane, and the hilltop from which he delivered the message commonly known as "The Sermon on the Mount."

When one undertakes a study of the prayer life of Jesus, he finds the subject too big for him. Why should he pray? I do not know; but I can guess. Much of his praying, I doubt not, was communion with the Father. That part of it is simple enough, and need give us no trouble. But what about his intercessory prayers? Some would tell us that this was solely the work of his human nature; but that does not satisfy us, seeing that the incarnation resulted in a single personality. The two natures, the human and the divine, remained intact; but the two personalities became one. In that single personality he was (and will ever be) the God-man—not two, but one. The nature does not pray, but the personality.

Now I am going to give my theory for the praying of Jesus while he lived in the flesh among men and in his glorified state in heaven, and for all we know, before he was incarnated. It is a truth of science that no force is ever lost; and I suppose that that truth will hold good in any and all worlds. Not even the force of a thought is lost; for it reacts upon the thinker, and leaves its impress stamped upon him permanently. Prayer is the exercise of a God-given privilege whereby we project from our souls into the spiritual universe currents of living, vitalizing spiritual power that God uses for the accomplishment of great ends, thereby making us co-workers with himself. Herein we may find some explanation of the praying of Jesus. He is the mighty dynamo of prayer power. We are permitted to join our feeble prayers with his; and together we are furnishing dynamics for the conversion of the world.

It has been often said that Jesus prayed as an example for us; but that will not pass at all. To think of his doing a thing as solemn as praying, merely as an example for us, is absurd. He could not do that. His example is blessed; but he must have some deeper reason for getting up a great while before day and going apart for prayer. He could not go through whole nights of useless prayer simply to show us how. That would have been a sort of hypocrisy at best. Jesus did real praying: the example was a secondary matter.

I fear that it is impossible for us to know much about his Gethsemane prayers. "The well is too deep, and we have nothing to draw with." We can understand nothing spiritual that is deeper than our own experience. Could we have a Gethsemane experience, and not die, we might understand the praying of Jesus. I am sure that he did not wish to shun the cross, and leave the world to perish forever.

No, no; that would have made his loving God-heart miserable at all eternity. His prayer puzzles us. When the Father placed upon him the sins of the world, and he became the "Scape Goat" it was too much. Never before had he felt the horror of sin; but now he is bearing the world's load. The cross is not in sight. He wanted help, lest he should die in the garden; and the prayer was answered; for the Father sent an angel to strengthen him in that hour. He conquered through prayer. The scene amazes me, and leaves me undone. Study it for yourself. It is too big for me.

When we come to study the Lord's Prayer, as it is commonly termed, we are on safer ground. Really this is our prayer, given us by our Lord. It is short, but comprehensive—an epitome of all genuine prayer. The address, *Our Father which art in heaven*, makes it as broad as the entire Christian family. It was never intended that it should be mumbled by any and everybody. Jesus taught it to his little band of disciples; and they published it for the use of the saints "unto the ages of the ages." This is holy ground. For such an assemblage as the Chicago Congress of Religions to repeat it in concert was little short of blasphemy.

Its first petition, *Hallowed be Thy name*, can be uttered only by such as are careful to keep it holy themselves. Of course, many ungodly people use God's name in their profanity; and we can scarcely expect them to do otherwise; but I am sorry to have to say that some who profess to be Christians are not careful in this matter. Most of the by-words of the day are corruptions of the names of Jehovah. Brother, be careful; for he will not hold you guiltless. You do not have to curse to take God's name in vain, and to profane it. You may do it in your prayers by uselessly repeating it over and over again. Some months ago I heard a preacher repeat it one hundred and seventy-five times in one prayer. I was not irreverent, but knowing his failing in this line, decided to find out first hand what he really did say. The so-called prayer sounded profane to my ears.

Thy kingdom come.—Better be careful how you pray that petition, unless you are doing your best to make it come. There is little profit here in splitting hairs over the meaning of the word kingdom. It is used in a broad sense, meaning the salvation of the lost, and the establishing of the reign of Christ in the hearts and lives of men.

Thy will be done in earth as it is in heaven.—It should be upon earth, the preposition in the Greek being *epi*. That is a hard petition. How many of us can utter it with sincere hearts? As many as are striving to live as he lived while he walked and labored among men. The rest of us need a mourners' bench.

Give us this day our daily bread.—This is no bid for laziness, or idleness. Pray the prayer, but dig with all your might, and trust God for his blessing upon what you are doing. That will cut you off from all questionable employment.

Forgive us our debts, as we forgive our debtors.—Forgive us our wrong doing just as we have forgiven those who have wronged us. Better not pray this petition as long as you have

an unforgiving spirit in you, else you may find yourself asking God not to forgive you at all. There is grave danger here. See the Master's command just at the close of the prayer.

Lead us not into temptation, but deliver us from evil.—I am persuaded that the word temptation should be trials. That is the meaning of James in the second verse of his first chapter. If I may be permitted to paraphrase a bit, I think this is about the meaning: "Shield us from sore trials, and protect us from things that are evil."

The remainder of the prayer is an interpolation that was added by some unknown copyist sometime after Matthew finished his work; but it is beautiful, and so in keeping with the body of the prayer, that I hope no ruthless critic will ever undertake to expunge it from the record.

Would that I could say something that would set our people to praying again; but I do not know how. Prayer and Bible study are twin sisters—Siamese twins. One cannot live without the other. The Christian must have a close, personal acquaintance with both of them, or die spiritually. Shall we live, or shall we die?

EVANGELISTIC AND PERSONAL.

Rev. D. F. Brooks will preach in the Nazarene Church at High Springs, Fla., during the months of January and February, by invitation of the pastor and members of the church. He will leave for the South January 5.

Rev. O. G. Mingledorff, D.D., who has been critically ill for three months, is sufficiently recovered to take up his evangelistic work. Let those who desire his services address him, Blackshear, Ga.

Rev. Jos. H. Lewis, Wilmore, Ky., has open dates from Feb. 1 to April 1. He has one date in Florida and would be glad to have other calls in that state. Brother Lewis is conference evangelist of the Kentucky Conference.

Rev. J. V. Roberts' address is 2114 Hanover Ave., Roanoke, Va. He is a commissioned evangelist of the Pilgrim Holiness Church, ready for service anywhere the Lord may lead.

Rev. Bessie B. Larkin: "At the recent three weeks' revival services held in Camden, N. J., there were more than fifty seekers, a number of reclamations; the membership revived and many seekers for entire sanctification. Rev. Frank Patterson is the pastor."

Rev. H. C. Spraggins, pastor of Galloway Memorial Church, Jackson, Miss., begins a revival on January 9 with Rev. Arthur J. Moore, of Birmingham, as evangelist. The music and young peoples' work will be conducted by Evangelist James V. Reid, of Fort Worth, Texas. Let The Herald friends please pray for this campaign.

James Waller: "I am planning on making a trip to California leaving here (Indianapolis, Ind.,) about Jan. 17. Would be glad to hear from any one wishing our service between here and there or while we are in that part of the country. I am an ordained elder in the Church of the Nazarene, have been preaching about ten years. Eight years of this time has been in the evangelistic work. I can give the best of reference. Anyone wanting to get in touch with me can do so by

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Suggestions to Singers.

Always see that the song-book used in your meeting has a supply of good invitations and good altar songs. Our "Gladness and Praise" has a fine selection of both; and there are thirty of them.

Also see that the doctrines of the Bible, especially those touching salvation and sanctification are in the book. The songs should back up and support the sermons preached. Many song-books contain no searching gospel truths on full salvation lines. But they are in Gladness and Praise. See Nos. 2, 5, 10, 15, 25, 70, 76. Also see 103, 130, 138, 143, 146, 174, 176, 179, 208, 211. One evangelist says: "I have sold thousands of song-books in meetings, but it's best yet." Another says, "The more I use it the better I like it. It is a gem." Price, 25c. Special rates to evangelists. Round notes or shaped. Always state choice. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

addressing me at 1249 N. Holmes Ave., Indianapolis, Ind., until Jan. 16. After this address me 2923 Troost Ave., Kansas City, Mo."

W. S. Runyon: "We wish to say in behalf of Rev. R. Wilkinson that he will be open to calls for evangelistic work the first of the year, having moved to Keokuk, Iowa, where he could be centrally located for the field. We are glad to recommend this man of God, who is walking softly with Jesus and has been fruitful in his work. Address him 128 Cor. 21st and Exchange, Keokuk, Iowa."

T. A. Swartwood, 743 Fehr Ave.: "After an illness extending over a period of two years I am now back in the evangelistic field. I have open time from Feb. 5, 1927, and would especially like to have meetings in City Missions, small town and country churches. No matter what condition the church is in or what denomination I will gladly go. My best work has been in small town and country churches that were almost abandoned. I depend upon freewill offerings to take care of me according to Phil. 4: 19. I am aware of the fact that there are many localities that need an evangelist and really want one who stand back on account of finances, hence my desire to reach this class." Louisville, Ky.

Don't fail to take advantage of the great bargain in books that we offer in this issue. See page 16.

BOOKS OF POINTS AND POWER.
Z. T. Johnson, M.A.

Amusement Library.

"The need of the hour is to warn the folk of harmful amusements and bad habits." Because of this fact a series of sermons and lectures has been put together and called the "Amusement Library." These books deal frankly with the questions discussed and fearlessly expose the evils in these things.

Rev. James M. Taylor has two lectures in this set. The first, "Associations, or Society Goats Disrobed", shows the evil results of keeping company with the wrong kind of companions. The second is a strong sermon to men only, called "Problems of Manhood." It shows the fearful consequences of leading an impure life and calls men to the same standard of purity as that expected of their mothers and sisters. Every young man should read this sermon.

There are two books that treat of the dance. Rev. J. J. Smith gives "34 Reasons Why Christians Should Not Dance" and closes the lecture with some vivid illustrations of what harmful results have come from dancing. Rev. J. B. Culpepper, in "The Dance Shown Up" quotes from authorities to show that practically every church in America is against the dance. He intersperses these quotations with vivid illustrations. There are one or two illustrations he gives that are worth the price of the book. If you have any doubts about the dance get these two books and read them; then pass them on to someone in whom you are interested.

"Flirting With the Devil" by C. H. Jack Linn, is a red-hot book on the three greatest evils of the day, the movies, the dance and the cards. He treats them under the following heads: The Movies—The Devil's Incubator; The Dance—The Devil's Hugging Match; The Cards—The Devil's Schoolroom. This is not just rant, but the writer brings good evidence forward to back up his statements. This booklet would be fine for some pastor to distribute among fifty of his church members. I know of no better thing some good layman could do than to put a number of copies of this book among the worldly-minded members of his church. A companion book to this is "The Moving Picture" by C. F. Wimberly. This is a calm treatment of the question and is very thought-provoking.

Two other pamphlets have been put into this series that are worthy of consideration. "The Hell of the Bible and the Harm of the Card Table" has in it two sermons by Rev. M. P. Hunt, the famous Baptist preacher of Kentucky, who has been so prominent in fighting the evils of race track gambling. They will stir you up. "The Vision of a Popular Minister" is a little book that would be fine to give to any preacher to read. It would help him, especially if he is prone to be self-satisfied. It has in it a marvelous vision that one preacher had, and also the story of two other men who saw their need and "let the Holy Ghost come in."

"The Devil's Seed Corn," by Rev. S. L. C. Coward, is one of the best treatments on the subject of tobacco that I have ever read. He goes into the subject not only from the moral viewpoint, but takes up the testimony of physicians, surgeons, nurses, etc., and gives their opinions on its harm to the mind and body. Chapter IX, on "The Minister" shows why a preacher should not use the weed in any form.

Every preacher in the land who uses tobacco should read this book. If he is honest he would have to throw away his tobacco and never use it again. Do you know a preacher addicted to the filthy habit? Buy this book and send it to him.

All of these pamphlets should be widely circulated. One dollar will bring them to your home. Read them, then pass them along to some person who needs wise counsel. Suppose you should be the means of saving a soul in this manner; would it be worth it?

MY MOTHER AT THE GATE.

Oh, there's many a lovely picture hung
On memory's chequered wall.
There is many a cherished image
That I tenderly recall.
The sweet home of my childhood,
With its brooks and singing birds,
The friends who grew beside me
With their loving looks and words
The flowers that decked the wildwood,
The roses fresh and sweet,
The violets and hyacinths that blossomed at my feet.
All, all are precious memories that often come to me
Like the fragrance of another land
Beyond life's troubled sea.
But the sweetest, dearest picture
That my fancy can create
Is the image of my mother,
My mother at the gate.

It is there I see her standing,
Her face so pure and fair,
With the parting rays of sunlight
On her eyes and silvered hair.
I can feel the soft warm hands that clasped
With tenderness my own.
I can see the look of precious love
That in her soft eyes shown.
I can hear her parting blessing
Through the lapse of weary years,
I can see through all my sorrow
Her own sweet silent tears,
And amid the darkest trials
That were mingled with my fate
I have turned to that blessed image
My Mother at the gate.

But she has crossed the river,
She is with the angels now,
She has laid aside Earth's crosses
And the crown is on her brow.
She is clothed in robes of righteousness
And walks the streets of gold.
An aged saint forever
Within the Saviour's fold.
No parting words can reach thee there,
No grief is thine today.
Thy mourning into joy is turned,
Thy tears are wiped away.
Thou art waiting for me in that home
Where the blessed angels wait.
I'll see thee and I'll know thee there,
My Mother at the gate.

—By Matilda Smiley Edwards,
some forty years ago.

THE TRAIL AHEAD.

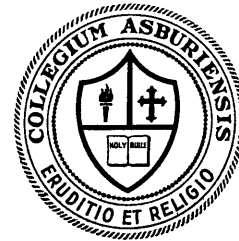
Clyde Edwin Tuck

"Until the day dawn, and the shadows flee away."—Song of Sol. 2:17.
So dark the trail is leading on ahead,
No ray of light from over me is shed;
A way to scale the heights I cannot see,
But Savior, I am trusting all to Thee.
The path of life I need not know, nor care
Where it may lead—I onward gladly fare
Since Thou, I know, art walking by my side;

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I fear no more, but calmly trust my Guide.
The reason for the dark I do not not know,
But all the way I shall rejoicing go,
Since Thou art ever nigh, up rocky steep,
Through bog and fen, beneath black skies that weep.
My soul has need for each stern, fiery test,
And Thou, my Shepherd, always knowest best;—
I do not question why, though woes prevail—
I know dawn's light will break upon the trail.

FOR ME.

In sunny land across the sea
Was born the Christ Who wrought for me.
There suffered poverty and woe
That I his wondrous love might know.
It cost him agony and shame
For me to know his Father's name.
And e'en bore scorn and hate untold
To give me shelter in his fold.
And then endured the wrath of men
To help me trust till he comes again.
The awful scourging he did feel
That every sickness he might heal.
And also bore the greatest pain
That I a heavenly home might gain.
Upon a cross was crucified,
For me there suffered, bled and died.
And there the power of death he broke
Thus freeing me from Satan's yoke,
And what for me the Christ has done
He also did for everyone.

M. E. Lutz.

TEN THOUSAND WISH TO KNOW
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Broadwater, Neb., Jan. 1-16

BEUGHER, EDNA
(Ohio Girl Evangelist)
WILCOX, PEAKI
(Song Evangelist)

Newark, Ohio, Jan. 10-30.
Independence, Ohio, Feb. 13-27.
Home address, 150 N. Walnut St., Logan, Ohio.

BROOKE, A. R. AND WIFE
(Preacher and Singer)
Home address, 2419 East Washington St., Indianapolis, Ind.

BELEW, P. P.
Adrian, Mich., Jan. 1-16.
Muncie, Ind., Jan. 20-Feb. 6.
Cleveland, Ohio, Feb. 10-27.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNETT, GEORGE
Ortonville, Mich., Jan. 9-30.
Blissfield, Mich., Feb. 1-20.
Woodland, Mich., Feb. 23-March 15.

BROWNING, RAYMOND
Alliance, Ohio, Jan. 2-16.

BUSSEY, M. M.
Home address, South Vineland, N. J.

CAIN, W. R.
Chadron, Neb., Jan. 2-16.

CARTER, JACK AND RUBY
(Singers)
Home address, Box 264, Peniel, Texas.

CHATFIELD, C. C. AND FLORA
Rochester, N. Y., Dec. 31-Jan. 16.
Winchester, Ind., Jan. 21-Feb. 6.
McDermott, Ohio, Feb. 13-27.
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.
Hope, Kan., Dec. 30-Jan. 16.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL
Shelbyville, Ind., Jan. 1-16.
Greensburg, Ind., Jan. 17-30.
Elwood, Ind., Feb. 6-27.
Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER AND CAMBRON EVANGELISTIC PARTY
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Permanent address, 1917 Cephas Ave., Nashville, Tenn.

COX, F. W.
Jackson, Ohio, Dec. 31-Jan. 24.
London, Ohio, Jan. 26-Feb. 14.
Harrisburg, Pa., Feb. 18-March 6.
Yeagerstown, Pa., March 11-27.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET
Egerton, Ohio, Jan. 2-16.
Leslie, Mich., Jan. 18-30.
Concord, Mich., Feb. 6-20.
Home address, 726 1/2 Washtenaw St., Lansing, Mich.

CURTIS, EARL E.
Syracuse, New York, Jan. 2-23.
Bridgeport, Conn., Jan. 24-31.
Ottawa, Ontario, Can., Feb. 6-27.

DICKERSON, H. N.
Red Key, Ind., Dec. 28-Jan. 11.
Home address, 2608 Newman St., Ashland, Ky.

DOSS, R. A.
Orangeville, Ill., Jan. 2-23.
Open dates.
Home address, Everly, Iowa.

ELSNER, THEO. AND WIFE
St. Lauderdale, Fla., Jan. 15-31.
Miami, Fla., Feb. 6-28.
Baltimore, Md., March 10-27.
Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, BONA
Ottawa, Ill., Jan. 2-16.
Frankfort, Ind., Jan. 17-30.
New Castle, Pa., Feb. 4-13.
Alliance, Ohio, Feb. 18-27.
East Liverpool, Ohio, March 6-20.

FLEMING, JOHN
Trenton, N. J., Jan. 2-15.
Baltimore, Md., Jan. 17-30.

FUGETT, C. B.
Glendale, Calif., Jan. 4-16.
Hemet, Calif., Jan. 23-Feb. 6.
Pomona Beach, Calif., Feb. 22-March 6.
Stockton, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Anaheim, Calif.

GASAWAY, MRS. STELLA
Clay City, Ill., January.
Open dates for February.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA
(Song Evangelists)
Evansville, Ind., Dec. 31-Jan. 16.

GLEASON, RUFUS H.
Marion, Ind., Jan. 16-30.
Home address, Central, S. C.

GROGG, W. A.
Charleston, W. Va., Jan. 2-16.
Kenova, W. Va., Jan. 17-Feb. 5.
Charleston, W. Va., Feb. 7-27.
Hanley, W. Va., March 2-20.

HALLMAN, W. R.
Pandora, Ohio, Jan. 2-23.
Bremen, Ind., Jan. 30-Feb. 20.

HARRIS, B. F.
Paoli, Okla., Jan. 14-30.
Pritchett, Tex., Dec. 26-Jan. 9.
Home address, 216 E. Brockett St., Sherman, Texas.

HEWSON, JOHN E.
Owasso, Mich., Jan. 2-16.
Peoria, Ind., Jan. 17-30.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, ROY L.
Waterford, Ohio, Jan. 7-23.
Open date, Feb. 4-20.
Address, Cambridge City, Ind.

HUNT, JOHN J.
Detroit, Mich., January and February.
Chicago Evangelistic Institute, Chicago, Ill., March 16-22.
Pitman, N. J., March 27-April 10.
Home Address, Media, Pa., Rt. 2.

HYSELL, HARVEY B.
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Address, Mountain Park, N. C.

KENNEDY, ROBERT J.
(Singer)
Fort Worth, Texas, Jan. 9-Feb. 9.

KINSEY, W. C. AND WIFE
(Song Leader, Singers and Pianist)
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Youngsville, Pa., Jan. 26-Feb. 13.
Home address, 461 So. West 3rd St., Richmond, Indiana.

KINSEY, FRANK E.
Cannelton, Ind., Jan. 2-16.
Open date, Jan. 19-Feb. 2.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEO. T.
Seattle, Wash., Jan. 3-16.
Home address, 56 W. Dravus St., Seattle, Washington.

LAMP, W. E.
Alma, Ill., Jan. 2-23.
Hamburg, Ill., Jan. 30-Feb. 20.
Home address, Wilmore, Ky.

LANCASTER, S. F.
Browning, Ill., Jan. 1-20.
Catesby, Okla., Jan. 23-Feb. 13.
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LOVELESS, W. W.
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McKIE, MARK S.
Roseburg, Mich., January.

McBRIDE, J. B.
Abbyville, Kan., Jan. 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McKIE, MARK S.
Roseburg, Mich., January.
Home address, Holt, Mich., Rt. 1.

McNEESE, H. J.
Open dates.
Home address, 634 13th Ave., New Brighton, Pa.

MILLER, JULIUS
Mohall, N. Dak., Jan. 2-23.
Ashley, N. Dak., Jan. 26-Feb. 13.
La Moure, N. Dak., Feb. 16-March 6.
Ellendale, N. Dak., March 8-27.
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MONK, ALONZO, JR.
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Marshfield, Oregon, Jan. 23-Feb. 6.
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Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

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Farmland, Ind., Jan. 6-23.
Polsgrove, Ind., Jan. 21-Feb. 6.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
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Home address, Waynesboro, Va.

QUINN, IMOGENE
West Frankfort, Ill., Jan. 2-23.
Home address, 909 N. Tuxedo St., Indianapolis, Indiana.

REDMON, J. E. AND ADA
Princeton, Ind., Dec. 31-Jan. 16.
Richmond, Ind., Jan. 21-Feb. 6.
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Home address, Brookville, Ind.

RICE, LEWIS J. AND EDYTHE
Georgetown, Ky., Jan. 6-23.
Pittsburgh, Pa., Feb. 13-27.
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kansas City, Mo.

ROBERTS, J. V.
Home address, 2114 Hanover Ave., N. W., Roanoke, Va.

RUTH, C. W.
Huntington Park, Calif., Jan. 8-22.
Pasadena, Calif., Jan. 23-Feb. 6.
Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

SELLE, ROBERT L.
Rogers, Ark., Jan. April 1.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Racine, Wis., Jan. 2-16.
Detroit, Mich., Jan. 18-Feb. 6.
Norfolk, Va., March 13-27.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHEPMIRE, ALICE G.
(Song Evangelist)
Canton, Ohio, Jan. 9-30.
Home address, Troy, Ohio.

SWANSON, F. D.
Open for calls.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Evansville, Ind., Dec. 31-Jan. 16.
Open date, Jan. 22-Feb. 7.
St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TARVIN, E. C.
Arenzville, Ill., Jan. 2-23.
Home address, California, Ky.

TEETS, ODA B.
Brandenburg, W. Va., Jan. 2-16.
Salem, W. Va., Jan. 17-30.
Fairmont, W. Va., Feb. 6-27.
Home address, Aurora, W. Va.

THOMAS, JOHN
Orlando, Fla., Jan. 2-23.
Lima, Ohio, Feb. 1-28.
Pittsburgh, Pa., March 6-20.
Harborton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.
Perryopolis, Pa., Jan. 23-Feb. 6.
Toronto, Ohio, Feb. 13-27.
Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 6-15.
Pittsburgh, Pa., May 20-29.

VANDERSALL, W. A.
Kader, Wash., Jan. 2-16.
Junction City, Oregon, Jan. 23-Feb. 6.

VAYHINGER, M.
Upland, Ind., Jan. 4-22.
Terre Haute, Ind., Jan. 23-Feb. 13.

WIRESMAN, C. L.
Olivesburg, Ohio, Dec. 30-Jan. 16.
Open date, Jan. 19-30.
Home address, 2108 Crescent Blvd., Middletown, Ohio.

WATTS, E. E.
Hadley, N. Y., Jan. 11-23.

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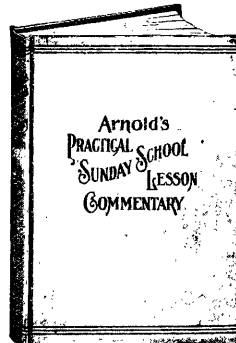
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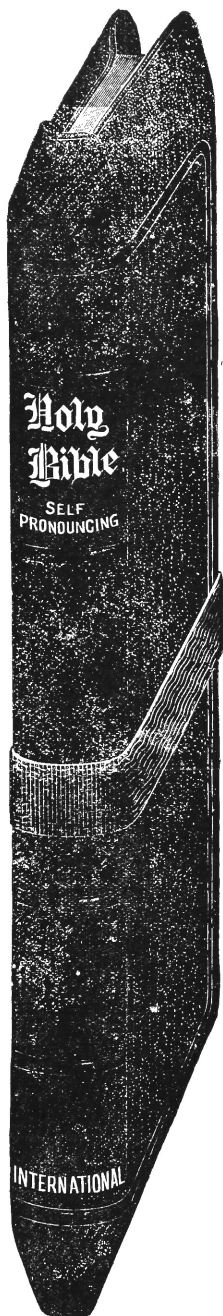
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PENTECOSTAL HERALD

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

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"I SEEK NOT YOURS BUT YOU."

By The Editor.

1 Corinthians 12:14.

THIS statement of the Apostle Paul, in his second letter to the Corinthians, "I seek not yours but you," has in it wonderful charm. It would be well for every evangelist to make it a careful personal study and get it fixed in his mind and heart and thought and desire so that he speak with all truthfulness as did the great Apostle, "I seek not yours but you."

The preacher of the Gospel, evangelist or pastor, who has the victory over the love of self, the love of money, the love of applause, and who is filled with the love of Christ and a longing love for the souls of men, that manifests itself in his behaviour, conversation and life in the pulpit and out of it, will never have it written on his tombstone, "Here lies a man who starved to death." This is not condemning the evangelist or pastor for wanting to support his family decently, to meet his obligations promptly, to have a roof over his head and a bit laid by for the rainy day. We have long, dry spells, but sooner or later the rainy day comes and a few dollars are very convenient in the damp weather of old age when the preacher no longer commands a salary and may truly be said to be "the forgotten man."

The story is told that when Martin Luther's bishop tried to quiet him in his protest against the dead formalism and wicked practices of the church and his heralding of "salvation by faith," and failed; he wrote to the pope for advice and assistance, and that the pope wrote back to the bishop, "Stop his mouth with gold." To which, the bishop replied to the pope, "The German fool does not love gold." Thank God, the love of Christ and the love of human souls had mastered Martin Luther and crowded the love of gold entirely out of his heart. No one ever accused John Wesley, Charles Finney or Dwight L. Moody of loving money, and yet they lived, loved Christ, loved men, wrought powerfully, fell on sleep in great peace and no one doubts but they are at this time with their blessed Lord. Their work abides. The influence of their lives spreads abroad in the earth and they will be remembered, their sermons heard and their words heeded long after millionaires have been forgotten.

People are not willing that the physician, the dentist, the scientist, the college professor, the politician, the statesman, the architect, the artist, the merchant, the farmer or any man in any calling or sphere of life shall give himself up to the love of money and the making of money. Of course, it is honorable to transact business, to make money and to get on in the world, but there is something little and contemptible about giving one's self up to money-making for the love of it, and this is especially true if that money-lover should be found in the pulpit with an open

Bible before him claiming to be God's messenger and manifesting a love and desire to win men's dollars instead of their priceless souls.

* * *

We have fallen upon bad times when we so translate the Scriptures as to make them read, "How hardly shall a poor man enter into the Kingdom of Heaven." How unfortunate that the people glorify man simply because he is rich. Character must count instead of gold. We are in danger that the rising generation make a serious mistake here and come to believe that money must have first consideration, that the whole population become materialistic and that we strive and struggle for the things that perish, that we set our minds and hearts on things temporal instead of things eternal.

* * *

Just at this time a few carloads of Gospel preachers well sprinkled over the world, genuinely saved from the world and a desire for its wealth or its applause, but fearless and earnest proclaimers of the truths of God and the full redemption provided in the death of Christ,—men who exalt things of the soul far above the things of the body, the things of eternity above the things of time, the things that are invisible—such preachers are one of the greatest needs of our times. May God anoint his ministers, evangelists and pastors with the Holy Spirit so that their one consuming desire may be the glory of Christ, the salvation of men. Let every preacher be characterized with an earnestness and zeal that will compel the people to hear him, to believe that he is not seeking *themselves* but seeking *them*.

Keep the Movement Moving.

THE World War has not closed. It has changed its stage of action from the blood-stained fields of Belgium and France to the political, religious and moral arena. It has changed its implements of warfare, but the forces of evil continue to fight with unabated vigor the truth of God and all the forces of righteousness. We are now engaged in one of the most powerful conflicts with evil in the history of modern civilization.

The aftermath of the World War in its moral influence is worse than the war itself. The abundance of money, the high cost of living, the greed for wealth, the craze for pleasure, the reckless extravagance, the immoral suggestiveness of modern dress, the breaking down of the barriers which, heretofore, had somewhat separated and protected the opposite sex during that period of life when they are influenced more by physical appetite than by the wisdom which comes through experience and more mature age, have all combined to produce moral condi-

tions that are appalling to all thoughtful and pious people.

The enemies of God and humanity are carrying the war into the Church, the school and the home—the very heart of those sacred institutions that should most powerfully influence a nation for righteousness and build up the whole morale of society. The Church is being turned into a show house; the place of prayer is becoming a place of play. The laughter of the festival rings out from the walls of the sanctuary of God instead of the prayers of those who fast and wait upon him for divine power.

Seats of learning are becoming hotbeds of infidelity. The rising generation is being taught to ridicule the new birth, to sneer at the thought of Christian Holiness, to regard the Bible as a patchwork of fiction and unreliable history written by uninspired and untrustworthy men. A large percent of our schools are so under the influence of skeptical teachers that those who go into them radiant with saving faith come out mystified with doubt, or confirmed skeptics.

The home, the chief cornerstone of society, is no longer, or rarely, under the control of wise and positive discipline. Young people roam the streets of our cities at will, chase up and down the land in automobiles, spend their hours of leisure in degrading shows where the lowest vices are seen through the gloss of interesting and fascinating tragedy which entertains and cultivates the carnal nature. The dance halls of the land are packed until late hours by hundreds of thousands of our young people in their early teens. Meanwhile, large numbers of preachers seem to be asleep upon their picket posts while the rising tides of wickedness sweep society on in its mad race for gold and pleasure. Divorce courts are crowded with tens of thousands of applicants for separation; families are broken up everywhere and children who need the protection and nurture of peaceful and happy homes are sent adrift in every direction.

Rescue homes report twice as many blighted lives as were recorded previous to the war. Recently, in a vacant lot in one of our cities, there was found the dead body of a young woman. The body was taken to a morgue; notices were put into the daily papers calling attention to the murder of the unknown girl. Within a few days, there came to the officials of that city inquiries with reference to this girl from ninety homes within a radius of one hundred miles of the city in which she was found murdered, from parents whose daughters had disappeared, asking for minute description of the dead body. It must not be thought for a moment that there are stronger temptations or weaker characters in the vicinity of that city than may be found throughout the entire nation. The floods of wickedness have indeed reached a high tide.

Is there a remedy for these conditions? Is

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A Bundle Of Arrows For Soul Winners.

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

I. THE PRAYERS OF THE SAINTS.

REVELATION 8th chapter, verses 3-4. Note (a) They owe their efficiency to Christ's sufficiency. (b) He renders them acceptable and sufficient. (c) Puts fire in them. (d) Brings fourfold result. (1) Voices. (2) Thunderings. (3) Lightnings. (4) Earthquakes.

Bishop Asbury was a man of prayer. He says: "I have given myself to private prayer seven times a day... and while thus exercised my soul has been both quickened and purified." Again he writes: "I purpose to rise at four o'clock as often as I can and spend two hours in prayer and meditation." "I spent better than an hour in fervent prayer and was much blessed having my soul divinely filled with love when I lay down."

"Restraining prayer, we cease to fight; Prayer keeps the Christian's armor bright; And Satan trembles when he sees The weakest saint upon his knees."

"Prayer makes the darkened cloud withdraw, Prayer climbs the ladder Jacob saw; Gives exercise to faith and love; Brings every blessing from above."

II. "THEY ARE DEAD." MATT. 2:20.

The whole verse reads, "Saying arise, and take the young child and his mother and go into the land of Israel; for they are dead which sought the young child's life."

The Christian Faith has had a hard time in this wicked world. The Bible, likewise, has come up out of fire and blood and smoke, but think of this: Where are those who despised and persecuted and imprisoned and scourged God's people through the ages? Where now is he who persecuted the Christians of Rome and executed Paul? Nero is dead! Where now is Julian, the apostate? Dead! Where now is Bloody Mary who burned the Christians in Smithfield fires? Mary is dead! Where now is Voltaire who prophesied that soon Christianity would be a thing of the past? Voltaire is dead! Where now is Tom Paine and Bradbaugh and Ingersoll who scorned the Bible and made ridicule of the Christian religion? They are dead! Dead and buried! But the Bible lives on, and the Church lives on, and Faith lives on, and Christ lives on in the hearts and lives of countless thousands.

III. A FOURFOLD PROPOSITION.

An infidel went to hear Moody preach in Boston. After hearing the preaching several nights he came home and greatly to the surprise of his praying wife he said as he read the Bible, "If that Book is true, I'm a sinner."

Another night he came home and said, "If that Book is true, I'm a lost sinner."

Next night after coming home from meeting he said, "If that Book is true, I may be saved."

Finally he came back from the service and said, "If that Book is true, I am a saved man."

He had taken Christ for his Savior and knew that he had saved him. Rom. 10:8, 9.

IV. STRANGE PRAYERS.

The following is recorded of a negro preacher who prayed thus:

"Oh, Lawd, give thy servant dis mawnin' de eye of de eagle and de wisdom of de owl; connect his soul wid de gawspel telephone in de central skies; 'luminate his brow wid de light uv hebin; overrun his mind wid rivah uv love for de people; turpentine his imagination; grease his lips wid gospel oil; loosen his tongue wid the sledge hammer of thy powah; 'lectrify his brain wid de lightning of de wurd; store up a cyclone in his lungs, roll de thunder of feah into his voice; fill him plum full de dynamite uv thy glory; noint

APHORISMS.

"Though there is a Hell for every sinner out of Christ, there is a Christ for every sinner out of Hell."

"No heart is pure that is not passionate," "No virtue is safe that is not enthusiastic," "Confessing sin means subscribing to God's judgment upon sin, a definite renunciation of sin."

"In conversion a reversing movement is set up in the soul."

A Good Creed.

The Trinity of the Godhead.
The Deity of Jesus Christ.
The Personality of the Holy Spirit.
The Supernatural and Plenary Authority of the Holy Scriptures.
The Fellowship of the Church.
The Substitutionary Atonement.
The Necessity of the New Birth.
The Necessity of Holiness.
The Maintenance of Good Works.
The Second Coming of Christ.
The Endless Existence of the Soul.
The Resurrection of the Body.
The Life Everlasting of Believers.
The Everlasting Punishment of the Impenitent.
The Reality and Personality of Satan.
"We study Aristotle and are intellectually edified thereby. We study Jesus and in the profoundest way are spiritually disturbed. When we thought intellectually to examine Christ we find him examining us."
One has said very pertinently, "Christianity is the flag under which the world sails and not the rudder that steers its course."

him all over wid de kerosene uv thy salvation and sot him on fiah."

Another colored brother is reported thus: A dignified Negro divine, pastor of a popular church visited his old home in Dooly Co., Ga., recently, and was invited to preach on Sunday at the local church. After such a sermon as only a Negro can preach, he called on one of the old deacons, who had known him in childhood, to lead in prayer, and the latter closed his petition as follows:

"O Lawd, gib dis pore brodder de eye ob de eagle dat he spy out de sin afar off. Glue his han' to de gospel plow. Tie his tongue to the plowline of trufe, an' nail his yere to de wi'less telefoam pole of salvation. Bow his head 'way down in de narrer, dark valley, where much prayer is wanted; den, O Lawd, 'noint him wif de kerosene ile of sanctification and set him on fiah."

V. SEVEN INDISPENSABLE THINGS.

1. Holiness: "Holiness, without which no man shall see the Lord." (Heb. 12:14).

2. Blood: "Without shedding of blood is no remission." (Heb. 9:22).

3. Faith: "Without faith it is impossible to please him." (Heb. 11:6).

4. Chastisement: "Without chastisement... not sons." (Heb. 12:8).

5. Works: "Faith without works is dead." (James 2:26).

6. Love: "Though I have all faith and have not charity, I am nothing." (1 Cor. 13).

7. The Lord Himself: "Without Me ye can do nothing." (John 15:5).

VI. THE DEVIL.

An old Scotch divine preaching on the devil, said, "From the word devil, which means an enemy, take the d and you have 'evil'; remove the e and you have 'vil'—(vile) take away the v and it is 'ill'; so you see my brethren, he's just an ill, vile, evil devil." Job 1:6; 1 Pet. 5:8.

VII. THE OLD-TIME RELIGION AND IMMORTALITY.

Colonel Ethan Allen was a skeptic who made light of religion. Sorrow came into his life in the death of his little daughter. Placing her arms around her father's neck she said when dying, "Father, ye have taught me that there is no hope for us after death, that there is no Christ and that religion is foolishness. Mother is a Christian and she has taught me to believe in the blessed Saviour who has gone to prepare a home for

those who are faithful to him. Father, I am dying, whom now shall I believe?" Colonel Allen moved with emotion, said: "My precious baby, believe your mother."

His philosophy and skepticism were powerless and helpless in the hour of death.

Robert Ingersoll could not get away from the sense of immortality when he said over the casket of his brother, "There is a narrow vale between the cold and barren peak of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing."

VIII. ABRAHAM'S FOUR SURRENDERS.

Moody tells about it in one of his intensely biblical sermons.

1. When he went out from his kindred and his native country at God's call. Gen. 12.

2. When he surrendered his rights. Gen. 13.

3. When he surrendered the chance to get rich at the hands of the King of Sodom. Gen. 14:22.

4. When he surrendered his son Isaac. Gen. 22.

IX. LIFE AS SERVICE TO GOD AND A LOST

WORLD. 1 CHRON. 29:5.

Bishop Fisher writes:

"When Lord Shaftesbury, through the weakness of old age, came near to his death, he delivered a final address to the House of Lords in England. In this address he made the following remarkable statement, showing the tenderness of his heart and the breadth of his love for men: 'My Lords, I am now an old man. I realize that I am soon to die, and I am deeply grieved because I cannot bear to leave the world with so much misery in it.' This was a loving valedictory for an old and beautiful Christian about to leave the world."

The biography of the great Christians of the world is a rich literature. David Livingstone went out across the world to Africa and laid down his life there for the one hundred and fifty millions of black people who roamed the continent without knowledge of Christ or civilization. What a wonderful sentence his diary contains! It is this, "How gladly would I die to heal this open sore of the world!" Robert Morrison went out across the world to the great country of China and through a lifetime of Christian service founded schools, hospitals, and churches. He was succeeded by other great Christian spirits, who have carried the work forward to greater glory. William Carey went out across the world to India and spent his whole life in the study of Indian languages and in the translation of the Bible. Adoniram Judson went out across the world to Burma and languished there in prison for the sake of carrying the message of Jesus Christ to the Burmese people."

Dr. Selle In Arkansas.

Rev. Robert L. Selle, of the Oklahoma Conference of the Methodist Episcopal Church, who has been active in the evangelistic field for a number of years, holding successful meetings in Oklahoma, Kansas, Texas, Arkansas, Tennessee, North Carolina, Alabama, California, and other states, has taken the pastorate of First Methodist Church of Rogers, Arkansas, where he is putting on a program of evangelism and development of church activities such as is needed in every church throughout the land. Dr. Selle will take some time to devote to evangelism outside of his own great parish where pastors and churches are anxious for real spiritual revivals. He may be addressed at Rogers, Arkansas, 212 North Second St.

MODERN APOSTLES OF FAITH.

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

A. B. SIMPSON.

CHAPTER III.



HERE is very little true history written; we get from such so-called volumes the doings of armies and parliaments; we get the externals of civilization. We

repeat that, history makers are God-sent men, working behind the scene, touching invisible powers; they deal in the realm of the supernatural. A. B. Simpson was one of God's history makers; a builder of an invisible empire. Like Muller, Hudson Taylor, and John Wesley, he tapped the artesian fountains of spiritual energies, and injected his marvelous personality into the world, second to no man of his generation.

The Christian and Missionary Alliance is just what the name suggests, an organization within the churches; until recent years had no separate body in all its work throughout the country. It was a "wheel within a wheel," as it were; the devout of every denomination were banded together for prayer and missionary endeavor. They usually rented a hall in the larger cities, where they gathered, preached and anointed for healing. From these scattered groups, all belong to their own churches, funds were collected for missions, the result of which is one of the marvels of missionary history.

However, their work has assumed a much larger sphere than formerly; they now have pastors, churches, tabernacles, schools, hospitals, and publishing houses, and a great constituency, which tithe with the Lord, and the work they are doing for world evangelization puts to shame many of the well organized denominations of America.

The man who inaugurated this movement was from sturdy Scotch stock; from the clans of "Bonnie Highlands," who were never conqueror, and bowed to no master except the King of kings. The Simpson family emigrated from Morayshire, Scotland, in 1774, and settled in Prince Edward Island, and belonged to the old "governmenters", who signed the documents of loyalty in their own blood. A. B. Simpson's father came to Canada in 1847, and settled in the primeval forests, where he carved out a home in the Ontario wilderness. A large family of children were reared in this home, and under the most rigid Puritan Scotch regime.

The father held religious services in the home, reading the Bible, and other books far beyond their understanding. The mother was a gentle, poetic soul, who reveled in classic literature. Mr. Simpson dedicated his two sons to the Christian ministry, giving little thought to their personal salvation, owing to his predestinarian theology. Both sons prepared for college, but finances were such that there was not enough to keep both in school at the same time.

Many times A. B. Simpson's life was preserved in a miraculous manner, and this fact made a profound impression on his young mind, even before he could interpret spiritual truths. His conversion was brought about during a long, and serious illness; each day he had a feeling that he was going to die, and this kept him in a great agony of spirit, as he was without saving faith. At last the true light came to him, and when he recovered sufficiently, he signed a covenant with the Lord, which was an earnest of the religious character then in the making: fidelity in the face of every earthly obstacle.

This young man finally entered Knox College, Toronto, in 1861, with a large class of ministerial students, many of whom became famous, and near-famous. Early in his college career, he tried for, and won two or three scholarships and prizes which were a source of great help in his struggling effort

to carry on his college course. He was ordained in the church which became later, the Canadian Presbyterian Church. While yet a student, his preaching ability was recognized wherever he "filled a pulpit." He was graduated from Knox College in June, 1865, and was at once received on trial by the Ontario Synod, and called to the Knox Presbyterian Church, Hamilton, where he very soon distinguished himself as one of the most brilliant young ministers of Canada. He proved not only to be a great gospel preacher, with unusual insight to the truths of God, but he was a tender pastor, keeping a careful oversight with his people by pastoral visitation. On the day following his ordination to his first pastorate, he was married to Margaret Henry, of Toronto, a sweetheart of college days. They took a brief honeymoon down the St. Lawrence River, and were given a warm, Christian welcome to the manse of Knox Church.

The Hamilton pastorate was a success in a large measure; during nine years seven hundred and fifty new members were received into communion, and a big debt on the church liquidated. The Evangelical Alliance Conference met in New York, 1873, and A. B. Simpson was there as a delegate. During the conference he was invited to preach in the Thirteenth Street Presbyterian Church. In the audience were some delegates from the Chestnut Street Presbyterian Church, of Louisville, Ky., then without a pastor. Shortly afterwards, Mr. Simpson received an urgent call from this church, which was accepted, and was to take effect in December following.

This pastorate in Louisville marked the turning point in his career. Chestnut Street was one of the most important charges in the Northern Presbyterian denomination, and paid a princely salary of \$5,000 a year. In the former years, A. B. Simpson had been a true exponent of all the conservative ideals of his denomination; but a new vision came to him shortly after assuming this charge. It was not long before the city discovered that a real personality was in their midst. Louisville was on the borderline between the North and South; even in one communion, there remained bitter antagonisms, and sectional strife. The pastor decided that there was but one remedy, and that was a genuine revival, and at once set about to organize for it. All the pastors were called together, and a campaign was inaugurated, with Major Whittle as the evangelist, then famous throughout the country; and P. P. Bliss was the leader in song. The whole city was awakened, and brought under the influence of the great gospel preaching; especially was this true of the Chestnut Street Church. After the revival, he undertook a union Sunday night service, but in this he failed to get the co-operation of the other churches. Then he decided to put this meeting on alone, and the Public Library Hall was secured, seating about two thousand people; this new departure of religious activities met with unusual success; it brought upon Mr. Simpson a lot of strong criticism; but the press of the city gave the movement their full endorsement.

The next step in city evangelism was to build a big tabernacle, and Fourth and Broadway was selected; the building committee planned a much more expensive building than the pastor wanted; and there a big debt was incurred. When the day for dedication arrived, Mr. Simpson refused to dedicate, until it was free of debt. This disagreement resulted in the pastor resigning the pulpit, and accepting the pulpit of Thirteenth Street Presbyterian Church, New York City. However, about one year later, they wired him to come to Louisville and

dedicate the church, as it was free of debt. This great church was dedicated as "Warren Memorial" in honor of the man whose generous donation made it possible to remove the debt.

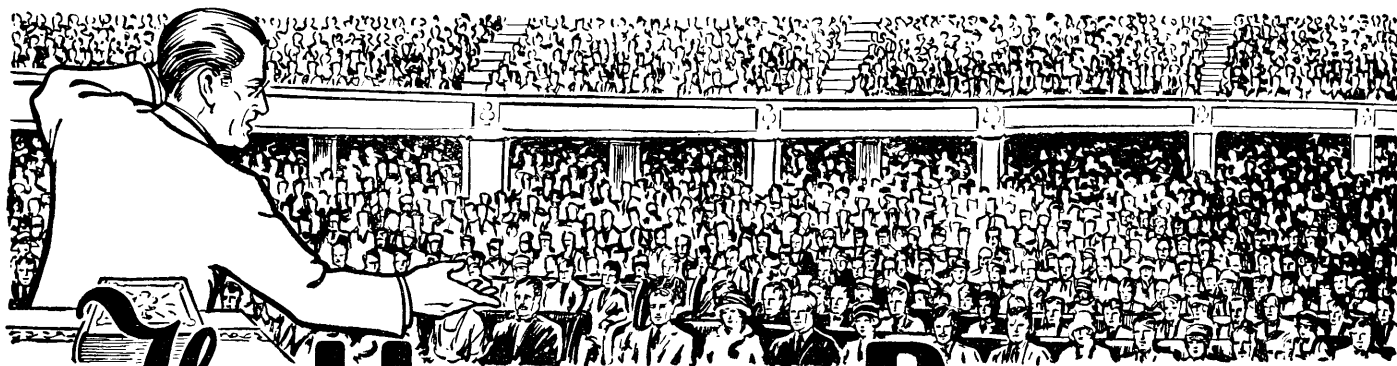
We cannot interpret the ministry of A. B. Simpson in Louisville, and the unprecedented attitude he assumed without knowing of the great spiritual crisis that came to him under the Spirit-filled ministry of Major Whittle. He became convicted for the "Fullness of the Blessing of Christ," and he sought until he received his Pentecost, and was sanctified through faith in provisions of the Atonement. His cultured people rejoiced in his evangelistic zeal for the unchurched, but would not follow him in the way "more perfectly," the way of holiness. Speaking of his Ebenezer Stones of his life, he said: "Twenty-seven years ago I floundered in the waters of despondency, and got out by believing in Jesus as my Savior; twelve years ago I got into deep conviction and got out by believing in Jesus as my Sanctifier. After years of teaching and waiting on him, he showed me that it was his blessed will to be my complete Savior for my body as well as my soul." Those three crises gave to the world, A. B. Simpson, internationally known leader in the things of the Kingdom.

The revelation of Jesus as Healer, came to Mr. Simpson after he had gone to New York as pastor of that church, when his health completely gave way, and the doctors told him he could not possibly live but a few months. The next great truth that came to him as an epoch maker—it had been growing on him for some years—that Jesus was not only a Savior, Sanctifier, and Healer, but the Coming King; that he will return bodily, as the rightful ruler of this world. The gospel, therefore, that A. B. Simpson and his world-wide followers have preached, is known as the "Four-fold Gospel." With supreme emphasis on these truths, they have conquered.

Mr. Simpson soon discovered the wide chasm between him and his New York congregation; they could not appreciate his vision. At last a decision was reached, and A. B. Simpson, without manse, salary, or following—with a large family to support—stepped down and out from one of the most lucrative pulpits in America, paying him a salary which would be equivalent to ten or fifteen thousand dollars a year these days. And this church in the nation's greatest metropolis. His ministerial friends looked upon his move as utter folly, and saw no possible chance of success. But he had heard the "Macedonian Cry," not only from the unchurched masses of New York, but from the "regions beyond." This daring step was taken in November, 1881.

They opened the work in Caledonian Hall, Eighth Avenue and Thirteenth Street, with seven souls present. The number increased, and soon larger quarters had to be secured to accommodate the interested people; the Park Theater was rented for the Sunday evening crowds. From there they went to the Academy of Music, and finally to Madison Square Garden, for a great campaign, with Dr. Geo. F. Pentecost as the evangelist. In May, 1882, Simpson and his workers met in Grand Opera Hall, which was their headquarters for two years for all activities. Thus began the movement, which is today so well known as the Christian and Missionary Alliance, with Tabernacles and organizations in all the great cities of this country, and in many neglected places among the southern mountains. Not only are they doing a remarkable work in America, but they have

(Continued on page 6)



The HERALD PULPIT

THE WORDS OF JESUS THE CHRIST.

Walter Estes Harrison, A.B., M.D.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

WHAT a strong figure our Lord uses to emphasize the certainty of the fulfillment of his words! The earth, the moon, the sun, the host of heaven, which seem eternal to the natural mind, are not like the words of the Son of God. They shall pass away; the "words of Jesus shall remain."

It is significant that he says "words" and not "word." It is not the Bible as a whole that he is speaking of but the words, the small signs of ideas, that make up that whole. Matthew and Mark might be destroyed and yet the truth they contain would be preserved to us in Luke and John, but take out words here and there or change them to other words and the truth is destroyed. From the first of Genesis to the last of Revelation the "words" of the Bible are more than significant. The Holy Spirit saw to it that Moses should use a Hebrew word which means to create or bring into existence what did not exist before in Genesis 1:1 and 1:27, while in 2:7 the word "formed" is used as man's body is spoken of, and it was made of what existed before.

The Lord of life having put such emphasis on his w-o-r-d-s it behooves us to "give the more earnest heed" lest we miss their meaning. They are not something that are juggled with to hide truth; they are not used as men use words to approximate truth, but they say exactly what they are intended to say, they are used so as to give the exact shading of truth.

The value of words in the Bible is shown when Jesus hangs the resurrection of the dead on the present tense of the word "to be." In answering a quibbling question propounded by the Sadducees Christ quotes from the Pentateuch God's words to Moses at the burning bush, "I am the God of Abraham, and the God of Isaac and the God of Jacob." His comment on these words, "God is not the God of the dead, but of the living," says that God *is, is now* their God, not *was* while they were in the earthly life.

Now that we see how Christ evaluates words let us look further at some of his words. In talking to the woman at the well of Sychar Jesus said, "the water that I shall give him shall be in him a well of water springing to everlasting life." The meaning is evident. He compares the new birth to a well or spring of water.

Now notice a verse in the seventh chapter of John. "He that believeth on me . . . from within him shall flow rivers of living water." Again there can be no mistake as to the meaning. The verse following gives an exposition. "But this spake he of the Spirit which they that believed on him should receive." (R. V.). They, his disciples, had

believed. At Pentecost they "should receive" the Holy Ghost.

It is not an accident that in one place Jesus uses a well as a type of spiritual life and in another a river. The well is a type of conversion the river is a type of the baptism with the Holy Ghost. The second is just a larger volume of the first. The well has life, the river has life,—and power.

Yet weather springs will not do. They stop running when the rain stops. Tanks will not do, they have wiggle tails in them. God wants you to have a well, then a river.

Notice again how Christ used a word in the superlative degree. "I am come that ye might have life, and that ye might have it more abundantly." We know that he is speaking of spiritual life for in another place he says, "He that believeth on me hath eternal life." Here he is speaking of having this spiritual life in a superlative degree.

Vegetable life will give us a good illustration of the meaning of this verse. I have seen the clay pea grow, or exist rather, in soil so poor that it could just manage to put on one or two pods, with few peas in the pods. Again I have seen the same pea in a cornfield where it had made a solid mass of vine, bloom and pod covering the face of the ground and climbing all over the corn. You could not say that the first peas in poor soil did not have life, they did, and fruit, but they did not fulfill their function like the second did. The Son of God was saying that he wanted us to have life like the last field of peas. In regeneration you get life, in sanctification you get abundant life.

There are two kinds of joy, that of the world and spiritual joy. There are degrees of spiritual joy. In John 15:11 are these words: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." And in 16:24 these words: "Ask and ye shall receive, that your joy may be full." There can be no "fullness of joy" unless there is "Joy." Jesus says, "that my joy might remain . . . and that your joy might be full." One of the fruits of every regenerated Christian is "Joy." But that joy is not full. This fullness of joy has not only the idea of full to the top, but staying full. That is the joy that remains when sadness and death come. It cannot be explained, but it can be experienced.

What Jesus says of his words is also true of the words in the rest of the New Testament for they too, are "outbreathed of God." The word "sanctified" in 1 Cor. 1:2 is used synonymously with "regenerated." But the word is used in a different sense in 1 Thess. 5:23. It is not the word "sanctify" itself that I wish to notice so much as two words that are used with it. The first one the intensive pronoun "himself" used in the American revised Bible. "The God of peace

himself sanctify you." This calls attention to the fact that it is not that kind of sanctification which is legal or human, that kind that is the same as consecration. God cannot consecrate me. I am free. I must do that. But I cannot make my heart pure; God must do that. The sanctification I get by my own effort is legal. It puts me where God can give me his kind, which is to make the legal sanctification evangelical sanctification. The other word that is used in this verse is the adverb "wholly." The Greek word here means quite completely, wholly to the end. In the vulgate it is per omnia, which means, in all your collective powers and parts. Dr. Daniel Steel says that the Greek word used for "wholly" is an adjective with an adverbial use and that it is found nowhere else in the New Testament or the Septuagint. So the Holy Ghost coined it to teach us that there are two kinds of sanctification, that the first cleanses from the guilt of sin and the second from the principle of sin. Amen!

One more superlative. We have "victory through our Lord Jesus Christ" when we become his. We have victory over the power of sin, but not over its principle, at least not completely to the end. But there is such a thing as being more than victor. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

Did you ever see two roosters fight till both were exhausted and one of them turned and staggered away and hid? Then did you notice the other look like he was saying, "I am glad you ran, for I was just fixing to myself." He was victor, but that was all. Christian, have you not been in the same place in your fight against the world, the flesh, and the devil?

You can be like this other picture if you will. A rusty looking little game cock is attacked by that dude of the barnyard, a white leghorn. The game runs at him, leaps into the air and knocks him end over end. The white fellow, minus a handful of feathers, runs for his life. The game flies up on the fence and crows a challenge to any other cock that wants to try him. He is more than conqueror.

Remember my text, "Heaven and earth shall pass away, but my words shall not pass away." Then these words to which I have called your attention are not accidents. They have been placed there by the Holy Spirit and if we believe we shall receive what they promise.

Whenever we grow impatient and lose faith in man and in the march of events, God's book bids us look at things in God's way. William R. Crane.

THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART III.

MOREOVER, from whence did this sacrificial spirit come which is found in the best men? I turn to Nature and ask whether she gave it. But Nature knows little about it. Her message on sacrifice is weak. Nature spells *law*, unbending and unforgiving. Huxley wrote to Kingsley: "I cannot see a shadow or tittle of evidence that the great Unknown underlying the phenomena of the universe stands to us in the relation of a Father, loves us and cares for us as Christianity asserts." And if we looked for evidence only where Huxley looked, we would say the same. He could find only law, and not fatherly love in lower Nature. Nature did not and could not give us the sacrificial spirit. *Ex nihilo nihil fit*—out of nothing nothing comes. If nature lacks it, and likewise God, then earth's finest spirit is unaccounted for. But suppose what man has is but an echo of the Divine, that we, who have been made in the image of the Divine, have it because God had it before us, that it is a transcript of God's nature—then the matter is plain, for this quality seems Divine and must have come from the bosom of the Divine.

I cannot believe that God would write a law of saving by sacrifice through the universe and be empty of it himself. I cannot believe God would put an impulse to sacrifice within our hearts and draw back from it himself. The Psalmist asks: "He that created the eye shall he not see?" and Browning adds, "He that created love shall he not love" and we may ask, "He that created sacrificial love, shall he not sacrifice?"

That which we feel in our best moments, in fatherhood, in motherhood, in friendship, in martyrdom, blazes forth into light in the cross of suffering. Here we understand our own deepest experiences. God thus interpreted becomes the interpretation and the fulfilment of our noblest moments. This is illustrated by a scene on the battlefields of France. Some Punjabi Mussalmans waited on the authorities and asked that crosses be put over the graves of their fallen comrades. They were told that this could not be done as the cross was a Christian symbol, but that other suitable signs would be put over the graves of their dead. But they insisted, saying, "Yes, we know the cross is a Christian symbol; but the cross has come to stand for the highest self-sacrifice, and we want that sign to be put over our dead." They understood their deepest experiences in the light of the cross.

If there is not a loving sacrificial God in the universe then there ought to be! The highest in man and the universe calls for it. The old Chinese scholar was right, who, after having listened for the first time to the story of the loving, sacrificing God, exclaimed to his neighbor, "Didn't I tell you there ought to be a God like that?" The spiritual instincts of the old man brought him closer to reality than the disquisitions of the philosophers. Plato too seemed to catch a fleeting vision of this when in the *Republic* he says, "The perfectly good man would meet disaster, and finally would come to death by impaling or crucifixion." And still nearer the truth and with a surer vision, the poet in the Rig Veda cries, "Prajapati, the Lord of creatures himself was their sacrifice. He gave himself for them." In the Mahayanist writings the Bodhisattva is represented as reflecting on the evil state of wicked men and thus resolving: "For their sake I will, in the midst of the three evil creations, suffer all their sufferings and deliver every one of them. Painful as their sufferings are I will not retreat, I will not be frightened, I will not be negligent, I will not forsake my fel-

low beings. Why? Because it is the will (of the Dharmakaya) that all sentient beings should be universally emancipated." Later than these, Tulsi Das in the *Ramayan* catches a glimpse of this truth where he says: "For the love he bore his followers Rama took the form of a man, and by himself enduring misery secured their happiness." These seemed dimly to feel the necessity and to greet it from afar. Man's spiritual instincts have felt the necessity of a sacrificial God.

We have thought of a sacrificial God, and common sense would say that we have not thought higher and nobler than the truth of things. In answer to our anxious questionings God replies, "O heart I made, a heart beats here."

Again, if we believe in incarnation or even in immanence, we cannot but be brought to this same thought and conclusion. "Immanence is costly to God. God cannot keep himself so near to sin without suffering the perpetual cross on account of that sin." Our joy becomes His joy and our pain becomes his pain. He is not a mere spectator. An immanent God is a suffering God; and an incarnate God, by reason of the deeper identification with man, passes into a deeper sympathy, and consequently a deeper suf-

fering, than a merely immanent God. The cross is the culmination of the identification. If there is incarnation there is identification, and if there is identification there is suffering—there is a cross.

most miserable. "There is nothing so absolutely blessed as to suffer well." There is another consideration that brings an impressive lesson, namely, that the higher in the scale of being we go, the greater do we find the obligation of parenthood toward the offspring. In lower life parenthood involves little responsibility and little consequent suffering on behalf of the offspring. But when we come to man we find that the lengthened period of infancy involves parenthood in a degree of care and suffering to which lower life is a stranger. When we come to God we would expect Parenthood in him to involve an infinite degree of care and vicarious suffering on behalf of his children. God could not ask the human parent to undergo suffering on behalf of his children, and not be willing himself to undergo the larger responsibility and suffering on behalf of his own.

One of the recent discoveries of science is the fact of the unity or solidarity of all life. We are not isolated particles, without relationship, floating in the ether of time. All life is bound up with all other life. You cannot touch life anywhere without affecting all other life, both up and down the scale of being. There is a social solidarity in all life, so that if one stood at the centre he could raise all life with him. Jesus Christ thus stood at the centre of life. God and man met in him. As "Son of Man", mankind suffered in him; and as "Son of God", God suffered in him. In this synthesis of suffering, the lower life is raised by the Higher Life taking on itself the burdens and sufferings and sin of the lower.

But we are met by the objection that "it is unjust for the innocent to suffer for the guilty." This is the argument that seems conclusive and would nullify all our hopes and reasonings upon the subject. But one who would hold this to be conclusive has not looked at life very closely. Let us look at the objection for a moment. Here is a mother with a son who is breaking her heart. She had splendid hopes for him, but now he is spending his days in reckless folly and evil. You go to that mother and say, "It is unjust for you to suffer in this way on account of your son. You are innocent and he is guilty. It is unjust." She would look at you with a pained expression and say, "Suffer for my son—unjust? It is the very thing that motherhood within me wants to do. My heart longs to do it." Could we in the name of justice deny to that mother the privilege of suffering for her son? In the name of justice would you deny to her the privilege of being noble? Suppose we should say to her, "You must deal with your child after the manner of strict justice. Whatever he gives to you you may give in return—no more, no less." Would she obey you if she were a real mother? Would you really want her to do so? A family life founded upon strict justice alone would become a *baniya* ship, where good deeds are bargained for and paid for in the coin of similar deeds. The finest thing in life would die, namely, sacrificial love.

As Bushnell says: "When we deal with an enemy according to the 'eye for an eye and the tooth for a tooth doctrine,' which is strict justice, we are on his level. When we, abandoning that low level, try to do him good, forgive him and win him, we rise above him. There is a justice above justice in which, as a righteous man, I am bound to subordinate the lower ranges of vindictive impulse and give myself to courses of patience and suffering sacrifice that I may gain my enemy."

(Continued)

I have learned in whatsoever state I am, therewith to be content. Phil. 4:11.

SPECIALS BY DR. MORRISON FOR 1927.

EDITORIALS.

Why is the Doctrine of Entire Sanctification Unpopular?

Is the Ecclesiastical Harness Buckled so Tight on the Methodist Preacher that He Cannot Get His Full Growth as a Man and Minister of the Gospel?

Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?

Why Do Bishops and Their Cabinets Keep a Few Thousand Methodist Preachers on the Constant Move? Why Not Employ Henry Ford to Build Some Parsonages on Wheels?

Can Mere Educational Training Take the Place of the Fundamental Doctrine of Regeneration?

OPEN LETTERS.

An Open Letter to Governor Al Smith, of New York.

An Open Letter to Uncle Sam on Law Enforcement.

Several Open Letters to Mr. Henry Ford.

An Open Letter to the Bootleggers of Chicago.

Five Open Letters to "My Dear Bishop."

Ten Open Letters to "A Young Preacher."

OTHER ARTICLES.

Twenty Chapters of His Life Story.

Ten Sermons; among them "The Blood of Christ," "The Future Punishment of the Wicked," "The Ministry and Mystery of Attraction," "The Possibility of Apostasy."

fering, than a merely immanent God. The cross is the culmination of the identification. If there is incarnation there is identification, and if there is identification there is suffering—there is a cross.

We may look at it from another standpoint. "Pain increases as life becomes higher." Man has sufferings to which the brute is a stranger. The perfect man would be, and was "The Man of Sorrows." In God then there would be a greater capacity for pain and suffering than man has.

But we must not lose sight of the counter truth. As life becomes higher joy also increases. We have joys to which the brute is a stranger. Through suffering higher joys are reached. The "Man of Sorrows" was "anointed with the oil of gladness above his fellows." A sacrificial God would know joys deeper than a God who held aloof. The happiest people are those who sacrifice most for the sake of others; the most selfish are the

MODERN APOSTLES OF FAITH.

(Continued from page 3)

kept on the foreign field an average of *three hundred missionaries*, preaching the Four-fold Gospel in *sixteen foreign fields*.

A Methodist bishop once said that, "The Premillennial doctrine of our Lord's Return would cut the spinal cord of missions." The ministry of A. B. Simpson utterly refutes that statement. Until within the past decade, The Christian and Missionary Alliance, through the faith of one man, giving this doctrine pre-eminence was doing mission work in more countries—twice the number—and with more missionaries than the whole church to which this bishop belonged.

The movement started in Caledonian Hall in 1881, shifted about in a dozen locations, until in 1890, a permanent home was built at Eighth Avenue and Forty-fourth Street. This plant has a large book-room facing the Avenue, with a spacious Tabernacle in the rear, with training school quarters and the Alliance Home facing Forty-fourth Street. This Tabernacle is one of the greatest evangelical centers of the city; the leading men of this, and other nations are called to this pulpit.

Nearly a score of missions doing a variety of service, have been established in New York and Brooklyn, caring for those dark corners of sin and degradation with a message of Hope. The Alliance has a fine Training School at Nyack-on-the-Hudson, some twenty miles north of the city, beautifully located, looking down on the majestic river.

A. B. Simpson began early in his ministry, the gospel of the printed page, and in addition to about twenty-five soul-stirring books from his pen, he published various periodicals, and today, they have a modern, well-equipped publishing house, where every character of spiritual literature is given to their people; the central organ is the Alliance Weekly, a strongly edited religious journal giving always the latest and most timely news from the home and foreign fields.

A. B. Simpson was a great prophet; the mysteries of God were revealed to him. He was a man of prayer, and an indefatigable worker, who passed to his eternal reward October 29, 1919. A fallen prince who had power with God and man had prevailed.

Asbury Theological Seminary.

Z. T. JOHNSON, A.M.

FOR since the school started her work Asbury College has been giving her students theological training. It has been the plan of the authorities for a long time, however, to put on regular seminary work. This has been possible only for a few years now.

When the new boys' dormitory, Morrison Hall, was planned several years ago it was arranged with the idea of making it not only a dormitory for the preacher boys who should come to Asbury, but also to have it set apart for a Theological Seminary building. Hence it was built with that purpose in view. It is a handsome structure. The basement is really the first floor. It is divided into eight rooms for classes and has a wide hallway, and two bathrooms. On the first floor are several class rooms and a large chapel. The other two floors house the young preachers of the school.

Morrison Hall is occupied only by students who are preparing for the ministry. No others are allowed to room there. Thus you see that with its own class rooms, etc., it is separate from the direct work of the college. This makes for greater efficiency in caring for the theological end of the work.

The administration of the Seminary is

separate from that of the College. Dr. H. C. Morrison is President; Dr. L. R. Akers is Vice President, and Dr. F. H. Larabee is Dean. There are several prominent men on the faculty. These men have not only had the necessary training in the schools to qualify them for the work of teaching, but have also had wide experience in the pastorate and evangelistic fields. Dr. Larabee is thoroughly trained and is a man of several years' experience in college and seminary work. Dr. Ridout is a writer of note. He has spent many years in the evangelistic field and is a teacher of experience. Dr. Morris came from a large pastorate in Indiana to teach. He is thoroughly equipped for the great work he is doing. Dr. Harrison is a man of seasoned experience in school work and evangelistic fields. The other teachers know their work and do it well.

The character of the work done in the Seminary is equal to that of any other school of its class. The basis of the teaching, of course, is on the fundamentals of the Bible. No doubts are taught the students. The most intricate questions of criticism are delved into, but there is always the element of faith that is sponsored by the teacher.

The students use the regular College library for their reference work. They are blessed in this, for some of the best classics ever written on religious questions have been put on the shelves. Some of the older books are there, as well as the newer ones. They also have the same chapel privileges as the College students. Thus they have the privilege of hearing some of the leading preachers of the country preach and lecture from the College platform. All in all, the preacher who wants to really prepare for the ministry, who wants to come out of the seminary a soul-winner, who wants his faith strengthened, and who wants to lay a foundation for stalwart Christian service should attend Asbury Theological Seminary.

The Element Carbon.

A. E. HOLT.

FOR illustrating Christian truths the realm of nature has always been a fruitful source of facts. Our Master himself often drew from this supply. But as we look back upon the comparatively limited fund of knowledge he was permitted to use, how much richer are we of this day with all the new resources that scientific discovery has placed in our hands.

One such new field for exploration is Chemistry. It is a veritable mine of wealth, the various physical elements representing principles or agencies of like characteristics existing in the spiritual world. In this article we will take up one of these elements—Carbon.

To begin with, Carbon exists in the atmosphere; hence it can be called a celestial or heavenly element. It is very abundant also in the earth; but as all the terrestrial Carbon has apparently been derived from the air, it can be truthfully said to be of heavenly origin. So Christ, or Christianity, to which I am likening Carbon, has likewise come down to us from above.

That Carbon is the principle of life is another way in which it is symbolic of Christ, or Christianity. It is the most important constituent of all living organisms. Extracted from the air by the leaves of plants it becomes a part of our food, and also of us; and dissolved in the water of the ocean is the chief source of marine life. Of course one could mention here the part also played by Hydrogen and Oxygen, two other celestial elements,—but that is material for another essay.

Now Carbon exists in the earth in three

uncombined, or nearly uncombined forms—coal, graphite, and the diamond. In their symbolic interpretation, coal, as a source of heat, light, power and industrial activity, is the material aspect of Christianity. Just as we get these benefits from coal, so are the corresponding blessings in our religion. That the Christian countries of the earth are the largest coal producers, agrees with this interpretation. Graphite, used in lead pencils and came from the Greek word to *write*, represents moral training and education, which also everywhere accompanies Christianity. In this connection it is significant that all our books and writing materials—paper, ink, cloth and leather covers, and even chalk—contain this indispensable substance. The very highest, the spiritual, the æsthetic attributes of Christ shine forth in that gem of matchless purity and beauty, the diamond. In these three grand divisions there is material enough for many sermons.

Further truths of vast import can be secured from an examination of the compounds, or combinations, that Carbon makes with other elements. Thus Carbon is a leading constituent of limestones and marbles, which furnish us with building stone, lime, cement and mortar. Wood is also one-half Carbon.

Another department—and a very profound one—for the study of Carbon is iron and steel making. In limestone, and as coke, it is employed in the smelting of iron ore, and in the subsequent processes of refining it is the one ingredient that transforms the raw metal into steel. Here the doctrinal truths of Christianity stand out in all their clearness and perfection. Even the terms in use are strikingly similar; for steel plants have converters, regenerative furnaces and even pulpits.

One more impressive fact about Carbon is the time of its appearance in the formation of the earth, several geological ages having first passed before it came down to impart life to the seas and clothe the dry land with verdure.

My purpose in writing this article is to show the remarkable similarity between Carbon and Christianity, and to recommend the study of this element for an easier understanding of divine truth. Just as Carbon is the principal source of our food, our clothes, our building materials, our educational supplies, our temporal comforts, our industrial prosperity, and even the precious diamond, so are all these good things available in Christ. Moreover, as Carbon is the one essential in the smelting and refining of iron ore, in like manner Christ is the only power that can take man in his natural state, purify him, and make of him an instrument of service and blessing to the world.

It would not do to close this sketch without calling attention to some of the perverted uses to which men have degraded this worthy element. For Carbon is put into gunpowder and explosives, and is also in alcohol. This, however, only serves to strengthen our analogy. That every good thing can be applied to evil purposes is a sad truth, everywhere confirmed. And the fact that the Christian nations of the earth are those most guilty of warfare and intoxicants makes a rather tragic ending to this little treatise on Carbon.

A Word of Recommendation.

I am happy indeed to speak a hearty word of recommendation for my good friend, Rev. J. M. Hames, of Greer, S. C., whom I have known many years. He is a man of studious habits, deep piety, and has a genuine evangelistic passion. He has given years of intensive evangelism to his own denomination and I believe his ministry and message would have real worth to all churches, camp meetings and conventions. I, therefore, commend him to the brethren everywhere.

WM. H. HUFF.

REPORTS FROM SOUL WINNERS

FUNDAMENTALIST CONVENTION A GREAT SUCCESS.

Andrew Johnson.

The first regular Annual Fundamentalist Convention recently held at Wilmore, Ky., was a wonderful success. Large crowds attended and a great program was rendered. We shall not take the space to give anything like a detailed account of this instructive and inspirational convention, but will merely touch upon the high points and the prominent features of the feast of fat things.

Rev. W. L. Clark, the pastor of the Methodist Church, South, Richmond, Ky., delivered the first main address. He discussed the "earmarks" of the Kentucky Methodist Modernists. He said they did not believe in revivals, laid great stress on being broad and liberal, denied total depravity and substituted decision day for the mourners' bench.

Rev. T. T. Martin, a heroic fighting fundamentalist, dropped into the convention and stirred the people with a great speech against Evolution. He dealt a heavy blow to the evolutionary theory refuting its claims based on Natural Selection, Transmission of Acquired Characteristic and Geology. Dr. Martin is a sworn enemy to modernism and is making himself felt in defense of Fundamentalism.

Dr. J. W. Porter, of Lexington, Ky., former editor of *The Western Recorder*, gave a splendid speech on the "Missing Link." He proved that the missing link is still missing and exposed the unfair and unscientific methods of the Modernists.

Rev. Mark Collis of Lexington, the well-known Christian pastor and fundamentalist of long standing and high repute, delivered a message on the "Stability of Spiritual Law." He pointed out the different errors that have been grouped around the conception of the Triune God—Father, Son and Holy Spirit. He was a great blessing and benediction to the convention.

Rev. John Paul, D.D., President of Taylor University, contributed much to the success of the Convention. He brought a great message on the subject, "Christ Among the Scientists"—in which he demonstrated the reasonableness and reality of the Virgin Birth. He delivered a fine address to the student body of Asbury College (the chapel service being held in the church during the convention) on the divine injunction, "Let no man take thy crown."

Among our local men who spoke at the convention were Rev. L. L. Pickett, Rev. J. W. Hughes, Rev. O. C. Seever and Rev. George W. Ridout, D. D. Rev. Pickett read a strong paper on "Why I am a Premillennialist." Dr. Ridout, one of the contributing editors of *The Herald*, read a well-prepared paper on the question, "Shall the Fundamentalists Win?" He pointed out the essential prerequisites to victory. He emphasized the necessity of conducting the present controversy on high levels.

Dr. Harold Paul Sloan, D.D., of Hattenfield, N. J., President of the Methodist League for Life and Faith, attended the convention and gave us two stirring addresses. He is making a gallant fight on Modernism in American Methodism.

Prof. Leander S. Keyser, a learned Lutheran of Whittenberg College, Springfield, Ohio, completely captured the convention and made a profound impression upon all who heard his superlative lectures on "A Lamp unto my Feet and a Light unto my Pathway" and "Godliness is Profitable unto all Things, Having the Promise of the Life that Now is and of That Which is to Come." His speech was in the form of a sermon-lecture-address. He declared that the Bible gave us the only true, authoritative and official information on the three great subjects of Origin, Purpose and Destiny. The origin of the universe, the origin of life, the origin of man and the origin of species. The Scriptures, he said, gave us the true purpose of life, which he defined as follows: to serve, trust and obey God; to help others and to prepare ourselves for the future glory. The Bible is the supreme authority and the infallible information on the subject of Immortality and the Future Life.

His sermon or address on godliness, the promise of the life that now is and that which is to come, was a masterpiece. He expounded the Scriptures, explored the fields of philosophy, delved into the depths of science and searched to the heights of soteriology. All who attended—and the number was large—rendered the same verdict that the convention was one of the greatest blessings that ever came to Wilmore.

ATHENS, OHIO.

A great revival has just closed at the Plains, M. E. Church, of which Rev. I. P. Day is pastor. Rev. Day was the pastor-evangelist, preaching the old-time gospel in its power and demonstration. He visited from house to house, praying in the homes, and inviting the people to church until the whole town was stirred for the Lord. The second Sunday of the revival was the greatest service held in the church in nineteen years. All of the other churches of the town came to the Methodist Church to worship and hear Rev. Day preach on Scriptural Holiness. It was a great day for the Lord. During the revival there were 86 conversion, also 84 united with the churches; 54 united with the Methodist Church, 27 united with the Nazarene Church, and 3 united with the Church of God. People are still getting saved in the community since the revival closed. This was a revival where people prayed through at the altar, and the church was led on to holiness. Praise the Lord. I. P. Day.

REPORT.

At the Kentucky Annual Conference of the M. E. Church in Maysville, Ky., we were appointed to the Advance M. E. Church. All the appointments have been filled for first quarter, and all claims have been paid in full, and things are looking bright for the future. Our faithful District Superintendent, Rev. E. R. Overly, came to us and held the first quarterly meeting, preaching three fine sermons which were encouraging and helpful. He is certainly making good on the Ashland district.

We closed out a successful four-weeks' meeting Dec. 19. When we began this meeting the conditions in the church were very unfavorable for a revival as the people had become discouraged and inactive in the work of the Lord. Congregations were good in the beginning of the meeting and increased as the work continued. After the first few services there was not a service to the very close in which there were not seekers for pardon, reclamation, or purification, and they prayed through in the old-fashioned way. There were forty-five testified to receiving one or the other of these blessings. Praying people from local churches of the community came in which added greatly to the success of the meeting. We never witnessed deeper conviction or brighter cases of pardon and purity in all our ministry; there was quite a good deal of genuine shouting among the saints when one after another of the seekers prayed through. It was said to be the best meeting in the history of the church. Things are looking bright. God is blessing, the church is looking up, and expecting great things from the Lord.

E. L. Sanford.

REPORT OF EVANGELIST W. W. LOVELESS.

The year of 1926 was a busy year for me in the evangelistic field. I was privileged to labor in fourteen different revivals in churches, tents, camps, and missions in various parts of the country. My revivals were with different denominations; and it seems to me that I met some of the most consecrated and Spirit-filled pastors and laymen it was ever my privilege to labor with. It was my privilege to see hundreds of earnest seekers at my altars during the year, and the most of them were happy finders for one or both works of grace. God also blessed me with almost perfect health the entire year, for which I devoutly thank him.

My last revival for the year was with the Third Street Holiness Rescue Mission in Columbus, Ohio. We closed a 15-day campaign there on December 19. There were three other holiness revivals going on in the city at the same time; also preparation of Christmas programs was on the people's minds; yet despite these circumstances, we had 95 seekers at the altar during the campaign. Most of these seekers prayed through to a definite experience of regeneration or sanctification. Many of the shining faces, and joyous shouts of praise and victory, as the seekers would pray through, I shall never forget. Bro. G. V. Parker is the Superintendent of this Mission, and I must say he is one of the most indefatigable workers I ever met. This Spirit-filled young man is certainly a terror to Satan and the powers of darkness. Sister Jenny Kocher, and her daughter, Miss Leah, greatly blessed the revival with their beautiful duets. Also Brother Bierd with his good music on the accordion.

The evangelist was well paid, and the people gave a love offering of \$40.00 to Brother Parker, the Superintendent. This was our eleventh revival campaign in Columbus in the last thirteen years in various churches and missions, and we surely love the good people of this city.

Our slate for 1927 is filling up nicely, and we are looking forward to a busy year. However, we have some open dates, so anyone desiring our services may address us at London, Ohio.

FAITH FOR A VICTORIOUS NEW YEAR.

The victories of the past year gives us faith for the new year that is now dawning upon us. Last year was full of labors in many states, reaching into New Brunswick, Canada. We hardly lost a day of service. It was only while in transit that we failed to preach a gospel message every time the sun came up and went down, and sometimes three messages a day, and on one or two occasions four messages in a single day, besides we engaged many times during the year in other forms of worship, and service to suffering humanity. We never enjoyed the battle more in the thirty years of continuous labors. We saw several hundred souls bow at the altar and receive pardon, reclamation, and full sanctification, and some very definite cases of healing. We have taken a goodly number of subscriptions to holiness papers, and distributed much sample literature among the people, and have done our best on all lines to help spread scriptural holiness over these lands. When we review the past year's work, we are encouraged to enter into 1927 with faith for a victorious year. We have several meetings and camps slated for the coming year, and I take this method of thanking all those who have prayed for me the past year, or have contributed to the success of the work in any way, also to solicit your prayers, and assistance in the great work of soul-saving this year. You who pray, and contribute in any way to this work will receive your share in the dividends here, and through all eternity.

I am now in the beginning of a revival in Boise, Idaho, which will close January 9. Souls are getting

to God in pardon or purity every service, and the prospects for a great closing is most splendid. I go from here to the Methodist Church, Abbyville, Kan., Jan. 13-30, where great preparations are being made for a revival. Soliciting your prayers, and assuring you of my fellowship and faith for a great year for the Holiness Movement, I am yours for service and glory,

J. B. McBride.

112 Arlington Drive, Pasadena, Calif.

ECKFORD, MICHIGAN.

Under the very efficient leadership of evangelists Professor C. C. and Margaret Crammond, the revival meetings just closed, at the West Eckford M. E. Church, were a marked success. Forty-one persons came to the altar, some seeking salvation and some seeking the baptism of the Holy Ghost. The thoroughness of the work done here was shown, not only at the altar but also in prayer and testimony elsewhere. Seven new family altars were erected, and ten more pledged their tithe to the Lord's work. Quite a number will be uniting with the Church—an additional result of the meetings.

These, we think, are especially worthwhile accomplishments since the church has been in action for more than twenty years without a revival. We were compelled to work against much opposition in starting a revival meeting, for some had come to believe that a revival was a childish method of procedure and a thing of the past. Some thought, as many others think still, that full salvation is something which only those highly emotional or intellectually shallow can accept or possess. But many are thanking God for the clear and concise preaching of the truth during the past two weeks. They have found that God pours out his Spirit on all who ask him, whatever their temperament may be.

Our church is looking into the future with brighter hope and in anticipation of greater things for the Kingdom in our community. Surely, the Lord has set his seal upon revival work, and we know of one more church that is back of it with its prayers. I do not hesitate to recommend Brother and Sister Crammond to any church desiring a real revival.

D. L. Reedy, Pastor.

REPORT.

It has been sometime since I have sent in a report, but I have not had a Sunday off since September. The month of September was spent in Colorado. We had a good little meeting at Golden, Colo., with Pastor Dunn. We came on to Denver without a night off where we had salvation scenes from first to last. They have two altars in this church and many times they were both filled and also the front seats. They said the largest crowds attended this revival of any previous revival. Bro. D. I. Vanderpool, their pastor, is one of the great men of the Holiness Movement, he prays the heavens open. We sure enjoyed our stay with this church.

Our next meeting was at Hammond, Ind., with Brother and Sister Turner. They have a great church and people and the church and people in turn have great pastors. We had a gracious time here, both in seekers and church joiners. It was a delight to work with this church and pastors. Canton, Ohio, comes next. This was our fourth meeting in Canton and to my mind there is no finer class of people in the Holiness Movement. Bro. Clark is led of the Holy Ghost as few men whom I know. We helped him string a fine bunch for his church. Room is always at a premium both for seekers and people during his revivals.

Our next meeting was Somerville, Mass. We spent a month at this place and Everett, which is now all Boston. These were our first revivals in New England. The holiness people in New England are a very fine people and not nearly so conservative as we expected to find them. We had many of the New England preachers in our revivals and they shouted and prayed and helped push the battle.

We came from Boston to Philadelphia to begin the Philadelphia Holiness Convention in the Columbia Avenue Methodist Church. My brother John joined me there. We could only give them from Monday over one Sunday. Quite a few preachers of different denominations attended this meeting. Bro. Joseph H. Smith was with us one night. This is one of the large Methodist churches of the city and has the longest altar in the main auditorium that I have ever seen. It was filled and many of the front seats on Sunday morning after a message on Thess. 5:23. They are making great plans for another convention for New Jersey, Pennsylvania, and Delaware, to be held next year. They called my brother and me as workers. We have been home for Christmas and are now ready to leave for Illinois. The year of 1926 has been a busy year, hard on the physical, but we have witnessed some of the greatest victories of our ministry. We wish a Happy New Year to one and all and covet an interest in your prayers.

Bona Fleming.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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KEEP THE MOVEMENT MOVING. (Continued from page 1)

there a balm in Gilead? This is a vital question. The remedy will not be found in the election of a president or by a change of administration at the Capital of our nation. We must be eager for the enactment of good and wholesome laws and their enforcement, but the only power that can turn the tide of wickedness, bring salvation power back to the Church, faith back to the schools, purity and happiness back to the home, is infinitely higher than anything human. We must have God in his divine authority. We must have Jesus in his compassionate love. We must have the Holy Ghost in his cleansing and empowering for service.

A shallow and sensational evangelism will not reach and remedy the situation. There must be something deep and awful out of Heaven that will regenerate the hearts of men, change their natures, sanctify their hearts and establish them in righteousness and true holiness. There is somewhere in sacred writ the assurance that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

God has been true to this comforting promise. Anticipating the World War and knowing the fearful moral conditions which would follow, God raised up the Holiness Movement. Holiness in doctrine, experience, and life is God's tremendous weapon against sin. He used it once before in a great crisis in history. It was in England when spiritual death hung like a pall over the Church, when infidelity was rife in the schools, when literature was saturated with insinuation and inuendo against the Holy Scriptures, when the rich lived in luxury and lust, and the poor raved in anger and formed themselves into riotous mobs. When the British Government was corrupt and tottering to her decay and fall, God summoned from Oxford University a group of young men, wrought powerfully upon their minds and hearts, gave them extraordinary vision, both of the sufficiency of grace and the needs of the race. It was then and there that the Holiness Movement was formed. It came out of the prayers and struggles of the hearts of John and Charles Wesley. United with them in due time was George Whitefield, one of the greatest preachers in the history of the Church, and John Fletcher, one of the purest saints that ever lived.

Time would fail me to tell how the holy fire spread through England, broke out in Wales, touched Scotland, found its way into Ireland, leaped the ocean, ran along the Atlantic coast and sent its fire-baptized circuit riders across the continent toward the golden West. Methodism in its spiritual vigor, in its evangelistic power, in its rapid spread, in the blessings which sprung up in its wake, is one of the marvels of human history. Its campfires blazed throughout the nation. Millions heard its trumpet call to repentance, to pardon, to the cleansing, sanctifying power in Jesus' precious blood. Schools were established and the spires of Methodist Churches pointed heavenward from village,

city and country place throughout the nation while the holy fire of family devotion blazed upon tens of thousands of home altars.

The conditions which brought the Civil War came on apace; the war broke out in a storm of blood and agony, the nation rocked to and fro, and there were strife, disintegration and blood. Following the war, there was a most unfortunate state of things which, with previous conditions and the war itself, were entirely unfriendly to Bible Holiness. Fires went out on many altars; prejudice and hatred broke up friendship; many churches rang with the challenge of political prejudice rather than with the gospel of salvation in Jesus. Methodism largely lost her power. She continued to gather numbers, many of them unconverted. The old camp meeting places, where thousands had rallied around the blood-stained cross and multitudes were converted, were turned into chautauquas. Entertainments began to take the place of humiliation and prayer. The floods of wickedness broke out, unbelief crept into the pulpit, and worldliness into the pew. Hunting about in old bookcases, hungry-hearted people, found Wesley's "Plain Account of Christian Perfection," Fletcher's "Checks" and Hester Ann Roger's "Christian Experience." These people commenced praying, God answered with fire and the modern Holiness Movement broke out and spread abroad. Great preachers were wholly sanctified; influential women received the cleansing of the incoming Comforter. Wild, reckless young men were caught in the flame of spreading revival fire, converted, sanctified, and entered the ministry with a shout of young giants filled with new wine.

The early history of the present Holiness Movement in the United States is romantic and full of the thrill of tragedy, of battle, and of victory. There have been misunderstandings, misrepresentations, persecutions, broken and bleeding hearts, but our resurrected and crowned King Jesus has ridden through this nation, converting and sanctifying countless hosts of souls. The revival of the doctrine of experience of full salvation has sent its missionaries to the ends of the earth; judgment day and eternity only can tell the glorious story of the revival of holiness which is justly called a *movement*. There is power in it, life in it. It has moved, it has gone through the earth, crossed the seas. Its standard-bearers have preached the full redemption, witnessed to entire sanctification, rejoiced over trophies won, died and gone up to Heaven from all continents and countries and mission fields of the world and there await with joy the coming home of the fruits of their labors.

One of the greatest means that God has used in the spread of holiness on this continent has been the holiness camp meetings. Many Methodist preachers and laymen had arisen who, like the ancient Pharaoh, knew not Joseph. They did not know either the history, the doctrine, or the experiences of their church. They ridiculed entire sanctification. They declared that holiness of heart as a Christian experience wrought at once by the Holy Ghost was impossible. People were turned out of the churches, minis-

ters were driven hither and thither, lay people were ordered not to testify or hold full salvation prayer meetings in their homes; many local preachers had their license taken away from them; while whole sections of country were without the preaching of the full gospel and God's hungry hosts turned to the woods and worshipped under the shade of the friendly trees. Brush arbors were erected, sheds were built, camp meetings sprang up from the Canadian border to the Louisiana coast. The people went singing and shouting to those tabernacles in the forest from the Virginia Beach to the golden sands of sunny California. Mighty men stood in these rugged wooden structures, poured out their souls, preached a full redemption, wore out their bodies, fell in the battle and their immortal spirits ascended beyond the stars to shout and worship at the feet of the Christ who is able to sanctify and keep. Enough people have been converted, reclaimed and sanctified at our holiness camp meetings to fill great streets and squares in the New Jerusalem. Oh, to walk those streets by and by and hear those redeemed hosts sing the songs of Moses and the Lamb, and bear glad testimony to the glory of the Christ who is able to save to the uttermost.

Perhaps the next greatest agency in the spread of the Holiness Movement, the gospel of full redemption, has been the printing press; the weekly paper, like the apocalyptic angel, has flown over continent, across the sea, and around the world. Tons and carloads of books and pamphlets and tracts have carried the good news of the Christ, able to save from all sin. Out of this movement has been born a beautiful melody of full salvation songs, and from the great city to the log cabin of the backwoods, hearts are tuned to full redemption, singing "The Blood has never lost its power."

Next to the printed page, one of the most powerful influences in the propagation of the Holiness Movement has been the holiness schools. They have sprung up in various places throughout the nation. From their halls, preachers, missionaries and teachers have gone out to publish a redemption full and free for all men, from all sin.

In it all, one of the most gracious agencies for this good work has been personal testimony. The sanctified people have been the Lord's witnesses, testifying to the truth of the Holy Scriptures, to the deity of Jesus, to the personality of the Holy Ghost, to the cleansing power of the precious blood of Christ. No mathematician can calculate the influence of a host of glad witnesses who, with songs and shouts and praises in the church, in the home, in the shop, at the desk, in the store, in the kitchen, over the wash-tub, on the train, in the army camp, on the sick bed, anywhere and everywhere, give the glad testimony that my Lord Jesus, my Master and King, saves, sanctifies and keeps my soul in purity and peace.

One of the hopeful signs of our times is the fact that the people appear to be hungering for the gospel message. I do not believe at any time, during my ministry of nearly half a century, the great common people, that class from whom most of the converts to Christ are made, were so ready and will-

ing to hear the gospel of full salvation as at the present time.

Those of us who claim this high and gracious experience owe a debt to those who have not yet heard of the power of Christ to save and cleanse and keep from sin. We must bestir ourselves with holy zeal to bring them the message. We are praising God for the gracious tent work that is now going on, which is touching tens of thousands of people. If you are interested in this work give us a helping hand. We have calls for tents constantly. If we had double the number they could be kept busy from the first of May to the last of October. Join The Evangelical Methodist League and help us in this good work. The membership fee is one dollar, but it is your privilege if you are disposed, to give all you wish to spread the gospel of full salvation among the people. Send your name and address to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

No one of the officials of this League receives any compensation whatever, for their services. We are rejoicing in the gracious work God is doing among the people, and we long to double and trebble the forces now engaged.

Faithfully yours,
H. C. MORRISON.

Marching Orders: Thoughts For New Year, MRS. H. C. MORRISON.

PAUL likens the Christian life to that of a soldier, when he says, "Thou therefore endure hardness, as a good soldier of Jesus Christ," and further suggests, by way of warning, that, "No man that warreth entangleth himself with the affairs of this life;" for what purpose? "That he may please him who hath chosen him to be a soldier." It will be interesting to notice, by way of comparison, some of the commands which regulate the life of the soldier and see if there is any application to that of the Christian soldier. One of the most common orders is

HALT!

Does this apply to any of our Christian lives? Are we in a sphere of service which does not have the endorsement of the Master? Or have we gone ahead of orders, depending upon our own judgment, thus imperiling our safety? If so, it is time to call a halt. On the other hand, it may be that we have run away from the call of duty, and like Jonah, are trying to hide ourselves from the Captain of our salvation; should such be the case, the sooner we return to the diverging path where we missed the way, the better it will be for us; the farther we go from the path of duty, the longer it will take us to retrace our steps. Then HALT!

ATTENTION!

One cannot be in the presence of soldiers who are being trained, without hearing the sharp, positive command, *attention*. How may this be applied to the Christian soldier? How often in the past did God say unto his people, "Hearken unto me." We believe our readers will agree with us when we say there was never a time when the Christian needed more to heed this command, than in this busy, fast, worldly, greedy, commercial age. When the command for "attention" is given, every soldier opens his ear to hear what the captain has to say; so we, as those who would fight a good warfare in the Christian life, must often listen to what our Captain has to say to us; if we do not, we are in danger of irreparable loss.

RIGHT ABOUT FACE.

Jeremiah, in speaking of the apostasy of the children of Israel said, "They have

turned unto me the back, and not the face." This represents the picture of the backslider, whether it be total or in part. Right here let us search our hearts and see if we are facing the Captain; if our eye is on the mark of the prize of our high calling in Christ Jesus, if not, let us quickly "right about face" until the old things are forgotten and we are pressing onward toward the goal of a perfectly surrendered life. Ezekiel tells the Israelites to "Repent, and turn away your faces from all your abominations," which he further says are idols in their hearts. Ah, this may be our trouble. We may not have gone as far as others away from the Lord; our outward life may be the same, but in the secret chambers of our soul, there may be something which claims our attention more than the Master, in which case our face needs to be turned toward him.

QUICK MARCH!

The one command which rings in our ears more than any other in the Bible is, to "Go forward." Moses had told the children of Israel to stand still, that the Lord would fight for them, but hear what he says to Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go for-

GENERAL ARTICLES BY OTHER WRITERS FOR 1927.

Dr. C. F. Wimberly will give us another series of articles similar to the "Beacon Lights of Faith" which he will denominate "Modern Apostles of Faith." Good reading for the young people of your family as well as the older members.

There will be FIFTY GREAT SERMONS from strong Gospel preachers.

Great emphasis will be laid on the doctrine of Holiness. Sinai calls for Holiness. Calvary provides for Holiness. Judgment day will ask for Holiness. We must have Holiness!

Dr. E. Stanley Jones will give us a series of articles on "The Might of Sacrificial Love, or The Cross of Christ—What Does it Mean?"

Dr. Ridout will continue his strong writings on subjects of widespread interest.

Dr. Mingleddorf is to write the Sunday School Lessons for another year. We shall print them two weeks ahead, so everyone will get them on time to use in teaching.

"Aunt Bettie" will keep the Children's Page alive with interest.

The Herald readers for 1927 will be favored with a series of Bible readings on Full Salvation by Rev. C. W. Ruth. We know of no man better prepared to give instructive and helpful Bible readings on this important subject than Brother Ruth. Let the lovers of this blessed doctrine and experience renew their subscriptions on time and circulate the paper among their friends that they may get the benefit of these great lessons on full salvation.

These are but suggestive of many great spiritual feasts we have in store for you. Is your soul hungry? Come and Dine. Send us your subscription today. If you knew how much you are missing, you would pin your check or money order for \$1.50 to this notice and send it to us by return mail. We await your answer. What will it be?

ward." The law of progression is as old as time, and applies as forcefully in the spiritual kingdom as in the natural kingdom. There is no *stand still* in the onward march from the cradle to the grave, but at each day's sunset we should be able to say we are a day's march nearer our eternal home; if we cannot, there is something wrong; perhaps we have stopped to listen to the enemy's suggestions along the way, and have not only lost a day, but are farther from the land of pure delight, where saints immortal reign. No, we cannot afford to even halt, for onward, upward, must be the impelling ambition of our lives.

FORWARD!

This must be our eternal watchword. Jesus' advice to Peter was, "Follow thou me," and if we do this, there is certain to be an onward moving toward the New Jerusalem. We are not to follow a man, nor a creed, nor a church, but ever look unto Jesus, the au-

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thor and finisher of our faith. The Christian race is a much more serious proposition than many of us are wont to think. The Master has told us to strive to enter in at the strait gate, and we are told that the word *strive* in this passage, means to agonize, so we see this is not a flowery-beds-of-ease route, but one where we are to lay aside every weight and the sin which doth so easily beset us, that we may run with patience, the race that is set before us. The fact that the way is narrow, and few there be that find it, is a solemn thought and should bring us in humble heart-searching before the Lord.

Paul admonished Timothy to flee from all worldly things, follow after righteousness and to fight the good fight of faith, so this warfare meant for Timothy to *flee*, to *follow*, and to *fight* if he was to reach the goal of eternal life. Then, as if he had a fear that Timothy had not felt the import of his admonition, he pleads, as it were, with him: "O Timothy, keep that which is committed to thy trust." Nor was Paul unmindful of the dangers which lurked in his own pathway, for he says of himself, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

My dear readers, let us at the beginning of this new year, take time for heart-searching, take an inventory of our stock in trade, get our accounts all straightened up, gird on the whole armor afresh and through the days, weeks and months of 1927 "take heed unto ourselves" that we may be found faithful to every trust committed to our care. May the prayer of our heart be,

"Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare
A strict account to give!"

The Holy Way.

In Jesus Christ, my Lord and King,
To whom my all I gladly bring,
I've found—'tis mine!—the Holy Way
Which leads to realms of endless day.

The Holy Way is my delight,
For in it heaven's almost in sight;
And I can feel the holy glow
Of love supreme where'er I go.

Light from the golden hills up there
In gleams of beauty rich and rare,
Falls softly on the Holy Way
With its illuminating ray.

The Holy Way and heaven blend
Just over yonder at the end,
So all I need for that blest day
Is just to keep the Holy Way.

ROBERT L. SELLE.

Ye have not yet resisted unto blood, striving against sin: Heb. 12:4.

OUR BOYS AND GIRLS

CHILDREN AS MISSIONARIES.

A. W. Orwig.

Do any of my young readers think they cannot be missionaries until they become men or women, and that in order to be a missionary one must go to a foreign land? That is not the case at all. Jesus gives us to understand that all around us are opportunities to do missionary work. Please read what he said in Matthew 9:36-38.

Oh, yes, the young can be missionaries, and right where they live, and sometimes even in their own homes. I am very glad that some Christian children have the missionary spirit and try to get their unsaved companions to love the Lord. A returned lady missionary from a foreign land asked a pious little girl if she would not like to be a missionary some time. Her good answer was, "I'm a missionary now." She was known to try to get her playmates saved.

Not long ago, as I was walking the street, two little girls approached me with tracts in their hands which they handed to passers-by, and a tract was handed to me. That was indeed one kind of missionary work, and one that might be done oftener by both grown up persons and children.

A little girl who heard a man swear said to him, "Please, sir, don't do that. The way you use God's name hurts me, for he is my Father." The man accepted the gentle reproach with bowed head, and replied, "Thank you, miss. My mother taught me about God when I was a child, and he shall never hear me again take his name in vain." That little girl did the kind of missionary work that fell to her lot at the time, and it may have led the man to seek his mother's God.

But what I have thus far said of children as missionaries has been about little girls. Let me now tell you about a few boys who did missionary work right in their own neighborhood. A little boy hearing of a very poor widow not being able to subscribe for a religious paper saved his pennies and paid for the paper. Noble boy! He had the missionary spirit of self-sacrifice.

Another boy, who gave some money for the missionary cause said, "I am all the happier, because I earned it myself." A little boy was asked to write something about missionary work, as he belonged to a mission band, and this is what he wrote: "It's my opinion that the folks in all the world what has got the Bible ought to send it to all who hasn't got it." A very good "opinion" indeed.

A preacher met a little boy going through rain and mud to a missionary meeting and said to him, "Where are you going, my boy?" "To the missionary meeting," was the reply. "To the missionary meeting!" exclaimed the preacher. "What do you know about missionary meetings?" "I am part of the concern," was the boy's prompt answer.

Ah, that's the point, dear children. I trust you will become so deeply interested in Christian missions that you will read and think and talk and pray over the subject, and also give what money you can for the good cause, and then you will indeed be "part of the concern." That is, you will feel that what is God's cause in behalf of the salvation of souls is your cause. Attending missionary meetings, whenever you can, will increase your knowledge and love of missions and enable you to see more clearly the great need of missionary work. I hope the time will come when there will be a mission band of children in every church, conducted by some one with head and heart full of the holy cause of missions.

Dear Aunt Bettie: Will you admit an Iowa girl to greet the group of happy cousins? I say happy cousins for I know they are happy when we all try to follow our Savior as best we can. I have been a silent reader of *The Herald* for about three months and I surely enjoy it from cover to cover. I am also taking God's Revivalist and I hardly know which paper I really enjoy the most. I am nineteen years of age and I am wondering who has my birthday, April 10? Do I have a twin? If so, please write to me. I have finished high school and

I am planning to teach school next fall. Now I don't want to talk too long but I would like to see more letters from other Iowa boys and girls in *The Herald*.
Helen I. Rode.
Rt. 6, Sac City, Iowa.

Dear Aunt Bettie: I thought I would write. My age is between nine and thirteen. Who has my birthday, Sept. 6? I go to Sunday school every Sunday I can. Wake up, Kentucky boys and girls. I am in the fourth grade. I weigh 53 pounds. For pets I have one pig, one rooster, and two cats. The pig's name is Jewel and the rooster's name is Donald, and the cats' names are Grayie and Blackie. Our pastor is Rev. J. C. Galloway. My father has been taking *The Herald* for years. We don't think we can do without it. My father has heard Dr. Morrison preach.

Hilda Olena Lockard.
Woodrow, Ky.

Dear Aunt Bettie: Won't you please move over and make room for me? I guess you don't know me as I have never written to *The Herald* before. I am a country girl and live about seven miles from town. I am 5½ feet tall, and weigh 91 pounds. I have light brown bobbed hair, light blue eyes and a rather fair complexion. I am fifteen years old. I am a Christian girl. I have three brothers and one sister. My birthday is October 28. Have I a twin? There is a thin crust of ice all over the ground. I hope when my letter arrives Mr. W. B. is outside skating. All our family, except one, are Christians. We belong to the M. E. Church. I would like to hear from all the boys and girls.

Helen Sanders.
Rt. 3, Stafford, Kan.

Dear Aunt Bettie: I have been a silent reader of page ten in *The Pentecostal Herald* for some time, so if you will give me a little space I will write a few lines. Greenville is my home town and also is the headquarters for the East Tennessee Holiness Association. I have been attending the meetings ever since I was a small child and have seen many souls saved and sanctified. Greenville is also the home and burying place of Andrew Johnson, seventeenth president of the United States. The shop he used when he was a tailor has been taken over by the state and enclosed in a brick building. The burying ground is on a large hill and is a beautiful place. As my letter is getting long I will close. Will say I am a Christian and glad to know so many of the cousins are living for the One who gave his life for us. Hope this escapes the W. B.

Mrs. J. A. Duncan.
211 Floral St., Greenville, Tenn.

Dear Aunt Bettie: It has been quite awhile since I wrote to this page. I received several answers from the cousins all over the country, so I will try again. I don't see many Michigan cousins and I'm sure Jesus has several young people here so come on cousins, show your colors. Would appreciate letters from any of the cousins. Let's all be true to him regardless of the cost. The Lord will richly repay us.

Walter H. Quandt.
Royal Oak, Mich.

Dear Aunt Bettie: I didn't see my other letter in print so if I don't see this one in print I am not going to write any more. I have just got my school lessons done and am writing a line or two. I have just got over the tonsillitis. Mama and one of my little brothers have it now. I suppose the rest will get it. Well this isn't a very long letter, but I will close to night.

Genevieve.
Rt. 1, Box 28, Lindsay, Calif.

Dear Aunt Bettie: Here comes another Kentucky girl to join your happy band of boys and girls. My mother takes *The Herald* and I enjoy reading page ten. I am fourteen years of age and a freshman in high school. My father is jailer of Russell County. Whose birthday is in the month of July? Please write and let me know. I go to the M. E. Church. My Sunday school teacher is Mrs. Alice Sharp

and she is a good teacher. Our pastor is Mr. James Ramsey. Well, as this is my first letter I will stop before you get tired of reading.

Ovalene Whittle.
Jamestown, Ky.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? I live on a farm and like farm life fine. My daddy takes *The Herald* and I enjoy reading page ten. I am twelve years old. I will be thirteen this month. I have fair complexion, brown hair (not bobbed) and brown eyes. I have read about some of the girls wanting to learn to dance. Please don't do that. I don't know the first step, and don't want to. I hope Aunt Bettie doesn't shut the door on me and leave me out in the weather.

Leola Schamp.
Minnie, W. Va.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls. I go to Sunday school every Sunday I can. I have to walk three miles. I have a dog, two cats, and six rabbits. I was eleven years old Nov. 10, and am in the sixth grade. My teacher's name is Oran Gray. My papa and mama belong to the M. E. Church, South. I have a sister and a brother. I am reading the Child's Bible. I have fair complexion, brown eyes and brown hair. I do not see many letters from West Virginia.

Mary Schamp.
Minnie, W. Va.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday. I am in the sixth grade at school. This is the first time I have ever written to *The Herald* and I hope to see it in print.

Mildred Andrea.
Taylors, S. C.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I am eleven years old and in the sixth grade at school. My father takes *The Herald* and I enjoy reading page ten. As this is my first letter I hope to see it in print.

Freddie Mae Andrea.
Rt. 22, Taylors, S. C.

Dear Aunt Bettie: I have read page ten for the past two years and thought I would like to join in this happy band of boys and girls. I am sixteen years old and a Junior in high school. I have dark brown hair and brown eyes. I am a member of the Methodist Episcopal Church. Our minister's name is Frank Day; he is surely a man sent from God. We have had the privilege of having him with us for the past four years. My favorite Bible verse is Isaiah 50:10. I am writing this in school. I wish some of the cousins would write as I like to receive letters and I will try and answer all I get. Wake up, Michigan boys and girls, I don't see many letters from Michigan.

Irene D. Badgers.
Rt. 3, Hillman, Michigan

Dear Aunt Bettie: As this is one day set apart for thanksgiving, I will begin by being thankful for such a source of helpfulness and inspiration as *The Pentecostal Herald*. I have taken *The Herald* but a short time, but how I do enjoy it. How we ought to thank God for such men as Dr. Morrison. I have been a Christian almost a year. Last New Year's Eve at a watch meeting services I knelt with eleven others at a small altar where God brought peace and pardon to my soul. It was indeed the dawning of a new year, and proved to be the turning point in my life. My ambition then was to be a dancer, but how glad I am that I ever found Christ, and I intend to go with him all the way. The attractions of the world offer pleasure, but nothing but Christ offers peace and hope. If only more young people would catch a vision of the crucified Christ of Calvary others would soon cry out, "What must I do to be saved?" Seven months after, at Romeo camp meeting I made the full consecration and put myself on the altar to be used of God. The victory life is a walk with God, where communion is sweet and refreshing. If we keep the vision of the cross we will keep the victory. Since I launched out with Christ I have felt

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the call to enter the evangelistic field as a singer and piano player. I indeed, consider it a privilege to be called of God and my aim is to be a soul winner for the one who paid the price for me. I plan to enter Taylor next fall. I have two dear Christian friends who wrote to *The Herald* and had the privilege of seeing their letters in print. I sincerely hope I may also have this privilege. I would like to hear from every cousin. May God bless you all. Vera Wurzel.
2715 Minnie St., Port Huron, Mich.

Dear Aunt Bettie: Would you mind to let an Illinois girl join your happy Christian family? I am glad to say that I am a Christian and know Jesus as my personal Savior. I am also glad to know that all the boys and girls are not following the things of the world. My oldest brother and I are the only young people members in our church. However, there are two young girls that come to our church who are Christians, but are not members. We have taken *The Herald* for almost two years and I like the paper very much. We have also been taking *The Herald* of Holiness and the "Full Gospel Advocate." One of the main reasons why I take *The Herald* is because of Dr. Morrison's sermons, which I find very helpful to me in my Christian experience. I had the pleasure of hearing Dr. Morrison preach several times during the S. S. Convention at Olivet College last year. I was greatly helped and inspired to go through with Jesus and I know many others were also. You might like to know that I live within an hour's drive, by automobile, of Olivet College. I go there quite often to the camp meeting, revivals and other services. I wanted to finish my high school course at that college but was unable to do so. Since this is my first letter to *The Herald* I will not make my letter so long, for Mr. W. B. might be unusually hungry and then I would not see my letter in print; so I will describe myself and close. I am a farmer's daughter. I have light hair, (unbobbed), gray eyes and light complexion. I am nineteen years of age. My birthday is Sept. 30. Who has my birthday? Would be especially pleased to hear from any of *The Herald* cousins who would care to write and I will try to answer all letters received. Would be glad for those of near my own age to write.

A child of the King,
Beatrice Rosnett.
Rt. 1, Fairmount, Ill.

THE CHALLENGE.

Bert Ewald.

Luke 10:2. Therefore, said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

In the Republic to the South of us is a great white field, and the laborers truly are few. A people who have been held in thralldom for centuries by state and church, are awakening, and are casting off the chains that have bound them. Those who have been in close touch with Mexican affairs, and in Mexican work, have caught a glimpse of the greatness of that awakening, and stand in awe at the immensity of it.

The peon is becoming a free man. I mean by that, that he is free to make his own way, and has become a small holder. As a class, the peons are 95 percent illiterate, for, taking all classes, Mexico is 85 percent illiterate. You can imagine what freedom will mean to a people like that. They are very emotional and they like the bright lights, the music, the dance, and the excitement, and are now being bound by chains that are almost worse than the old ones. It is sad, but all too true, that Mexico has become the dumping ground for the liquor, vice and gambling forces of this country. Our countrymen are there, with all the paraphernalia the devil has. Oh, I tell you, the devil is equipping his emissaries with the very worst he has at his disposal, the movie in its lowest form, saloons, brothels, dance halls, and gambling dens decked and equipped with everything that will allure and please the eye and destroy the soul, and 90 percent of this is owned by American capital. They are adding the worst vices of this country to that which Mexico already has, and God only knows that that is awful enough. They are corrupting the youth and girls of a people who are already down and out to a point nearly beyond redemption, and yet so little is being done to remedy it. The harvest truly is great, and Satan and his emissaries are trampling down the grain. Pray ye therefore the Lord of the harvest, that he will send laborers into his harvest. My experience in this work, and the testimony of those who have been in this work for years, has proven that it is much easier to reach the boy and the girl who has not come in touch with the vice of this country!

It is a known fact that one Mexican can do more with his people than a half dozen of foreign birth. They do love their own people. The forces of evil are quick to recognize this fact, and they get hold and train and equip men and boys to corrupt their own people, and they are reaping an awful harvest.

Mexico is awakening. But who is going to be there to point the way when the dawn breaks? It depends almost entirely upon the Christian people of this nation what that awakening will be; whether it will be lighted by the rays of Hope, Love and Redemption, or be clouded by the dank, clammy fog of perdition. You will ask the question, "How can we best meet the situation?" Why, by using the most powerful agent that God has placed in our hands, namely the young people. We must prepare and equip them, so that they may go and let in the light; those whose hearts are torn with the condition of their people, and whose lives are filled with a Christian love, and purpose to

make the morning, and the day which is dawning for this people, bright with the radiance of the love of Christ.

President Calles is trying to purge and lift his country, but see the forces he has to combat; the priesthood, the vice squad, ignorance and poverty. He hates the saloon, the gambling den, the brothel, and Romanism. But can we see him fight a lone fight, and stand idly by? As Christians, we cannot.

I know of a group of Mexican young people, brilliant, consecrated, and full of the spirit of Christ, who want to go to their own people and help lift them up to a higher plane. I know a young man, who six years ago could neither read nor write. Now he is in the last year of high school. He writes songs, and hymns, and composes music for them. He went among his own people last year, preaching, receiving only \$40.00 per month, and paid for his board, when he could have been making good money to help himself along; but he said, "God will take care of me," and he has. I know another, who has won twenty-five of his relatives to Christ, and another who, despite mobbings, continued to preach on the street corners, and there are girls whose hearts are torn for the suffering womanhood of their country. I could go on down the line, and give you many more instances. These people do not have the money to pay for their preparation to go to their people.

I want to send them to Asbury College, where they will get the very best of Christian training, as well as a high standard of education. I am a graduate of Asbury, and I know what it means to a fellow to have had the privilege of receiving the training, such as one receives there, how it holds one steady when the tempests roar; no matter how fierce the storm, the ship rides safely; we trust and know our Pilot, and praise God, the anchor holds. I covet this training for these young men and women. Satan equips his emissaries with the worst he has, so I want to see God's messengers equipped with the best he has for them. I have been praying and trying to raise funds to send them, and one night on my knees, it came over me to ask Dr. Morrison to let me make an appeal through *The Pentecostal Herald*. I made this request, and he not only granted it, but he and Mrs. Morrison headed the list with a fine subscription. So I am throwing out the challenge to the readers of *The Pentecostal Herald*, and asking them the question Pilate asked the Jews, "What will ye do with Christ?" Will you turn your backs on him, and on the people who are holding out their hands to you, crying the Macedonian cry, "Come over and help us."

It will cost \$450.00 for each one, for railway fare, and for College expenses. I hope to be able, God willing to send at least six, and perhaps nine boys and girls this coming September. They are all willing to work, and will do anything to get their preparation, but the first year it will be almost impossible to do anything but study, as it is pretty hard, when a person is trying to master another language. They are throwing out a challenge to us, saying, "We will give our lives for God's work, if you will help us to prepare ourselves for the battle, so that the many weary souls who are straining their eyes to catch the first glimpse of the coming dawn, may have the Sun of Righteousness rise in their souls with healing in his wings! They are hungering and thirsting, and must they be turned

away from the fountain of the clean, pure water of Christ, to the stagnant pools of Satan, and to an eternity among the lost; lost from Christ? The most terrible knell of doom that has ever been sounded over the harp strings of the soul." How can we face Christ in the day of judgment with that awful cry of lost from Christ ringing in our ears, if we do not do everything in our power to help? Oh! if you could only see the things that I have seen, and I have only seen the edge of things, you would understand the better what I have been trying to tell you, and you would open your hearts and pocket-books, and not only help educate these boys, but would call for more. My heart goes out to the Mexican people, and I love them, and love their souls. I wanted to go to Mexico to work with them there. After viewing the situation, however, as it is at present, I concluded that the most effective way to accomplish the most is to help train them in the Mexican schools here, and raise money to send them to Asbury, and then send them back to their own people, thus accomplishing much more than by going myself, so we are giving ourselves and our money until it hurts, but our souls are feasting on the milk and honey of Canaan, and are clothed in garments of white, and we go down the way praising God for the privilege he has given us to labor in this part of his vineyard. We, of ourselves, can do so little, but when we look down through the ages, and think of what this group of young people may do, if properly equipped, and we look with our mind's eye down into the great eternity, and see a wonderful company among the bloodwashed throng, who are leaping, and praising God, a shout goes up that makes the portals of heaven ring, Rejoice, Rejoice, I have found my sheep!

Some day, God willing, I hope to go with a band of these young folk, down into the heart of things, and open up an Institution. My soul's eye has caught a vision of what a wonderful work could be accomplished with a band of truly sanctified and consecrated young Mexicans, and I am working and praying to that end.

The money is to be paid to Dr. Morrison, who will hold it in trust for the education and preparation of Mexican boys and girls, who have consecrated their lives to the work among their people. We owe it to them. We took their land from them. When they ask us for bread, will we give them a stone, or when they ask for meat, will we give them a serpent? Instead of the happy group walking the golden streets with harps in their hands, singing and praising God, will we have them wandering through the pits of perdition wailing, "Lost from Christ, and no one would show us the way." What will we do with Christ?

God bless, and keep you, and show you the way you should go. Pray for us and our work. Please send in your contributions as soon as possible, so that all arrangements can be made before our school closes. Anything from \$1,000 to \$1.00 will be very acceptable. I pray God that I may be able to send twelve, instead of the six or nine. A soul shouting in glory is worth more than a few paltry dollars, that is left behind us when God says it is enough. That shout will be ringing down through eternity, but the pleasures of this earth are but for a short season, and do not satisfy.

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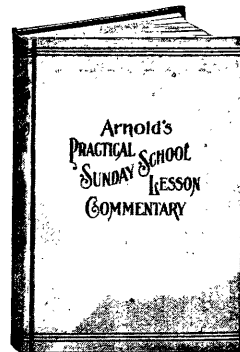
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SUNDAY SCHOOL LESSON

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

Lesson V.—January 30, 1927.

Subject.—The Christian Overcoming Temptation. Luke 4:1-13; 1 Cor. 10:12, 13.

Golden Text.—In that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

Time.—The early part of A. D. 27. Place.—In the wilderness near the Dead Sea, and the temple in Jerusalem.

Temptation, in the ordinary sense, means a solicitation to do wrong. It may come from Satan in person, or from a demon, or from a bad human being. It may come directly, as in the case of Jesus, or indirectly, as in the case of Eve in the Garden of Eden. One may even lead himself into temptation by yielding too much to his natural appetites. James uses the word lust in this normal sense when in his epistle (1:14) he says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." It began with a natural desire, but ended in death.

There seems to be some discrepancy between the lesson caption: "The Christian Overcoming Temptation", and the major portion of our scripture lesson, which deals directly with the temptation of our Lord. Yet it may be true that they are nearer together than one would suspect at first blush. Dr. Samuel Chadwick says that Jesus met Satan simply as a man, and that he used no power in overcoming him except such as he will give to us when we are under temptation; that is, the fullness and power of the Holy Spirit. Jesus being God incarnate, had he chosen to use his divine authority and power, could have crushed the Devil in a moment of time; but that would have left us discouraged forever. No mere man is a match for Satan; but the weakest saint, filled with the Holy Spirit, can overcome him and all the demons in the universe.

I see that I am plunging headlong into the heart of the lesson at one bound. Let me bring up the first verse of the last part of the lesson: "Wherefore let him that thinketh he standeth take heed lest he fall." Herein lies the secret of our trouble with the Devil. "Pride goeth before a fall." Our only hope in the hour of temptation is in the Spirit given unto us through Jesus Christ. Our Golden Text makes the matter clear. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." In him is the source of all our power to resist temptation, no matter from what source it may come. There is great consolation in the last verse of the lesson: "There hath no temptation taken you but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." No one has any excuse for sinning against God. The promise is clear; and his grace is sufficient.

Now let us come back to the temptation of Jesus. I am not very anxious (as I was years ago) to undertake the needed comments. When I was a college boy I heard Dr. Jesse Boring preach on the temptation of our Lord with such weird, burning

eloquence that I was frightened almost out of my wits. My hair stood on end, and cold chills chased one another up and down my spine till I was nearly done for. How clear it all seemed. Of course, I understood. As soon as I got an opportunity, I tried to preach on the awful theme; but I got into the brush, blundered, flattened out like a flounder, and discovered that I had neither eloquence nor sense. Since then I have been cautious—always feel like pulling off my hat whenever I meet the subject, and calling for my dear old father Boring, who licensed me to preach, to come back and tell me about it again.

In former days the great point in the discussion was what the theologians termed the peccability, or the impeccability, of our Lord; that is, could he sin, or could he not sin. We do not hear much about that any more. Maybe we have found out that we know a little less than nothing about it, and that we have no means by which we can learn any more. Some mysteries are hidden too deep for our ken. I confess that I do not know a single thing about it; but I am big-headed enough to believe that I know as much about it as any one else does. Let us pass it by.

I believe that our Lord's temptation was real, and not figurative. He went out to meet the Devil in the most terrible combat in all the ages; but it is a joy to know that the Holy Spirit filled him with his presence, and that he led him out to the battle. He will do likewise for us. Jesus conquered Satan in the power of the Divine Spirit; and since he will clothe us with the same power for our times of temptation, we may rest assured that we too can overcome; for we have the promise of being made more than conquerors through him that loved us and gave himself for us.

Satan made one big mistake in tempting Jesus. No doubt he thought to take advantage of him because he was hungry and physically weak; but he blundered. After one has fasted and communed with God for some time, he is stronger to resist temptation than at any other time. The Devil cannot overthrow a fasting, praying saint. He would not make a like mistake a second time. Try fasting and prayer when you must go into a severe trial. The Spirit will see you through.

That first temptation seems to be full of appeal; but Satan made a mistake to which common sense would forbid yielding. A man who has fasted forty days does not need bread: it would kill him. He needs broth and soft fruits. Jesus knew that; for he made all things. But he meets the temptation with a glorious rebuttal from the Book: "It is written, That man shall not live by bread alone, but by every word of God." Bodies can live on bread, but souls must have better pabulum—spirits must have spiritual food. How we people in America need to learn that lesson. As a nation we are fat in purse and store; but we are very, very lean in soul.

The second temptation was far more subtle than the first; and for pure devilry, nothing in the universe can surpass it. Satan claims to be the owner of all things; but if Jesus will just fall down and worship him one time, all shall be his. Satan is

wondrously thoughtful and tender. He would save Jesus from Gethsemane and the cross. He was pretending to offer him an easy way to power. "No use to suffer to win; just lower the Godhead sufficiently to do me an act of homage, and I will vacate my throne for you, and turn the world over to you." Think about it just a little bit. Did you ever get a full conception of what Satan was trying to tempt Jesus to do? To worship him would be to acknowledge him as his superior. That almost outdevils the devil himself. But again Jesus meets him with Scripture: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The "Sword of the Spirit" is our best weapon in meeting the enemy of our souls.

The last temptation calls for presumption and foolhardiness. I do not know how the Devil got Jesus up on a pinnacle of the temple; but so it was. That is a small matter; but when the Devil wanted him to jump off and see how the angels would catch him in their hands, I become tremendously interested. One almost admires this bold dash of Satan. True he was close run; for Jesus had crowded him fearfully. Brass! May I use that word? Cheek! All words are too tame. Satan risked all his resources on a single throw. Jump! I sometimes wonder if he did not attempt to push Jesus from the pinnacle. How he would have rejoiced for the privilege of helping just a wee bit. The reply of Jesus sounds like a mixture of artillery and thunder shot through with death-dealing lightning. "Thou shalt not tempt the Lord thy God." Sins of presumption are fearful. The Psalmist prayed to be delivered from them; and well may we do the same.

The Devil left him for a season, but came again before the work of redemption was complete. You and I will never be free from temptation till we are inside heaven's gate.

A PRAYER.

Oh, thou gracious Lord and Savior,
Take my helpless hand in thine,
Lead me onward and forever
Toward that peace that is sunshine

When my footsteps have grown weary
When my heart doth miss its cheer,
And the world seems dark and dreary
Be thou to me ever near.

Guide me through the waves and turmoil
With thy never ending care,
Watch me Savior, lead me onward
Teach me God to give and bear.

When the foils of Satan clutch me
Save me, save me, lest I fall,
Give me kindness, thought and patience,
Help me God, my life, my all.

Mabel Lena Kennedy.

NOTICE!

Dr. G. W. Ridout will be available for a couple of camp meetings in the East or Middle West. Write him at Wilmore, Kentucky.

ANNOUNCEMENT.

Rev. T. M. Anderson, of Wilmore, Kentucky, will begin a meeting at Main Street Church, New Albany, Indiana, January 16 to 30.

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Of her wheel you shall be given every nickel that you earn.
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THE PATHS OUR FATHERS TROD. PAYING THE CHURCH BILLS.

Rev. H. J. Roberts.

Text: "Bring ye all the tithes into the storehouse." Mal. 3:10. (Lesson Heb. 7:1-10).

First, let us look at the Levitical tithe. The tenth was given as we saw in the lesson, long before the law of Moses. Abraham gave tithes. This morning we will not look back farther than the Levitical tithe or the law of Moses.

The tithe is merely a just return to God for his blessings. There is no one who is not and who has never received blessing upon blessing from God. The food we eat, the water we drink, and the clothing that we wear, are all blessings from God. Look at the beauties of nature and a thousand of other things that God has given to the children of men; can any one say that God has not blessed him? The Christian has on top of these temporal blessings spiritual refreshings of soul which are worth ten times the tithe; indeed their value cannot be thus counted.

Jacob after seeing the ladder from Heaven to earth and the angels descending and ascending upon it, considered the tithe to be a just return to God for his blessings and said: "And this stone which I have set for a pillar shall be God's house; and for all that these shall give me I will surely give the tenth unto thee."

Under the law the tithe belongs to God; it is not only a just return to him for his blessings but it belongs to him. In Lev. 27:30 we read, "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, it is the Lord's, it is holy unto the Lord." We see from this bit of scripture that the Lord has a claim on the tenth part of our increase,

We owe God the tenth part just as truly as we owe the grocer the grocery bill.

The Jews and those under the law were reprov'd for changing or altering the tenth. God requires the tenth as it comes and not as we would like to change it or fix it to please ourselves. For an example let us take a herd of sheep; we are going to tithe these sheep; first we will get our pens ready, here to the back of the pulpit is the pen they are in now. We will have a passage just wide enough for one sheep to go through at a time, at the end of this passage we will have a swinging gate, at the left for this gate is the pen for our sheep and to the right is the one for the Lord's. Let the sheep come down the passage, nine of them we let go into the pen on the left but the tenth one is to go into the one on the right hand side, as God's. This works very nicely until we see that the tenth one is a nice fat one and a fine sheep; we will let it go to our pen and let the next one go to the Lord's pen. No, my friends, that will not work: that is not God's way. Turn with me to Lev. 27:33, "He shall not search whether it is good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." We cannot fool with God, for he requires the change and the one changed.

Some good people think they will pull the wool over the eyes of God and not give anything. No, you cannot do that, you cannot fool with God. Let us turn to Mal. 3:3, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." We think ourselves to be good, honest people, and never think of such a thing as our names being listed with thieves and robbers; yet that is where we belong. In every church there are those who are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me. In tithes and offerings. Does not the man who robs God almighty deserve to have his name written with the robbers of men? In 1 Cor. 6:10 we learn that no thief shall inherit the kingdom of God. May we early learn that God is God and not to be trifled with.

Let us now consider the Christian tithe. Some one has said, "Jesus came and did away with the law." No, Jesus came to fulfill the law and not to destroy it. The Christian tithe is given because of love. The Christian tithes not because the law commands it, but because of the love he has for Jesus Christ and his cause on earth. Jesus said, "If ye love me keep my commandments." John 14:15 and in the 21st verse, "He that hath my commandments and keepeth them, he it is that loveth me." I say again the Christian tithe is given because of love.

Man gives to what his heart is in. Men whose hearts are in having good roads give their time and money to making good roads, (for this part of the country I wish more would take an interest in them). During the war people of our country gave to the Red Cross because their hearts were in it. Many had sons, brothers, husbands, and sweethearts over there and they gave because their hearts were over there with their loved ones.

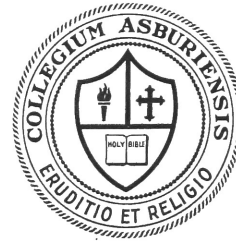
Let us figure just a little. The laborer in town receives at least \$3.00 per day, for 26 days he would get \$78.00, the tithe of which would be \$7.80, and for a year it would be \$93.60. That is the Lord's and is on-

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ly a just return to him for his blessings. Let us consider the laborer on the farm; he will receive at least \$1.50 per day, making his tithe for a year amount to \$46.80. Three or four such men would keep up a country church. It may be a little harder for the farmer to keep books of his tithe but nevertheless God demands his part, the tenth. Suppose you have a half dozen calves and sell them for \$25.00 each, the tithe would be \$15.00. There are the hogs, the sheep, the grain, and the chickens and eggs to be tithed.

The tithe is the tenth part of the income and not the savings, also the tithe is the first part to come out; after that lay up for yourselves. An offering cannot be made until the tithe has been given. "Yet ye have robbed me in tithes and offerings."

The offering of the other person is of no avail for you. Just because Brother So-and-So can keep up the church is no excuse for others not to give. If all the people that profess the name of Christ were tithers the cry would not be, "How are we going to meet our church bill?" but the cry would be, "How and where can we use this money to do the most good and bring greater glory to God?"

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While my evangelistic work last year was, in a measure, fruitful, it could have been more so if calls could have gotten in earlier, which would have helped in making out the 1926 slate to a better advantage. May I ask that pastors who contemplate my services please keep this in mind.

The first meeting I hold this year is Jacksonville, Fla., continuing till February. The year's program will be only one meeting a month, allowing more time between engagements.

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EVANGELISTS' SLATES

BEUGHER, EDNA
(Ohio Girl Evangelist)

WILCOX, FRANK
(Song Evangelist)
Newark, Ohio, Jan. 16-30.
Independence, Ohio, Feb. 13-27.
Home address, 450 N. Walnut St., Logan, Ohio.

BROOKE, A. R. AND WIFE
(Preacher)
Home address, 2119 East Washington St., Indianapolis, Ind.

BELEW, P. P.
Muncie, Ind., Jan. 20-Feb. 6.
Cleveland, Ohio, Feb. 10-27.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE
Ortonville, Mich., Jan. 9-30.
Blissfield, Mich., Feb. 1-20.
Woodland, Mich., Feb. 23-March 15.

BUSSEY, M. M.
Home address, South Vineland, N. J.

CARTER, JACK AND RUBY
(Singers)
Home address, Box 264, Peniel, Texas.

CHATFIELD, C. C. AND FLORA
Winchester, Ind., Jan. 21-Feb. 6.
McDermott, Ohio, Feb. 13-27.
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Hamlet, Ohio.

CLARKE, C. S.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL
Greensburg, Ind., Jan. 17-30.
Elwood, Ind., Feb. 6-27.
Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenville, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

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London, Ohio, Jan. 26-Feb. 14.
Harrisburg, Pa., Feb. 18-March 6.
Yeagertown, Pa., March 11-27.
Home address, Lisbon, Ohio.

CRAMOND, PROF. C. C. AND MARGARET
Leshie, Mich., Jan. 18-30.
Concord, Mich., Feb. 6-20.
Home address, 726½ Washtenaw St., Lansing, Mich.

CURTIS, EARL E.
Syracuse, New York, Jan. 2-23.
Bridgeport, Conn., Jan. 24-31.
Ottawa, Ontario, Can., Feb. 6-27.

DICKERSON, H. N.
Home address, 2608 Newman St., Ashland, Ky.

DOSS, R. A.
Orangeville, Ill., Jan. 2-23.
Open dates.
Home address, Evely, Iowa.

ELSNER, THEO. AND WIFE
Ft. Lauderdale, Fla., Jan. 15-31.
Miami, Fla., Feb. 6-28.
Baltimore, Md., March 10-27.
Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, BONA
Frankfort, Ky., Jan. 17-30.
New Castle, Pa., Feb. 4-13.
Alliance, Ohio, Feb. 18-27.
East Liverpool, Ohio, March 6-20.

FLEMING, JOHN
Baltimore, Md., Jan. 17-30.

FUGETT, C. B.
Hemet, Calif., Jan. 23-Feb. 6.
Pomona Beach, Calif., Feb. 22-March 6.
Stockton, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Anaheim, Calif.

GASAWAY, MRS. STELLA
Clay City, Ill., January.
Open dates for February.
Home address, 1112 7th Ave., Terre Haute, Ind.

GLEASON, RUFUS H.
Marion, Ind., Jan. 16-30.
Home address, Central, S. C.

GROGG, W. A.
Kenova, W. Va., Jan. 17-Feb. 5.
Charleston, W. Va., Feb. 7-27.
Hanley, W. Va., March 2-20.

HALLMAN, W. R.
Pandora, Ohio, Jan. 2-23.
Bremen, Ind., Jan. 30-Feb. 20.

HARRIS, B. F.
Paoli, Okla., Jan. 14-30.
Pritchett, Tex., Dec. 26-Jan. 9.
Home address, 216 E. Brackett St., Sherman, Texas.

HEWSON, JOHN E.
Peoria, Ind., Jan. 17-30.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, ROY L.
Waterford, Ohio, Jan. 7-23.
Open date, Feb. 4-20.
Address, Cambridge City, Ind.

HULSE, AARON AND GRACE
Mont Ida, Kansas, Jan. 9-23.
Home address, 13th and Plum, Hutchinson, Kansas.

HUNT, JOHN J.
Detroit, Mich., January and February.
Chicago Evangelistic Institute, Chicago, Ill., March 16-22.
Pittman, N. J., March 27-April 10.
Home address, Media, Pa., Rt. 2.

HYSSELL, HARVEY B.
Address, Mountain Park, N. C.

KENNEDY, ROBERT J.
(Singer)
Raymondville, Tex., Jan. 2-23.
Open date, Jan. 26-Feb. 13.
Weslaco, Tex., Feb. 16-March 6.
Sulphur Springs, Tex., March 9-30.
Sulphur Springs, Tex., March 9-30.
Home address, 6129 Goliad St., Dallas, Texas.

KINSEY, W. C. AND WIFE
(Song Leader, Singers and Pianist)
Youngsville, Pa., Jan. 26-Feb. 13.
Home address, 461 So. West 3rd St., Richmond, Indiana.

KINSEY, FRANK E.
Open date, Jan. 19-Feb. 2.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEO. T.
Plymouth, Ia., Jan. 23-Feb. 6.
Olympia, Wash., Feb. 13-27.
Home address, 56 W. Dravus St., Seattle, Washington.

LAMP, W. E.
Alma, Ill., Jan. 2-23.
Hamburg, Ill., Jan. 30-Feb. 20.
Home address, Wilmore, Ky.

LANCASTER, S. F.
Browning, Ill., Jan. 1-20.
Catesby, Okla., Jan. 23-Feb. 13.
Home address, Hardtorn, Kan.

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LOVELESS, W. W.
Monticello, Ky., Jan. 20-Feb. 6.
Arcanum, Ohio, Feb. 9-March 6.
Home address, London, Ohio.

MACKEY SISTERS
Brockway, Pa., Jan. 23-Feb. 6.
New Bethlehem, Pa., Feb. 13-27.
Orlando, Fla., March 10-20.
Home address, New Cumberland, W. Va.

McKIE, MARK S.
Roseburg, Mich., January.

McBRIDE, J. B.
Abbyville, Kan., Jan. 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McKIE, MARK S.
Roseburg, Mich., January.
Home address, Holt, Mich., Rt. 1.

McNEESE, H. J.
Home address, 634 13th Ave., New Brighton, Pa.

MILBY, L. G.
Churubusco, Ind., Feb. 27-March 13.
Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.

MILLER, JULIUS
Mohall, N. Dak., Jan. 2-23.
Ashley, N. Dak., Jan. 26-Feb. 13.
La Moure, N. Dak., Feb. 16-March 6.
Ellendale, N. Dak., March 8-27.
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MONK, ALONZO, JR.
Raymondville, Texas, Jan. 2-23.
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Weslaco, Texas, Feb. 16-March 6.
Sulphur Springs, Texas, March 9-30.
Terrell, Texas, April 3-17.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE
Marshfield, Oregon, Jan. 23-Feb. 6.
Los Angeles, Calif., Feb. 9-20.
Holtville, Calif., Feb. 25-March 6.
Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pike Peak Ave., Colorado Springs, Colo.

PARKER, J. A.
Farmiland, Ind., Jan. 6-23.
Polisgrove, Ill., Jan. 24-Feb. 6.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE
West Frankfort, Ill., Jan. 2-23.
Home address, 909 N. Tuxedo St., Indianapolis, Indiana.

REID, JAMES V.
Jackson, Miss., Jan. 9-23.
Springfield, Tenn., Jan. 24-Feb. 6.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA
Richmond, Ind., Jan. 21-Feb. 6.
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE
Georgetown, Ky., Jan. 6-23.
Pittsburgh, Pa., Feb. 13-27.
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kansas City, Mo.

ROBERTS, J. V.
Home address, 2114 Hanover Ave., N. W., Roanoke, Va.

RUTH, C. W.
Huntington Park, Calif., Jan. 8-22.
Pasadena, Calif., Jan. 23-Feb. 6.
Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

ST. CLAIR, FRED.
Clarkston, Wash., Jan. 9-Feb. 6.
LaCenter, Wash., Feb. 13-March 13.

SELLE, ROBERT L.
Rogers, Ark., Jan.—April 1.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Detroit, Mich., Jan. 15-Feb. 6.
Norfolk, Va., March 13-27.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHEFMIRE, ALICE G.
(Song Evangelist)
Canton, Ohio, Jan. 9-30.
Home address, Troy, Ohio.

SWANSON, F. D.
Open for calls.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Open date, Jan. 22-Feb. 7.
St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-25.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TARVIN, E. C.
Arenzville, Ill., Jan. 2-23.
Home address, California, Ky.

TEETS, ODA B.
Salem, W. Va., Jan. 17-30.
Fairmont, W. Va., Feb. 6-27.
Home address, Aurora, W. Va.

THOMAS, JOHN
Orlando, Fla., Jan. 2-23.
Lima, Ohio, Feb. 13-27.
Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.
Perryopolis, Pa., Jan. 23-Feb. 6.
Toronto, Ohio, Feb. 13-27.
Sebring, Ohio, March 6-20.
Oil City, Pa., March 23-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 6-15.
Pittsburgh, Pa., May 20-29.

VANDERSAIL, W. A.
Junction City, Oregon, Jan. 23-Feb. 6.

VAYHINGER, M.
Upland, Ind., Jan. 4-22.
Terre Haute, Ind., Jan. 23-Feb. 13.

WIREMAN, C. L.
Open date, Jan. 19-30.
Home address, 2108 Crescent Blvd., Mid-dletown, Ohio.

WATTS, E. E.
Hadley, N. Y., Jan. 11-23.

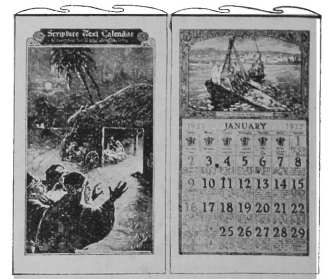
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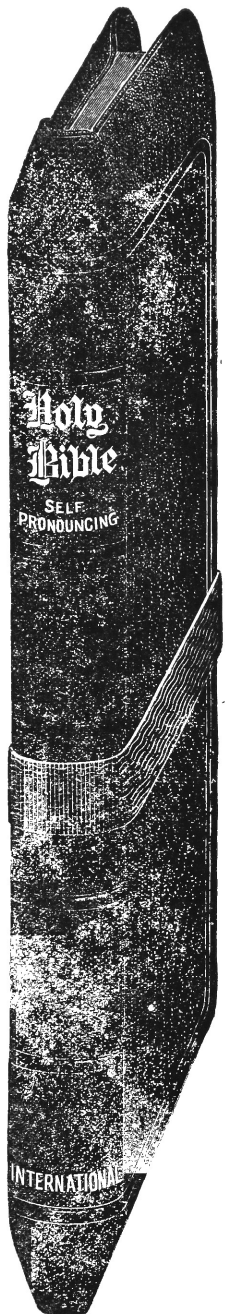
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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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COMING TO THE TRUTH.

By The Editor.

IT is with some gratification that we notice that there is a large number of preachers and writers in various Protestant churches of wide influence, learning and piety, who believe and teach that there is a baptism with the Holy Spirit to be received by believers subsequent to regeneration.

* * *

Evidently, such preachers and teachers have been brought to this conclusion by the words of our Lord, commanding those who loved him and were evidently in a saved state to "tarry at Jerusalem" until they were filled with the Spirit. Searching the Book of Acts, we find a number of instances where believers received the Holy Ghost. There is nothing said about repentance or the forgiveness of sin in any of these instances. They had already repented; their sins had been forgiven and they received the baptism with the Holy Ghost as a distinct and gracious work of grace after repentance and forgiveness.

* * *

In commanding his disciples who loved him to tarry in Jerusalem until they received the Holy Ghost, our Lord assures them that this is a blessing which the world, that is, the unregenerated, cannot receive. Sinful men must repent and obtain forgiveness. Regenerated men should tarry, pray, consecrate, believe and receive the Holy Ghost in a gracious baptism, in addition to the forgiveness of sins and the regenerating grace of God. Peter, on the day of Pentecost, teaches us that this blessing is for all of God's children, "even as many as the Lord our God shall call." Undoubtedly, it is the will of God that every child of his should receive the baptism with the Holy Ghost.

* * *

Peter tells us that when the disciples received this baptism on the day of Pentecost, their hearts were purified by faith. They certainly were wonderfully changed men. They had courage. They rejoiced in the midst of persecution. They could answer their accusers without fear. "Whom shall we obey, God or men?" It must be remembered that our Lord assured his disciples that this baptism would bring to them an endowment of power, equipping them for the great task before them. Who believes that these disciples, unlearned men without an organized church behind them or a Board of Missions to support them, could have gone out into the world and accomplished the superhuman task that they did accomplish if they had not received the Holy Ghost with the power the Lord promised?

* * *

Who will doubt if the church today,—and we mean by the word, "church," all those great bodies of evangelical Christians—should tarry in prayer and consecration until filled with the Holy Ghost, there would come upon the church a great, supernatural power that would make her a far more pow-

erful agency than she now is for the evangelization of the world. Such a baptism of fire would burn up selfishness, would consume worldliness, the card table, the vulgar show, the immodest dance; the excitement of the race course would no longer have any charm for church members; neither would they have fear, timidity, and hesitation in witnessing for their Lord or seeking after the lost.

* * *

The human alone is not competent to perform the task of world evangelization. We need power from on high, the endowment of the Holy Ghost. We must have our Pentecost or fail in winning a lost world to Christ. There is something God imparts with the baptism of the Holy Ghost that gives a peculiar power and endowment for service. We need that power in the world today and it would be well to remember that it is not apart from, but comes with, the Holy Ghost. We sometimes hear men praying, "Give us the power of the Holy Ghost" as if the blessed Spirit imparted a power apart from himself. We should pray for the Holy Ghost himself and when he comes he is the power; his presence in us gives us courage, wisdom, daring, holy enterprise, confidence, a full assurance of faith. Then we are able to accomplish something far beyond anything that can be done by the mere human.

* * *

From the beginning of what is known as "The modern Holiness Movement," its advocates have insisted that there is a baptism with the Holy Ghost subsequent to regeneration, that this baptism should be sought and may be received by all regenerated people, that the in-coming of the Spirit cleansing from the carnal mind, crucifies the sinful nature and that he then takes up his abode and keeps the temple in which he dwells to teach, guide and empower the children of God. The Apostle commands us to be filled with the Spirit. How wonderful and blessed that one should be thus saved from sin, sealed and empowered with the indwelling of the Third Person of the Trinity. Such a blessing will put to rout all unbelief in the Godhead of Jesus and the cleansing power of his precious blood. If we would have a gracious revival, if we would turn back the tides of sin, lawlessness, bloodshed and ruin, let the church wait in the Upper Room of Consecration for a gracious outpouring of the Holy Ghost.

THEOLOGICAL DISCUSSION.



WE are constantly meeting the statement that "we should get so busy saving the world that we would have no time for theological discussion." Sometime ago a returned missionary who is, perhaps, none too sound in teaching, ex-

pressed a regret that he should come home from a country cursed with sin and find the church disturbed with theological discussion.

It would be well for such persons to remember that Christianity is founded on certain great truths; if you prefer, you may say, doctrines; for instance, the inspiration of the Scriptures, the miraculous birth and godhead of Christ, his life, his teachings, his sacrificial death and resurrection, and the coming of the Holy Ghost into the church at Pentecost.

The fall of man, his sinful nature, his wickedness of heart, his need of repentance, of belief of revealed truth, of trust in Jesus Christ for salvation, of his regeneration by the power of the Holy Ghost, a pure heart, a holy life, and devoted, earnest service in bringing others to saving faith and carrying the gospel to all the world. These truths are fundamental; they lie at the foundation of the whole superstructure of Christianity. You can no more build a spiritual organization for the spread of the gospel, the salvation and spiritual nurture of the people without foundation Bible truth, than you can build a twenty-five story skyscraper on a bank of quicksand.

Those men who seem distressed that there should be theological discussion seem indifferent or ignorant of the fact that every great fundamental Bible doctrine which furnishes a foundation for the superstructure of our Christianity, and its carrying forward a gospel message to a lost world, has been attacked boldly, and repeatedly, and that, within the church. The modern liberalist—another name for infidelity—is aggressive all over this land. He is irreverent and insolent. It is his pastime and amusement to question practically every vital Bible truth contained in the Holy Scriptures. He assumes superior scholarship. He claims to be the last word in some sort of a new-found intelligence. He looks with contempt upon people who believe the Word of God, and trust in the Son of God for supernatural regeneration. He is aggressive and noisy. Are we to understand that we must be so busy hoeing our garden that we submit quietly, without protest or interference, to incendiaries burning our houses? Are we to smilingly take up collections for foreign missions, hold festivals, and sell ice cream to get ten cent pieces to save the heathen Chinese, while the modernists strut around with big fat salaries and destroy the faith of our children in the Scriptures, in the Lord Jesus, in the power of his gospel, and the necessity of a spiritual regeneration of the heathen peoples?

You cannot have a church with any sense in it, power in it, vitality in it, or capacity to reach and save humanity, without doctrine, without Bible truth. There must be a positive faith, a definite message. The preacher, missionary, or else, must believe

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Notes and Illustrations on Various Matters.

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

I. The Sin Question. 1 John 1:8-10.

RASCAL points out that all questions connected with the origin and transmission of sin are quite beyond our present capacity to answer, and Augustine deprecates the attempt to search into the cause of the evil—in other words into the origin of sin. Evil, according to him, is the negation of good; defect or declension from that which in the highest degree exists. To inquire into the cause of this defection is like attempting to see darkness or listen to silence.

Sin must be confessed and forgiven and cleansed away in order to get right with God. A certain great preacher tells the following story:

"It is good to receive pardon, but I believe sometimes there is pardon without a change; a freedom can still be found. I have a man in my church who was once a thief. I met him one day on the street clapping his hands, and he said, 'I'm out—I'm free.' He had just come from court in the City Hall. He got pardoned by the politicians. I said to him, 'I wish you could get pardon and freedom.' He replied, 'What do you mean; didn't the judge let me go?' I said, 'Yes, but the Great Judge has not freed you from guilt. You have been in behind the bars six or seven times, and if you don't get saved you'll be back there again. Come down to church and let us pray to God that you may get freedom from the power of sin.' He came and got down on his knees and cried out, 'Lord, help me stop stealing.' 'No,' I said, say, 'God, take the thief out of my heart.' He said, 'Can the Lord do it? I can't understand it.' He did so, and asked God for a new heart. He came in, down and out; and went down and up and on his way rejoicing. For six years that man has led an honest life, and is still in the church. They don't have to lock things up where he is employed; in fact, he carries the keys. This man asked God for a new heart—something which God alone can make. The devil comes and raps and tries to break in; but it withstands all his fierce assaults and only leaves a few scars."

II. Christian Courage. Acts 28:15.

An English writer tells us: "Columbus was in the habit of writing in his log-book in the evening of each day, when he failed to sight the land he was seeking, first the date, and then under it the words, 'Sailed on.' No slackening of purpose marred the dauntless adventure. Not as though he had already attained, or were already perfect, but with the prize in view, the great bond-slave of Jesus Christ pressed on, conscious that the past could never suffice either to create in himself the character that would rightly bear witness to the power of his Lord, or fill up the measure of his Master's grace. On, on to the goal, he hastened, with face set steadfastly toward the sunrise, his being awake and open to the "supply of the Spirit of Jesus Christ."

Let no man think that sudden in a minute All is accomplished and the work is done; Though with thine earliest dawn thou shouldst begin it

Scarce were it ended in thy setting sun.

III. The Witness of the Spirit. Rom. 8:16.

Bishop Foss writing upon this subject said: "But no man has ever been called of God to so effective and far-reaching a proclamation of the doctrine and experience of the witness of the Spirit as John Wesley. When he began his work as a minister it is not probable that a thousand persons could have been found in all England who would have dared to say that they knew their sins forgiven. After he came to manhood it took him fifteen years of the intensest devotion to God as a 'servant,' in constant longing

SOUL ENLARGEMENT.

Ex. 3:8: "I am come down to . . . bring them . . . into a good land and a large." Ours is a land of great resources and boundless opportunities.

Judges 18:10: "When ye go, ye shall come into . . . a large land." We have a very large spiritual life to enter into through the gift of the Holy Spirit to us.

II. Sam. 22:20: "He brought me forth also into a large place." If we follow the third verse of the 18th Psalm, (in which the above scripture is also quoted) and call upon the Lord, He will bring us into a large sphere of service.

Neh. 4:19: "The work is great and large." While God's work extends over a vast territory, yet He unites His servants together.

Ps. 31:8: "Thou hast set my feet in a large room." Our room of Christian fellowship takes in, not only states but countries as well.

Ps. 118:5: "The Lord answered me, and set me in a large place." Through distress He brings me out into a large place spiritually.

I. Kings 4:29: "God gave . . . largeness of heart." We need this, as well as Solomon, to meet the multitude of things and people.

Ex. 34:24: "I will cast out the nations before thee, and enlarge thy borders." There must be a casting out, as well as adding to, if there is to be real spiritual prosperity.

Deut. 12:20: "The Lord thy God shall enlarge thy border, as he hath promised thee." We must pray, not only more extensively, but more deeply, and thus enlarge our borders.

I. Chron. 5:10: "Oh that thou wouldst bless me indeed, and enlarge my coast!" We must be blessed ourselves so we can bring more lives into the fullness of the grace of God.

Isa. 54:2: "Enlarge the place of thy tent." We should constantly be on the stretch to enlarge our lives in helping other lives.

I. Sam. 2:1: "My mouth is enlarged over mine enemies." God catches men for us when we commit our cases to Him.

Isa. 60:5: "Thine heart shall fear, and be enlarged." Our hearts are enlarged with the unity and sympathy of Christian friends.

II. Sam. 22:37: "Thou hast enlarged my steps." The Lord makes provision for our journeying and establishes our going.

II. Cor. 20:15: "Having hope, . . . that we shall be enlarged by you." We are to seek to help others, as well as to be helped by others, and thus there will be enlargement of the Lord's cause.

Deut. 33:20: "Blessed be he that enlargeth." If we will give ourselves to enlarge God's cause, His blessing will be upon us.

Esterh 4:14: "Then shall there enlargement . . . arise." It may seem like we are all shut up by the enemy, but when we wait on the Lord, deliverance will come.

Ez. 47:7: "There was an enlarging, and a winding up." Whether it is an altar, or aught else, we are building for God, there should be constant progress.

after something better, before his 'heart was strangely warmed' with the absolute assurance that he was a 'son' of God; but his heart-experience blazed the way for millions to enter the same Canaan by a shorter road. We may do well to pause a moment on his clear-cut definition of this vital and vitalizing truth, which is the inspiring heart of all personal religious experience. He says: 'By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God.'

Bishop Foss has well added the following: "Some elaborate publications in recent years concerning the witness of the Spirit seem to me not to explain it, but to explain it away, reducing it to a very wild and indefinite type of 'religious consciousness.'"

Wesleyan Hymnology was most definite on the witness of the Spirit.

His spirit answers to the blood
And tells me I am born of God.

On this subject of the Witness of the Spirit it might be said in the words of Bishop Foster, "The Methodists have become as proper and almost as dull as the other denominations."

IV. Ruskin's Bible.

John Ruskin was one of the great writers of England. He attributed much to his godly mother, who early taught him to love the Bible. The following words of Ruskin will be read with deep interest: "I opened my oldest Bible just now . . . yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at chapter 7 of the First Book of Kings, and chapter 8 of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pain. My mother's list of chapters with which, every syllable learned accurately, she established my soul in life, has fallen out of it, as follows: 'Exodus 15 and 20; I Samuel 1, 5, 17, to end I Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; I Corinthians 13, 15; James 4; Revelation 5, 6. And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain acceptable through all fear and doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.'"

"Discere cor Dei in Verbis Dei," said Gregory the Great. "We are to learn the mind of God from the Word of God." Another has well said, "A full acceptance of the Word of God confers a new sensitiveness to right and wrong and a new vision of life in all its possibilities."

V. A Prayer for Deliverance. Ps. 116:4.

David prays, "O Lord I beseech thee deliver my soul."

John Wesley made the following prayer: "Deliver me, O God, from too intense an application to even necessary business. I know how this dissipates my thoughts from the one end of all my business, and impairs that lively perception I would ever retain of thee standing at my right hand. I know the narrowness of my heart, and that an eager attention to earthly things leaves it no room for the things of heaven. O teach me to go through all my employments with so truly disengaged a heart that I may still see thee in all things, and see thee therein as continually looking upon me, and searching my reins; and that I may never impair that liberty of spirit which is necessary for the love of thee."

"Deliver me, O God, from a slothful mind, from all lukewarmness, and all dejection of spirit. I know that this cannot but deaden my love to thee; mercifully free my heart from them, and give me a lively, zealous, active and cheerful spirit, that I may vigorously perform whatever thou chooseth for me, and be ever ardent to obey in all things thy holy love."

"Above all, deliver me, O my God, from all idolatrous self-love. I know, O God—blessed be thy infinite mercy for giving me this knowledge—that this is the root of all evil. I know thou madest me, not to do my own will, but thine. I know that the very corruption of the devil is the having a will contrary to thine. O be thou my helper against this most dangerous of all idols, that I may both discern all its subtleties and withstand all its force. O thou who hast commanded me to renounce myself, give me strength, and I will obey thy command. My choice and desire is to love myself, as all oth-

er creatures, in and for thee. O let thy almighty arm so establish, strengthen and settle me that thou mayest ever be the ground and pillar of all my love. Amen."—*Selected.*

VI. *Methodist Fire.*

We might well ask in these days where is the old-fashioned fire of Methodism? We have money, education, culture and educated ministry but we have lost the fire.

The Rev. Dr. Charles L. Goodell, when pastor of St. Paul's M. E. Church, Manhattan, long in Brooklyn, in speaking at the Plymouth Church dedicatory services said, among other things:

"I count it a great pleasure, both for my denomination and myself, to share with you the fellowship of this memorial and dedication. When, a few moments ago, our toastmaster referred to Wesley as the leader of the 'shouting Methodists,' I felt like uttering a mild disclaimer. For myself I beg to

assure you that I am 'the mildest mannered man that ever scuttled ship.' If at any time there were shouting Methodists it was not within the memory of most of the men now living. That race is as extinct as the dodo. It would really be refreshing if we could have a shout of conquest now and then in our Israel. 'As a matter of fact,' as Bishop Foster used to say, 'the Methodists have become as proper and almost as dull as the other denominations.'"

The following are statements by Dr. Dinsdale T. Young, the brilliant Wesleyan Methodist minister, who is said to preach to the largest Sunday night audiences that assemble in any church in London, England:

"Fire has always been a characteristic of the Methodists. There was a day when if a minister of another church preached without a manuscript, and if he had a message to declare, instead of a philosophy to ex-

pound—the highest compliment which could be paid him was to say, 'Sir, you preach like a Methodist preacher.' A cold, phlegmatic Methodism would never have won the victories that red-hot Methodism did in the past. Let us remember the words of Archbishop Alexander: 'The Church which renounces its past, renounces also its future.'

"John Wesley's motto was, 'I am a man of one Book; I refer to it in all things great and small.' The presupposition of all Wesley's teaching was the plenary inspiration of Holy Scripture. The rock on which the Methodist Church was built was the impregnable rock of Holy Scriptures. It is only churches which are true to the uttermost to the plenary inspiration of the Bible, to its sovereign character as the Word of God, that can meet the needs of this age, and which will live without a wrinkle on their radiant brows.

MODERN APOSTLES OF FAITH.

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

CHAPTER IV.

CHARLES HADDON SPURGEON.

THERE are nations in general, and men in particular, that are born fighters. It is in the blood as naturally as others turn to literature or music; such people breathe the spirit of heroism. The Spurgeon family belonged to a noble stock—the kind that counted life as nothing compared to honor and convictions. They lived in the "Low country of the Netherlands"—a people famous for their industry, skill and good citizenship. When Charles V. of Spain abdicated the throne to his son Philip II. he instructed the youthful ruler to never cease until he had exterminated Protestantism from his kingdom. Charles had issued several edicts, and had burned many at the stake, executed them by hanging, and the block, even strangling and burying them alive; but he was unable to stamp out the believers of the Reformation.

As soon as Philip established himself, his first undertaking was to carry out his father's instructions. Lutheranism had a firm hold in the Netherlands and they, being under the dominion of Spain, felt the full force of the King's wrath. Philip proved to be a worthy son of his father, and at once organized a great army under the Duke of Alva, who was one of the most heartless and blood-thirsty monsters in Spain. He established the "Council of Blood," and passed sentence of death on all the Netherlands, unless spared by special exemption. The crimes of this devil incarnate have no parallel in history. At the close of his career, he boasted of having executed *eighteen thousand heretics.*

When the Inquisition was at its crest of murderous propaganda, thousands of Hollanders fled to England, among them was a family named Spurgeon, known in their homeland for their piety and courage. Two branches of this family settled in England—one in Norfolk, and the other in Essex. The subject of this study belonged to the Essex branch. These people did not escape persecution entirely, even in England, as the Established Church was bitter against the nonconformists. Dissenters were not allowed to assemble; and for this offense Job Spurgeon was arrested for righteousness' sake, and finally sentenced to prison. Job Spurgeon was serving his fifteen years in the Chalmersford jail about the same time John Bunyan was in the Bedford jail, and for the same offense.

This gives us a glimpse of the ancestry of Charles Haddon Spurgeon, who was a son belonging to such a family. He was one of

seventeen children, and was born June 19, 1834, in the little village of Kelvedon, Essex Co., England. The Grandfather of C. H. Spurgeon, Rev. James Spurgeon, was a minister of the Independent Church, and was one of the most pronounced evangelistic preachers of his day. Then when we remember that the boyhood of Charles H. Spurgeon was spent under the spiritual tuition of such a man, we get some explanation of his ideals in later life. In this parsonage he was given lessons of a wise and intelligent family; the grandchild was not spoiled, and foretokens of his greatness were evident even in his childhood. After the death of his Grandmother, which brought a sorrow to the child's life, from which he did not recover for many years, he returned to his own home, and was but one in a large group of children. However, he would assemble the smaller ones for his congregation, and preach to them.

There were many interesting events in the child life of Spurgeon; one which is worth passing on. His Grandfather had many friends among the Independent and Church of England ministers, who were welcome visitors at Stamborne. Once little Charles was on the knee of Rev. Kniel, who was visiting at the time. Placing his hand on the child's head, he remarked: "I have a strange premonition that this boy will preach the gospel, and when he preaches in Rowland Hill's Chapel, as he surely will some day, I should like him to promise me that he will give out the hymn commencing—

"God moves in a mysterious way,
His wonders to perform."

His prophecy came true, and when Spurgeon went to London and preached in the pulpit once occupied by Rowland Hill, he gave out the hymn suggested so many years before by the man of God.

The conversion of any great man is interesting. Mr. Spurgeon had been rigidly taught in righteousness, but the age of fifteen found him unconverted, and the burden of sin weighing down his soul. He attended preaching here and there, but could find no help. He tried to settle down with the assurance that he had never been immoral; and observed strictly the highest standards; but this gave him no comfort. He next tried good works, seeking always to find some mission of charity; but his soul still groped in darkness. One Sunday he started to church, and was overtaken by a heavy snowstorm, and he turned into a side street, where was located the obscure "Artillery Primitive Methodist Church." The minister failed to appear; at length an ungainly, awkward fellow entered the pulpit, who resembled "a shoemaker, tailor, or some-

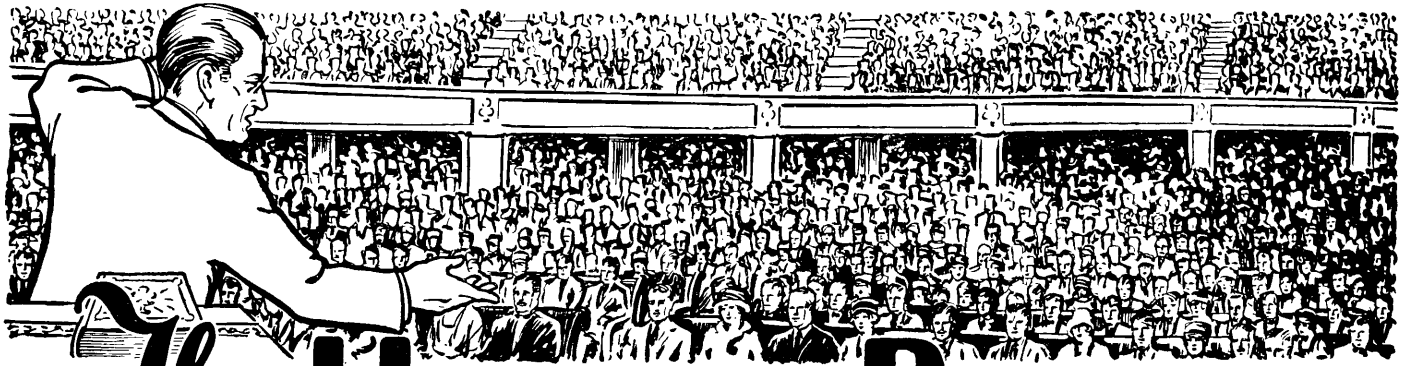
thing of the sort." He took a text: "Look unto me all ye ends of the earth, and be saved." About all there was in the rambling exhortation was—"Look, Look to Jesus." Then, as if directing his words to young Spurgeon, he said: "Young man, you are in trouble, and you will never get out until you look to Jesus." Pointing upward he shouted: "Look! Look! Look!" Then and there the floodgates of light broke in upon Charles Haddon Spurgeon and it was like the heart warming of John Wesley, it marked the beginning of the career of the greatest gospel preacher of the Nineteenth Century.

Young Spurgeon attended school but a short time at Newmarket. In 1850 he went to Cambridge, where he joined a flourishing Baptist Church, although his father was a congregational minister. He at once became active in teaching a class, and gained a reputation for story telling. He was invited to address the whole school, and step by step, was led into the ministry. His first preaching was in and around Cambridge; but he finally was called to a pastorate at Waterback and his youth, his originality, and sincerity drew large congregations to the unpretentious chapel. He was heard by an officer of the New Park Street Church, London, that was then without a pastor. His appearance in London, dressed in country garb, created no little critical comment, however, when he delivered two sermons, there was a strong demand for his call to be pastor. By and by, he was called to this church, and the youthful appearance, the personality, the force of his gospel messages created a sensation. The church seated twelve hundred, and in less than one month, the house was packed.

What happened? Just what always happens; ministers and Friars poured out such a tirade of criticism and persecution, as would have discouraged a less brave soul. He did in London what had not been done before, and he must pay the penalty of ministerial jealousy. They berated his ignorance, his pulpit manners, his lack of ministerial culture. Through it all, he went on, preaching to his capacity house; they tried to slander his character, but the Lord delivered and blest him.

The storm finally blew over, and Charles Haddon Spurgeon stood in this pulpit the best advertised, the most talked about, of any preacher in England. Thus began the career of this prince of preachers. The church was being enlarged, and the congregation met in Exeter Hall; then they were forced to go to Royal Surrey Garden Music Hall, seating ten thousand. So it went on until a new tabernacle was built and the first

(Continued on page 6)



The HERALD PULPIT

Knowing All That's In The Heart.

Rev. W. Evans Burnett.

"Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart."
—2 Chronicles 32:31.

KING Hezekiah, to whom the passage of Scripture above refers, had the reputation in God's sight of being of the best of the rulers of Judah. Speculation as to his ever being sanctified wholly, or ever having had the experience of heart purity, is largely a waste of time, because it's not the experience we may have had that counts, but one now possessed. Some no doubt will admit that the believer in Christ can get an experience or heart purity in these New Testament times who are unwilling to accept the idea that Old Testament saints had the blessing. Be this as it may, we are sure Hezekiah needed something else done for him because our text intimates as much, even though he was reputed one of Judah's most spiritual kings.

Over and over again able holiness preachers of various denominations have proven publicly from the published books of doctrine of belief of the various churches that holiness of heart must somehow and somewhere be obtained before entrance into Heaven can finally be gained. In one of Rev. John Wesley's sermons (Sin in Believers, possibly) he makes the following statement, in substance, which is absolutely unanswerable, viz.: "Let every one say what they may against the Bible experience of entire sanctification as a second work of grace, or let it be styled whatever you may please, the fact still remains, nevertheless, and is very plain to real believers in Christ. especially at times, that they need something more than they received when converted or regenerated." Surely facts are the end of all controversy on any subject.

And so it was with King Hezekiah. "God left him to try him, that he might know all that was in his heart." The Lord will seem to step aside many times in order to allow the young convert, or older one for that matter, to glimpse the feelings of their heart under some fiery trial, temptation, or bitter disappointment. Or, as it was with Hezekiah, just when extra prosperity comes either spiritually, socially, or perhaps in a financial way, or when you have gained some great victory. The good Book says if we faint in the day of adversity our strength is small. Somebody has said if we faint in the day of prosperity our strength is small, and how true all this is nobody knows better than those who have gone down under trial.

The Lord will ever be true to us, and it is the work of the Holy Spirit to see that we get real light on the inner workings of our hearts—find out what is on the inside. Some

are puzzled as to what "light" really is. The Bible says that whatsoever doth make manifest (uncover, reveal) is light, and King Hezekiah saw the light as plainly as the noonday sun. This summer I requested one of Georgia's faithful pilgrims to give me the straight of his sanctification, and this is his story:

"After much prayer, fasting, and seeking the Lord I was reclaimed from a backslidden state in a holiness meeting, but at that time I was a member of the Methodist Church. Somebody insisted that I get sanctified wholly at once, but I tried to make them understand that not only did I not know just what they were talking about, but that I was so blessed then that I hardly had room to contain my blessing. However, I promised that if ever I felt the need of more that I would seek the second blessing. One day not long after my reclamation, while driving in my buggy with my wife down Peter's street, a young negro whom I had never seen before or since, and without any apparent reason in the world, came deliberately out into the street, and, catching the bridle of my horse, stopped us in the street. The negro said nothing, and neither did I say anything, and, after detaining us a short time he loosed the bridle of the horse and walked away. Even though I said nothing to this impudent negro yet what I saw in my heart made me to understand most emphatically that I needed to have that anger taken out of my heart that boiled up against him when he stopped my horse. I left my business in the hands of others and started in at once to seek the experience of entire sanctification as I had promised, and found the blessing after seeking several days."

The carnal trait that this brother saw was anger shut up in his heart. King Hezekiah saw that pride remained. What do you suppose the Lord would reveal to you if he should leave you some time in the near future to try you? We never shall forget the feeling of disgust we felt in our heart when just a young convert on hearing a story of a young girl whose mother was horribly burned and disfigured on her face when she risked her life for her when a baby, but in later years after becoming quite a belle among her gay young friends she refused to recognize her mother with her scarred face, false pride in her heart making her insult her best earthly friend.

That most remarkable man, Mr. Wesley, defines the carnal mind as being "pride, self-will, and hell." The most spiritually-minded agree that no believer could stand a full view of the carnal mind all at once, but enough is revealed to honest hearts from time to time to convince them that they need something that was not obtained when they were converted. Maybe you will get a view of a stubborn, unteachable spirit, or a dispo-

sition to criticise and pick flaws when set aside or unnoticed. Some are seriously hindered because of a man-fearing trait, or a jealous, envious disposition; an unpleasant feeling because of the prosperity or success of another. Others realize that there is a lack of concern for souls, a spirit of selfishness, love of ease and love of money. Going into the real estate business and other secular employment when called to preach and evangelize has no doubt caused some to make shipwreck of their faith, failing to see the cloven hoof of carnality in this money-getting business, and excuse their actions by hiding behind Paul's tent making.

The good Book plainly promises us that if we confess our sins he is faithful and just to forgive us our sins, and if we confess our unrighteousness (carnality) he is faithful and just to cleanse us from all unrighteousness. One of the most eloquent preachers to whom I ever listened, and also one of the most successful revivalists said the time came in his early ministry when he had to take his Bible and seek the seclusion of a post oak thicket down in Texas and confess out to the Lord every carnal trait he saw remaining in his heart. The cleansing, crucifying power came into his soul through faith in the blood, in response to this definite, desperate seeking, and he received the blessing of entire sanctification. This preacher is still giving out the great gospel message with mighty power and fiery eloquence.

Instead of keeping on in the dangerous business of trying to suppress carnality in the heart let us do as that mighty evangelist, Rev. Ed. Fergerson, in his forceful, quaint way advised, by letting Adam's Exress Co., No. 2 (meaning Christ) express the old man of sin, and cease trying to hold down this dynamite of the devil which always parades himself in some form when least expected.

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

CHAPTER IV.

IF we apply the principle of strict legal justice to our relationship with God we virtually say to him, "I give you so much in worship and service. Return to me so much in blessings." If our relationship with God be founded on that principle, then the principle of fellowship, friendship and love is done away with; and religion consists no longer in a relationship of friendship and love, but becomes a sordid bargain; and then real religion dies.

On the other hand we instinctively admire and praise the deeds of men when they rise above the level of bargaining and mere strict justice. We neither admire nor praise the banian who gives when he gets in return; but the hero, who gives his most precious possession, life, looking for nothing in return, is sung by poet and bard. Prof. Cairns gives this example of deliberate and heroic self-sacrifice. A theological student by the name of Maclean, a quiet unassuming, but promising young man, had gone out one morning from his home to do a forenoon's reading in a quiet spot on the links by the sea, when he saw a boy, a stranger to the place, going out into waters that he knew to be dangerous. He cried out to him and warned him, but the boy took no heed. After a while Maclean heard a cry far out at sea, and, looking up from his books, he saw that the boy was struggling with the current. He laid his books down, made straight for the water and swam out to him with a plank he had somehow got hold of by the way. He reached the lad in time and, as the current swept them both outward, tried in vain to get him on the plank. But the lad was exhausted, and again and again slipped off. Then he felt his own strength giving out, but up to the very end persisted, and at the last succeeded. But his own powers were exhausted, and he sank and was drowned; but he had saved the lad.

The saviour of the lad might have stood upon the shore and reasoned with himself, when he saw the boy struggling in the waters, "I warned him. That is sufficient. I have done my part. He must now take the penalty of his folly." How cold and callous that sounds; And how very far beneath the sublimity of the actual story! And yet there are those who would argue that God's love is shown sufficiently in making warning laws, and then leaving the transgressor to his fate. If this be true then the sublimity of sacrificial love dies out of the conception of God, and God is as cold as his warnings and as mechanical as his laws. Such a God could never produce men who would show sacrificial love. When we hear this story, why do we not say, "How unjust! Why should he have done it?" Because *within us are the instincts of a higher justice—a justice that feels it right to save even at cost to self.* If that higher justice dies, then life is not worth living, for life becomes a sordid bargain. If God is sacrificial, then life can be interpreted as love, otherwise not.

There is the story told of an Italian king, Seleucus, who made a law, that, if anyone in his realm committed the sin of adultery, his eyes were to be put out. The king was known for his strictness, and men trembled before that law. A culprit was brought before him—it was the king's own son. Then there began a struggle in his heart between justice and love. If one triumphed the other could not. How could he save justice and yet show merciful love; how could he put them together in one deed? How could he save his son yet punish him? There was only one way, and the king took it. He had one of his own eyes taken out, and then one of his son's. Justice and mercy met together in one deed, and the sightless socket of the king was a

sign that he loved justice too well to forgive lightly, and loved his son too well to be indifferent. The thing we admire about the king was not the fact that he ruled over millions of subjects, nor his wealth or wisdom, but the fact of that ugly scar, the sightless socket, the sign of fatherly sacrificial love. That which impresses us about God our Father, is not his omniscience, for we cannot understand that, nor his omnipotence, for it would frighten us to know all he can do, but if God wears the signs of sacrifice for my sake I can understand that, for I can understand love. The God of mere omnipotence, of mere omniscience, of mere omnipresence, of mere justice, might gain the fear, but never the love of man.

To further illustrate: A minister was riding in a lonely place upon his horse, when he was suddenly held up by a highway robber. He got down from his horse, fell upon his knees, and prayed for the man to be regained to a better mode of life. Then he said, "Now go home with me and take the place I will give you in my family, never to be exposed, always to be cared for, there to win a character and to be known as a good man." He did so, entered the family and became a good man. He only told this story on the death of his benefactor. Was the minister unrighteous and unjust? No! There is something more just than political justice; it is to forgive, recover and save. There is a higher justice in which it is just for the strong to save the weak, the holy to recover the unholy. God would not be just in his own eyes were he unmerciful. Divine justice is redemptive; and we may say in passing that society, if it wishes to be Christian, and therefore Christ-like, must pay the heavy cost of making all its contacts with the imperfect redemptive and transforming.

The objection that it would be unjust for one to suffer for the sake of another could only be valid among men who have no love, whose life is built upon strict bargaining. The cross is intelligible to men who love, who would save others at cost to themselves.

But to return more definitely to the problem of evil. We saw that it separates and breaks harmony between man and God. How are man and God to be brought together again? How is that chasm between us to be bridged? I do not see how we can bridge it from our side, for God is holy, and we are unholy and guilty. If it were possible for us to repent and show an unbrokenly perfect life in the future, yet it would not touch the deeds already done—our guilty past. In our unholiness and guilt we cannot come to him and say, "Now let us be one." Our guilt forbids it, our unholiness makes it impossible. We cannot bridge the chasm from our side. If it is bridged at all it must be from God's side. How could he do it? I see only one way.

To illustrate: A father and son were great friends. They shared each other's joys and griefs. The greatest time of enjoyment was the time of the evening meal, when they talked over the happenings of the day. One day the boy disobeyed the father and did a thing very wrong. The father must punish him. He told the boy he could not eat with him that night and that he must go to a godown alone and without any supper. The boy went in tears. The father sat down to his own meal, but he could not eat. There was a lump in his throat. He thought of his boy, until he could stand it no longer. He pushed back his plate, arose, and rapped at the door of the godown. With a choking voice the boy replied "Come in, father." The boy threw his arms around the father's neck and wept. That night the father stayed with his son in the dark godown, gave up his own meal, and, as it were, entered into the punishment and sufferings of the boy. Father

and son met again, after the estrangement occasioned by the boy's disobedience, at the place of the father's sacrifice. The boy could not come to his father—his sin forbade him. The father could not but come to the boy—his love impelled him.

No more can we, in our guilt, go to God. God must come to us. His love impells him to do it. If in some mysterious way he could enter into our sufferings occasioned by our sins: if he could become one with us in taking the consequences of our evil upon himself, then the chasm would be bridged. Man and God would be brought together. There would be *At-One-Ment*—atonement. And that atonement would be law's vindication, for it is not set aside; it would be love's manifestation, for no deeper love can be shown than this; and it would be man's salvation, for man would realize not only what sin costs himself, but what it costs God.

Drummond tells of two college men, one of whom was noble, of good habits and God-fearing; the other was brilliant, but dissolute and with bad habits. The upright man was so intent on saving the other that he decided to share the other's room. He patiently bore this man's sins, and with it he bore the shame of living with him, until he saved the other through the strength and share of that constant companionship. That story faintly illustrates what God, in the Incarnation and the bearing of our guilt and shame in Christ on the cross, does in order to save men. It was identification in order to redemption. It was at-one-ment, atonement.

Again, the problem of God is not merely to force men to obedience, but to turn the heart of the evildoer against his sin. God might try to force us to obedience through punishment inflicted by iron laws, but this would not solve the problem. Man might bow, but his heart would not be in the obedience. God must win the affections of man to himself, and turn the heart of the evildoer against his sin. How can this be done? Iron laws will not do it. Mere punishment is of no avail. Love must win them to the right; but in order to do so it must be a principled love. It cannot be mere indulgence. A schoolmaster loved his boys very devotedly. They recognized it, but in spite of this they disobeyed him, and broke his rules again and again, and they were as often punished. After this had gone on for some time he called his boys together and said, "Boys, you have disobeyed me and have broken my rules. I have punished you. After this when you do wrong I am going to take the punishment—you are to lay the rod on my hand." They smiled, not seeing the underlying principle. A few days later one of the boys, having done something wrong, was called to the front. The teacher, with a look of severity mingled with love, stretched out his hand and commanded the boy to strike the outstretched hand. The boy gave two or three strokes, and then looked into the face of his teacher and saw the suffering there—not merely physical, but mental and moral as well. Now he did not want to go on with the strokes, but the teacher commanded him to do so. After two or three more strokes, the boy broke down in tears, and most of the school with him. A new spirit went through the school. The boys began to feel that if *this* was what their disobedience was costing the master who loved them, they would stop it. It completely changed the spirit of the school and turned the hearts of the boys against their sin. Suffering love had done what mere punishment could not do. They saw that they not only broke law by evil-doing, but hurt love. A great Christian Japanese nationalist, Neesima, did the same in regard to his school. The broken cane is still kept in the great university as a memento by his grateful pupils and admirers.

MODERN APOSTLES OF FAITH.

(Continued from page 3)

service was held there March, 1861. At the age of twenty-seven, he was preaching to thousands, and on through a long life of over thirty years, he was without a peer, the world's greatest preacher. His voluminous writings were sermons, notes, and helps for preachers. He founded no great institution; he was preeminently a preacher. His career and reputation never waned. He died January 31, 1892; truly a great prophet of God.

LOPSIDED RELIGION.

REV. E. E. SHELHAMER.

WEVER since the fall, man is more or less lop-sided. They say one shoulder is a little higher than the other, one foot a little larger than the other, and one side of the brain a little heavier than the other; hence we wobble when we walk.

It is the same when it comes to seeing truth. We see and stress one phase of truth out of proportion to another truth of equal importance.

For instance: Brother A is a fine, liberal man. If others gave as freely as he, there would be no lack, or pull for finances. But his example is hurtful in that he and his family are so worldly in their dress and home furnishings.

Brother B is different. He is radical and straight on the dress, diet and Sunday street car question, but he is stingy and contrary around home and on the official board. These things hurt his good qualities.

Sister C is a power in prayer and exhortation, but would wield a much greater influence were she more careful about repeating what she hears, especially concerning ministers and their wives. Sometimes she prays at people publicly without having first spoken to the parties privately. This is unwise, unkind and unscriptural.

Sister D is more conscientious in speaking about absent people. She is a pattern in neatness and plainness; she is a fine solicitor and Sabbath school worker. But all this is forgotten when she gets one of those pouting spells, because she has been "hurt" or "slighted." Oh, that she could get saved from her touchiness and sensitiveness.

Brother E is a mighty man in the pulpit, but it is very unfortunate that when out of it he can stoop to do little, unbrotherly tricks; he is easily biased and is quick to pass sentence before he has heard both sides. This belittles him and greatly cripples his usefulness.

Brother F is not much of an orator, but is a good pastor, calling and praying with the people continually. However, there are things that hurt him. First, he is careless about keeping his word and paying little bills. Second, he has no family government; the children do about as they please. This is a great pity.

Sister G is a good singer and excellent altar worker, but is too masculine and lacks humility. If you doubt this, just cross her opinion and there will be either resentment, or a multitude of words explaining her position.

Sister H is a rebuke to many when it comes to enduring hardships and being self-forgetful for others. But unfortunately she is so changeable and full of impressions that she lacks poise and forcefulness. Hence, nothing abides.

We might go on to the end of the alphabet and notice the "little foxes that spoil the vines," but a hint to the wise is sufficient. God grant that we may all straighten up and walk uprightly so that others seeing our good works may be led to glorify our Father which is in heaven.

BELIEVERS IN JESUS.

REV. C. W. RUTH, Evangelist.

WE would insist that there is a difference between a mere intellectual faith, and mental assent to the truth, and believing to the saving of the soul. This writer never doubted one word in the Bible; and from infancy believed in the deity and messiahship of Jesus Christ; in his virgin birth; in his blood atonement; the miracles, and the resurrection; the inspiration of the Bible, and all the promises contained therein, but that did not save him; I still continued to live in the practice of sin, as a sinner, despite the fact that there was a mental acceptance, and belief of all these things. "The devils also believe, and tremble." Jas. 2:19.

Saving faith is *conditional, affectional, and volitional*.

First. No one can believe to the saving of the soul until he has complied with divine requirements by way of repentance—in confessing and forsaking his sins—and thus meeting the conditions upon which the promises become operative. He may try to believe, but faith will not function until there has been thorough, genuine, scriptural repentance. Jesus said, "Except ye repent, ye shall all likewise perish." Luke 13:3, 5. It is by repentance we reach believing ground. The very first requirement is, "Let the wicked forsake his way." "If we confess our sins, he is faithful and just to forgive us our sins." Isa. 55:7; 1 John 1:9. It is useless and dangerous to exhort men to believe when they have not yet fully met these requirements. We have seen Christian workers place an open Bible on the altar in front of a seeker, and call their attention to a certain passage of Scripture,—a promise,—and then saying, "Do you believe that?" and when the seeker assented, and said he believed the promise, he was told to arise, and confess his faith—when God had not yet touched him, nor spoken to his heart. And the seeker went away from the altar looking sad and disappointed,—and was made to rest in a false hope. In my most sinful days I could have truthfully said, "I believe those promises," for I never doubted any of them. The promises were true all right, but the seeker had not yet reached believing ground; the conditions upon which the promises are made effective had not yet been fully complied with, hence the seeker could not claim the fulfillment of the promises.

Instead of telling the seeker to "take it by faith," we think it better to urge the penitent to pray through, and "seek in faith," until the heart is divinely assured and satisfied. We have experienced, and observed that when conditions have been fully met it is never difficult to believe; faith seems then to be spontaneous, and operates almost automatically. When a person cannot believe, there is usually a reason, and the soul should inquire of the Lord, "What is in the way"; and the Spirit will reveal what the hindrance is. I know when I was a penitent the Holy Spirit revealed some things to me that he wanted me to do, which no man could have possibly told me. We think it not best to hurry seekers through; for we have observed that when people have simply been talked into religion, they can usually be talked out again.

Second. True, saving faith is *affectional*. "With the heart man believeth unto righteousness," Rom. 10:10. The "heart" certainly includes the affections. And Webster defines "affection" as "A settled good will; love; zealous or tender attachment." True faith is grounded in love, and love dispels doubt and fear. Indeed, love and faith are inseparable. "Faith which worketh by love." Gal. 5:6. To have faith in Jesus is to love

Jesus; and to love Jesus is to have faith in Jesus. "Unto you therefore which believe, he is precious." 1 Pet. 2:7. To believe in Jesus is at once to give him the foremost place, and the pre-eminence in our affections. Self must be dethroned, and Jesus enthroned. He said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." John 5:44. Even those relationships which are legitimate, and sacred, must be subordinated and become secondary; for Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" Matt. 10:37. Hence, to believe with the heart unto righteousness, is to have a "zealous, or tender attachment" to Jesus in our affections; to relinquish all that would be displeasing to him, and give him first place in our hearts and lives. And no one can scripturally believe on Jesus until he does this.

Third. Saving faith is *volitional*. Believing in Jesus includes the will. "Said I not unto thee, that, if thou *wouldest believe* thou shouldst see the glory of God?" John 11:40. But before a person can will to believe there must be the consciousness that the will is in accord with the will of God. In other words, there must be the surrender of the human will to the divine will. Until there has been the surrender of the will, it is impossible to believe, to the saving of the soul; in fact, faith is the assent of the will to the plan and purpose of God, and the acceptance of his will. When the human will is fully yielded, so that the heart says "Yes" to the whole will of God, faith becomes easy, and natural—if not spontaneous. But not only must the will be passive: it must become active. There must be an act of the will in accepting an appropriating the promises and provisions of the gospel before the fact of salvation takes place. A person can will to believe when conditions have been fully met, or they may refuse to believe—will not to believe. The very fact that God requires faith implies the possibility; seeing God never requires the impossible. Hence it is needless for a person to say, "I cannot believe." Everyone can believe, if they will, when the divine requirements have been fully complied with.

Thus we see that believing in Christ is more than a mere mental assent to truth. It implies a full compliance with every divine requirement, a complete and unconditional surrender of the will, and an affectionate and "tender attachment" to Jesus, which gives him the first place in your heart, and the preeminence in all things. He that thus "believeth that Jesus is the Christ is born of God." 1 John 5:1.

Rev. William G. Nixon, D. D.
WILLIAM B. WEAVER.

WILLIAM G. Nixon was born near Ovid, Mich., Sept. 8, 1865. Here he attended school, and for a time taught school. On May 23, 1888, he was united in marriage to Miss Jeannette Elizabeth Sherman, with whom he had been acquainted from childhood. A more felicitous union would have been impossible. He was a most loving and devoted husband, and she a most affectionate and devoted wife. To them were born seven children—Floyd, of the editorial staff of The Detroit Free Press; Rev. Lloyd H. Nixon of Lowell, Mich.; Mrs. Glenadine Stricker, wife of Rev. Edwin W. Stricker, of Tucson, Arizona; Mrs. Floyd Church, William Joyce, Bernadine and Ruth, all of Detroit. His devotion to his family was beautiful to see, and their love for him unsurpassed.

(Concluded on page 7, col. 2).

REPORTS FROM SOUL WINNERS

CLAY CITY, ILLINOIS.

In our last report to The Herald we were in a good meeting at Flora, Ill., a blessed meeting in which souls prayed through for pardon and purity. We closed with fine interest. We went next to Zion Chapel on the Patoka Charge. God was with us and helped us preach the full gospel. It was indeed a blessed privilege to preach to these dear people. The church was wonderfully revived. We closed with shouts of victory. We then went into the battle at Patoka. This was our third meeting with the pastor. God bless Bro. Wilis and his people. We did have a battle, but we had some real fruit for our labors. God has blessed the little town of Patoka and the church has been strengthened.

We are now in a battle for souls at Clay City, Ill. This is our seventh meeting for this pastor, and we are expecting a good meeting.

Evangelist Mrs. Stella Gasaway.

INGALLS, INDIANA.

To all The Herald family Happy New Year. I want to say I am praising God for the victory. In my last year's work I have traveled through five states and have preached to thousands during this time. The altars were lined with hungry hearts. Our last meeting was at Augustaville, Pa., with Rev. W. F. Bubb. This meeting was a hard battle, but God gave us the victory. Bro. Bubb is a fine man to work with and there are many fine folks in Pennsylvania. This finds me fully settled to go all the way with Jesus. I have some time I would like to give some place, and will go anywhere God leads. Your brother in Christian love,

J. C. Cassidy.

WACO, TEXAS.

Evangelist T. T. Martin, one of the Baptists' clearest Gospel preachers, is leading Tabernacle Baptist Church revival which is nothing less than a moral earthquake under the mighty messages of this powerful evangel. Prominent unconverted deacons, Sunday school workers and many others have been clearly saved and baptized. Strong, blanching faces reel and stagger like drunken men and cry out in service and elsewhere, "What must I do to be saved?" Bro. Martin will preach in Burleson College revival (Greenville, Tex.,) Jan. 23-30. He begins his nation wide series of debates with the leader of the Atheistic Society of America in Lexington, Ky., Feb. 1.

A. Reilly Copeland, Pastor.

MURPHYSBORO, ILLINOIS.

We are just swinging out into the general field of vocational evangelism and God has given us signal victories the past year, which partly led us to undertake this step which had been anticipated for some years. It seemed that God has led us according to his design and will and we are submitted to his plans.

We closed just before the holidays a glorious revival in the Tigert Memorial Church at Cairo and there were about ninety converted or rededicated, and some thirty-five united with the church, a half hundred tithers added to the list and about twenty new family altars established. We are now in the first week of a revival here in Murphysboro with dear Brother T. H. Ballarby. There is talk of making it a city-wide campaign and extending it four or five weeks. Pray for us, brethren.

Yours in the fight,

Moody B. Cunningham.

DANA, INDIANA.

Just closed a gracious revival meeting at Dana, Ind. This is what I call an unusual meeting. The services were held on the second floor in a hall over a blacksmith shop, and it was wonderful how the crowds did come: God sure did have a hand in it. We reached many new people, and won new friends to the Nazarene Church. We had some wonderful altar services, with a number of happy finders. Rev. Carter and his good people from St. Bernice came over a number of times and gave us a boost which helped us very much. May God bless the St. Bernice folks. The Dana church has been wanting to build a new tabernacle, so we raised four hundred dollars to buy a lot so they can put up their tabernacle. The good pastors of this church are Revs. G. D. and A. Urschel, they are wonderful workers and know how to make things move. Sister Urschel did the singing and she played her part well.

From here we went to Olivet College where our daughter is attending. This is the first time we have seen her since September. We were invited to spend the Christmas holidays with some good friends in Chicago, Ill., which we accepted. After the holidays our daughter went back to Olivet, and we went on to Georgetown, Ky., in a meeting. Things are starting off well, good crowds, and we are expecting a great time in the Lord.

This past year 1926 has been the best year of my life. God has been very precious to us; he has given us good health, blessed us in our ministry, and we have seen hundreds of precious souls find God. In our last ten meetings we have had eight recalls. God has kept us busy in his vineyard, and our determination is to push the battle against sin and the devil, win souls to God, and make heaven our home. Pray for us that God will keep us humble, low, and filled with the Holy Ghost, and busy in the service of the King.

Yours for Christ and souls,

Lewis J. and Edythe Rice, Evangelists.

REV. WILLIAM G. NIXON, D.D.

(Continued from page 6)

He was converted early in life, and soon felt a very definite call to the Christian ministry. His call was so clear and positive that he never for a moment swerved from his task. He "was not disobedient to the heavenly vision."

In the fall of 1892 he was received on trial into the Detroit Annual Conference. And at the Conference of 1894 into full membership. His pastorates have been:—Corunna Avenue, Owosso, five years; Chesanning, five years; Grand River Avenue, Detroit, seven years; Mary Palmer, Detroit, one year; First Church, Pontiac, six years; First Church, Saginaw, two years; East Grand Boulevard, Detroit, five years; and Ninde Church, Detroit, three years and three months.

In every pastorate he had great revivals, and saw the church built up in all its interests. Outside the immediate domestic circle there is no tie so sweet and lasting as that between "a Father in Christ", and his "sons and daughters in Christ." Hence this man had thousands of the warmest friends.

During his pastorate at Grand River the first unit of that splendid edifice was built.

When he went to Ninde Church he found that church in an unfinished and unattractive condition, with an indebtedness of \$85,000. The situation was critical and staggering, but the people responded to his courageous leadership, and the outlook is at present very encouraging. About \$22,000 have been raised and paid on indebtedness and improvements. The present property has been sold, a much more desirable site on West Chicago Boulevard, facing Nardin Park, purchased, the old indebtedness paid, leaving \$100,000 with which to begin a splendid new temple of worship. This church will be slow to forget the fine leadership that has made this possible.

He was possessed of a personality that would have made him a leader in any field of endeavor. An intellect so keen that he seemed to penetrate to the very bottom of every question. A debater with whom very few wished to "measure swords." And yet Christian and kind in debate, never moved by selfish motives, but with a zeal for truth and right.

These qualities together with absolute sincerity of purpose and fidelity to God-given conviction made his counsel invaluable. No member of our Conference would have been more keenly missed.

The same is true of his relationship to other ministerial bodies—the Detroit Methodist Ministers' Association, The Pastors' Union, The Council of Churches, The Deacons Board (of which he had been chairman for six years), the Conference Board of Stewards, of which he was treasurer.

During his twenty years as President of Simpson Park Camp Meeting Association he saw that institution grow from a camp limited to a district, to one with a constituency drawn from several states and from Canada. He saw it grow from one with a very limited equipment to one with as fine an equipment as is to be found anywhere.

For about five years he had also been the successful President of the great Eaton Rapids Camp Meeting.

The schools have likewise sought his counsel. For a number of years he had been a trustee of Chicago Evangelistic Institute, also a trustee of Asbury College at Wilmore, Ky., of John Fletcher College at University Park, Iowa, and of Taylor University at Upland, Indiana, until the trustee board of that institution was merged into The Legal One Hundred, of which he was president until he resigned a few months ago. He was first vice-president of The National Association

for the Promotion of Holiness. His going has left many vacancies. His mantle will need to fall not on one, but upon many.

In recognition of his intellectual attainments, his outstanding characteristics as a preacher and religious leader, both Asbury College and Taylor University conferred upon him the honorary degree of Doctor of Divinity. Not many could wear such an honor more worthily.

As a preacher he was tremendously convincing. His every utterance carried conviction.

But he was more than a preacher. He was "a good minister of Jesus Christ." And above all he was in the truest sense "a fisher of men." He was dominated by an all-consuming passion for the glory of God, and the exaltation of Jesus Christ. He saw God's highest glory, and Jesus' greatest exaltation in redeemed souls. This gave him such a passion for souls as to utterly destroy in him any thought of rest or self-preservation. Hence he literally burned out for Christ and souls.

To him sin was an awful reality. And every sinner a lost soul, with no possible hope except in the atoning blood of Jesus. He must bring this message of salvation to as many as possible. And this is why he was such a flaming evangelist.

He preached that every Christian who would yield in an uttermost dedication to God and believe in the all-sufficient blood of Jesus could receive the baptism with the Holy Ghost, and be sanctified wholly. And as a result of his ministry a multitude have entered into the experience of perfect love and rest.

This great good man closed his splendid ministry just as he had many times expressed the desire to do. He had more than once said, "I want to die in the harness." And he surely did. No year of his ministry was more overflowing full of labors, nor of fruitage than the last. In addition to the consuming responsibilities of a very heavy pastorate he carried out a camp meeting itinerary that took him from the Pacific to the Atlantic. On Sunday, Dec. 12, he preached with great unction and power. On Monday, Dec. 13, and on Tuesday, he attended important meetings. On Wednesday night he held a very gracious prayer meeting, and spent the time after the prayer meeting in Christmas preparations for the family. Made ready to retire about twelve o'clock. Had a severe heart attack, and after about twenty minutes of intense suffering he went to be with God.

A very tender funeral service was held at Ninde Church at 2:00 P. M., Saturday, Dec. 18. Dr. Howard A. Field, district superintendent, had charge. Dr. Field read a brief sketch of his life. Rev. James Chapman led in prayer. Dr. E. M. Moore spoke of him "As a Member of the Conference." Dr. C. E. Wakefield spoke of him "As a Pastor and Minister." Dr. J. E. Jeffery spoke of him "As a Neighbor and Friend." Rev. W. B. Weaver spoke of him "As a Preacher and Evangelist." Bishop Nicholson preached a most fitting sermon, and paid tribute to the fine type of ministry Dr. Nixon had given to the Church. Two very appropriate solo selections, "The Pearly White City" and "The Last Mile of the Way," were sung by Prof. Protheroe.

About one hundred members of the Conference and ministers of other denominations were in attendance. The church was filled with sorrowing friends. Six intimate friends, members of the Conference, acted as pall bearers. We laid that which was mortal in beautiful Grand Lawn Cemetery. But such a ministry can never end. "He being dead yet speaketh."—Michigan Christian Advocate.

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THEOLOGICAL DISCUSSION. (Continued from page 1)

essential Bible truth, must burn and glow with that belief, must proclaim it with absolute faith in its truthfulness and its power to save; and he must be ready to meet all comers with a fearless, earnest defense of that truth. To accuse him of being disloyal, or losing interest in missions, and of diverting the church from a great program of salvation, is begging the question and so contemptible that one can but feel a sense of disgust with all such accusers.

Children cannot inherit their religion, their knowledge of truth, or salvation from sin. Every generation must be taught the saving truths of the Bible. This is one of the first duties and most sacred tasks of the church; it is one of the highest obligations of the ministry. We are living in times when we are compelled to engage in theological controversies, or surrender to the most dangerous, bold, aggressive skepticism that has ever made an assault upon the Bible and our Lord Jesus Christ.

Dry up the fountain and you dry up the stream. If true missionary work goes on abroad we shall have to keep a spiritual church at home; and if the church at home is spiritual, it must be a regenerated church. It must be taught the Bible doctrine of sin, repentance, the new birth, and a power for service which is imparted by the baptism with the Holy Ghost.

On with the controversy! Let God's people stand firmly for the Bible and its great doctrines, and never cease to oppose, contradict, reason and contend against the false teachers who are swarming the homeland and the foreign field. We must "let God be true, though every man's a liar." This does not mean that we are to cease holding revivals of religion, preaching the gospel, making liberal contributions for the support of missions, and carrying forward an aggressive work for the salvation of souls in the homeland and in all lands.

It is a bit amusing that the modern liberals is so eager to get the Lord's people to do their duty in giving money for the propaganda of his notion, that they will have no time to preach the old-time gospel, or condemn modern heresies. If a man dare to open his mouth in the defense of the inspiration of the Scriptures, the virgin birth of our Lord, his sacrificial death, and his resurrection, he is ridiculed as a heresy hunter.

No doubt some men can be scolded and laughed into silence, but others will not be so easily controlled. If the modernists will turn their guns on Satan and sin, or on the man in the moon, we can give less attention to their false teaching and more time to the spread of the gospel—a New Testament gospel—mark you, in all the world.

An Honest Confession.

One of the most hurtful hindrances to our holiness camp meetings, as regards the fruitfulness in the number of sinners converted and believers sanctified, is the wearing-out length of the services.

The song service of half an hour, then the long, drawn-out announcements of the plat-

form manager, with his speeches, exhortations, stale jokes and explanations, an awful bore that the people thoroughly dislike, and that tire the patience of the waiting crowd that becomes indignant and wishes he would shut up, get out of the way, sit down and let the meeting go forward. Then the sermon follows, one hour and a quarter, and one hour and a half, sometimes two hours long. Have mercy on us!

Then the intense heat, hard, improvised benches, dinner waiting, the food cold, the cook is righteously indignant, and the whole machinery of the camp is thrown out of order. On the preacher goes; he has preached his sermon long ago, now he is ranting and rambling, the people become disgusted, and some who need the meeting most vow they will never come back again. Conviction wears off, the suffering of the tired body on the rough seats draws attention from the needs of the soul.

I have been one of the chief offenders in this wearing out business, but I am resolving to do better by preaching shorter sermons. I realize it is hard for an old man to change his ways and break up bad habits of long standing, but here goes. I will report to our readers later the progress I have made.

Special Notice!

I am now in the south trying to find a little rest and recuperation, and putting the finishing touches on my new book, "The Optimism of Premillennialism." A flood of correspondence makes the needed rest almost impossible. Let me beg my friends who desire information about THE HERALD, or any feature of the business at that office, to write J. H. Pritchard, Pentecostal Publishing Co., Louisville, Ky. Those who want information about Asbury College write to the President, Rev. L. R. Akers, D.D., Wilmore, Ky. With your prayers and the blessing of the Lord, I am hoping to begin my campaign of revivals in the spring and make the circuit of the holiness camp meetings next summer.

Faithfully yours,

H. C. MORRISON.

David's Lament For Absalom. MRS. H. C. MORRISON.

IN all the pages of sacred writ, there is no more pathetic picture than that of David as he was brought face to face with the sin of a debased and ungrateful son. If ever the words of the "wise man" applied fittingly to a case, it would apply here. "A foolish son is a grief to his father." Some have accused David of being responsible for Absalom's conduct; in one instance especially he displayed childish weakness, when on his return from Geshur, whither he had fled after killing his half-brother Ammon, David allowed him to come to his house but would not see him, neither punished him for the awful crime, thus compromising with him and at the same time aggravating the offender by excluding him from the court.

One of the saddest things in this world, is for a parent and child to be uncongenial; that fond, confiding spirit which is one of the sweetest joys of a child's life, Absalom crowded out by the unholy ambition to be greater than his parent. We have a picture of what sin may drive one to in the case of Absalom, also the consequence of an unrestrained son.

The Mosaic law was, as it may seem to some, unreasonably strict in the matter of training children. If a son was stubborn or rebellious and would not heed the voice of the parents, they would bring him before the elders and confess his sin and then suffer him to be stoned to death. While this seems severe, it doubtless saved many other sons from wreck and ruin. In no age of the world's history has there been such laxity and unconcern on the part of parents in training their children as the present; this being true it makes it doubly hard for the mother who *does* covet the best for her children, to train them in the paths of right and uprightness.

We do not think the fathers of the present day take as much interest in the rearing of their sons and daughters as they should. This leaves the poor, overtaxed mother to draw the lines of parental authority alone, when she is not equal to the task, consequently, many things are let go by which should be arrested, in their incipency. Some one has said that "The parent who does not secure the allegiance and obedience of his child, is as really violating the fifth commandment as is the child who disobeys and dishonors him."

What a tender, anxious inquiry was that of the broken-hearted old father, "Is the young man Absalom safe?" The father-heart forgot the rebellion, ingratitude and sin of the prodigal boy, in the great love he bore for his son. David forgot his kingship in the father love he felt for his child, and longed for his safety, just as every true father would have done. How many anxious mothers and fathers there are over this land today who are secretly asking in their hearts, as they think of their loved ones far away, "Is our boy or girl safe?" The suffering, anxiety, and longing solicitude which the true father and mother feel for the safety of their children, will never be known by the ones who occasion this suffering; this is the unwritten page in their life's history, which is too sacred for the casual and unsympathetic eye to gaze upon.

Sometimes the blame for the wanderings of the prodigal may rest with the home-makers, or rather the nonhome-makers. Often the influence we attribute to bad books or companions, could be more properly traced to the peril of *homelessness*. We do not mean by this that he has no room, bed or the temporal comforts that go to make up a home, but there is a feeling of isolation, the lack of sympathy and taking pleasure in those things which interest him. The boy must have something around which the tendrils of his soul may fasten themselves, otherwise he will seek the street wanderers for his associates, which means a wrecked life and eternal doom hereafter.

Allow us to quote from Francis G. Peabody: "If there is a thing that a boy cannot

bear, it is himself. He is, by nature, a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group that may select him. A boy, like all things, in nature, abhors a vacuum, and if his home is a vacuum of loneliness and homelessness, then he abhors his home."

To look at Absalom's environment one would think that his life was an assured success, for he was the only one of David's sons whose mother was a princess, his personal appearance was noted for its beauty, but there slumbered in his soul that which turns position into ridicule and beauty into contempt. The very things that others would covet, led to Absalom's downfall. Yet amid all his failure, there was one who loved him still and sat over the gate with anxious heart breathlessly awaiting the tidings from an ungrateful and rebellious son, and when told the sad story of a ruined life gone out to meet its God, the grief of the poor, old father broke out in a cry of lamentation: "O my son, Absalom, my son, my son Absalom! Would I had died for thee, O Absalom, my son, my son!" No doubt David felt there was no sorrow like his, but the mistakes of a ruined life could not be recalled and the result was that an old father had to weep his life away in inexpressible grief and sorrow. The anguish of the father-heart at this time may well be expressed in the language of the poet:

"So the struck eagle stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
That winged the shaft that quivered in his heart;

Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the steel;

While the same plumage that had warmed his breast,

Drank the last life-drop of his bleeding breast."

Asbury Theological Seminary. Z. T. JOHNSON, A.M.

One question that is met on every hand is "Well, is it a real Seminary, and does it give full Seminary work and credit?" To properly answer that question we should compare it with other schools.

For the B.D. degree the average seminary requires three years of work after the A.B. is taken. This is the requirement at Asbury. The seminaries in this country are very small today. The writer knows one far-famed institution that has only 21 students. He knows of two or three others who think they are doing well if they can get 25 to attend. Asbury Seminary has been open only about three years. This year it has 380 students in the college who are taking Bible work in the seminary. There are fourteen students who will receive Theological Diplomas next June. There are fifteen students who have their A.B. work done and are now taking post-graduate work in the seminary. Next commencement five of these will receive the B.D. degree. How does that compare with other places of similar learning?

To graduate ten or twelve B.D. students the first four years is a great work, yet when this year is closed that will be the record of this seminary. And this has been done with no endowment. Most seminaries have enough money to grant their students scholarships and allowances to come there. One gives each applicant twelve dollars a month to apply on his board. Another allows married students so much per month to apply on their house rent. Many make attractive offers to young ministers. But in the face of all this there are fifteen full time seminary students in Asbury this year who come on

their own initiative, with no help from the school. Is not that wonderful?

To have the seminary so closely allied with the college also means much to the students who do not expect to go beyond the A.B. degree in their preparation. They can take a prescribed course that applies on their college credits, and when they receive their college degree they also get the Theological Diploma. This gives the advantage of getting some fine theological training to the men. Thus their training is not altogether secular and literary. It is a great thing.

People all over the world are looking to Asbury to supply the fearful lack that is evident in so many preachers. Asbury students are in great demand. They nearly always succeed. It would be a great thing if some one should feel it in his heart to respond to the crying need and give a liberal donation to the Loan Fund for young preachers there. It would fill a great gap if some one should give a hundred thousand dollars for an endowment fund for the Seminary. The gift of a fine collection for the library would be very helpful. If you want to do a monumental work for God, do something big for the Asbury Theological Seminary.

SPECIALS BY DR. MORRISON FOR 1927.

EDITORIALS.

Why is the Doctrine of Entire Sanctification Unpopular?

Is the Ecclesiastical Harness Buckled so Tight on the Methodist Preacher that He Cannot Get His Full Growth as a Man and Minister of the Gospel?

Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?

Why Do Bishops and Their Cabinets Keep a Few Thousand Methodist Preachers on the Constant Move? Why Not Employ Henry Ford to Build Some Parsonages on Wheels?

Can Mere Educational Training Take the Place of the Fundamental Doctrine of Regeneration?

OPEN LETTERS.

An Open Letter to Governor Al Smith, of New York.

An Open Letter to Uncle Sam on Law Enforcement.

Several Open Letters to Mr. Henry Ford.

An Open Letter to the Bootleggers of Chicago.

Five Open Letters to "My Dear Bishop."

Ten Open Letters to "A Young Preacher."

OTHER ARTICLES.

Twenty Chapters of His Life Story.

Ten Sermons; among them "The Blood of Christ," "The Future Punishment of the Wicked," "The Ministry and Mystery of Affliction," "The Possibility of Apostasy."

RADIANT LIVING.

REV. C. M. GRIFFETH.

The highest experience attained by the soul is this—to know that you are fully yielded to God and to his will.

This was the highest aim in the life of Christ. "Not my will but Thine be done," was the greatest prayer of his life.

What more can a man give to his God than to give his complete self which includes his will? In giving to God his will, does not a man give to God all that his will controls?

Men whose only yielding to God is the tossing of a nickle or a quarter into the offering at church know nothing of the wonderful sense of restful satisfaction that sweeps over the heart when, in closing his eyes for sleep, a man can say unto the Deity with the fullest confidence: "Lord, I am thine!"

To be God's own through the deliberate offering without any qualifications of one's whole being, including money, possessions,

reputation, and future success—can a man make a greater gift to his God?

Such a presentation of the self and will to God is in reality a marriage of the soul to its Creator, out of which union springs a unity of life and service in which Deity and humanity mingled together in this consecrated personality becomes a blessing and an uplift to all within reach.

Whether you are working in the shop or in the office, in the kitchen or in the store, to pause long enough to express confidently from the heart such a fullness of surrender and consecration is to lift your whole being, mind and heart, temper and atmosphere into a high realm—into the realm of the Divine.

The expression of this confidence will not engender spiritual pride. On the contrary it will bring a sense of humility to the spirit, a sense of deep gratitude to the heart and a keen satisfaction and blessed tranquility to the soul.

Thank God for the privilege of being fully the Lord's!

Amazing Grace.

By Rev. G. W. Ridout.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Some have read a chapter or two and have shouted over it. Such chapters as "The Beauty of Holiness," "Deeper Yet," "The Wonders of Faith and Prayer," "Double Portion of the Spirit," "Sin and Salvation," "Wonders of Converting Grace," "Perfect Love," "Spiritual Experiences," etc., contain messages full of soul food for God's people. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

A Great Get-Together Holiness Meeting.

Rev. J. T. Upchurch, of Arlington, Texas, is arranging for a great get-together interdenominational holiness convention to be held at Arlington, Texas, May 10-15. Rev. Bud Robinson, C. W. Ruth, J. E. Bates and H. C. Morrison have been engaged to preach at this convention. The indications are that a multitude of holiness people and hungry souls will meet at this convention. Let those who are interested take note of the date and save this time for this convention. Conventions of this character should be held all about the nation. Such gatherings would go a long way toward reviving the holiness revival. For information, write to Rev. J. T. Upchurch, Arlington, Tex.

Keep On Keeping On.

ROBERT L. SELLE, D.D.

If you would reach the Plane of Worth,
Ambition's highest aim on earth,

Then keep on keeping on.

That goal is fixed by Merit's hand
And by the same is made to stand;

Then keep on keeping on.

The price: Do right and do your best—
Pay that and Merit does the rest,

Then keep on keeping on.

And when that Plane, so high, is won,
Life's work, O man, is just begun;

Then keep on keeping on.

You Will Say The Same Thing

When you have read it. A customer in New Jersey writes: "I have read the book which I have just received, 'Beautiful Girlhood,' and have truly been benefited by it. In fact, I like it so well that I am enclosing \$2.00 for two more copies to give to friends."

We do not know of another book along this line that is so full of guidance and encouragement to girls from opening flower of girlhood to the full blown rose of womanhood.

OUR BOYS AND GIRLS

MOTHER!

The little feet grow weary,
And tired of much play;
The little hands stretch longingly,
When comes the close of day;
Towards one, whose ever loving heart,
Is truly a haven of rest;
Who daily strives to do her part,
For the innocent one, so blessed,
My Mother!

The little head so sweetly lies,
The childish eyes are closed;
The loving watcher gently sighs,
For but too well she knows;
How precious is the little one,
Who loves her every word;
Realizing not there was never one,
So true, or sweeter name heard,
Than Mother!

The golden days of school appear,
With lessons hard to learn;
Words of comfort and of cheer;
Come from one but seldom stern;
Sweet and winning, in every way,
This friendly counsellor and guide,
Who is giving and helping day by day,
With love from a heart open wide,
Is Mother!

The world so full of work and care,
Brings much of joy and sorrow;
But the prayers of one so sweet and fair,
Keeps bright each new tomorrow;
As heavy burdens come our way,
And we life's battles fight;
Who is it leads us day by day?
Or teaches us the right,
But Mother!

Olinda Knudsen.

Dear Aunt Bettie: Here comes a girl from the good old state of South Carolina. Please may I have a seat by you? Thanks, you are very nice. I have been a silent reader of *The Pentecostal Herald* for quite a long time. I certainly do think it is a nice paper to have in a home. I am the first one who gets it, for I go for the mail. I think Dr. Morrison's letters are just grand, and also every letter on page ten. A dear friend of ours, Rev. Ernest Dugan, our pastor of the South Side Church, gave us a copy of *The Pentecostal Herald* and was telling us about it. Rev. Ernest Dugan is a nice pastor to have around, for he comes to see us most every week, and sometimes twice a week. He came and spent a day with us during Thanksgiving. I cannot express myself as to how I did enjoy having him and his family. This makes his fifth year that he has been at Bamberg. I hope he will continue to stay here, and never leave us. Corlett W. Burrus, your letter from North Carolina was just fine. You must write again. South Carolina is a grand old state to live in. We can grow most anything, and flowers on top of flowers. If you do not believe this just come over and pay us a visit. Boys and girls of South Carolina, wake up. You must be all frozen stiff. I will tell you what I look like in my next letter.

Mary Louise Hayden.
Rt. 4, Box 124, Bamberg, S. C.

Dear Aunt Bettie: Have the cousins to move down just a little and give me a seat beside you. I am a blonde, 5 feet, ten inches tall, weigh 85 pounds. Who has my birthday, May 5? I am twelve years old. Am in the fifth grade at school. Wake up, North Carolina cousins and let's get ahead of the other states. I don't want to read letters very much that it says in them that they want to learn to dance. I sure don't.

Pearl Hodges.
Rt. 1, Box 25, Osborne, N. C.

Dear Aunt Bettie: I want you to print my letter so that Indiana will have a place in your column. We want Indiana to have as many as Florida. I am seventeen years old and am five feet, seven inches tall, and have brown hair and eyes. My birthday is June 6. Have I a twin brother or sister? Will every boy and girl from every state that is interested in *The Pentecostal Herald* write? I love to write and receive letters. I play the piano for the Pentecostal Church here and we sure have been

having a revival now. Bro. Snyder is with us. Well, I'll ring off this time hoping to see this in print. Don't want to take up all the room. Cousins, be sure and write.

Agnes Miller.
Rt. 8, Martinsville, Ind.

To the Cousins of The Pentecostal Herald:
To the cousins far and near, greetings in Jesus' dear Name,
May we spread abroad His glorious fame,
Then His blessings shall fall like showers of rain,
And we'll have no need to ever complain.
If we follow Jesus along this pilgrim way,
And are determined His voice to obey,
We'll get strong and stronger as we journey along,
And with our voice we'll raise a melodious song.
May Christ be our pattern while in this world we stay,
Then we can use every night and day, in winning precious souls for Jesus our great King.
May we always keep close to Jesus' bleeding side,
Then He'll cause us to sail above the worldly tide,
Which Satan has sent to capsize our boat,
But Jesus our Pilot can keep our barque afloat
Till we sail into that Harbor so bright,
Where wonderful things shall break upon our sight,
How happy we shall be when we reach that golden strand,
And join in the singing with the angelic band.
So at this time I'll say farewell to one and all,
Sick and healthy, both short and tall,
I hope W. B. won't get this letter,
But will be caught out in stormy weather.

Composed by Charley H. Faulk.
Lisbon, O.

Dear Aunt Bettie: As my first visit was in print I will come again if you will allow me room. Oh, I must come in. I have to thank so many of the cousins for sending me such nice quilt scraps. I am thanking page ten cousins for what I have received, and hoping to hear from some more. May the Lord keep and bless you always.

Maude I. V. Cave.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: I am a girl eighteen years old and I have been reading the Boys and Girls' Page, and I sure enjoy it. I go to the M. E. Church nearly every Sunday. Our pastor's initials are G. T. He lives at Wilmore, Ky. My teacher's name is Mrs. Kate Campbell. Who can guess my name; it begins with G. and ends with A. The one who guesses my name, please write me.

G. A. Clive.
Rt. 1, Midway, Ky.

Dear Aunt Bettie: How are you and all the cousins? May I join the happy band of children? I am staying with my great-grandma and going to school in Burlington. Grandma takes *The Pentecostal Herald* and I enjoy reading page ten. I was nine years old Nov. 22. Who is my twin? I go to the Lutheran Church. I love Jesus. My Sunday school teacher's name is Miss Evelyn Snow. Our preacher's name is Rev. Swanson. If any of the cousins will write to me I will answer their letters.

Jessie Byerstedt.
Burlington, Wash.

Dear Aunt Bettie: This is my first letter to *The Herald*. Have I a twin, March 20? I am between twelve and fifteen. Who ever guesses my age I will write to them. I am saved and sanctified, praise the Lord. I have brown hair (long), brown eyes, and light complexion. I go to the Bowery Street Mission. We have very good preachers. I play the piano. My father is the song leader. We have good times with the Lord. I hope Mr. W. B. is picking potatoes, for I want to surprise my father and mother.

Mary McAlarney.

Dear Aunt Bettie: I will write for the first time. I am a poor boy. I go to school and am in the fourth grade. I am fourteen years old. My birthday comes on Jan. 28. My father takes *The Herald* and I enjoy hearing my mother read page ten. I will answer all the letters any of our cousins will write. I hope Mr. W. B. is picking up chips when this letter arrives.

Francis Cooper.
Star Rt., Box X, Mansfield, La.

Dear Aunt Bettie: How are you and all the cousins? This is only my second letter, and I am ashamed of it, for we get *The Pentecostal Herald* every week. I go to Sunday school every Sunday. We have a beautiful little church right on our farm and my father is superintendent of it. I am glad to say that I am saved and sanctified and try to do his blessed will. Lula Bell Knowland, I guess I am your twin as I was born June 6. I will answer all letters I receive. Who will be the first to write?

Mary Louise Hampshire.
Rt. 3, Salesbury, Md.

Dear Aunt Bettie: Here comes a Mississippi girl. Come on, don't let them beat us. Come on, boys and girls. Well, have you ever thought what Christmas is for? It is for Christ's birthday. How many believe in whiskey, beer, wine and other things such as these? I don't. Well, I am not a pretty girl, so here goes. Wait a minute, I want to see if Mr. W. B. has got out of bed. No, he has not got up yet. All right, I am a blonde, have boyish bob. I'm about four feet high, and am ten years old.

Sara Wooten.
Horn Lake, Miss.

P. S. I want to see this in print as it is the first one, so do not disappoint me. I will not bother you any more if I see this in print. I want all boys and girls to write me.

Dear Aunt Bettie: Will you please let another little girl join your happy band? I take *The Herald* and sure do enjoy reading the letters. I live in a little town called Elm City. I stay in the country. Well I guess you all are wondering what I look like. I have gray eyes, light brown hair and dark skin. I am thirteen years of age. My birthday is July 4. Have I a twin? I am five feet and four inches tall and weigh 99 pounds. I sure do enjoy going to church. There is a revival meeting going on here and I go almost every night hoping to see some one give their heart to God. I am a member of the Baptist Church. Hope Mr. W. B. is sweeping yards when this letter reaches the office. Well, I must close now hoping to see this letter in print next week. If any of you boys and girls would like to write I would be glad to hear from any of you.

Gladys Robards.
Rt. 4, Elm City, N. C.

Dear Aunt Bettie: Will you let me in for a little chat with the cousins? Anice M. Horton, I guess your middle name to be Marie. Edith Barker, I can answer your question. The reason Moses could not enter Canaan land was because he failed to do God's command. I am eleven years old. My birthday is January 17. Have I a twin? If I have let me know and I will answer all letters I receive. I would like to hear from some of the cousins. Well as my letter is getting long I will close.

Ora Lee Porter.
Ellesburg, Ky.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your happy band of boys and girls? This is my second time to write to *The Herald*. I live on the farm and enjoy farm life fine. I like to ride horses. My father has been sick for six months; has had heart trouble and was at the point of death. I am ten years old. I have five sisters and two brothers. Aunt Bettie, will you please put this in print.

Eva R. Cundiff.
Rineyville, Ky.

Dear Aunt Bettie: I am a little boy. I am four feet tall. I will be seven years old next June. I go to kindergarten school. This is my first letter to you. I have light hair and blue eyes. I read Anice M. Horton's letter where she said her middle name began with M and ends in E,

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To avoid errors write or print clearly

with has five letters, so I guess her name is Anice Maude Horton. If I have guessed right please answer and tell me.

James Albert Conant.
311 Michigan Ave., Pueblo, Colo.

Dear Aunt Bettie. Here comes another Alabama girl to join your happy band of boys and girls. Come on all of you Alabama boys and girls, don't let the rest of the states get ahead of us. And let us make *The Herald* more interesting. My grandfather and me think it a grand paper. Also, I think it should be in each and every home, because it will do you so much good to read letters from different Christian people. I was sixteen years old April 10, and am five feet and three inches tall; weigh one hundred and two pounds, have light blue eyes, medium brown hair and fair complexion. Have I a twin? If so, please write to me. Mary Standiford, I guess your birthday to be Dec. 20. Am I right? If so don't forget your promise. As this is my first letter, I hope Mr. W. B. is full. Love to Aunt Bettie and cousins.

Kate Waddell.
Rt. 3, Rogersville, Ala.

Dear Aunt Bettie: I thought it would be nice to write again to your page. I wrote about a year ago, received some good letters from the young people. My heart goes out for the young people. After having been in the ministry for one year I was a teacher in the Primary Department, and assistant Young People's leader. I have come more in contact with young people, and they appeal to me very much. I know that young people have a great deal of discouragements to face, but on the other hand I believe we have a God that is equal to the occasion if we place our confidence in him. If Aunt Bettie will give me a little space I will try to encourage you a little. When trials and tests come don't give up so easily. God loves you, my dear readers. I presume that the most of our readers are saved, or I hope so at least. If you are not saved you ought to get saved while the door of opportunity is open. Another thing then I will close, I believe in a strictly saved group of young people who want their lives to count for Jesus. Young people, let us make page ten a strictly religious page, what do you say? I have been a silent reader and I think how careless some folks

are getting in writing to the Boys and Girls' Page. Let us make it a page of interest. Let us make it more than a page where we just tell how old we are, what color our hair is, etc. However, I am not criticizing that, but let us make it more spiritual, more enthusiastic, and more good, sound, encouraging letters to those who might be down-hearted and discouraged. Well, I have taken up quite a little space, but these things thrill my very soul. So good-bye for this time.

A young minister in Christ,
Clarence Dailey,
223 Union Ave., Anderson, Ind.

Dear Aunt Bettie: Rejoice with me for the Lord has heard our prayers and sent a man of God to Buffalo, preaching his Word in the beauty of holiness and won my husband and many others for Jesus. I am so happy I have a Christian home now. We are serving a God that answers prayer. Praise be unto him forever and ever. It pays to obey the Lord. I forgot to say the ones the Lord sent here were Rev. and Mrs. Floyd N. Bradley and Mrs. Bradley's father, a Mr. Scott. May the Lord open doors for them to be busy in the vineyard all the time. No one will make a mistake in calling them if they want a revival of old-time religion. If the Lord leads they aim to come back next year. Pray with us for another good meeting and may dozens of others be saved and sanctified. I wish to thank every one that sent me the song, "Get a Transfer." I think it is a good song. All that have good papers and tracts to be circulated to the unsaved, send me a few and I will scatter them around to my unsaved friends with a prayer. I will close with a scripture verse, Matt. 21:22.

Mrs. L. J. Waller.
R. 1, Defeated, Tenn.

WHAT IS THE MATTER?

J. S. Hughes.

Has modern education become a national menace? Is intellectuality making a fool of itself? Is fancy scholarship, that is Germanized, rationalistic scholarship, modern scholarship, proving itself ignorant, vicious and criminal beyond redemption? Are our so-called scholars, our men of letters, the brainy bunch they are reputed to be, and are not many of the scholars, who think they are solving the problems of the world, themselves the greatest problems to be solved? Is not the faith of 75 percent of the young people being destroyed by the present modernistic, "evelo-spoof-us," jazz-up, flap-doodle, whoop-la system of education? Is not a four year joy ride through a present day university, in a majority of the cases, four years of a total loss? Is a young man sent to a state university, to be equipped for life's work, returned to his home four years later all jazz-up, an authority on foot ball, and an expert crap-shooter with a bootleg breath? Is it a fact that there is not a single state university in the land today but what is a place of commercialized sport and gambling, vice, waste, dissipation and disease; also that every one of them is saturated with the rankest kind of infidelity, modernism and evolution, and packed tight, honeycombed with Bolshevism?

Many years ago, an old Scotchman found himself lonesome because he did not see the Scotch thistle in the United States or Canada, so he sent over for thistle seed, he planted it on Canadian soil, it sprouted and spread until today there is not a northern state in the union or a province in Canada but what is compelled to fight to the extent of millions of dollars annually to keep the Scotch thistle from destroying every farm. So, some thirty-odd years ago, one William Rainy Harper, with the aid of John

D. Rockefeller's millions, imported into this country the seed of German rationalism, that thing now known in this country as "modern liberalism" and "destructive criticism," the subject of which was to standardize education and Germanize the schools and colleges of this land. That seed was planted in the Chicago University, it has sprouted and spread, until today Christianity is compelled to fight for its existence, while modernism, evolution and jazmania have a strangle hold on the educational institutions—it does not take a Solomon or a son of a Solomon to see this.

Some folks get red-headed when these things are told, but it's facts, not rhetoric, hot-air or bunk that we need—let's get at the facts.

Teach the masses to have contempt for the Word of God and the backwash of the thing is contempt for all law and authority, not only Divine, but home and civil as well. Brush aside the divine authority of the Bible and constitutional government will be the next to go. If the Virgin Birth is in doubt the resurrection must be under suspicion; if the Garden of Eden is a myth heaven may be next to go to the scrap-pile.

It takes more than great buildings and campus, large endowments and stadiums, pep-meetings and shimmy dances, flap-doodle and whoop-la stuff, it takes more than these to make an education. Then, too, when real education, the genuine article, is obtained, along with culture and refinement, why, these do not make for righteousness. Germany had the best educational system in all the world. That's the record on the thing. Yet, the recent European war, which was simply the bloody introduction to the next war, the world war, brought out the fact that Germany's marvelous educational system produced only educated devils and scientific savages, and an educated, scientific savage is a thousandfold more dangerous than an ignorant one. Don't forget that. It is nothing short of criminal to send an eighteen-year-old child off to some institution of so-called higher learning, have that child come under the influence of some slim-headed, fifteen-hundred-dollar-a-year professor, who has read too much Kant, Huxley, Darwin and Nietzsche before his brain jellied, who points with pride to the fact that his great grand-daddy was a louse-eating ape, and who has more nutty ideas to the square inch than a germ has grandchildren, and have that monkey professor, that intellectual monstrosity, that spiritual miscarriage, stab that child's faith to death, and have him plant in the heart and mind of that child the seed of Bolshevism.

Can we afford to longer maintain, by taxation, a system of education that produces educated devils, scientific savages, infidels, Bolshevics and jazz hounds? Is it not time to turn the modernists, evolutionists, rationalists and Bolshevics out of our tax-supported schools and universities, fumigate the place, and put men in charge who know how to, and are not afraid, to use the whip?

Modernism, which is none other than German Rationalism, is skimmed milk, 95 percent water, while Christianity is top cream; and Evolution, well, Evolution had its origin in two sources—a hardening heart and a softening brain.

The word of God is sure and steadfast and will never fail, and every prophecy in his word will be fulfilled. There is scarcely a scientific book that is ten years old that is not already

out of date, while the Bible, after all of these thousands of years, through all the assaults of the ages, is still doing business at the old stand, the same yesterday, today and forever. The Bible is not primarily a scientific book, yet it is scientifically correct and makes no mistakes. The Bible gives evidence of a knowledge of facts which were handed out as discoveries of scientists hundreds of years after they had been recorded in the Bible.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

FINDING REST.

Related by E. G. A.

"There was a poor old woman, nearly eighty years of age, who had been brought to feel her sinfulness and her great need of a Saviour, but seemed as if she could never get beyond that point. I visited her a great many times, explained to her as simply as I could the nature of the Saviour's work, and his ability and willingness to save everyone who looked to him, however great his sinfulness and need; but it all seemed to no purpose. She could do nothing but bemoan her lost condition.

"One day, as I sat down beside her bed, I said, 'Now, Mary, let us read just one verse, and see what God's own book says about sin and the putting away of sin.' I then read the words, so well known, 'All we like sheep have gone astray.' Looking up, I said, 'You know that's true of you, don't you, just as I know it's true of me?' 'Yes, yes,' she replied; 'the Lord knows I have done nothing else but go astray all my life.' 'Then it goes on to say,' I remarked, 'We have turned every one to his own way.' That is, we have not all sinned alike, in the same way, but have all disregarded God's way, and God's will, and have lived to ourselves, shutting God out of our heart and out of our life.' 'That's just the truth about me, master, and now I'm nearly eighty years old. That's just bin my life. God has bin shut out, and now he's shutting me out, I tell you it's no use to talk to me about mercy. Mercy ain't for such as me.'

"I waited a few moments, then I said, 'But we have only read two parts of the verse; let us read the other part. Two parts we know are true; surely the other part must also be true! Now this is the other part: 'And the Lord hath laid on him the iniquity of us all.' I read the words slowly, and the poor old woman lay perfectly still for a minute or more, and then, raising herself, and with a look of eager interest, she said, 'Master, read that again.' I read the words again. There were some gleams of brightness quite perceptible on her features, and after a little pause, she begged me to read the words again. Then she inquired, 'Does it say, 'of us all'? 'Yes,' I replied; 'and that must mean you and me.' 'Sitting up, and lifting her thin hand, she said with emphasis, and with intense joy, 'Oh, I see it, I see it! The blessed Saviour has borne it all—he is my Saviour then! Oh, what mercy! what mercy!'

"Old Mary lived many months, rejoicing in Christ, and died in perfect peace."

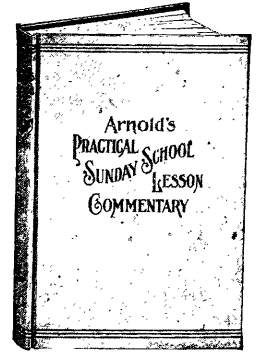
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PENTECOSTAL PUBLISHING COMPANY
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SUNDAY SCHOOL LESSON

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

Lesson VI.—February 6, 1927.

Subject.—The Practice of Christian Stewardship. Matt. 25:14-30.

Golden Text.—Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Matt. 25:21.

Time.—A. D. 30.

Place.—Jerusalem.

Our study calls for some definitions: The man going to a far country is Jesus Christ; the far country is heaven; the servants are human beings—all human beings; talents are all God-given things for which we shall have to render an account; the reckoning is the final day of judgment. We must not confine this stewardship to dollars and cents, as some do; for in so doing we shall destroy the broad teaching of the parable.

I suppose that it is perfectly natural for us to think of money whenever stewardship is mentioned in the Bible, since money, or its equivalent, is spoken of something like a thousand times therein; and no sin is hit harder than covetousness. All this is true; but one's stewardship is far greater than his wealth; and he must give account for it all.

How happy we should be to know that the Master who has committed to us his treasures is not a tyrant. He desires good stewards, and his purpose is that they shall be well cared for. Of course, he owns everything in all worlds. Not one of us can in truth claim a single dollar as our own. We are to take charge of his affairs in this world, live off his bounty here, and receive a just reward in the world to come. We must not waste our Lord's goods. You may have an automobile to be used for his glory and the good of you and your family, but not to run to hell in. You may live in a good house, well furnished; but it must all be for his glory and the advancement of his kingdom, and not to satisfy your personal vanity. You may wear good clothes, but not for pride's sake. Let your dress honor your Master. Eat good food, but be careful not to squander your Lord's estate to satisfy an abnormal appetite. Educate your children for the service of the Master, and not for the foolish vanities of society.

No doubt something more needs to be said just here about getting and using wealth. God's steward must be very careful how he invests his Lord's money. As his servant, it certainly will not do for you to enter into a partnership with an ungodly man or woman. If you do, it may not be long before some deal will be "pulled off" that will compromise your Christian character; and his name will be dishonored. I am not sure that any parent has a right to pile up God's wealth to be inherited by wicked children who will use it in the service of the devil. No Christian is at liberty to put money into the treasury of a so-called church that will use that money for the propagation of false doctrine and the promotion of worldliness. We are stewards, and as such we must be careful how we handle that which has been entrusted to us.

May I say something about the much mooted question of tithing, when I believe in it and do not believe in it? It was all right for an ancient Jew—although God required

of him two other tenths to be handed in at stated times; but it will not do for us. It is far too small for the needs of our day. I think there are times when God wants half, and sometimes more than half. If you will notice, the man in the parable who received five talents brought them and the five talents gained through trading, and laid the whole at the feet of his master. How should the man give who clears a million dollars a year? I fear he cannot give a hundred thousand and keep nine hundred thousand, and keep out of hell when life is over. I wonder if it would scare him to realize that God wishes the matter reversed? "How hardly shall they that have riches enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven"; nor am I going to try to ease men's guilty consciences by adding, as many preachers do: "But there is no harm in riches, but in their abuse." Christ did not modify it. There is great danger in riches, and untold harm, unless one is a good and faithful steward of God Almighty. The possession of a few hundred thousand dollars worth of property will damn almost any soul, from pulpit to sexton.

Comments on the Lesson.

14. The kingdom of heaven is as a man travelling into a far country. It is possible that Jesus is using the case of Archelaus who went to Rome after his father Herod's death to make sure of his succession; but no matter to whom he may refer as an illustration, he himself is the real traveller. Called his servants, and delivered unto them his goods.—This is strictly an oriental picture. Abraham's steward had charge of all his master's goods. Joseph managed all that belonged to his Egyptian owner. I suspect that our heavenly Master has entrusted more to us than we are wont to think.

15. Five, two and one.—Talents, what were they? That is a term for money, and maybe that was exactly what the Master meant to say in the parable concerning those three men; but its application to us is far broader. I think it includes ourselves—body, soul and spirit, all our powers, together with time, opportunity and all our wealth. We are to labor for him, and not for ourselves. To every man according to his several ability.—That is good. No injustice will be required of any one. It would be terrible to hand over five talents to a little weakling who could barely handle one; and it would be folly to entrust the strong business man with but one talent. God's plan is the correct one for us all.

19. After a long time the Lord of those servants cometh, and reckoneth with them.—Here we have a reference to the day of final judgment when Jesus Christ will sit in judgment upon all of us.

20. He that had received five talents came and brought other five talents.—This was a faithful steward. He had been doing business for his master, and not for himself. Nothing is said about what had been used for the support of himself and family. That was all right. The good servant must live; but something was due the master.

21. Well done, thou good and faith-

ful servant.—Words like those falling upon our ears from the lips of Jesus at the judgment bar will be sweeter than honey and the honey-comb. I will make thee ruler over many things.—I wonder if we shall be very busy in heaven? This seems to indicate that we shall have much to do, and no small responsibility. But we are to share in the joys of our Lord. That will be sufficient.

22 and 23. Note that he who received the two talents received the same sort of commendation that was accorded his companion who received five. God's justice is absolute in all worlds.

24-28. These verses are concerned with the servant who had received but one talent. It is not stated that he was a great sinner. He is not accused of drinking, nor of cursing and swearing. He is not even charged with cheating, or stealing. His master does call him wicked and slothful. Perhaps his greatest sin was that he had no confidence in his master, and that he accuses him of being a hard man, and rather intimates that he was a bit dishonest. It is a sad case, because there are so many thousands like it. Multitudes are doing nothing for the kingdom of heaven simply because they do not possess five talents. This poor fellow put himself to a deal of trouble. I suppose that he went out into some secluded spot, and stretched his cords among the tree; then he dug a deep hole just where they cross, looking ever and anon to see if any one was watching him, wrapped the talent carefully in a napkin and buried it. Of course the ground had to be packed and levelled; then leaves must be scattered over the place to hide all his tracks. The end of it all was a bed in hell. The easiest thing one can do in this world is to sit down and lose his soul. Just do nothing, and the reward is certain.

SPECIAL NOTICE.

Evangelist W. B. Yates, of Marion, Ky., has been in Walker Hospital at Evansville, Ind., for some days, and while there his physician, Dr. Barclay, advised him to notify the papers to cancel all engagements until warm weather. He is now at home with special nurse and seems to be improving. He wishes all of his friends to pray for a speedy recovery.

PIANIST AND PERSONAL WORKER COMMENDED.

Russell K. Mawson, of Wilmore, Ky., a graduate of Asbury College, who has taken a special course in Piano work under a gifted and trained teacher of the Institution, who has played in a large Tabernacle meeting in Cleveland, Ohio, and in tent meetings and mission revivals and who sings and does personal work is now available for the evangelistic field. Mr. Mawson has read the New Testament through twice in Greek and has a good religious experience. He is a young married man, his wife, who travels with him where the meetings are large enough to justify two workers, is the daughter of Rev. W. S. Maxwell, presiding elder of the Danville District of the Kentucky Conference.

We recommend these consecrated young people to evangelists who need a pianist and personal workers.

Andrew Johnson.

Don't fail to take advantage of the great bargain in books that we offer in this issue. See page 16.

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Always see that the song-book used in your meeting has a supply of good invitations and good altar songs. Our "Gladness and Praise" has a fine selection of both; and there are thirty of them.

Also see that the doctrines of the Bible, especially those touching salvation and sanctification are in the book. The songs should back up and support the sermons preached. Many song-books contain no searching gospel truths on full salvation lines. But they are in Gladness and Praise. See Nos. 2, 5, 10, 15, 25, 70, 76. Also see 103, 130, 138, 143, 146, 174, 176, 179, 208, 211. One evangelist says: "I have sold thousands of song-books in meetings, but it's best yet." Another says, "The more I use it the better I like it. It is a gem." Price, 25c. Special rates to evangelists. Round notes or shaped. Always state choice. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

MUST WE SIN

Have you friends or acquaintances, who say that it is impossible to live in this world without sin? Do you find stubborn opposition to the cause of Christian Holiness in your community, due to the fact that "there are none righteous, no not one"? Are there those in your neighborhood who champion the cause of a sinning religion? Do you want to know the truth of the matter from a standpoint of reason and revelation? Read that book of Howard W. Sweeten's entitled "Must We Sin?"

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Best I know on the sin question.—L. L. Pickett.

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Mr. John Landrum, pianist, is now open for engagements in evangelistic meetings. He has had years of experience in this work and has been very successful. Best of references can be furnished. Anyone desiring his services can write him at Epworth, S. C.

Rev. E. B. White: "I am a local preacher in the Virginia Conference with a deep and abiding concern for the salvation of the lost. Before receiving my license I witnessed for the Master as a lay-evangelist and the dear Lord wonderfully blessed my ministry. I recently closed a most successful revival at Fife's Memorial Church at Charlottesville, Va. I am willing to help any one who wants a genuine revival of old-time religion. I go anywhere, do the work, and trust God and the people for the money. All I ask is entertainment and free-will offering. Yours for an old-fashioned revival against sin, the flesh and the devil. My address is 6-D North Dooley Ave., Richmond, Va."

Rev. J. M. Glenn: "If you are looking for a safe, sane, strong man to assist you in your meeting, Rev. G. M. Spivey, one of our Conference Evangelists, is the man. He is deeply religious without religious cant; intensely earnest without fanaticism; a strong preacher, a great soul winner, and a thorough Christian gentleman. You will be pleased in every vital particular. I have been with him in meetings and know him to be one of our best pastor-evangelists. I have been his presiding elder and know him well, and it affords me pleasure to send out this unsolicited letter to the pastors of the Conference."

After having been detained at home for some weeks with sick and aged loved ones, I am expecting to get out again in my evangelistic work about March 1st. Will be glad to serve those who may wish my services. I am now making my slate for spring, summer and fall.

W. W. McCord.

TO MY FRIENDS AT LARGE.

In 1925 I preached in nineteen states, beginning in New York City and taking in California, Oregon, Washington, Idaho and other western and central states. I do not wish to cover so wide a range of territory this season, but beginning about Jan. 22 at or near Washington City, I will answer pastors' calls for a series of Bible messages, from two to ten in number, on Fundamental and prophetic lines. Such subjects as "The Battle for Bible," "Our Lord's Near Coming," "Modernism a Menace to the Church," "Evolution Unscientific and Untrue," "Why I am a Premillennialist," "The Kingdom of the Nobleman," "The Antichrist Located and Identified," and kindred subjects. Would prefer present calls from District of Columbia, Maryland, Pennsylvania, Virginia, and later from the Carolinas. While I did some evangelistic work in 1926, much of my time was spent at my desk. I issued a new song book, "Gladness and Praise," a book on Evolution, "God or the Guessers," and one entitled "Why I am a Premillennialist." Support is not difficult, entertainment and free-will offerings are satisfactory. Address care Deets Pickett, Methodist Building, Washington, D. C., till Feb. 10. Afterwards, Wilmore, Ky.

L. L. Pickett, Evangelist.

"THE LINE'S BUSY."

Evangelist Roy L. Hollenback.

Do you not suppose that this is what God often hears when he calls us up for communion? May not his inability to ever find us at home account for his not calling us more often? Who among us cannot sadly remember times when the inward call to "the secret place of the Most High" was unheeded, or obeyed only after hesitation; and on this account our souls lost the blessing which they would have received if we had made haste to pray? Our delay cost us a blessing, an anointing, and an open reward.

Busy in Conversation.

Percance some neighbors came just at the expected hour of prayer, and of course out of courtesy to them we omitted our season of prayer. Or while we were praying they came, and we overheard them in an adjoining room talking of some subject upon which we were well informed, and our desire to join in the conversation caused us to say, "Amen," before we had hardly started to pray. We came out and joined in the conversation—to feel no more that day the "pull" to pray. Sometimes courtesy to friends who are not common visitors in the home might demand an abrupt closing of our prayer hour, and in this case the spirit of prayer will abide; but if we sacrifice communion with God simply out of curiosity to "talk" with every-day friends God (who is jealous, you know) may hang up the receiver.

Busy Pampering the Flesh.

On awakening in the morning the Spirit strongly calls the soul to prayer. But we were a little later getting to bed than usual, and so we turn over for a little longer nap. Then when we do get up our minds are dull, the day is partly gone, breakfast is now ready to sit down to, and we "pass up" the hour of prayer. Truly, in spiritual things as well as financial, "A little more slumber, a little sleep, a little folding of the hands again to sleep: so shall thy poverty come!" A little needless indulgence, a little pampering of the flesh when the air is cold, loses for the soul the victory of a whole day. Sacrifice the morning watch, with its freshness and vigor, and the loss cannot be repaired the whole day long.

Busy Worshipping Mammon.

Ah, how cruel is the god Mammon! No tyrant is like unto him. All of the best things of life will be crowded out by him if we allow him sway. He will squeeze out all the juice of life and leave us only the pulp. He would work us long hours, allowing us no time to be spiritual or holy. He would run us from four in the morning until eight at night, permitting no time to pray or read; and would so crowd us with work that the very momentum of the week's toil carries us over the Sabbath without permitting us to rest or worship. Thus by degrees, but most surely, he will rob the last atom of our grace.

Do not think that because work is honest and honorable it is right for you to thus crowd out God. Nothing is, in the truest sense legitimate which forbids us communing with God as much as we should to keep spiritual. You can better afford to hire help than to sell your soul's best interest to lust for gold.

Busy With Religious Matters.

It is not at all impossible that religious things can crowd out prayer. A preacher may lose the spirit of prayer in the making of sermons.

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The Whole Bible for the Whole World

Often the impulse to pray comes to us when we are in the midst of an interesting chapter in a book. Or perchance we are just ready to steal away with Jesus when the carrier brings *The Pentecostal Herald*, so we hesitate just to read the telegrams; but we become absorbed and spend an hour looking into its news, only to find the spirit of prayer fled away. How truly has one said in verse:

"I was working in the temple
With the Savior by my side,
Where the multitudes assemble
In their misery and pride;
Glancing upward from my labors
I just caught his distant smile:
'You have placed your work between
us,
Come and talk to me awhile.'"

If we would pray more our testimonies, prayers, sermons, and in fact our whole lives would be more unctious.

If we would pray more our hearts would be more tender, our spirits more mellow, our joys more deep and abiding.

If we would pray more we would have more commonly the "open reward" which Jesus promised. God would bless us publicly, and our works would not be mechanical. We would not run into ruts and grooves of religious habit, our religion would not be always the same size, our profession would not be so stereotyped, and our lives would not be a monotonous "hum-drum."

If we would pray more we would know more of the Lord's "present help" and not do so much feeding upon past experiences. We could do our works in the confidence that God was anointing us. There would be more of the operations of faith and less of planning—less human manipulation.

Paul's expression, "Continuing instant in prayer," is appropriate. Keep the line to heaven open. Never be too busy, too overcharged, to pray whenever God calls. One great secret of a victorious inner life is instant attention to the call of God to pray. Never let it be answered in God's ears.—"The Line's Busy!"

THE BURDEN BEARER.

By Virgil Gould.

Weary years by anxious care
I was loaded
With a burden hard to bear;
And was goaded
Oft, and vexed, and hedged about
By the bramble fields of doubt.
When along the narrow way,
I would stumble,
And with mournful voice would say
In a grumble,
That the old celestial road
Was too rough for such a load.
When I sought to do my best,
Present ever
Was a force that sore oppressed,
And would never
For a moment let me be
From its galling shackles free.
Yet a voice forever near,
Sweetly calling,
On my soul's unheeding ear
Gently falling,
Plead: Ye weary, come to me;
From your burdens be set free.
Sore defeated, weak, oppressed,
And despairing,
Never hoping now for rest,
Little caring,
Once again I heard the plea,
Heavy laden, come to me.
Then in heaviness I cried:
Burden bearer,
If my load thou wilt divide,
Be a sharer
Of my labor and my strife;
I surrender thee my life.
In an instant from my soul
Rolled the burden,
Not a portion but the whole;
Not a guerdon
Earned by rite or strange device:
It was given without price.
Now along the narrow way,
Shouting, singing,
I can travel day by day,
Ever bringing
Some poor burdened, sinsick soul
To my Lord to be made whole.

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EVANGELISTS' SLATES

ANDERSON, T. M.

New Albany, Ind., Jan. 16-30.
 Youngstown, Ohio, Feb. 1-13.
 Marion, Ohio, Feb. 20-March 6.
 Pittsburgh, Pa., March 13-20.
 Cincinnati, Ohio, March 27-April 10.
 Springfield, Ill., April 17-May 1.
 Pittsburgh, Pa., May 20-29.
 Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Guide Rock, Neb., Feb. 11-27.
 Meade, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL

Lindsay, Calif., Jan. 26-Feb. 6.
 Ontario, Calif., Feb. 26-27.
 Oakland, Calif., March 6-20.

BEOUGHER, EDNA

(Ohio Girl Evangelist)

WILCOX, PEARL

(Song Evangelist)

Newark, Ohio, Jan. 16-30.
 Independence, Ohio, Feb. 13-27.
 Home address, 450 N. Walnut St., Logan, Ohio.

BELEW, P. P.

Muncie, Ind., Jan. 20-Feb. 6.
 Cleveland, Ohio, Feb. 10-27.
 Home address, 1529 W. Nelson St., Marion, Indiana.

BENARD, GEORGE

Blissfield, Mich., Feb. 1-20.
 Woodland, Mich., Feb. 23-March 15.

BROWNING, RAYMOND

Greasy Creek, Ky., Feb. 13-March 6.
 Detroit, Mich., March 13-April 3.
 Home address, Wilmore, Ky.

CALLIS, O. H.

Muncie, Ind., Jan. 9-30.
 Lakehurst, N. J., Feb. 6-20.
 Whitesburg, Ky., Feb. 27-March 13.
 Horse Cave, Ky., March 20-April 3.
 Beaumont, Tex., April 10-May 1.
 Loyd, Ky., May 8-22.
 Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE.

Russell Springs, Kan., Jan. 17-30.
 Monument, Kan., Jan. 31-Feb. 13.
 Kit Carson, Colo., Feb. 14-27.
 Colorado Springs, Colo., March 6-20.
 Grenada, Colo., March 21-April 3.
 Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA

Winchester, Ind., Jan. 21-Feb. 6.
 McDermott, Ohio, Feb. 13-27.
 Portsmouth, Ohio, Feb. 27-March 13.
 Ellet, Ohio, March 20-April 3.
 Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Mt. Hope, Kan., Jan. 17-31.
 Mutual, Okla., Feb. 15-20.
 Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL

Greensburg, Ind., Jan. 17-30.
 Elwood, Ind., Feb. 13-27.
 Indianapolis, Ind., March 6-20.
 Thorntown, Ind., March 21-April 3.
 Greenwood, Ind., April 4-17.
 Connersville, Ind., May 5-15.
 Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COX, F. W.

London, Ohio, Jan. 26-Feb. 14.
 Harrisburg, Pa., Feb. 18-March 6.
 Yeagertown, Pa., March 11-27.
 Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET

Leslie, Mich., Jan. 18-30.
 Concord, Mich., Feb. 6-20.
 Butternut, Mich., Feb. 22-March 6.
 Home address, 726½ Washtenaw St., Lansing, Mich.

CURTIS, EARL E.

Bridgeport, Conn., Jan. 24-31.
 Ottawa, Ontario, Can., Feb. 6-27.

DAVIDSON, JOHN AND HELEN

Belmore, Ohio, Jan. 23-Feb. 6.

DICKERSON, H. N.

Bedford, Ind., Jan. 16-30.
 Windsor, Ont., Feb. 6-20.
 Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Groveland, Fla., Jan. 19-Feb. 6.
 Orlando, Fla., Feb. 6-27.
 Home address, 216 N. Candler St., Decatur, Ga.

EDEN, THOS. F. AND SISTER.

Groveland, Fla., Jan. 19-Feb. 6.
 Orlando, Fla., Feb. 7-27.

ELSNER, THEO. AND WIFE.

Ft. Lauderdale, Fla., Jan. 15-31.
 Miami, Fla., Feb. 6-28.
 Baltimore, Md., March 10-27.
 Hammond, Ind., April 1-17.
 Newport, Ky., April 21-May 8.
 Pittsburgh, Pa., May 15-29.
 Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, BONA

Frankfort, Ind., Jan. 17-30.
 New Castle, Pa., Feb. 4-13.
 Alliance, Ohio, Feb. 18-27.
 East Liverpool, Ohio, March 6-20.

FLEMING, JOHN

Baltimore, Md., Jan. 17-30.

FRYE, H. A.

West Salem, Ill., Jan. 30-Feb. 20.
 Wilkesburg, Pa., Feb. 27-March 20.
 Cass City, Mich., March 27-April 17.
 Open dates April 24-May 15. May 22-June 12.
 Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hemet, Calif., Jan. 23-Feb. 6.
 Pomona Beach, Calif., Feb. 22-March 6.
 Stockton, Calif., March 13-27.
 Portland, Ore., April 3-17.
 Tacoma, Wash., April 18-May 1.
 Springfield, Ill., Aug. 19-28.
 Present address, 406 N. Lemon St., Anaheim, Calif.

GASAWAY, MRS. STELLA

Clay City, Ill., January.
 Open dates for February.
 Home address, 1112 7th Ave., Terre Haute, Ind.

GLEASON, RUFUS H.

Marion, Ind., Jan. 16-30.
 Home address, Central, S. C.

GROGG, W. A.

Kenova, W. Va., Jan. 17-Feb. 5.
 Charleston, W. Va., Feb. 7-27.
 Hanley, W. Va., March 2-20.

HALLMAN, W. R.

Bremen, Ind., Jan. 30-Feb. 20.

HAMES, J. M.

Sheridan, Ind., Jan. 24-Feb. 13.
 Warren, Ind., Feb. 14-March 6.
 Kokomo, Ind., March 7-20.
 South Bend, Ind., May 20-June 5.
 Home address, Greer, S. C.

HARRIS, B. F.

Paoli, Okla., Jan. 14-30.
 Pritchett, Tex., Dec. 26-Jan. 9.
 Home address, 216 E. Brockett St., Sherman, Texas.

HEWSON, JOHN E.

Peoria, Ind., Jan. 17-30.
 Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, ROY L.

Open date, Feb. 4-20.
 Address, Cambridge City, Ind.

HULSE, AARON AND GRACE

Home address, 13th and Plum, Hutchinson, Kansas.

HUNT, JOHN J.

Detroit, Mich., January and February.
 Chicago Evangelistic Institute, Chicago, Ill., March 16-22.
 Pitman, N. J., March 27-April 10.
 Home address, Media, Pa., Rt. 2.

KENNEDY, ROBERT J.

(Singer)
 Open date, Jan. 26-Feb. 13.
 Weslaco, Tex., Feb. 16-March 6.
 Sulphur Springs, Tex., March 9-30.
 Sulphur Springs, Tex., March 9-30.
 Home address, 6129 Goliad St., Dallas, Texas.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers and Pianist)
 Youngsville, Pa., Jan. 20-Feb. 6.
 Home address, 461 So. West 3rd St., Richmond, Indiana.

KINSEY, FRANK E.

Open date, Jan. 19-Feb. 2.
 Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEO. T.

Plymouth, Ia., Jan. 23-Feb. 6.
 Olympia, Wash., Feb. 13-27.
 Home address, 56 W. Dravus St., Seattle, Washington.

LAMP, W. E.

Hamburg, Ill., Jan. 30-Feb. 20.
 Home address, Wilmore, Ky.

LANCASTER, S. F.

Regina, Sask., Can., Jan. 20-Feb. 6.
 St. Maries, Idaho, Feb. 10-27.
 Burns, Oregon, March 3-20.
 Catesby, Okla., Jan. 23-Feb. 13.
 Home address, Hardtner, Kan.

LEWIS AND EMEYART.

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 Goshen, Ind., Jan. 20-Feb. 6.

LITTELL, V. W. AND MARGUERITE

Home address, 1214 Scott St., Beatrice, Nebraska

LOVELESS, W. W.

Monticello, Ky., Jan. 20-Feb. 6.
 Arcanum, Ohio, Feb. 9-March 6.
 Home address, London, Ohio.

MACKAY SISTERS.

Brockway, Pa., Jan. 23-Feb. 6.
 New Bethlehem, Pa., Feb. 13-27.
 Orlando, Fla., March 10-20.
 Home address, New Cumberland, W. Va.

McBRIDE, J. B.

Abbyville, Kan., Jan. 16-30.
 Home address, 112 Arlington Drive, Pasadena, Calif.

McCORD, W. W.

Sale City, Ga., July 28-August 7.

McKIE, MARK S.

Roseburg, Mich., January.
 Home address, Holt, Mich., Rt. 1.

MILBY, L. G.

Churubusco, Ind., Feb. 27-March 13.

Chester, W. Va., March 20-April 3.
 Chicago Heights, Ill., April 10-May 1.
 Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Ashley, N. Dak., Jan. 26-Feb. 13.
 La Moure, N. Dak., Feb. 16-March 6.
 Ellendale, N. Dak., March 8-27.
 Home address, Mattoon, Wis.

MONK, ALONZO, JR.

Open date, Jan. 26-Feb. 13.
 Weslaco, Texas, Feb. 16-March 6.
 Sulphur Springs, Texas, March 9-30.
 Terrell, Texas, April 3-17.
 Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Marshfield, Oregon, Jan. 23-Feb. 6.
 Los Angeles, Calif., Feb. 9-20.
 Holtville, Calif., Feb. 25-March 6.
 Somerton, Ariz., March 8-10.
 Council Bluffs, Ia., April 3-17.
 Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Farmland, Ind., Jan. 23-Feb. 13.
 Polsgrove, Ind., April 4-May 1.
 Open dates, Feb. 13-March 27.
 Address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
 Home address, Waynesboro, Va.

QUINN, IMOGENE

Home address, 909 N. Tuxedo St., Indianapolis, Indiana.

REID, JAMES V.

Springfield, Tenn., Jan. 24-Feb. 6.
 Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA

Richmond, Ind., Jan. 21-Feb. 6.
 Crawfordsville, Ind., Feb. 11-27.
 Gary, Ind., March 4-20.
 Auburn, Ind., March 25-April 10.
 Bloomington, Ill., April 15-May 1.
 Home address, 1231 North Holmes Ave., Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE

Pittsburgh, Pa., Feb. 13-27.
 Osage, Okla., March 2-20.
 Home address, 2923 Troost Ave., Kansas City, Mo.

RUTH, C. W.

Pasadena, Calif., Jan. 23-Feb. 6.
 Eustis, Fla., Feb. 20-March 6.
 Orlando, Fla., March 10-20.
 Pearson, Ga., March 23-April 3.

ST. CLAIR, FRED.

Clarkston, Wash., Jan. 9-Feb. 6.
 LaCenter, Wash., Feb. 13-March 13.

SELLE, ROBERT L.

Rogers, Ark., Jan. 17-April 1.
 Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.

Detroit, Mich., Jan. 18-Feb. 6.
 Allentown, Pa., Feb. 13-27.
 Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHEPHERD, ALICE G.

(Song Evangelist)
 Canton, Ohio, Jan. 9-30.
 Home address, Troy, Ohio.

SWEETEN, HOWARD W.

Open date, Jan. 22-Feb. 7.
 St. Bernice, Ind., Feb. 19-March 7.
 South Bond, Ind., March 12-28.
 Toledo, Ohio, April 2-18.
 Gary, Ind., April 23-May 9.

TETS, ODA B.

Salem, W. Va., Jan. 17-30.
 Fairmont, W. Va., Feb. 6-27.
 Home address, Aurora, W. Va.

THOMAS, JOHN.

Lima, Ohio, Feb. 1-28.
 Pittsburgh, Pa., March 6-20.
 Barborton, Ohio, March 23-April 4.
 Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Perryopolis, Pa., Jan. 23-Feb. 6.
 Toronto, Ohio, Feb. 13-27.
 Sebring, Ohio, March 6-20.
 Oil City, Pa., March 27-April 17.
 Alliance, Ohio, April 20-May 2.
 Carrollton, Ohio, May 6-15.
 Pittsburgh, Pa., May 20-29.

VANDERSALL, W. A.

Junction City, Oregon, Jan. 23-Feb. 6.

VAYHINGER, M.

Holton, Ind., Feb. 27-March 20.
 Terre Haute, Ind., Jan. 23-Feb. 13.

VAUGHT, G. H.

Detroit, Mich., Jan. 20-Feb. 6.
 Belfonte, Pa., Feb. 10-20.
 Fleming, Pa., Feb. 21-March 13.
 Home address, 953 N. Oakland Ave., Indianapolis, Ind.

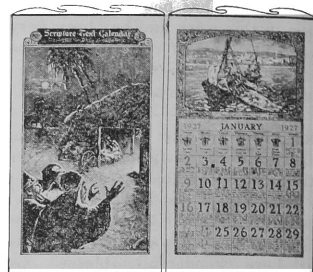
WIREMAN, C. L.

Pavonia, Ohio, Jan. 18-30.
 Open date, Feb. 8-20.
 Home address, 2108 Crescent Blvd., Middletown, Ohio.

WATTS, E. E.

Madley, N. Y., Jan. 11-23.

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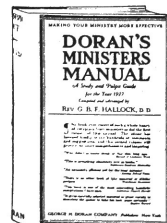
DORAN'S

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A Study and Pulpit Guide for 1927

Edited by

REV. G. B. F. HALLOCK, D.D.

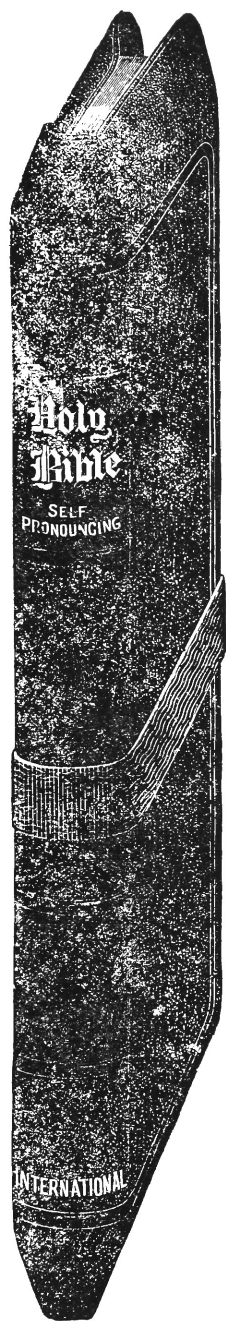


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Specimen of Type.

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8. It has all of Christ's words printed in red.
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12. It contains Chronology of the Old Testament, including the historical summary from Adam to Christ, table of dates from creation to Christ, table of the divided Monarchy, genealogy from Adam to Jacob, the journeyings of the Israelites.
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DIVINE VINDICATION.

By The Editor.

THE man who is afraid to preach a great Bible truth for any reason, whatsoever, is unfit for the pulpit. The man in the pulpit must fear God so much that he has no fear of men, and he must love men so devotedly that he will proclaim God's truth to them whether they will hear or whether they will forbear.

That wholesome fear of God which would suffer anything and all things rather than offend him lifts a man above the fear of men, of all mere human powers and circumstances, and gives him rest of soul, a joyful confidence in the power of God's Word and a holy courage to proclaim the truths of the Bible and take the consequences.

There is power in the gospel. We are taught that "the Word of God is quick and powerful." It will produce results. It will compel men to think. There are those in every congregation and community who will say to the preacher filled with the fear of God and the love of men, "Preacher, thou hast said the truth." There is something about the truth of God that justifies it, that so illuminates the mind of man that he recognizes it and though he may be depraved and sinful he admires it.

There is no greater man than the true preacher of the gospel, who is not seeking applause or office or money, but is seeking the glory of Christ, in the salvation of human souls, who feels the call of God within him and the power of God upon him, who believes Bible truth with all his heart, who feeds upon it and who would rather break it as the Bread of Life to his fellowbeings than to have all the honors and all the wealth of all the world.

Blessed is that preacher of the Gospel who has found the Christ in his power to destroy sin, to sanctify, to fill with the Holy Ghost, to gird with divine strength, who moves among his fellowmen conscious that he, in a peculiar way, is hidden away in the secret place, that God's hand is over him, that a door for his ministry has been opened which no man can shut. He has experienced the power of the gospel he preaches. He knows that the Christ he offers is able to save to the uttermost. He would not exchange the humblest pulpit for the greatest throne. He glories in the Cross. He worships his Lord. He feels the power of the Holy Spirit within him. He feeds upon the truth he proclaims to his fellowbeings. He is full of love; he has no fear; he is hidden away in the cleft of the Rock of Ages. He is girded with divine power, can suffer, be persecuted, misunderstood, ridiculed and wait for the vindication God will give him in the bye and bye.

Just as certain as God gave his prophet vindication in the presence of Baal's prophets, sending down fire from heaven, so will

God vindicate his earnest preachers of a full gospel today, convicting for sin, regenerating and sanctifying the people with such tokens of his supernatural presence that the people will be convinced that God is in the midst and the enemies of the truth will be put to confusion. Let those who would contend against the many phases of skepticism and unbelief which we find about us everywhere get close to God, be filled with the Spirit, endued with power from on high. Let them become more and more Christlike that, wherever they go preaching and witnessing, God will show signs and wonders in the salvation of the people. The power of God on a community will put the babblers to silence. God will send power to save or to destroy. His resources are inexhaustible. He can scatter his enemies and vindicate his people.

It is a blessed thing if one may be privileged to suffer for the truth's sake; to know the sweetness of the blessing that the Lord bestows upon those who taste something of the fellowship of the sufferings of our glorious Christ, who knows something of the agony of Gethsemane, who carry a burdened heart for the lost, who are willing to be poor and be counted, as the Apostle Paul tells us, the off-scouring of the earth if they may but be filled with the Holy Spirit and bring the full gospel of the Lord Jesus to a lost world. Vindication will come. It may be that some of God's faithful ministers must wait until the Day of Judgment, but that will be soon enough. All eternity awaits for the tranquil rest and unutterable joy of the faithful.

THE REMEDY.

PART I.

THERE is a balm in Gilead. There is a remedy for the evils in the land. We cannot expect an ideal state of things in the world. We have not yet come to the Golden Age, and the setting up of the kingdom of the Lord Jesus; but we can have a spiritual church, revivals of religion, the lifting up of moral standards, the powerful influences of God's Spirit among men rebuking sin, and advancing spiritual life in the world.

Jesus Christ said of his disciples, "Ye are the salt of the earth. Ye are the light of the world." These sayings of our Lord were not confined to the disciples to whom he spake; they apply to all of his disciples everywhere in all ages. There is penetrating, purging, illuminating and saving power in God's people. The true disciple of the Lord can, and does, let a light shine that makes men to glorify God, to repent of their sins, and come to Christ for salvation. Give us enough of the salt and light of living, consecrated, believing, true disciples, and we shall have a

holy salt permeating society, and a divine light illuminating the pathways of multitudes of prodigals back to the Father's house.

The remedy for the evils of any time, and all times, is to be found in the Word of God. There is power in the Word of God to destroy evil, to produce life, to dispel darkness, to shake the dry bones in the valley of moral disease and death. But the Word must be preached. Give us preachers! That's what I want to say. Give us God-called, blood-cleansed, Spirit-filled preachers of the gospel; men consumed with a passion to glorify the Lord Jesus, to save the lost. Give us preachers who cannot be intimidated, starved, stopped, or hindered from the one great thing of getting the message that is burning them up to the people, hot from the heart of God.

We hear much complaint that there is false teaching in the pulpits; office seeking, an uncertain sound, lack of fidelity, of evangelistic fire, of the message that makes the hearts of men tremble, that produces conviction. We hear that there is much of modern liberalism in pulpits that destroys the faith of the people in the inspiration of the Scriptures, in the deity and blood atonement of Christ. No doubt, there is much of this, but the preachers of today will soon be dead; whether they are preaching truth or falsehood, directly they will be silent. What about the preachers of tomorrow? Who will preach the gospel to the next generation? Shall it be liberal skeptics who destroy the faith, or Spirit-filled evangelists who will stir the world, bring on a great revival, and build a mighty bulwark of faith against all the powers of evil?

The holiness people of these United States have it within their power, by the blessing of God, to go a long way toward furnishing the preachers for the next generation. This may sound like an extravagant statement to some, but it is absolutely true. Who are the holiness people? Without going into a detailed definition or explanation, we will say they are those people who believe in and accept John Wesley's interpretation of the Bible doctrine of sanctification, which embraces the Nazarene Church, the Pilgrim Church, the Free Methodist Church, a large part of the Wesleyan Methodist Church, a good percent of the Protestant Methodist Church, and many thousands of members of the M. E. Church, and the M. E. Church, South. It also embraces a large number of people of other denominations who fully believe that Christ's blood can cleanse from the carnal nature, and the Holy Spirit can fill and keep God's children.

The holiness people have schools scattered about the nation. There are numbers of them doing excellent work along educational lines, but one of the main objects of these institutions is the education of preachers of the gospel, and missionaries to carry the message of salvation to the ends of the earth. In the holiness camp meetings, conventions

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES ON OLD-TIME METHODISM.

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



It is strangely significant, if not entirely true, that remark of one, "That the earliest part of a religious movement is always the best—full of spontaneous Divine energy." A look backward into the beginnings of Methodism and its earlier periods may not be without learning some wholesome lessons, the stirring up of "pure minds by way of remembrance," and the looking unto the "rock whence ye are hewn and to the hole of the pit whence ye are digged" not without its compensations.

Methodism broke upon the world, as did the first Pentecost, in a flame of fire. It was Christianity once more with the fiery tongue. That fire kindled by a spark of grace which had been burning feebly in the "Holy Club," and in the personal experiences of the Wesleys and Whitefield and others, burst into a flame in that memorable Watch Night service January 1, 1739, "when about three in the morning as they were continuing instant in prayer the power of God came mightily upon them, insomuch that many cried out for exceeding joy and many fell to the ground." Whitefield testified "that it was a Pentecostal season indeed." Seven ministers met on the fifth of the same month at Islington and continued in fasting and prayer till three o'clock, and then parted "with a full conviction that God was about to do great things among us." The great things came to pass forthwith and Methodism became the means of bringing multitudes into the Kingdom and inaugurating the greatest revival movement of modern Christianity. We cannot question the truth of the statement made in the Wesleyan Tracts for the Times, published in 1842, that "Methodism is doubtless in itself the fruit of an extraordinary visitation and work of God."

We shall proceed now to note some of the dominant characteristics of old-time Methodism.

1. It was essentially spiritual in all its activities and operations, its teachings and purposes. John Wesley said: "God thrust them out to raise up a holy people." That was his understanding of the movement. Our Discipline in its historical statement says that "its chief stress has ever been laid, not upon forms, but upon the essentials of religion." For the furtherance of this idea rules were drawn up, class meetings established, board meetings and love feasts and select societies (the latter especially for believers seeking holiness or perfect love). The thought seemed foreign to old-time Methodists of building up a great denomination or developing ecclesiasticism. The whole dominating purpose was the calling sinners to repentance, getting them truly converted to God and urging believers to seek and obtain holiness of heart, and then growing up in Christ in all things. This great all-absorbing idea of early Methodism cannot be better viewed possibly than in Wesley's portrait of a Methodist. In this we have, as it were, the finished product of Methodist doctrine, faith and piety.

2. Old-time Methodism was conspicuously unworldly. Its language was, "Vain, delusive world, adieu." It asserted itself in open protest to worldliness in every shape and form. It had received from the world persecution, scoffings and hard usage of every kind, and had no reason to be friendly to anything that was not a friend to grace. Its converts came clean out from the world. "Be ye separate" was its message. They put the world under their feet, they were new creatures in Christ Jesus, and abjured all things worldly. Their new life was a repudiation of all their previous career. Their conversion cost them something—it was never cheap—they were often tried in the fire

PORTRAIT OF A METHODIST.

By John Wesley.

"A Methodist is one that has the love of God shed abroad in his heart by the Holy Ghost given unto him. One who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of Him that sent him. He keeps all God's commandments from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature though becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold, or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men."

and put to the severest tests. It was not uncommon for them to suffer persecution and degradation for their faith in Christ. Their religion was thorough, real and "through and through."

The early Church was kept singularly pure by regulations which enjoined upon all the absolute necessity of attending the class meeting, which then was made the basis of membership. Whoso neglected the class forfeited their fellowship. To attend class meant the pursuance of piety and godliness of life. The fact is, early Methodism meant vital godliness or nothing. In those days there was no compromise with the worldly or carnal. Entertainments were spiritual, and that only. Worldly amusements and entertainments or diversions other than those taken in the name of the Lord Jesus were unknown. Such things as church suppers and bazaars and fairs and festivals, with all their unholy and unspiritual propensities, had no place in its economy. A lively piety had kept all such out and a vigorous stand against all unrighteousness held the church firm. Where piety decays and holiness declines, questionable things are not long in breaking in, and we have today to behold many a Methodist church in the grip of worldliness. The "Amen corner" has gone, the pulpit and the prophet have disappeared, lectures take the place of sermons. No more is seen the fire of God glowing upon the altar, no more are heard the cries of penitents, no more the rejoicings of newborn souls nor the shoutings of the saints. Too often do we see a modern church in the hands of the uncircumcised, the members seeking their pleasures at theater and opera, not stopping even at the gambling table or the dance, and in these latter days of the "open door" many who cherish the sacred privileges and practices of old-time Methodism have to behold with jealous dread persons drawn into church relations who have never known sorrow over sin nor joy over converting grace; they are "deciders" and "joiners," but strangers to the power of God, and they come into the church through the zealous labors of a pastor, maybe, who has so far forgotten his high calling as to drop down to the unholy business of enlarging the church roll by taking such into membership. It is stated that the special privileges of Methodist Church membership are "peculiar incitement to holiness from the hearing God's Word and sharing in Christ's ordinances," and it is not unreasonable to ask what lot or part can the impenitent or the unregenerate have in such things? In the Bishops' Address of 1824 appears the following: "The original

design of Methodism was to raise up and preserve a holy people. To this end all the doctrines believed and preached by the Methodists tend. Whoever supposed, or who that is acquainted with the case can suppose it was designed in any of its parts to secure the applause and popularity of the world or a numerical increase of worldly or impenitent men. Is there any provision made for the aggrandizement of our ministers or the worldly mindedness of our members None whatever!"

3. Old-time Methodism possessed a singularly powerful pulpit. The one thing above all else that made the pulpit so effective was the Word of the Lord proclaimed in "demonstration of the Spirit and of power." The preaching was more than that ordinarily designated as "gospel preaching." Wesley indeed had serious doubts about that kind of thing. Much that is called gospel preaching is a harmless mixture and accomplishes as much as blank cartridges. Said Wesley: "Who is a gospel minister in the full scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God, that does preach the whole gospel, even justification and sanctification preparatory to glory." Just a cursory glance at the old-time pulpit will show how much and how fully this standard of Wesley's was conformed to. The whole counsel of God was, indeed, declared. Sin was depicted in all its heinousness and guilt, judgment and hell in its awfulness. Justification, regeneration, witness of the Spirit were set forth in their essential and vast importance to the salvation of the soul and entire sanctification or holiness enjoined upon all believers. Concerning this latter doctrine Wesley regarded it as "the grand depositum which God had given to the people called Methodists, and chiefly to propagate this it appears God raised them up." In the Bishops' Address already referred to it was said: "Holiness is the main cord that binds us together. Relax this and you loosen the whole system. . . . If the Methodists lose sight of this doctrine they fall by their own weight."

The preaching of those early days of Methodism was definite, doctrinal, explicit, positive, objective and often was it awful, tremendous, overwhelming in its visible effects. The people would be stricken with the deepest distress of soul—they cried out, they sobbed, they fell from their seats to the floor, they would fly in terror out the door or rush to the mourner's bench.

Stevens said of the early preachers: "They expected to see men awakened and converted under their sermons, and their expectations led to an adaption of their discourses to that end. A sermon that had not some visible effects was never satisfactory."

Preaching was not considered in those days as "intellectual feasts." It was too grave an affair to be lowered to that level. There were giants in those days, men of mighty intellect, clear reason, great conviction, but what made their preaching mighty was the truth of God on fire of the Holy Ghost. They preached the sinner down into the lowest hell and they prayed him through to pardon and grace and joy in the Holy Ghost. The saint they preached up into the seventh heaven, until the preacher had to stop while the people shouted. Excitement! Yes, there was considerable excitement in those days! O that it might come back again! Joseph Parker spoke truly when he said: "The Church may possibly have lost much in losing a healthy excitement. . . . What is the Church without enthusiasm! It is a Vesuvius without fire, Niagara without water, a firmament without a sun!"

4. Old-time Methodism enjoyed most remarkable revivals of religion. Revivals were

looked for, prayed for, worked for. Indeed, it may be said the Church was in a constant revival state. The revivals of those days were more than "religious booms." They were real works of grace and outpourings of the Spirit of God. Wesley and Whitefield, of course, witnessed them in all their marvelous power. Adam Clarke, Joseph Benson, among the writers, were great revivalists. Bramwell tells of revivals in his day and ministry, when hundreds, sometimes seven and eight hundred, would be converted and added to the churches. Crossing over into America we are told, in connection with the ministry of men like Abbott, Rankin, Watters, Bangs, Pitman and numerous others, of most extraordinary visitations of Divine power in turning multitudes to God. What a revival

was that under Pitman in old Saint George's, Philadelphia, 1836, when from twelve to thirteen hundred conversions took place, seven hundred and fifty joining Saint George's and fifty-three entering the ministry! We note about those revivals, they were born of much prayer, they were the fruits of tremendous preaching of the old truths. The hot coals of eternal truth were poured upon sinning souls without respect of persons. Bible terms were not used for the purpose of gracing a sentence or to garnish rhetoric. No attempt was made to smooth down the stubborn text to ears polite and snugly keep damnation out of sight.

The Spirit-baptized preacher poured forth the gospel of God, and the Lord in heaven poured out his Spirit, and revivals became

more than a name, a term, a fashion. They were affairs of power. The truth preached brought on a crisis and men and women wept, cried, lost their strength, agonized, repented and prayed through to a real conversion, a real experience of Divine grace! In those days of revival, if you please, there were no "card-sign" conversions. There were times when people did more than "decide" and "accept" with an intellectual assent joined to no measurable contrition or penitence. Rather in those days there was travail of soul, which resulted in souls being truly born of God. They knew beyond a doubt they had passed from death unto life. "Therefore, if any man be in Christ he is a new creature: old things are passed away: behold all things are become new."

MODERN APOSTLES OF FAITH.

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

CHAPTER V.

FRANCES E. WILLARD.



WHEN the United States Congress passed a law giving the States the right to ratify two new Amendments to our Constitution, there were given out by statesmen and political economists the causes that led up to such a radical departure viz, "Votes for Women," and "The Volstead Act," which meant, first, the enfranchisement of women, equally with men; and second, the elimination of the Liquor Traffic, as a lawful business. We shall not discuss the merits of either, but examine the personality of one human factor in putting those two Amendments into our Constitution. It was a voice rising above the ridicule and criticism, mouthed out by the plutocrats and henchmen of a rum-prostituted nation, and often by a subsidized press; it was a voice as clear and musical as a flute note, and as penetrating as the oratory of Gladstone or Bryan; a voice sanctified by the purest and holiest impulses—the voice of Frances E. Willard, than whom the centuries have produced no superior.

The Nineteenth Century produced a galaxy of famous women. Space forbids but a mention of the unusual service of Elizabeth Fry, Harriet Beecher Stowe, Julia Ward Howe, Mary Lyons, Florence Nightingale, Jane Addams, Clara Barton, and others great and near-great. But the purpose of these biographical studies is not to laud great characters as such; it is to study only those who have held up the simple evangelical faith as believed by the saints of all ages. Therefore, in addition to her matchless career as a peerless advocate of reform, Frances Willard was also a true Apostle of Faith. Wherever she went, and under whatever circumstances she appeared, Frances E. Willard rang true the dominant, unswerving loyalty and adherence to the Christ who pardoned her soul from sin, after she sought him at a Methodist altar of prayer for over a week. The conversion of Miss Willard was a genuine factor in her life.

She was born of fine old English stock at Churchville, N. Y., Sept. 28, 1839. When she was but a child, the family moved to Ohio, settling near Oberlin. When Frances was about seven years of age the family again moved to the wild forests near Jaynesville, Wis. Here the Willard children grew up with scarcely any uplifting environment except the beauties and solitude of the forest. The parents were devout Methodists of the old school; the children were taught the sanctity of the Sabbath. Once when Frances was first learning to use her slate and pencil, drawing crude pictures, she wanted them on Sunday afternoon. Her mother refused to grant her this innocent plaything; the child

said: "Mayn't I have it mother, if I'll draw nothing but meetin' houses?"

There in the great open country, she lived on the farm until her early teens, and with no social life except the companionship of congenial brothers and sisters. Early in life she was taught the horrors of the rum traffic. Here is a bit of poetry the Willard children composed:

"To quench our thirst, we'll always bring
Cold water from the well or spring;
So here we pledge perpetual hate
To that will intoxicate."

When Maine voted dry, it gave some encouragement to the temperance forces throughout the nation. Mr. Willard said to his family, one day: "Will our poor old rum-soaked Wisconsin ever go dry?" "Yes, Josiat," Mrs. Willard replied, "when the women have the right to vote." Thus we can see how the foundation was being laid in the heart of the future White Ribbon reformer.

The first book that fired the soul of young Miss Willard was "Pilgrim's Progress," and the one she greatly enjoyed, was "Don Quixote." Novels were not allowed to the children while young. Frances read "Ivanhoe" when she was eighteen, her first book of fiction.

Frances E. Willard received her preparatory training in a select school at Jaynesville, Wis. At the age of eighteen she entered North Western Female College, Evanston, Ill. From this institution she graduated with honors in 1858, and delivered the valedictory oration. Besides these honors, she was the editor of the college paper during the last years at the school. Shortly after her graduation, she was stricken with typhoid fever, lingering for weeks on the borderland of eternity. Between her periods of delirium, she promised God that if she recovered her first act would be to give her heart and life to him. This promise she faithfully kept, as we have before mentioned.

Miss Willard was a born leader, with high and noble ideals, as the following incident will illustrate. While a student at Evanston, the story is told, that she and the brilliant young pastor, who afterwards became a Methodist Bishop, became engaged to marry. The pastor thought to test her devotion by telling her that he felt a call to the mission field. To this she gave her full consent, and when he told her why he had put the test upon her, she resented it with scorn, saying such things were too sacred to trifle with, and broke her engagement, which surely was in the providence of God. Otherwise she would have been the wife of a Methodist bishop instead of a world renowned character.

She returned to her Wisconsin home and taught several terms of school among the rough inhabitants of the country. She secured, finally, a position as teacher in the

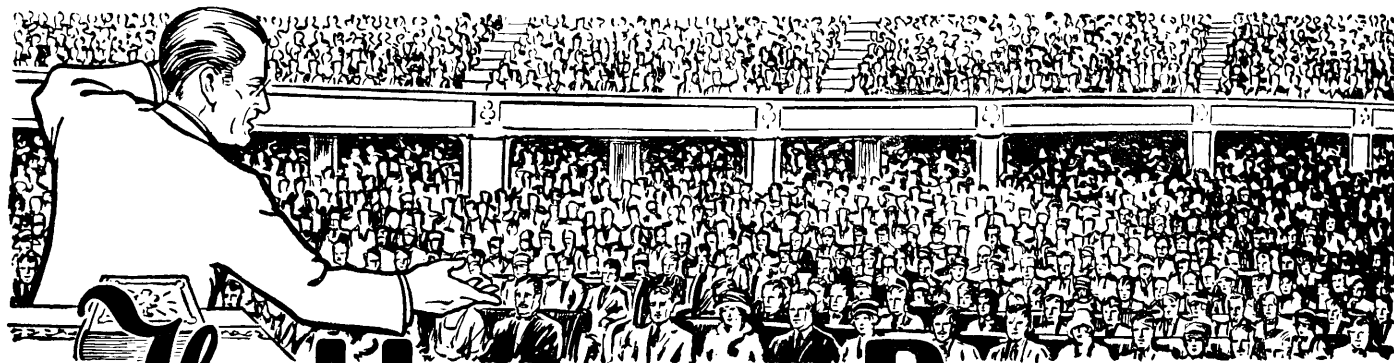
Pittsburgh Female College. While employed as teacher at Pittsburgh, she was granted a leave of absence, and toured the world with Miss Jackson, a colleague. This gave her a new conception of the world's misery and degradation. She found in almost every country, that womanhood meant only chattels, to be used as a convenience, or the equivalent of slavery. Miss Willard resolved, because of woman's plight, to dedicate her life to her sisters' emancipation.

In the year 1871, she was chosen Dean of the Northwestern Woman's College, Evanston, Ill., and this position she held for three years. It was then that she entered the work of State Lecturer for the Ohio W. C. T. U. It was while in this position that her marvelous gifts of public speaking became nationally known. She put on a fifty-day speaking campaign; within a few months two hundred and fifty towns and villages voted dry. She was then offered the presidency of the Chicago W. C. T. U. Then she was president of the Illinois State Union. In 1879 Frances E. Willard was chosen president of the National Woman's Christian Temperance Union. Then she said, "I became a stranger and a wanderer in the earth." Her annual tour in the country average thirty thousand miles. Miss Willard soon became recognized as one of the world's most brilliant and magnetic women. The prejudice and preconceived criticisms always gave way to an ovation, wherever her voice rang its musical, yet thrilling message, before her charmed audiences.

In the year 1883, she was unanimously chosen president of the World's W. C. T. U. This position gave her the opportunity of being heard throughout Christendom, and she was able to sustain herself with honor before royalty and crowned heads. She became an intimate friend of Lady Henry Somerset, who was the leader of temperance reform in England.

One of the most spectacular events in the life of Miss Willard was when she appeared before the National Republican Convention at Chicago, and was allowed ten minutes to speak before the Platform Committee; at which time she pleaded with them to put in a temperance plank. She also addressed the Convention, presenting the Polyglot Petition bearing over two million signatures, gathered from fifty nations and languages. The Convention showed her great courtesy, but rejected her proposition. The Platform Committee took her petition, which was beautifully written, and threw it on the floor, desecrating it with ambered saliva from their foul mouths. This relic of rum rule in politics was rescued from that Committee Room, and is framed—amber and all—and hangs yet in the National Headquarters of the W. C. T. U. in Chicago.

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The HERALD PULPIT

THE GOD OF FIRE.

Rev. Z. T. Johnson, A. M.

Text: Luke 3:16. "He shall baptize you with the Holy Ghost and with fire."

SIN has played havoc in the world. It has wrenched mankind loose from the plan and will of God and thrown him into the maelstrom of life unprotected from the ravages of moral death and destruction. There is no place where its slimy trail may not be seen. We see it in the superstitious idolatry of a cringing heathen world that gropes its way in the darkness trying to find a balm for its aching breast. We find it in the slums of the large cities, eating its way like a raw cancer through the reeking filth of wretched despair. We look in relief to the great educated world and behold, are astounded to find it coiled like a serpent ready to strike among the so-called literati of earth's best. Social conditions today have become appalling because of its presence. The writer knows one large state school where an average of thirty-five young women are sent home every year to reap the dregs of their loose living. What a terrible state of affairs! Multiply that by hundreds and you will get some small idea of the true condition over the United States.

We know that in every age there has been a terrific pressure of immorality upon the nations. The glory of ancient Greece faded when she became licentious. Rome went down in inglorious defeat largely because of voluptuous living. Sin has rolled in on every nation of history like an incoming tide until it seems to have smothered it under the awful avalanche. America, the Christian nation, is today facing the crisis of her history. It was not the World War that brought the greatest problem to us; it is the moral laxity of our people that presents it. There never seemed a time in history when men, generally, were so indifferent to spiritual values. Church attendance everywhere has fallen to a shameful degree. There is no such thing as a sacred Sabbath any more. We have Sunday baseball, Sunday golf, Sunday races, Sunday movies and God only knows what all. I heard a man say the other day that he did not like a certain southern city because it had no movies on Sunday. God grant that that class of cities may increase. It seems that we are reaching the crest of sin. The dreadful question is, "What can be done about the situation?"

One thing is encouraging; God has a plan for every crisis in the lives of men. He has never failed to solve the problem in the past. The God who is the same yesterday, today and forever, will not fail to meet this situation. The question is, "How?" The only way to find an answer is to look back to events of the past and see how it was done then.

WE THINK FIRST OF ABRAHAM.

He lived in a time when men were travel-

ing far and wide with their goods. The world was beginning to stir. But note the fact that men were moving about in selfish interests. When Abraham set out at the call of God, he was the only man we can find record of who went, "not knowing whither." He seemingly was the only one who was traveling to please God. After Lot had left him, and after the battle with the kings, the Lord came to reassure Abraham about the future. On being promised the land of Canaan he asked God, "Whereby shall I know that I shall inherit it?" He was told to prepare his sacrifice; which he did, and when the sun went down behold a smoking furnace and a burning lamp passed between the pieces. (Gen. 15:8-17). Note that smoking furnace and burning lamp. God was answering Abraham with FIRE! It was the token of the sealing of his covenant with his servant. And Abraham thereafter was content.

The next appearance of fire was to Moses at the burning bush. There was a nation down in Egypt that had cried unto God in their distress. It seemed that no help was to come. No believer ever prays but that God hears! When the shepherd drew near the bush a voice spoke to him and told him that he was standing on holy ground. Moses was afraid. God reassured him; told him what he was to do; gave him evidence of the power that was to be with him; and sent him down into Egypt to lead hundreds of thousands of slaves to liberty and freedom of worship. It was at a bush of FIRE that Moses received his command to go; it was by a pillar of cloud and FIRE that the children of Israel were led through the rough and dangerous wilderness.

Turn your thoughts to Elijah. There he stands in the midst of four hundred and fifty prophets of Baal, before the wicked king and thousands of people. Think of it, one to four hundred and fifty—one for God and all the others for Baal. Here he was, the "troubler of Israel." His life hung upon a thread. But he was willing to go the limit. He challenged the people to a test. Is the majority always right? He was fearfully in the minority here, but he was willing to stand or fall on his faith. What did he say? "Call ye upon the name of your gods, and I will call on the name of the Lord; and the God that answers by fire, let him be God." To this they agreed, and the prophets went to work. They prayed and leapt and cried from morning until noon—but the fire did not fall. Elijah mocked them and made fun of Baal. Then when they gave up he built an altar of twelve stones, put the sacrifice on, had them pour water on until it filled the trench, and stepped back in confidence to pray a simple prayer of faith. "Then the fire of the Lord fell" and consumed the whole thing, sacrifice, stones, wood and water. Then the people cried, "The Lord, he is God; the Lord, he is

God." God had met that crisis in the life of a nation by the baptism of FIRE.

Yonder stood Isaiah in the temple. Israel was unclean; she was a backsliding, faithless, failing people. God appeared in such majesty and holiness that Isaiah cried out that he was unclean because he was a man of unclean lips and dwelt among a people of unclean lips. What happened? The angel took a live coal with the tongs from off the altar and said to him, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isa. 6:7). Then Isaiah was fitted for the service God wanted him to do and he was ready to go. It took FIRE to meet the situation.

We come now to the crucial test of history. Things had run their course and the hour had arrived for Christ to come. When he appeared John announced him with this text, "He shall baptize you with the Holy Ghost and with fire." (Luke 3:16). Jesus entered his ministry and went to work. For three long years he toiled. He did a great work. When he came down to the end of his life, however, he looked back upon three years of buffetings and criticism. Of all those who had felt the healing touch of his hand, or the kindly word of forgiveness of sin, there were only about one hundred and twenty who were willing to follow him. To these he gave instructions for the future. They were to tarry in Jerusalem until they were endued with power from on high. This power was to come when the Holy Ghost would come on them. After his death, resurrection and ascension they went to the upper room to await the promise of the Father. When they had been there ten days they were of one accord and "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues like as of FIRE, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts 2:2-4). Note the result. They went out under that anointing and in the face of ridicule and criticism won three thousand people to God that day! What did it? The FIRE of God was upon them.

This leads us to the point that God's plans are always given through human instrumentality. The crisis today must be met by Christians who are prepared to do God's work. No church or Christian is able to meet any moral or spiritual crisis without the baptism of the Holy Ghost and fire. God is calling the Christian people today to enter into the blessed baptism of the Holy Ghost and fire in order that he might do his work through them.

But why the FIRE? That is it. Sin must be destroyed in the human heart before God can abide therein. Fire cleanses. Fire purges.

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART V.



At the close of one of my addresses a member of the Legislative Council told me this story of Mr. Gandhi. When he was in South Africa, looking after the interests of the indentured coolies, these coolies recognized his disinterested love. But very often they went against his will and did things that pained Mr. Gandhi exceedingly. He tried all the expedients that he knew to get them to see the right and to do it. He failed. Then he shut himself up for two days and neither ate nor drank. The news spread among the coolies that Mr. Gandhi was in his room fasting because of their evil doings. That changed matters. They sent a delegation to him and begged him not to fast any longer—they were ready to do anything he told them. It changed the whole spirit of those coolies. They began to see what their wrong-doing was costing one who cared for them. It turned their hearts against their sin.

In his school at Ahmadabad, one of the boys told Mr. Gandhi something which he implicitly believed. Later he found out it was a lie. Mr. Gandhi called the school together, and said with grief, "I am sorry to find out that one of you is a liar. As punishment I am going off to fast today." The boy returned to his work and to his play, but the knowledge that his well-wisher was suffering on account of his sin haunted him. It made his sin seem doubly hideous. It turned his heart against it. If Mr. Gandhi could do this for a boy and thus win him to a new life, is it not easy to think that One divine enough and great enough could do it for a world? If one could voluntarily take on himself suffering in order to win a boy back from a lie to the truth, if there were One Divine enough, he could voluntarily take on himself suffering in order to bring our human race to the right.

The soul of man must be conquered and won to the right. But that costs the one who would undertake to do it. To issue commands, make laws, and then arrangements for the punishment of the wrong-doer will not do it. It never has and it never will. "The true father does not say I will conquer that boy no matter what it cost him, but I will help that boy conquer himself no matter what it cost me." If God would win men to the right, instead of forcing them to do right, (which of course would not be right, for forced goodness is not goodness—goodness must be freely chosen) *it will cost him*. The cross of Calvary is the price that God paid to help us conquer ourselves. It was a terrible price, but it was worth it.

Like produces like. If God deals with us after the manner of hard unbending law, we respond to God with hardness; and our virtues, if any, become mechanical and lack spontaneous life—our attitude and our obedience is hard, mechanical, forced, bargaining. Prof. Seeley has shown us that there are three ways of dealing with evil, according to the degree that fellow-feeling or love is developed in society. In the savage, selfish state where fellow-feeling or love is undeveloped, evil is looked upon according to the "law of indifference." Moral evil is treated for the most part with indifference. Higher up in the scale of civilized life where this fellow-feeling or love is only imperfectly developed, and society is in "the legal stage", evil is treated according to "the law of strict justice." In the highest stage where it is fully developed, evil is treated according to "the law of mercy." But mercy does not mean mere pity, for pity is weak. Mercy is made up of two elements: resentment against the wrong and pity for the wrong-doer. These two put together constitute mercy.

Thus mercy had one element that the second stage contains—resentment against wrong—with the addition of an element which the second stage lacks—pity for the wrong-doer. We need not discuss the first stage—the savage, selfish stage; for society has, for the most part, progressed beyond it. Society is now largely in the legal stage. It deals with evil after the manner of strict justice, now and then descending to the first stage of indifference. Its justice relates to the *deed*, seldom to the *person*. Our laws think largely of the deed, almost nothing of the doer. So much evil deed calls for so much punishment. The man behind is largely forgotten. The consequence is that it is not redemptive—the wrong-doer is not won back to a new life. Most men are in the legal stage.

Sometime ago the writer visited a large jail. He was shown a large section of the jail, over the gate of which was written *Habitual Offenders*. About 70 per cent. of those who get into the jail once come in again. The man is hardened, because law has only dealt with him in one way: hardness. It has taken little or no account of the man, but only of his deed. As a consequence it is not redemptive. But here is another method. In the great Sing Sing Prison in New York were thousands of prisoners. A man by the name of Osborne was made warden. He believed in taking account of the man as well as his deed. So when a prisoner was brought in, he was told that he would be treated as a man and not merely as a prisoner with a number, that he would have to suffer the penalty of his wrong-doing; but the prison was to be run by them, they were to be trusted, and when they left the prison positions would be found for them, so that they might get back into society as respectable citizens. A friend of the writer was visiting in the prison one night, when all the electric lights of the institution went out. The several thousand prisoners were in a meeting at the time. How many men broke for the walls to escape? Not one! What held those men? Not the guard upon the walls, but *the guard inside of every man there*. Each man said, "Osborne is trusting me, I will respond to that trust." Like produced like. The consequence is that scarcely ten per cent of those prisoners ever return to that prison. But because most men are in the legal stage and cannot understand or bear the redemptive outlook, politicians rose against Osborne and misrepresented him, and he had to suffer calumny and blind opposition because of putting this plan into operation. The saviour of men must always suffer thus—Osborne for his prisoners, Jesus for his world.

That is the problem of life: to put the guard on the walls inside of every man. For as the great French thinker Sabatier said, "Authority can only become authority by placing itself within the man himself." Mere iron law cannot do that—the iron in the law may rive the flesh; it cannot touch the affections of the man, his soul. Only love goes that deep. We deal with crime by imprisoning the criminal, adding bondage of the body to the bondage of the soul. Jesus sets the prisoner inwardly free, delivering him from the law by substituting the law of love, which makes a man forsake evil because he desires to do good.

All our outlooks, personal, social and political, must be redemptive. "The more Christian our human society becomes, the more it will manifest the vicarious conscience of its Lord, and feel burdened with the guilt of every wrong-doer, and bound to make its law-courts, its prisons, its public opinion and international policies redemptive."

There are those who feel that if we were

to deal with evil after the manner of mercy, society could not hold together—it would break to pieces. But those who are in the merely legal stage think the stage ahead is the stage behind, and that mercy means indifference to evil. No greater mistake could be made. Mercy means resentment or moral indignation against wrong plus pity for the man who does the wrong. Mercy is so indignant against wrong, that it would go to the furthest lengths of sacrifice to save the wrong-doer from doing it again. It thinks not merely of punishing *one deed*, as legalism does, but thinks of redeeming a *whole life* from wrong-doing.

That was Jesus' way. See how he deals with wrong. The Pharisees had their theories and methods of dealing with wrong. They were in the legal stage. They dealt with evil by the process of hardness and isolation. Under their regime the publicans, (who were notorious evil-doers), and other sinners remained publicans and sinners. They were not changed. But Jesus' method was different. For instance, one day as he moved slowly along the road with a great crowd about him, Zacchæus, a rich, close-fisted, greedy publican, ran ahead and climbed into a tree under which Jesus was to pass in order to see him. Jesus stopped beneath the tree, looked up and said to Zacchæus, "Zacchæus, come down, today I must abide in your house." He came down in haste. It was probably the only time anyone of respectability had treated him in this way. The Pharisees stood about and murmured, saying, "This man is associating with publicans and sinners." Zacchæus stood and said, "Lord, the half of my goods I give to the poor, and if I have taken anything from any man wrongfully I restore him four-fold." Jesus said, "Today has salvation come to this house." Now what had produced that change? A few moments before he was a close-fisted publican; now he was a generous penitent trying to right the wrongs of his life. What was it that made him disgorge? The method of the Pharisees could never have produced such an effect. Under the alchemy of Jesus' touch the publican becomes the philanthropist. How did he do it? He had mercy on him. As he stood looking at Zacchæus with solemn loving eyes, he silently judged Zacchæus—judged him so severely, without a word, that the man in a moment felt his whole life was wrong. Those solemn eyes became eyes of fire that searched the depths of Zacchæus' soul. Under that searching gaze life's values changed in a flash. He wanted to be good. He did not want money. He would part with it all if he could only be right. Jesus judged him. But in his judging he pitied the man. Mercy judged and pitied the man and won him to a new life.

This is the meaning of the cross of Christ. It means first of all that God fiercely resents sin—resents it so much that he will not lightly forgive it, nor merely punish it. This would, in either case, have been easier for him; but would, in the case of lightly forgiving, have produced carelessness and presumption in the sinner, and in the case of mere punishment have produced a sullen half-hearted obedience or callous indifference. He chose neither of these, but a more difficult path. He chose, not to set aside law by lightly forgiving, but to uphold law by taking on himself the sufferings and penalties of broken law; and he would not merely punish, but would suffer for man and thus win the heart of the sinner from his sin, and make him love the right.

(Continued)

I must work the works of him that sent me while it is day. John 9:4.

MODERN APOSTLES OF FAITH. (Continued from page 3)

Frances E. Willard literally burned out her life in service for the purity of her country and homes. The beautiful "White Ribbon" belted the earth. She lived almost in poverty, receiving scarcely enough to feed and clothe herself. Only on rare occasions was she allowed a little respite from her continuous labors, at "Rest Cottage," Evanston, Ill., where she called home. Frances E. Willard died Feb. 2, 1898—the "Uncrowned Queen" of the Nineteenth Century, and one of the most honored and loved among her world sisterhood.

The Preparation of the Preacher.

(An address at the Detroit Preachers' Meeting by Dr. William G. Nixon, just a few days before his death.)



take this subject to mean the preparation of the preacher in order to the proper presentation of a particular sermon.

1. There Must Be Preparation of Character.

This preparation precedes, often by years and decades, the delivery of the sermon. Sincerity is a vital attitude of the preacher toward his message and his audience. Character, sturdy, dependable, Christian character is fitting background for an impassioned sermon.

Jefferson, in "The Building of the Church," says: "Humanly speaking everything depends upon the minister. Music cannot save a church, nor the Bible, nor the Sacraments, nor pulpit discourses. Worship dies unless it is kept alive by a living man. . . . Sermons are bullets. How far they go does not depend upon the text or upon the structure of the sermon, but upon the texture of the manhood of the preacher."

You are familiar with the remark credited to Emerson, "What you are speaks so loudly that I cannot hear what you say." When a congregation loses faith in the moral integrity of the preacher, although he be eloquent as a Demosthenes, he can no longer hold his crowd.

To quote again from Jefferson: "A sermon is the life-blood of a Christian spirit." A preacher dies in the act of preaching. He lays down his life for his brethren. He saves others; himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great work. To do it as God wants it done, the preacher must be a good man, full of the Holy Ghost and faith.

II. There Must Be Preparation in Meditation and Prayer.

The minister must read and meditate upon the Word of God. He must saturate his mind with Bible truth. As Bishop Simpson used to say: "Discipline yourselves to read personally, not professionally."

It is told of Dr. Chalmers that in his early ministry he wrote a friend, referring to a chair of mathematics, that a minister could discharge all his duties in his parish and have five days left out of every week for other pursuits. To his credit be it said, that later when he came to feel the greatness of his work and his great soul had fully entered into it, he publicly withdrew the statement, saying he had neglected to estimate two magnitudes. "The littleness of time and the greatness of eternity."

* Not only must the minister meditate on these "magnitudes," on the fact of sin and a sinner's hell and a great salvation from all sin through Jesus Christ, but he must also be a man of prayer. Prayer for the supply of his own soul's need. Prayer that he slip not into the marsh of professionalism. Prayer that he keep up to tone. Prayer for his Church that its members may be able to

"comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge that he might be filled with all the fullness of God."

Prayer for the unsaved, that they may turn to Jesus Christ. How little time we take for prayer, how great the possibilities in prayer. As in the days of the Prophet Joel, we need some voice to urge that "the ministers of the Lord weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God?" We weep too little and we pray not enough. The class-meeting has gone. Our prayer meetings are going. Our "Food, Faith, and Fun" substitute is a travesty on united, protracted, intercessory prayer for a revival of God's work in the midst of the years.

III. There Must Be Preparation in Sacrificial Courage.

The Christian ministry is no coward's castle. No other calling on earth has as long a list of martyr dead, as the Christian ministry. Many of the Old Testament prophets suffered violent deaths and the New Testament records outstanding loyalty to the truth that eventuated in martyrdom. Who of us today are in any danger of our lives for the truth's sake? Is it because we have daubed with untempered mortar or have taken the road of least resistance? We need to wait on God for courage to attack sin in its strongholds.

We need a John the Baptist and a Peter Cartwright to call a Christ rejecting age to account. Who has courage to attack the theater, the card party, the dance, the movie? What would happen if we had the courage of our convictions and thundered our anathemas against worldly church members? Probably the same bitter humiliating experience of Savonarola in his desperate fight for moral and social righteousness, to see his congregation diminish almost to the vanishing point and to be told that he did not cultivate the necessary arts and graces that can alone commend a minister to a congregation.

Charles Sylvester Horne says: "Always the preacher must be a man of his time. His business is to restate the eternal message of salvation in the terms of today." It takes courage to speak a message to fit the present need. It is quite easy to preach on the sins of the Antediluvians.

John Wesley spoke to his age and saved England from moral and spiritual death, but we have to remember that when John Wesley stood up to preach, the world knew that the hour of battle had arrived. Mobs assailed him. A house was torn to pieces over his head, but it was all a tribute to the power of his message. It will take much tarrying in this soft and easy age to give us courage to battle the wrong irrespective of the consequences to ourselves.

You have read how a little company in the early church had a taste of prison for the Gospel's sake and being let go they had a prayer meeting in which one petition ran like this: "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy Word" and the result of such praying was that the place was shaken where they were assembled together: and they were all filled with the Holy Ghost and they spake the Word of God with boldness."

IV. There Must Be the Preparation That Results From the Baptism of the Holy Spirit.

It is one thing to be born of the Spirit; it is quite another thing to be baptized of the Spirit. It is to be devoutly hoped that all ministers of the Gospel have been born of the Spirit. It is certain that not all ministers have been baptized of the Spirit. Natural birth precedes baptism in point of time even as the birth of soul precedes the bap-

tism with the Holy Spirit. Both are crisis experiences.

Jesus laid great stress upon this equipment for the ministry. One would suppose that following the death of Jesus on the Cross when he rose triumphant over the grave he would have called the eleven theological students together and bade them speed with the news that he had risen from the dead—but no, the Word was to tarry. Tarry in Jerusalem for the fulfillment of the promise of the Father, the baptism of the Holy Ghost, which said Jesus would result in power to witness in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth. Brothers, we need the girding of that power when we stand to preach. We must have the old-time unction if we would have the old-time power.

I know that the Church I love has dropped this emphasis; that some of our bishops explain away the question asked of young preachers joining the Conference, but the only thing that will save the church from the prevalent worldliness and save our mission fields from continued cuts is an out-poured Pentecost upon our ministry. When that happens, the day of sin-killing revival has arrived in the Church, and the minister will preach with new unction and power. Some years ago Dr. Alexander McKenzie spoke before our Boston preachers' meeting and among other things, said: "Methodists, stick to your peculiarities. They are the secret of your power, for their promotion the head of the Church raised you up. If you abandon them your conquering stride will cease."

I have said there must be preparation of character, preparation in meditation and prayer, preparation in sacrificial courage and, above all, the anointing, energizing, abiding power of the Holy Ghost as he ministers in prayer and sermon to needy congregations.

"Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another soul would reach.
It needs the overflowing soul
To give the lips full speech.

"Think truly, and thy thought
Shall the world's famine feed.
Speak truly, and thy word
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble deed."

—Michigan Christian Advocate.

The Resolution against Modernism adopted by the General Evangelists of the Methodist Episcopal Church, South, at their recent Annual Convention, Nashville, Tenn.

Whereas, Modernism during the past few years has made serious inroads upon the religious life of America; it has injected the poison of skepticism and infidelity into many of the leading Institutions of learning throughout the land.

Whereas, it has confused and unsettled the faith of multitudes of people; has hampered the work of true evangelism and has hindered the progress of the kingdom of God in the world.

Therefore, Be it resolved: That the General Evangelists of the M. E. Church, South, put themselves on record as being opposed to Modernism in its fourfold constituent elements of rationalism, liberalism, destructive higher criticism and evolutionism.

Further, Be it resolved: That we take this occasion to express and to emphasize our firm and unshaken faith in the fundamental doctrines of historical Christianity, such as the Divine Inspiration of the Holy Scriptures, the Genesis account of the Creation and Fall of man, the Virgin Birth, the Deity, the Sacrificial Atonement and the Bodily Resurrection of Jesus Christ.

The above resolution was offered by Rev. Andrew Johnson, President of the Fundamental Association, Wilmore, Ky.

REPORTS FROM SOUL WINNERS

REVERBERATIONS FROM BROOKLYN.

"No more lasting impression was made upon me," said Bro. Chase, speaking of the Convention, "than Bro. Tamblin's opening prayer." Others have told us how their souls were blessed by that prayer. Are we exalting man? God forbid! We are exalting the Holy Ghost, to whom Bro. Tamblin always gives right of way.

Why was it the best convention we have ever had? Because in a greater measure than ever before was answered the Master's prayer, "That they all may be one." Our own text for the convention was, "The Lion of the tribe of Judah . . . hath prevailed." He spread a great table before us, and to it sat down, Methodists, North and South, Free Methodists, Wesleyans, German and Swedish Methodists, Nazarenes, West Indian Nazarenes, Salvation Army, Christian and Missionary Alliance, Friends, Baptists, Presbyterians, and United Presbyterians, Hebrew-Christians, Congregationalists, Episcopalians, Holiness Missions and "Tuesday Meeting Folk." A little foretaste of what our beloved Bro. Hammill used to say Heaven would be, "God's great, never-ending Holiness Convention."

The only fault we have heard found with the convention this year was that it was too quickly over. In China, India, all over the British Isles, Canada and our own States, they prayed for us, to the prayer-answering God. To him be all the glory! Letters came to us every year, in answer to ours, from the Presidents of the different Holiness Colleges, assuring us that faculty and students are holding us before the Throne. Thus are we workers together with him. A little group of "interdenominationalists" have met for over twelve years, every Tuesday, "rain or shine," to pray for the advancement of God's Kingdom, and for "the Coming Convention."

Many Tuesday Meetings have grown out of ours; the last one since the Convention, is in Hudson, N. Y. A precious cousin of the writer, who was baptized with the Holy Ghost early in the convention, went home on Monday and started her Tuesday meeting the next day. Would that a 1000 more would "go and do likewise"! In prayer and fasting, our Sister Magee organized the first one after ours which, under her tears and prayers, has developed into a blessed Holiness Mission, where Bro. and Sister Thomas have held several ten-day meetings, and where Bros. Morrison, T. M. Anderson, Alvin Young, and E. E. Shelhamer have also held meetings. Sister Magee led our sunrise prayer meeting this year, and as usual had charge of the dining-room and kitchen, assisted by her splendid band of men and women from her Mission; this year she was reinforced by a faithful group of sisters from the Utica Avenue Nazarene Church. Sister MacLean was on hand to help every one, in every time of need, while Sister Miller was tireless, night and day, in her efforts to locate visitors comfortably in rooms near the church. Sister Magee told us that the spirit among the workers was sweet as heaven, a wholly sanctified family group, and to this Bro. Shelhamer will testify, for he held family prayers with them every morning. Surely, Sisters Magee, Miller and MacLean were ideal "Convention Hostesses." Bro. MacLean led the street meetings, and as usual was blessed of God in leading many souls to the altar. Sister Henderson from Danbury, took a little band of intercessors to pray for the evening service, to the upper room at 6:30 P. M. "The Bishop of the Highway," Bro. Armstrong, with the assistance of our dear Sister Kovalski, stood faithfully by the book stand. Brother and Sister Kidder threw wide the doors of their parsonage as well as the doors of their big hearts and with their good church people royally received us. God bless "Old Sand St. Memorial"! And all the people said Amen!

Our evangelists, as you know, were Brothers Morrison, John Thomas and E. E. Shelhamer, who each preached once daily, and Bro. Ruth who gave daily Bible readings, and preached the opening sermon. Brother Morrison seemed endowed with greater power than ever, and as Bro. Chase said, "How he did carry us up to the realms of glory"! On the last Sunday night, when a vast audience filled church and galleries to overflowing, just before he preached, Brother Morrison stood beside Sister Harris and Bro. Yates, and sang with them what has become the closing song of our convention, "Jesus, Lover of My Soul." Angels seemed hovering near, and the Shekinah glory resting down upon us. "Hide me, Oh my Savior hide." God heard the preacher's prayer in song, and manifested himself in the closing sermon, which brought many seeking souls to the altar.

Brother Thomas was with us for the first time. Hear again from Bro. Chase: "John Thomas is a man who is everlastingly admonishing men and women to pray and to believe God." Is there any better preaching than that? The healing meeting that Brother Thomas led the last Friday afternoon was one of the sweetest meetings I was ever in. He also testified to his own healing, as did several others. Can more be said of a man than that "God is with him"? That is what the Brooklyn people are all saying about Bro. Thomas, and the same testimony has come to us about him in letters from out of town folk.

This was Bro. Shelhamer's second year with us. Sister Brookshire, who with her husband, has charge of the Bethany Orphanage, in Virginia, stayed over after convention, and in a Tuesday meeting declared

that Brother Shelhamer's broom sweeps so clean that it actually finds things on the carpet of the wholly sanctified. Oh, they might be scraps of perfectly clean paper, but the floor would look better if they were picked up. His sermons were truly "Soul Searching."

You all know our Brother Ruth, and that his Bible readings, both oral and written, have brought thousands into the experience of Holiness. This is the third year our Brother Yates has led the singing and there is no greater song leader in the land, and no brother with a sweeter, more helpful spirit. Ruth Harris brought us wonderful messages in song and stood faithfully by the altar until the last light was out, as did Sister Norberry, who has always presided so graciously at the organ, and who like Bro. Morrison, and some others, is "elected" to this work for life. We missed our beloved Sister Miller's presence and voice in song, she being detained at home by a serious accident to her husband. One evening we were delighted with singing by the Asbury Quartette. A loyal band from John Wesley Nazarene Church, led by Bro. Elsner, added instruments of praise; the violin of our little Sister Jerinigan, under her skillful fingers, made wondrously sweet accompaniment for the singers. Bro. Morrison spoke for Asbury College, Bro. Duryea for Taylor, and Bro. Gould for the Eastern Nazarene. Bro. Thomas, who graciously presided over the convention, frequently urged the people from the platform to subscribe for the holiness papers.

The People's Meeting at 7:00 P. M., was led by Rev. J. Dunster Thomas, of London and Canada. Our Brother came to us in the fullness of the blessing of God, and was a real blessing and help to the convention. The 9:00-10:30 A. M. "Fellowing Meeting" was led by our beloved Sister Emily Thomas, who won the hearts of the people when she led this meeting last year, and who again richly watered our souls from "the rivers of water" flowing from her own heart, "according to the Scriptures." There was mighty prevailing prayer in this meeting; those who missed it lost more than they know, for,

"Heaven came down our souls to greet,
While glory crowned the Mercy Seat."

All the services were greatly enriched by the presence of our dear Canadian friends, Brother Gregg, Brother Wishart and his sister, and Brother and Sister Bowman, who all understand how to prevail with God, and to bring seekers into the experience of holiness. We quickly discovered that they were our "blood kin-folk." Colonel Brengle (now Commissioner of the S. A.), was with us all day the last Sunday, and gave us a little talk in one meeting. One always feels like breathing the prayer, "Lord, help me to follow this preacher in his spirit of meekness and gentleness as he follows Thee."

There was a great host of visiting preachers at this "Feast of Tabernacles." Bros. Norberry, C. M. Norris and Sister Reid, from New Jersey, Dr. Joseph Smith, Bro. Starbuck, pastor of the Friends Church in Rhode Island, Bro. Hogle, Brother and Sister Shoup, of Washington, D. C., Bro. Geiter from Ohio, Sister Schuman, wife of the new President of the C. and M. Alliance, Brother and Sister Trumbull, pastor of the Gospel Tabernacle, N. Y. City, Dr. and Mrs. Butterfield, Editor of "The Wesleyan," Bro. Eaton, and Bro. Raymond Browning, of Wilmore, Ky., Brother Ruth's Missionary daughter "Naomi," and her husband, Bros. VanNess and Kress, and Sisters Hayden and Bostwick, of Pennsylvania, Sister Cox, of "The Way of Holiness," Sister Kate Booth, of Florida, Sister Kunz, of Syracuse. Time would fail to mention all for they came from the North, South, East and West.

The Holiness Missions were well represented. Bro. and Sister Woodruff, Sister Gregory and friends from Binghamton, Bro. and Sister Ortlip, with their Mission folk from Fort Lee, Bro. Piguerton and his "Old Faith Mission," N. Y. City. Bro. Combs and the Beulah folk, the Manchester Mission, Bro. and Sister Unkles from Corps No. 2, S. A., Newark, N. J., Sister Nellie Reid of Massachusetts.

As Brother Morrison intimated to you, we have not always been "carried on flowery beds of ease," but in the very beginning God showed the "Tuesday folk" (under whose auspices the very first convention was held) that "we are building a wall" and must not "come down"; so when difficulties arise, we just try to follow the advice of Brother Chase—"Say nothing, and saw wood." The wood pile is growing! Our good Brother Mills, of the Utica Ave. Church, tells us that when he was a lad and the boys built bonfires out in the open, that if a boy came empty-handed, he quickly heard the cry, "Where is your license? Bring your license!" Which meant bring a good log to make the fire burn brighter. And so we are sure Brother Mills would exhort us all to "Saw Wood" (which being interpreted is, Pray Mightily) and "Bring our license" to the Brooklyn 1927 Holiness Convention.

Mrs. C. H. Cooke.

62 Pierrepont St., Brooklyn, N. Y.

FIELD NOTES.

This is our first report since the Nazarene Indiana Assembly; however we have not been idle by any means. The first two weeks after the Assembly we were in Chicago completing the Home Missionary meeting we had started some weeks before. This meeting resulted in another Nazarene Church to preach full salvation in this large, wicked city.

Our next battle against sin and the devil was at Richmond, Ind. We had a very good meeting at this

place, but in our opinion we were just getting started when we were compelled to leave for the next place. The way I see it we are trying to make our meetings by far too short in these days, and I am sometimes tempted to announce, "Any one wanting a meeting from four to ten weeks send us word." Brother and Sister Cook are the good and efficient pastors of this people.

From here we went to Carlinville, Ill., where we found a young man by the name of Otis Harbour doing his best to build up a young organization. We discovered he had a real job on hand, but the Lord helped us and gave us a few souls and we believe some work was done that will tell throughout eternity.

Marion, Ind., was the next stop. At this place we were with the P. H. Church. Rev. Frank Edwards is pastor of this church. He was formerly a Quaker and came to this church some few years ago. The crowds were large and seekers quite a few. It made our heart rejoice when we looked into the faces of so many that we had helped in previous days. This is the city in which we were living when we were born the second time. We had the privilege of having our family with us the last few days at this place which was a blessing to one and all. I am glad the blood can fix a man up so he is neither afraid nor ashamed to go back to the place where he had lived when in the depths of sin and preach.

The night we closed here we left for Midland, Mich., to do our best by the help of the Lord for Rev. Chas. H. Hare and church. Brother Hare is now in his eighth year with this class, and he is doing a great work. They had just moved into a new Tabernacle which gave evidence of good taste and a lot of hard work. We preached almost a week here before making an altar call. But salvation came to many from this time on. We talked one day while here to the high school students which seemed to be very profitable and appreciated by all. After closing here we spent a week with Rev. C. A. Strait and his young church at Saginaw, Mich. The seekers here were few but all were finders according to their testimony and looks. This man Strait is not only straight in name but in living and preaching as well.

We stopped three days in Kalamazoo, Mich., and found them just closing a revival. The pastor, Rev. L. H. Bachelior, had been doing the preaching and they were glad for me to give them these last three nights. The Lord honored our efforts and gave us souls.

We are now at home with family for a few days. Please remember us at the throne when talking to the Father. Evangelist James Miller.

ANOTHER GOOD YEAR.

Nineteen Twenty-six has gone and the fruits of it will be revealed at this great day. I am deeply grateful to God for his mercies. He gave me health and strength to labor for him. He enabled me to hold seventeen revivals with over eleven hundred seekers at the altar, most of them finding the Lord.

The first meeting of the year was with Rev. O. L. Benedum and his church at East Liverpool, Ohio, then to Springfield, N. Y., New Philadelphia, O., Monongahela City, Pa., Tarentum, Pa., Baltimore, Md., New Castle, Pa., Washington, D. C., Youngstown, O., Rochester, N. Y., Syracuse, N. Y., Kenmore, O., Fort Dodge, Iowa, Barborton, O., Uhrichsville, O., Canastota, N. Y., Broom's Island, Md. In these meetings I have been permitted to labor with some choice pastors, and most excellent people.

The New Year dawns bright with hope. The Old year departed, and the New Year came finding me on my knees with an open Bible. God gave me a fresh baptism of love, tears and tenderness and I desire to walk softly before him, leading more souls into the fountain and being a greater blessing to those with whom I labor than ever before.

May God bless all the saints on earth, I extend love to all, and wish you a happy and prosperous New Year.

M. M. Bussey, Evangelist.

REPORT.

Rev. H. H. Ogles, of Epley, Ky., engaged us to hold him a meeting five miles West of Russellville, Ky., late in November. We found Bro. Ogles in a nice parsonage near the church at Epley Station. The people came out well and at times standing room was taken. I have never preached to as many women and children since I have been in the evangelistic work as at Epley. The young people came out in great numbers. Sorry to say there was not much response on the part of the unsaved. I think there were three converted and three joined the Methodist Church. Bro. Ogles is liked by his people. He has a wonderful class of young people in his church. I did not preach holiness but a few times and some enjoyed it, while some seemed to not enjoy it. I did my best for the people and can meet my messages at the Judgment with a clear conscience.

Since we have been in Louisville we preached for the Nazarenes one week and had three beautifully saved. Preached at the Union Gospel Mission; many asked for prayer. Preached once for Dr. Weldon at the Temple at 6th and Broadway; a fine gentleman came forward and said he had the courage to surrender himself to God and come into the church. I find the people want the old-time gospel and will hear it gladly. Anyone desiring my help, address me at 1019 South 4th St., Louisville, Ky.

A. S. Beck.

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THE REMEDY. (Continued from page 1)

and revivals God is calling hundreds of young people into the ministry. It is the business, the chief business, the highest duty and great privilege of God's sanctified people to educate and prepare these God-called young men and women for their life's work.

THIS IS THE REMEDY.

Let us rally to the support, the building up and the establishing of the holiness schools. Let us enlarge, equip and support the theological departments of these schools. Let us see to it that these theological seminaries are endowed, that they have ample loan funds. Let us erect buildings to take care of the students, to house the professors, to supply libraries, to meet the needs of the times by giving the people a ministry that believe the Bible and rejoice in a Christ able to save his people from their sins.

The people in these United States who profess sanctification have millions of money. Not a few of them die and leave it to be wasted in luxuries by unworthy sons-in-law and daughters-in-law, as well as extravagant and wasteful children of their own. Such people haven't a proper appreciation of their consecration.

The time has fully come for a great forward movement in the enlargement, rebuilding and support of our holiness schools, with special reference to the careful training of a few thousand consecrated, Spirit-filled young men and women to carry to the starving multitudes the glad news of full salvation here and now, by faith in the Lord Jesus Christ. (Continued)

A Chapter from My Autobiography

CHAPTER XVII.

LEAVING STANFORD FOR NASHVILLE.

THINKING over the two years of my pastorate in Stanford, Ky., so many memories rise before me that I am loath to quit the place in these chapters. I could write a book of memoirs of Stanford; it was a delightful little city. The people were good to me, and I loved them dearly. There was Brother Daugherty, the blacksmith, one time mayor of the town, a staunch Baptist, and one of my best friends. There was John Allen, a good Methodist, a carpenter, later a contractor and builder; a man of strong character and beautiful spirit. What a faithful, true soul! His confidence and friendship were a blessing and brace to my life. Adam Pence had the body of a giant, the mind of a Senator, and the heart of a little child. It was a blessing to have his friendship, and a means of grace to love and associate with him. There was Dr. Cook, the beloved physician, always inquiring into the deeper things of the spiritual life. While not a member of my church, he and his wife were among my best friends and often attended upon my ministry.

John Bruce, pastor of the Baptist Church, was a true and noble soul. We were broth-

ers together in Christ. We boarded in the same home, and labored as true yokefellows in the service of the Lord. It was during my pastorate there that the Rev. Thomas Hale came to assist Brother Bruce in a meeting. Hale stayed with us at our boarding house. What a charming Christian gentleman he was. To me, he was very handsome, had a most pleasing manner; he preached the gospel with beautiful simplicity and spiritual power. The grace of God was upon him. I fell in love with him, and once I fall in love with a man I can never get over it. We have been friends through the years. He was a devout and beautiful Christian. I was greatly grieved when I learned that he was killed in that fearful wreck on the Southern Railway a few weeks ago. Dear, dear man! Faithful, humble, and devoted to his Lord. Dr. Hale had for many years, been associated with the Baptist Theological Seminary in Louisville. John Bruce died many years ago; now Hale has gone to meet him. How happy I shall be to join them on the eternal shores and renew the delightful fellowship of the years gone by.

At the close of his labors with Brother Bruce, Hale went back to Danville where he was pastor of the Baptist Church, and wrote me a letter urging me to spend a while in some theological school. This letter, more than any other one thing, influenced me to take a year's leave of absence from my conference and go to Vanderbilt University, Nashville, Tenn.

If memory serves me correctly, it was in the fall of 1884 that I went to Vanderbilt. At that time, Nashville was, as it is today, one of the most charming cities of all the southland. It is a center of churches and schools. At that time it was the Mecca of Southern Methodism. Vanderbilt was then the property of the M. E. Church, South, the delight and pride of all her people. The Publishing House of the church, the home of *The Christian Advocate*, the central organ of the church, and the headquarters of the Missionary Boards. The College of Bishops held many of their meetings there, and it was the center of the gathering of many Methodist Boards of Education, Missions, and Church Extension.

The theological students at Wesley Hall had an opportunity to visit headquarters and see the great men of the church at close range. At that time Bishop McTyeire was president of the University. I shall never forget the morning I went out to arrange for entering upon my studies. I was walking over the campus toward Wesley Hall and saw the Bishop standing near a pump which was being repaired under his direction. He looked as strong and majestic as the great oak trees spreading their vast shade in silence about him. I have never seen any other man that looked so large, strong, calm, and restful as Bishop McTyeire. I went over and spoke to him and he gave me a most kindly greeting, and made me feel quite comfortable and at home.

The next few days were very full of interest, meeting the students as they came in, arranging my room, getting acquainted with my teachers, selecting the books for my course of study, and forming new friendships. Among the men who stand out most

clearly in my memory is Davis, one of the finest scholars in the Theological Department. I think he was from North Carolina. He has since died. Hardaway was a fine student, a Kentuckian, an example of piety, industry, and kindness to the entire student body. If living, he is in the far west at this time. Stafford was a tall, slender, black-haired, handsome young fellow from Texas, dignified as a bishop. He died many years ago. James Burrough was one of the very finest men in Wesley Hall. He had set type for several years on the *Holston Methodist*. He was accurate in Grammar, perfect in spelling and composition, and was in great demand among the students when they needed help along these lines. Burrough was devout, brave, industrious, ready to help any student in any way possible, and was a peace-maker, if trouble arose, and was a wise counsellor to any one in trouble. He has been a prominent pastor, a good presiding elder, and for many years, editor of the *Midland Methodist*. I have met him a number of times at General Conference. The friendship we formed in Wesley Hall has lasted through several decades.

Bob Selby was a very fine student, a delightfully clean, charming young man. He has been a leader in one of the Mississippi conferences, has represented his conference in the General Conference a number of times. Burrough's room-mate was Tilley, who went as a missionary somewhere in South America. He died some years ago. Burke was a fine fellow, little inclined to be worldly, but received a great blessing one night at our Saturday evening prayer meeting in Wesley Hall. He was a fine student; went many years ago as a missionary to China, and has been greatly used in that country, and is laboring there today. J. B. K. Spain was a very superior man, became a successful pastor, died some years ago. John Orr was a most excellent man. He taught us vocal music, was an influential student, much sought after to assist in singing. He is still alive and a very useful man, much beloved in one of the Virginia conferences. There was Gains, and Smith, and Smithy, and a host of them whom I knew and loved, some living, many of them have fallen on sleep, and I am hoping to join them on the other shore. (Continued)

The Preaching That Counts. MRS. H. C. MORRISON.

IT is said that Daniel Webster once described the preaching he liked best as that which made him feel as if the devil was after him. This may sound "old-timey" and rather commonplace for a man of Webster's make-up to say, but there is a lot of pure gospel and common sense in the utterance.

The trouble today is that men do not want to preach so as to disturb any one, lest they incur their displeasure, but this is the very least consideration in the matter. No sinner ought to feel comfortable as long as he is rejecting the offers of mercy and free grace.

If one is made to feel that the pains of hell have got hold upon him, he will flee to the bleeding arms of mercy and there find relief in the consciousness of sins forgiven.

Louis XIV. heard Massillon, the eloquent French prelate, preach a series of sermons and made this criticism of him: "When I hear other great preachers I feel satisfied with them; but when I hear Massillon I feel dissatisfied with myself." This is the art, if so it may be called, that every minister of the gospel should crave to possess. To be able to lay bare the hidden chambers of the human heart until men become dissatisfied with themselves and, viewing their own degradation and moral uncleanness, cry to God for deliverance that they may lead a better life.

The lawyer spoke the sentiment of many a true soul when he said, "I do not go to church to have my brains racked with difficult problems; I go there to be made a better man." How much is the Peter Cartwright style of preaching needed today. He rebuked sin in high and low places, hewed to the line and did not care where the truth hit.

The pamby kind of preaching was prevalent in Jeremiah's day for he pours this lamentation into the ears of the Lord: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace! when there is no peace." It pays to be honest in dealing with one's own soul, for it is the most precious thing in our possession, the value of which Christ emphasized as being greater than the whole world, for he asked what it would profit a man if he should gain the whole world, and lose his own soul.

The minister is to be the watchman on the walls of Zion and is to warn the people; this fact is clearly brought out in Ezekiel 3:17, where the Lord spoke to the prophet thus: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." He further says, "When I say unto the wicked, Thou shalt surely die; and thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." These words falling from the lips of inspiration, are enough to make any minister tremble in his place, and seek to live so close to the Lord that he can feel that his messages come from the Father and should be delivered in the power of the Spirit.

The low, moral plane upon which the world is living, is a mighty avalanche of power that has to be met, and unless the minister lives very close to the invisible One, from whom he alone can draw strength, the tide will not only paralyze him in the path of duty toward his fellow-men, but will engulf his own soul in spiritual darkness. We need to do as the Lord told the prophet. He told him to go shut himself within his house, in order for him to speak to him, then he was to give the message to the people.

If there was more tarrying before the throne there would be more preaching that would make people feel as if the devil was after them, and there would be more earnest seeking after God. It takes a message backed by a heaven-born conviction, to move the people toward Christ. Preaching the gospel with simplicity and intense earnestness of soul, will secure results. It is the only kind that will bear fruit in eternity.

Charles Wesley realized the need of this divine anointing when he breathed the following prayer:

"Jesus, the Truth and Power Divine,
Send forth these messengers of thine;
Their hands confirm, their hearts inspire,
And touch their lips with hallowed fire.

"Be thou their mouth and wisdom, Lord;
Thou, by the hammer of thy word,
The rocky hearts in pieces break,
And bid the sons of thunder speak.

"To those who would their Lord embrace,
Give them to preach the word of grace;
Sweetly their yielding bosoms move,
And melt them with the fire of love."

"Preach the preaching that I bid thee," was God's command to Jonah and when done a whole city repented in sackcloth and ashes. It is a sure sign of success, when a minister of the gospel gets his orders from headquarters. This will save many wrecks in the lives of those committed to his trust, as well as deliver his own soul. "Like priest like people," is a fact that ought to stir every preacher to be and do his very best for God. The congregation will never rise above its leader, thus it should behoove the pastor to live on the plane that he would have his flock walk upon." Follow me as I follow the Lord," should be safe advice to give his people. What a responsibility rests upon the man who is called to feed the church of God, and what an awful doom awaits the one who is untrue to his trust!

The Man on The Watchtower.

The idle rich are a menace to the morals of the country. In their idleness they go to shocking extremes hunting for entertainment, thrill and some method for their entertainment and use of the time they have, with nothing to do but something that ought not to be done.

The expenses and gate fees of football games are now amounting into the millions. At a great game recently in the East, it is estimated that between eighty and ninety thousand people entered the gates, and it is said that at least sixteen thousand of them were under the influence of strong drink; some were wallowing drunk. This waste of money and revelry of sport and drunkenness must be charged up to the great universities of the country.

If one half of the money now invested by farmers in automobiles had been invested in government bonds, the farmers would be in good condition from the clippings of their coupons. If the money invested in silk stockings had been invested in cotton stockings, the extra cotton crop would have been used up and the bank accounts of silk stocking buyers would justify the building of new homes, and there would perhaps, be less temptation to immodestly short skirts.

We hear of preachers saying "The day for revivals is passed." Such men confess themselves ignorant of God's power, human needs, and the great advantage of interesting and enthusing a large church membership in the one great work of bringing the lost to repentance and saving faith in Christ. The minister who believes that the day of revivals is past, is evidently not going to lay himself out with a soul longing for spiritual awakening, for the arousing of his church to special effort, and the combining of all the spiritual force of his congregation to bring salvation to the lost multitudes. The day of revivals is not past. The day of faith for revivals, the necessity of regeneration, and passion for souls, has passed with some preachers.

The popularity of the Bible continues to increase. Every year sees many great Bible presses busy every working day, and many hundreds of thousands of copies of the Holy Scriptures are circulated. Last year India, alone, took 850,000 copies of the Holy Scriptures. China broke all previous records by taking either in whole, or parts of the Scriptures, something over four millions of copies. The total number of languages into which the Bible is translated is 579. It is a good

sign that the people should be eager to secure and read the Scriptures. It is a notable fact that while there has been quite an anti-Christian campaign in China, there has not been any general attacks against the Bible, or the Christ of the Bible.

A Book for the Times.

I have just finished reading "A Scientific Investigation of the Old Testament," written by that eminent and devout scholar, Robert D. Wilson, Ph.D., D.D., Professor of Semitic Philosophy in Princeton Theological Seminary.

The *Sunday School Times* sends the book forth with this statement: "This is the eagerly awaited volume from the pen of the great Princeton scholar, giving in detail his conclusions and the reasons for his belief in the accuracy and inspiration of the Old Testament Scriptures."

"With a background of more than thirty years of study and research, covering some forty-five languages and dialects, and including an exhaustive study of the text, grammar, and vocabulary of the Old Testament, Professor Wilson gives a conclusive and convincing argument for their plenary inspiration."

I have read the book with profound interest and great pleasure. It is a powerful defense of the Old Testament against the modern liberal destructive critic. It is written under the following heads:

- I. The Method of Investigation.
- II. The Evidence: Text.
- III. The Evidence: Grammar.
- IV. The Evidence: Vocabulary.
- V. The Evidence: History.
- VI. The Evidence: Religion.
- VII. Conclusion.

It is very complete and satisfactory. I commend it to all ministers and especially, to young ministers. It is a book for the people and ought to have a very wide reading. It is well bound, beautiful, clear print, contains 225 pages. It can be had of The Pentecostal Publishing Co., Louisville, Ky., for \$2.00. It would prove a splendid investment.

H. C. MORRISON.

THE GOD OF FIRE.

(Continued from page 4).

Fire destroys carnality. Fire is the emblem of purity. Brother, if you want the best that God has for you, get the baptism of the Holy Ghost and fire. If you want to be cut loose from the hindrances of inbred sin, be purged by the baptism of the Holy Ghost and fire. If you want the old man killed, carnality taken out of your heart, and to be free in the work of the Lord, get the baptism of the Holy Ghost and fire. If you sigh for inward purity; if your heart longs for holiness; if you would be filled with perfect love, get the baptism of the Holy Ghost and fire.

When God wanted to start a nation that would bring the Savior into the world he sealed his promise to Abraham with fire. When that nation was in bondage to a heathen king and cried for deliverance Jehovah appeared to Moses in fire, and led the people daily by the pillar of cloud and fire. When his people lost faith and turned to other gods, through the prayers of Elijah he answered by fire and restored Israel in their belief in his great power. When he wanted to send the golden-tongue prophet Isaiah out among the people to preach he touched his lips with fire. When he started the disciples on their dangerous mission of preaching the Gospel to save a dying world he gave them the baptism with the Holy Ghost and fire. Fire touched Augustine; fire thrilled Chrysostom; fire purged Luther; fire fell on Tyndall; fire flooded the soul of Wesley; fire swept through John Knox; and all down through the ages God has been answering by fire. Dear hearts, let us get the fiery baptism that sweeps the world before it.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a Louisiana girl join your band of happy boys and girls? This is my first letter to The Herald. I have blue eyes, fair complexion, between light and dark hair, am five feet and two inches tall, weigh 110 pounds, and am sixteen years of age. My birthday is March 14. Who has my birthday? I go to school and study in the eighth grade. I have some good teachers. I have three sisters and three brothers. My oldest sister is married and has a mighty loving husband. Well, as my letter is getting long I will go. Hope Mr. W. B. will not get it as I want to surprise my married sister. I wish Aunt Bettie and cousins a Happy New Year.

Estelle Mivon.
Crowville, La.

Dear Aunt Bettie: Will you let a Colorado boy visit for a few minutes? I love to read the letters from the cousins. I have taken The Herald for several years and would not do without it. Now children, we are entering into another year. How many of us will try and do more this new year than we did the past one? Let us see how much good we can do, and make others happy by our lives. I have a verse I want you to read and follow.

Don't hunt for trouble, but look for success;
You'll find what you look for, don't look for distress.
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream and don't shirk,
Don't think of your worries, but think of your work.
The worries will vanish, the work will be done;
No man sees his shadow who faces the sun.

A Happy New Year to all.
Your Colorado cousin,
F. W. Wathen.
Ft. Morgan, Colo.

Dear Aunt Bettie: Gee! but I am tired and cold. I came all the way from West Virginia. I like to read The Pentecostal Herald. I go to Sunday school every Sunday, and to school every day. Who can guess my age? It is between seven and ten. I have brown (bobbed) hair, brown eyes and fair complexion. Aunt Bettie, I hope Mr. W. B. is out eating his big, fat chicken when this letter arrives. I will close with love to Aunt Bettie and all the cousins. I will answer all letters I receive.

Cada James.
Robson, W. Va.

Dear Aunt Bettie: I have written twice before, so I thought I would write again. How are you and all the cousins getting along? Mother takes The Herald and I enjoy reading page ten. I couldn't do without it. I guess some of you have forgotten how I look so I will describe myself. I have blonde (bobbed) hair, black eyes, fair complexion. I am four feet, eight inches tall. If any of you will write to me I will send you a Valentine. I will have to go before Mr. W. B. comes. With love to Aunt Bettie and all the cousins,

Minnie James.
Box 25, Robson, W. Va.

Dear Aunt Bettie: Will you let a little Mississippi girl join your band of boys and girls? My mother takes The Pentecostal Herald and I always read page ten. I have light hair, blue eyes and fair complexion, and am twelve years old. I am a member of the M. E. Church. I go to Sunday school every Sunday, and to prayer meeting every Sunday night. If any of the cousins care to write I will be glad to get a letter from you.

Gladys Rogers.
Reinzi, Miss.

Dear Aunt Bettie: Here I come all the way from West Virginia. No, thank you, I would rather sit here by the fire, as I am quite cold from

my long journey. Your cousins will want to know how I look, so here goes. Black (bobbed) hair, black eyes, fair complexion, am five feet, six inches tall and weigh 108 pounds. My age is between sixteen and twenty. Cousins, when you have the blues read Psalm 91. Can any of you cousins tell me how many letters, verses and chapters there are in the Bible? Write and tell me, I'll answer all letters I receive. I will close as I have come all the way from West Virginia, and am quite tired.

Caroline McKinney.
Robson, W. Va.

Dear Aunt Bettie: Here comes your little Arkansas girl again. This is my second letter to The Herald. Who has my birthday, October 2? I am eleven years old. I go to Sunday school nearly every Sunday. I have a brother and father I want the boys and girls to pray for. I also have many friends I would like to have some of the boys and girls write to me. I would be more than glad to answer their letters. I hope Mr. W. B. will be out riding when this arrives. I sure hope to see this in print. My address is Cushman, Ark., Box 84.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I go to Sunday school almost every Sunday. I am ten years old and am in the high fifth grade at school. Who has my birthday, April 18? My father takes The Herald and I like to read page ten. I have five brothers but haven't any sisters. Esther C. James, I guess your middle name to be either Catherine or Charlotte. If I am right don't forget your promise. I would like to have some of the cousins write to me. I hope Mr. W. B. does not get this because it is my first letter.

Marjorie Kays.
Beaumont Ave., Harrodsburg, Ky.

Dear Aunt Bettie: I've been aiming to write to The Herald for a long time. No, no, you needn't worry, I won't stay long. I'm a member of the Methodist Church and attend nearly every Sunday. Our pastor is Rev. B. M. DeWitt. We like him fine. Now for the task of describing myself. I have dark brown hair, blue eyes and am nearly five feet tall. I weigh about eighty-five pounds and am in the eighth grade. I'm going to have you all to guess my age; it's between ten and fourteen. Yes, Miss Gresham, of Nashville, you have a twin. As my letter is getting long I must close. Wake up, Kentucky, let people know the kind of boys and girls we are. Write to me. Best wishes.

Virginia Kessler.
Center, Ky.

Dear Aunt Bettie: Here comes another Kentucky friend to cheer you up if you will only give me a seat for a minute. I belong to the Christian Church and attend regularly. Now I will tell you what a beauty I am. I am five feet tall, have brown hair, blue eyes and fair complexion. My birthday is March 22. Have I a twin? I am thirteen years of age. Come on Kentucky, let's lead the states with the letters. Oh, I forgot to tell you I'm in the eighth grade. I will try to answer all letters received. Good-bye cousins, I'm fixing to leave you.

Edna Wood Scott.
Center, Ky.

Dear Aunt Bettie: Would you let a Mansfield girl join your happy band of girls and boys? I am eleven years old and in the fifth grade at school. I have brown eyes and brown hair. My father takes The Herald and I love to read page ten. I weigh 63 pounds. I love Jesus. Pray for me. I go to Sunday school every Sunday that I can at the Free Methodist Church. I would like for your happy band of boys and girls to write to me.

Opal Heimberger.
69 Johns Ave., Mansfield, Ohio.

Dear Aunt Bettie: I am asking if you will let me in your circle for a

short while. I enjoy reading the letters very much. I have written once, and thanks for publishing it in your columns. I guess many of the cousins are attending the revival meetings, as most every church has one in winter time. The M. E. had theirs here in September. I would like if the cousins would write to me, especially the mothers, as my husband works on the railroad and I am alone a good deal, and don't have a chance to go away very often. I love to receive letters, so I promise I will answer every one I receive. I am a Christian, so please pray for me. Hoping Aunt Bettie will be kind enough to print my letter, will close, wishing you all a Happy New Year.

Mary E. Fruntz.
597 Carlisle St., Hanover, Pa.

Dear Aunt Bettie: Here comes a little Missouri girl to join your happy band. I am now living in Toledo, O. We moved here last June. I am in the sixth grade at school, and I also play the piano. I like music very much. I am a member of the Nazarene church. I have one little sister four years old. Her name is Mabel Faye. Mildred Fort, my birthday comes on August 31, too, but I am only eleven years old. Anice Horton, I guess your middle name is either Maude, Mamie, or Marie. Am I right? I enjoy reading page ten very much. As this is my first letter I will be glad to see it in print. I would appreciate hearing from any of The Herald family, and will answer any letters I receive.

Fern Ammons.
3536 Stickney Ave., Toledo, Ohio.

Dear Aunt Bettie: Will you let a Hoosier into your circle? My father has taken The Pentecostal Herald for some time. I lived in Indiana until I was eight years old and then we went to Idaho on account of my brother having asthma, and while we were out there he was healed in a meeting that was conducted by Mrs. Mattie Crawford in our town. We lived out west for five years and came back last fall in a Ford truck. We saw many beautiful things along the way. It took us three weeks to make the trip. I have three brothers and one sister all living. Please pray for our church that it may grow in number and also in faith, and that we may have a revival. I am fourteen years old, have long hair, and paint my cheeks from the inside and wear dresses that cover my knees. I will close hoping to hear from some of the cousins.

Irma Feller.
Rt. 2, Moores Hill, Ind.

Dear Aunt Bettie: Will you let a little Indiana boy join your happy band of boys and girls? I wrote once but did not see it in print. Deputy has between 300 and 450 people. We have electric lights. The electricity comes from Louisville, Ky. There are 1,189 chapters in the Bible, 31,093 verses, 773,692 words, 3,586,489 letters. The longest chapter is the 19th Psalm. The shortest chapter is the 117th Psalm. I would like to ask the cousins a question. How many times does the word Lord occur in the Old and New Testaments? I am four feet, four inches tall, I have gray eyes, fair complexion, light hair and am eleven years old. I am in the sixth grade. My birthday is April 3. Have I a twin? If so, write. I will answer all letters I receive. Hope Mr. W. B. is out milking the cows when this letter arrives. With love to Aunt Bettie and all the cousins.

Paul McNeely.
Deputy, Ind.

Dear Aunt Bettie: Will you let another little Kentucky girl join your happy band of boys and girls? I am ten years old, have light hair. I go to school at Hegira. Verla Davidson is my teacher. I like her fine. I have a girl friend who lives near me named Willie Carter. We have a fine time playing. I have a big doll that will cry and go to sleep. I have two brothers. We have a car. My brother drives it. My father and mother are both living. Some of you cousins write to me.

Annie V. Burns.
Hegira, Ky.

Dear Aunt Bettie: I thank you for printing two of my letters and I hope you will print this one. I am a lover of The Pentecostal Herald. I always

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To avoid errors write or print clearly

look forward for the coming of The Herald each week. I live on a farm and like farm life fine. I have three brothers and four sisters and a dear mother and father all living, for which I am thankful. I wonder if anybody has my birthday, Dec. 27? I am twenty-three years old. I wish I could see all of the cousins. I know they would be a crowd of us, but I'm sure we would have a good time. Cousins, if you want to live a happy life live for Jesus. I have long hair. Lots of girls cut their hair off, but I think if they would read the Bible they would let it grow out. The Bible says for a woman to have long hair is a glory unto her. The woman that wiped the feet of Jesus with her hair, do you think she could have wiped them if her hair had been short?

Effie Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: It has been some time since I wrote to page ten. The Lord has saved my brother and me and a number of my friends since I wrote. We have such a good preacher, Brother Dan Anderson. I will be twelve June 19. If I have a twin I would like to hear from you. My uncle is so kind. He sends us The Herald. We surely love him and The Herald too. Well, as my letter is getting long I will close. Hope W. B. will be out sleigh riding.

Eulalo Stalmaker.
Walnut Grove, W. Va.

Dear Aunt Bettie: Will you please pardon me for writing again? I turn to the Boys and Girls' Page first. Bell Taylor, of Pleasant Shade, Tenn., I wonder what has become of you? I have long hair, gray eyes, medium complexion and weigh 129 pounds. Leah Feters, I wonder what has become of you? Mississippi boys and girls, the other states have gotten ahead of us. I am glad so many of the boys and girls are Christians. I am going to tell you about my trip to the Mississippi Delta. I went to see my sisters and had a real good time. We saw cotton in the fields that never had been picked out and some were still picking. I want the boys and girls to send me a picture of themselves. Hoping to hear from some of the boys and girls, I am,

Naomi Dixon.
Rt. 2, Sweatman, Miss.

FALLEN ASLEEP

LANCASTER.

Mrs. Amanda Lancaster died at her home at Sckle Ridge, Pa., Oct. 21, 1926, at 4:30 P. M., being 72 years, 3 months and 11 days of age. She has not been in good health for quite a number of years, but was not confined to her bed until Oct. 12, 1926. She was a daughter of Alexander and Rachel Hanna, was born July 9, 1854, at Harnedville, Pa. In December 1874, she married Noah Lancaster, who preceded her to the grave in 1900. To this marriage five children were born. She joined the Methodist Church at Addison, Pa., early in life; later she had her name transferred to the Methodist Church at Jockey Valley, Pa., and remained a member until death. On account of ill health she was unable to attend for some time, but loved to read the Christian papers. She was a loving mother and wife. She raised her own children up to be men and women, and in 1909, took two grandchildren to raise. She leaves to mourn her departure three brothers, three sons, two daughters, two daughters-in-law and ten grandchildren.

Funeral took place Oct. 24, 1926 at the Methodist Church at Johnson's Chapel. The pastor was Rev. L. H. Powell, from Confluence, Pa.

Rosie Lancaster.

WRONG CONCEPTION OF DUTY.

Rev. Wm. Zimmerman.

The writer just returned from a nearby town where a murder took place a few months ago. The murderer is serving a fifteen-years' term in the Ohio penitentiary. He beat and choked his wife to death, then hid her body in an old well on his father's farm. "He beat her upon several occasions," said a neighbor. "Why don't you leave him?" she asked her. "Oh," she replied, "My people in Pennsylvania are very religious and think that it would be disgraceful to leave him." So she stayed and he murdered her. Her wrong conception of duty caused her death. People may be sincere and still have wrong conceptions of duty. A few grains of common sense would improve some folks a whole lot.

Dr. John F. Owen wrote something like this: "I do not want my children to be indoctrinated in holiness that would cause them to be unable to worship sanely through the channels of the church." These are not his exact words but I believe they give his thought.

Some people "knock" on the church and its ministry, then wonder why they do not want what they "profess" to have.

"The churches are all dead." "You know there is nothing in the churches any more." "You have to ask the Official Board if you are saved." "We have to have camp meetings because there are no prayer meetings to attend." These were some of the extreme things we heard at a camp meeting recently.

Dr. S. A. Keen spoke at sixty annual conferences of the M. E. Church. I do not think he was wild, extreme, and a knocker.

We believe the ministry, as a rule, are a sincere, sacrificing body of men. They want holy fire but not wild fire. If some evangelists could be a pastor where some well meaning but unwise folks live, they could get the pastor's viewpoint. What we need is pastors' helpers and church builders, and not cause them to be disloyal to the church and its ministry. If we lose confidence in the church, its ministry and its financial program, then we should withdraw and not be lukewarm, and at heart opposed to

everything. Of course, we do not mean to follow blindly, but loyally uphold that which is good.

That the camp meetings do great good, there is no doubt. We pray that they may be a blessing to the churches and not cause many to be disloyal. May we be kept from enthusiasm (fanaticism) as Wesley called it and warned his people.

We would like to give a "right conception of duty" if anyone wants to use it. Arise a great while before day, as Jesus did, and pray for the church and its ministry, and then loyally support by your presence, money and sympathy and things will be different. Try it. Amen!

"Moses' hands were heavy....and Aaron and Hur stayed up his hands....And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17:12, 13.

DEEPER SPIRITUAL LIFE LIBRARY.

This is a set of nine booklets comprising nearly 400 pages which is full to the brim of things spiritual. "The Abiding Life," by Helm, treats of many phases of the subject. He shows the Christian's need and longing for it; shows that it is the only life of real victory; tells how to enter into the experience; shows some of the difficulties in the way; and how to maintain the experience. This little book of 106 pages is worthy of reading by any critic. If you want some real light on the subject do not fail to look through this book.

"Heart Purity," is a sermon by the inimitable Ed. Fergerson, dealing with the subject of Heart Purity from three angles: What is it? How may we obtain it? The results it brings. It has some heart-stirring matter in it. Read it!

"Perfect Love," by Samuel L. C. Coward, is a compilation of Scriptures on the topic. It is well arranged, and thus would be good for ministers who want a well-ordered treatment of the subject. It also has several testimonies of men who have experienced the blessing and gives their view both from the theological and experimental viewpoints.

"A Clinic in Holiness" is the personal testimony of Dr. Isaac E. Springer of how he obtained the blessing. For depth of presentation, clarity of expression and its personal appeal, this book cannot be surpassed. It is well worth reading, even by the person who has already entered the Land of Canaan. It will establish one in the faith and help him to accurately formulate his own experience.

Rev. B. A. Cundiff has given us a splendid exegesis on holiness in his little book called a "Catechism on the Second Blessing." Questions are asked and answered in an interesting manner.

One of the best little books that Rev. L. L. Pickett ever wrote is the one in this library called "St. Paul on Holiness." This is an able presentation of the doctrine as taught by Paul. It is full of sound argument that is well worth reading. He treats the following topics in a splendid manner: The Apostle's Commission, the Epistle to the Hebrew and Sanctification as an experience. He also gives the personal testimony of Mrs. Phoebe Palmer. This is a splendid book.

Rev. L. J. Miller has given us a classic on Holiness in his booklet called "Lest We Forget, or What Say the Fathers." This is a compilation of the church creeds, the church fath-

ers and leaders, etc., on the doctrine of Sanctification. If you want something that gives you the facts here it is. If preachers want material for sermons on Holiness this is the book. If you want to know exactly what Wesley taught about sanctification get this book. It is one of the finest presentations of the subject that the writer ever read. It is worth the price of the whole set.

James M. Taylor has given us two splendid sermons on the "Baptism of the Holy Ghost and The Carnal Mind." These two pamphlets are worth reading. They give a simple, concise statement of the Scriptures on these two doctrines.

I do not know where one could better invest a dollar than in this set of nine books. They are worthy to be in every preacher's library. If they were put on the reading table of every Christian home in this country they would do untold good in building up the bulwark of our faith in God and his Holy Word.

Z. T. Johnson, A.M.

AN INTERESTING LETTER FROM "MOTHER" FERGERSON.

Most of the readers of *The Herald* will remember the noted Evangelist Ed. Fergerson of Mt. Vernon, Ill., as one of the great and successful revivalists of his day. Thousands were won to Christ through his tremendous preaching. The other day we received a very interesting letter from his mother who is still living at the age of 85. She wrote me concerning the fund we are raising to secure a monument for the grave of the late Rev. E. K. Pike. Extracts of the letter are as follows:

"Dear Bro. Johnson: See by *The Pentecostal Herald* you are kindly giving the friends of Rev. E. K. Pike the privilege of donating something to help erect a monument to his memory. I gladly avail myself of this privilege; never met him but one time. A good many years ago he led our old Bonnie camp meeting and did it fine, so I want to send my mite to this worthy undertaking. May the dear Lord bless you for putting his ad. in *The Herald*.

"Bro. Johnson, I feel every time I read the good obituary you so kindly wrote for *The Herald* of my own dear Ed. Just feel like I wanted to thank you personally for it. It has blessed my poor soul every time I've read it. Brings back so plainly the day he was saved. I've got so much to praise God for, while my family is all gone but myself and our only daughter, (I live with her) have the best evidence each one is safe in heaven.

"You won't be bothered with many old folks or older than me, trying to write you. Am 85 years and 4 months old. May the dear Lord continue to bless you and use you in the feeble but earnest prayer of yours under the Blood.

"Mrs. J. N. Fergerson."

I know many of the friends of Ed. Fergerson will be glad to read the above lines from his dear old mother. Then if Mother Fergerson, who only heard Bro. E. K. Pike at Bonnie camp, could, at her extreme age, give something toward a small monument to mark his resting place how much more should the many who were converted or blessed under his ministry respond to this worthy cause. Send your subscription to Virgil C. Kimball, Hazard, Ky., or to the writer at Wilmore, Ky.

Andrew Johnson.

Sunday School Lesson Helps

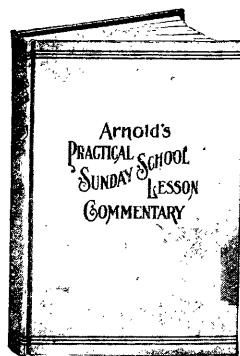
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SUNDAY SCHOOL LESSON

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

Lesson VII.—February 13, 1927.

Subject.—**Making Our Homes Christian.** Eph. 5:25-33; 6:1-4.

Golden Text.—Let us love one another: for love is of God. 1 John 4:7.

Time.—During Paul's first Roman imprisonment, about A. D. 61 or 62.

Place.—Rome.

Introduction.—We need a few definitions here: (1) what do we mean when we speak of a Christian Home? I suppose we mean a home in which the inmates are Christlike; but possibly no two of us have the same conception of Christlikeness. Eddyites, New-Thoughtists, Modernists, Unitarians and other cults have so perverted the term, that to many modern ears it means almost nothing any more. What strange notions some people have of Christ. To them he was just a spineless, goody-goody sort of a being. With many of our people the word that covers their notion of being like Jesus Christ is "sweet." So live, so talk and so preach as never to ruffle the feelings of any one (not even the feelings of the devil), and they exclaim: "What a Christlike man." Bosh! Christ is love; but when he was in our world he had sufficient Godlike manliness to rebuke sin and sinners; and when it came to hypocritical Pharisees and Sadducees, he did it with fury. (2) The word Love needs some explanation. In our lesson it is a translation of the Greek word *agapao*, possibly the most powerful word in any language for love, since it has been adopted into the Christian message and filled with all that God can put into it. Of course, it carries all that one feels when love burns in his soul; but that is only the beginning of its import: It calls for action, and is never satisfied until it has done its very best. It was this that sent our Savior through Gethsemane and Pilate's hall and on to the cross to die for us. Maybe I can put my idea of a Christian home this way: On its negative side, it forbids all that is evil; on its positive side, it endorses all that is good. Maybe that would also be a good definition for Christlikeness. It looks good to me.

While no one can offer any excuse for a non-Christian home, every one must admit that at this present time there are many enemies to be conquered as we do battle for our homes. Paul, of course, is presuming that the Ephesians to whom he is writing are Christians; and I may add that no one who is not a Christian is fitted for parenthood. That being granted, we may call brief attention to some of the enemies of the home.

I. The children of your ungodly neighbors. Your children must have company; but the neighborhood children are frequently so naughty, not to say wicked, that association with them will ruin yours. You do not like to hurt the feelings of your neighbors. Now you need some wisdom. I am not going to tell you what to do; but this much I will say: You will fail unless you are filled with the Holy Spirit and walk with God daily.

II. What will you do with the "Movies"? They have been perverted and corrupted until no decent person should ever enter them at all. Can you be kind and keep your children out of them? If so, do it; but above all, stay away yourself. No use to

try to stop Jack from doing what father and mother do. It will never work. But one thing is certain. You cannot run after the moving picture shows with your children, and have a Christian home around the corner.

III. To call attention to the automobile is sufficient. It is here to stay (at least as long as we can get gasoline); but all of us know that it has become very unsafe for the morals of our young people. Watch out for your home at this point. The auto is a great thing; but it has its dangers, as well as its blessings.

IV. The modern dance will ruin your home, if it ever gets a grip on it. It is too rotten for discussion. Shun it as you do a serpent.

V. I am not much for cards. The devil seems to have pre-empted the game. Gamblers nearly all get their start around the table in the home of their parents. Maybe it is a great place to start; but it will not make hell any cooler when "they go South." I am quoting Dr. H. C. M.

VI. Radio looks good; and it would be fine, if we could keep the devil out of the air. Our children may listen to some of the best music and speech-making on earth, and be edified thereby; but look out for Satan's dirt, for he will surely send it in for the delectation of the family.

You may find plenty more negatives, if you open your eyes. We have neither time nor space to discuss them; so we turn our attention to the positive side of the matter as it will be seen in our comments on the lesson. In verse 25 Paul puts up a standard for husbands that staggers one. They are to love their wives as Christ loved the Church; and mind you, he is using that powerful Greek word for love. This 25th verse, with the next two points for us one of the most beautiful pictures to be found in the Bible. Paul is portraying a high-type Jewish marriage. In our common speech, the young couple have become engaged, which in the apostle's mind typified regeneration, spoken of in the lesson as cleansing with washing of water by the Word—a type of regeneration. But before her marriage the young bride to be went through a process of cleansing that was supposed to sanctify her for her marriage. Here we find unmistakably the apostle's teaching concerning entire sanctification as a second work of divine grace. His illustration is bigger than the thing he is illustrating. But we must not lose sight of our own lesson while we contemplate the beautiful picture that Paul has seen fit to paint.

28. The apostle makes some strong statements. Referring back to Christ's love for the Church, he says: "So ought men to love their wives as their own bodies." There is nothing small about that standard; but it is not too high. I suppose that no one would pretend to gainsay his next sentence: "He that loveth his wife loveth himself."

29. No man ever yet hated his own flesh.—If there could be an exception to that statement, it would be a suicide; but it is not his flesh that leads one to commit suicide, but the torture of his mind. The statement will stand.

30. This verse brings us very close to Jesus Christ: "For we are members of his body, of his flesh, and of his bones." Here the apostle takes

his stand against all divorces forever more. He says he is speaking of a great mystery, but adds: "I speak concerning Christ and his church." He adds one new thought to all that he has said: Let "the wife see that she reverence her husband."

Permit me to say that these great teachings are for Christians, and not for the ungodly; for they cannot live up to such a standard. The teaching is so full, and so clear, that no couple should fail in their effort to maintain a Christian home; for children will love and follow Christlike parents. I shall not modify the statement. "Train up a child in the way he should go; and when he is old he will not depart from it" will always be true. Mind you, I am banking on Christlike parents, not counterfeits. Children will detect the bogus, and will follow it no where, unless they follow it to ruin.

The latter part of the lesson has to do with obedience of children to parents. They must obey IN THE LORD. Parents will do well to watch those last three words. If wicked commands are given, the child is under no obligation to obey. Paul does not mean to say that the one who honors his parents will certainly live to be old; but he has God's promise which will be fulfilled, if he sees best. Otherwise God would do wrong to prolong his days.

The last verse in our study carries two tremendous lessons. I suppose that it will not do violence to the passage to let "fathers" stand for parents. For one to provoke a child to wrath is a terrible thing. It may warp his being till nothing can keep him out of hell. "But bring them up in the nurture and admonition of the Lord" covers the entire ground.

NOTICE.

Would like to get in touch with some of the evangelists going out with the tent party wanting an experienced singer and player. Would prefer laboring in North and South Carolina, but will go anywhere the Lord may direct. Have had thirteen years' experience in gospel song work. Let anyone interested write me at once.

Yours in Christ and song,
C. M. Cassell,
Campobello, S. C.

E. B. Spear, Falmouth, Ky.: "I will be ready for service in revival meetings after April 1, regardless of place or price. I am a local preacher in the M. E. Church, South. I can furnish references."

NOTICE.

I am a conference evangelist of the South Georgia Conference with permission of the Conference to hold meetings anywhere in the connection. I am now making up my slate for 1927 and shall be very glad to hear from any brother desiring my assistance.

I gladly refer you to any or all of the following brethren: Bishop W. B. Beauchamp, Rev. J. M. Outler, Macon, Ga., my present presiding elder; Rev. W. F. Smith, Quitman, Ga.; Rev. J. P. Dell, Columbus, Ga.; and Rev. J. M. Glenn, Athens, Ga., my former presiding elders in this conference. I am very anxious to hold some meetings, as early in the year as possible.

Your brother in him,
G. M. Spivey,
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THE LURE OF CANAAN.

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Trav'ler in a desert land,
Leave thy plains of arid sand;
Leave thy valleys bare and sere,
Leave thy mountains rough and drear;
Land of hunger, thirst and pain;
Land of strivings all in vain.

Look across the vale and see
Thriving vine and fruitful tree;
Here the hills with verdure gleam,
Here the vales with richness teem,
Here is fatness and content
After years in hunger spent.

But there's fighting over here,
And they need not come who fear;
Here is many a bastion tall,
Towering battlement and wall—
Sin entrenched by law and might—
To be taken for the right.

List you! Hear our captain call!
Rouse ye, sluggards, one and all!
Make your weapons keen and bright!
Up, and arm you for the fight!
Cross the Jordan's turbid wave,
Glory calls the strong and brave!
Egypt forged the cruel gyves
Which e'en yet unnerve your lives,
But you've crossed the border sea,
Now arise, press on, be free!
Cease to hunger over there
On your meager desert fare!

When you cross, the muddy tide
Of the Jordan will divide,
Towering walls of Jericho
By your shouting be laid low,
And no foe throughout the land
Long you onsets can withstand!

Leave behind thy desert tent,
Dwell no more in banishment!
God himself is calling thee,
Cross the Jordan and be free!
Only keep the laws he gave,
And be true and strong and brave.

If thou wilt thy Lord obey
He will help thee day by day:
Soon the fighting will be done,
Soon the victory be won;
And thy soul shalt find sweet rest
In the promised land so blest.

CHRISTMAS IN YUGO-SLAVIA.

Today is Christmas and I want to drop a few lines of greetings to **The Herald** family. May the King of kings and Lord of lords bless every one of you, is my humble prayer.

Christmas doesn't mean much to the people in this country, because they don't know Jesus. No one can appreciate Christmas as they ought until they learn to love and serve him who was born in the city of Bethlehem. We look across the sea today and we see American people enjoying themselves, plenty to eat, fine homes to live in, great liberty to enjoy, but I wonder if we realize that that Jesus Christ and his gospel made America the greatest nation on earth today. I wonder if we are as thankful to him as we ought to be. While the people in America are having their big dinners there are thousands, yes and millions, of poor souls in this part of the world that are hungry; if they could only have enough bread they would be thankful to their Maker. Even your humble servant is not having much for Christmas this year. Yesterday morning I only had twenty-five cents to my name, but God answered our prayer and a good brother in Ohio sent us fifty dollars, for which we are very thankful. I wish that our people in America could see these lost souls; I am sure they would give their sons and daughters to God and they would be willing for

God to send them as missionaries to these countries. I still believe that the hope of the world is Jesus Christ, and the world will never have peace till they accept Jesus Christ as their Lord and Savior.

I am spending Christmas this year in Yugo-Slavia telling the blessed story of Jesus and his power to save from sin. I am glad to report to all my friends who read **The Herald** that souls are getting saved and sanctified, and we are giving God all glory. Will you all remember us in your prayers that God may help us win many souls while we are over here, and that God may raise up some native preachers who will go out and preach full salvation. We would be glad to hear from some of our friends.

Yours in his service,

S. E. Polovina.

Deakova Ulica 47, Novi Sad, Yugo-Slavia.

PERSONAL NOTE.

We are continuing our evangelistic itinerary in the states of Washington and Oregon. We are now in our fourth campaign. God gave us a blessed meeting at Everett, Wash., and Eugene, Oregon. The Adna, Washington meeting was very fruitful. God opened the eyes of the people as never before. The pastor, Rev. F. F. McCann, is surely on the job. The meeting here at Vader starts in good. God is with us and the opportunities are wonderful. Kindly pray for us.

Rev. W. A. Vandersall.

WAYLAND, MISSOURI.

I was called to Wayland by telegram to assist Rev. J. O. Humphreys, pastor of the South Methodist Church in a revival meeting. On arriving I found that the M. E. Church had just closed a meeting with no visible results. We went into the fight and, for a number of nights, it looked like we were going to have defeat, but one night six men and women came to the altar, some seeking to be reclaimed and some to be sanctified. Sunday night following, we had a great crowd and a good service and a middle-aged man came to the altar and prayed through. I had a date at Auburn, Neb., and asked them to excuse me, but Bro. Humphrey felt he ought to continue the meeting and he got Bro. Breneman and wife to help him and God came in wonderful power and seventeen more were either converted, reclaimed or sanctified. Bro. Humphrey is well informed and a splendid speaker. He has a fine people at Wayland and some men who are not afraid to put their money into the cause of Christ. I admire and fully appreciate true Christian character wherever found, but my hat is off to the man who can handle a great business and at the same time be a Christian. But I not only feel thankful to Bro. Voss for his very liberal gift but also for every dollar that was contributed. I was entertained in many of the homes and was royally treated everywhere I went. I shall long remember the good people of Wayland.

Jerry Clevenger.

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OF ASBURY THEOLOGICAL SEMINARY

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Youngstown, Ohio, Feb. 1-13.
Marion, Ohio, Feb. 20-March 6.
Pittsburgh, Pa., March 13-20.
Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.
Guide Rock, Neb., Feb. 11-27.
Meade, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL.
Lindsay, Calif., Jan. 26-Feb. 6.
Oakland, Calif., Feb. 26-27.
Oakland, Calif., March 6-20.

BROUGHER, EDNA
(Ohio Girl Evangelist)
WILCOX, PEARL
(Song Evangelist)
Independence, Ohio, Feb. 13-27.
Home address, 450 N. Walnut St., Logan, Ohio.

BELEW, P. P.
Muncie, Ind., Jan. 20-Feb. 6.
Cleveland, Ohio, Feb. 10-27.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNAARD, GEORGE.
Blissfield, Mich., Feb. 20-March 13.
Woodland, Mich., Jan. 30-Feb. 17.

BEVINGTON, R. W.
(Singer and Guitarist)
Open dates, Feb. 5 on.
Home address, 412 Thompson, Ann Arbor, Mich.

BROWNING, RAYMOND.
Greasy Creek, Ky., Feb. 13-March 6.
Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

CALLIS, O. H.
Lakehurst, N. J., Feb. 6-20.
Whitesburg, Ky., Feb. 27-March 13.
Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE.
Monument, Kan., Jan. 31-Feb. 13.
Kit Carson, Colo., Feb. 14-27.
Colorado Springs, Colo., March 6-20.
Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA.
Winchester, Ind., Jan. 21-Feb. 6.
McDermott, Ohio, Feb. 13-27.
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Hamiltan, Ohio.

CLARKE, C. S.
Mutual, Okla., Feb. 6-20.
Hitchcock, Okla., Feb. 27-March 13.
Windom, Kan., March 20-April 3.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.
Elwood, Ind., Feb. 6-27.
Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

CON, F. W.
London, Ohio, Jan. 26-Feb. 14.
Harrisburg, Pa., Feb. 18-March 6.
Yongertown, Pa., March 11-27.
Home address, Lisbon, Ohio.

GRAMMOND, PROF. C. C. AND MARGARET.
Concord, Mich., Feb. 6-20.
Butternut, Mich., Feb. 22-March 6.
Home address, 726½ Washtenaw St., Lansing, Mich.

CURTIS, EARL E.
Bridgeport, Conn., Jan. 24-31.

DAVIDSON, JOHN AND HELEN.
Belmore, Ohio, Jan. 23-Feb. 6.

DAVIDSON PARTY.
Liberty Center, Ohio, Jan. 23-Feb. 13.

DICKERSON, H. N.
Windsor, Ont., Feb. 6-20.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.
Groveand, Fla., Jan. 19-Feb. 6.
Orlando, Fla., Feb. 6-27.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.
Columbus, Ohio, Jan. 23-Feb. 6.
Selma, Ind., Feb. 10-27.
Columbus, Ohio, March 6-20.
Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.
Groveand, Fla., Jan. 19-Feb. 6.
Orlando, Fla., Feb. 7-27.

ELSNER, THEO. AND WIFE.
Miami, Fla., Feb. 6-28.
Baltimore, Md., March 10-27.
Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-20.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.
New Castle, Pa., Feb. 4-13.
Bloomington, Ind., March 3-13.
Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.
New Castle, Pa., Feb. 4-13.
Alliance, Ohio, Feb. 18-27.
East Liverpool, Ohio, March 6-20.

FOILES, MRS. ETTA.
Allendale, Ill., Jan. 24-Feb. 6.
Enfield, Ill., Feb. 7-28.
Home address, Kampsville, Ill.

FRYE, H. A.
West Salem, Ill., Jan. 30-Feb. 20.
Wilkinsburg, Pa., Feb. 27-March 20.
Cass City, Mich., March 27-April 17.
Open dates April 24-May 15, May 22-June 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.
Hemet, Calif., Jan. 23-Feb. 6.
Pomona B-ach, Calif., Feb. 22-March 6.
Stockdon, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Anaheim, Calif.

GADDIS, TILDEN H.
Orange, Calif., Jan. 26-Feb. 13.
Freedonia, Kan., Feb. 16-March 6.
St. Louis, Mo., March 13-27.
Oblong, Ill., April 1-17.
Carlanville, Ill., April 18-May 1.
Cincinnati, Ohio, May 6-22.
Wabash, Ind., May 27-June 12.
Phillipsburg, Ohio, June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GASAWAY, MRS. STELLA.
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Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.
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Paulding, Ohio, Jan. 19-Feb. 4.
Troy, Ohio, Feb. 6-27.
Elkhart, Ind., March 6-April 10.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GROGG, W. A.
Kenova, W. Va., Jan. 17-Feb. 5.
Charleston, W. Va., Feb. 7-27.
Hanley, W. Va., March 2-20.

HALLMAN, W. R.
Bremen, Ind., Jan. 30-Feb. 20.
Bremen, Ind., Jan. 24-Feb. 13.
Chicago, Ill., Feb. 14-27.

HAMES, J. M.
Sheridan, Ind., Jan. 24-Feb. 13.
Warren, Ind., Feb. 14-March 6.
Kokomo, Ind., March 7-20.
South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HARRIS, B. F.
Pritchett, Tex., Dec. 26-Jan. 9.
Home address, 216 E. Brockett St., Sherman, Texas.

HOLLENBACK, ROY L.
Cambridge City, Ind., Jan. 28-Feb. 20.
Address, Cambridge City, Ind.

HUNT, JOHN J.
Detroit, Mich., January and February.
Chicago Evangelistic Institute, Chicago, Ill., March 10-22.
Pitman, N. J., March 27-April 10.
Home Address, Media, Pa., Rt. 2.

KENNEDY, ROBERT J.
(Singer)
Open date, Jan. 26-Feb. 13.
Weslaco, Tex., Feb. 16-March 6.
Sulphur Springs, Tex., March 9-30.
Home address, 6129 Goliad St., Dallas, Texas.

KINSEY, W. C. AND WIFE.
(Song Leader, Singers and Pianist)
Youngsville, Pa., Jan. 20-Feb. 6.
Home address, 461 So. West 3rd St., Richmond, Indiana.

KINSEY, FRANK E.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEO. T.
Plymouth, Ia., Jan. 23-Feb. 6.
Olympia, Wash., Feb. 13-27.
Home address, 56 W. Dravus St., Seattle, Washington.

LAMP, W. E.
Hamburg, Ill., Jan. 30-Feb. 20.
Home address, Wilmore, Ky.

LANCASTER, S. F.
Regina, Sask. Can., Jan. 20-Feb. 6.
St. Maries, Idaho, Feb. 10-27.
Burns, Oregon, March 3-20.
Catesby, Okla., Jan. 23-Feb. 13.
Home address, Hardtner, Kan.

LEWIS AND EMEYART.
(Singers and Players)
Goshen, Ind., Jan. 20-Feb. 6.

LOVELESS, W. W.
Monticello, Ky., Jan. 20-Feb. 6.
Arcanum, Ohio, Feb. 9-March 6.
Home address, London, Ohio.

MACKEY SISTERS.
Brooklyn, Pa., Jan. 23-Feb. 6.
New Bethlehem, Pa., Feb. 13-27.
Orlando, Fla., March 10-20.
Home address, New Cumberland, W. Va.

MCBRIDE, J. B.
Nampa, Idaho, Feb. 2-20.
Ontario, Ore., Feb. 21-March 6.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCORD, W. W.
Sale City, Ga., July 28-August 7.

MAWSON, R. K., AND WIFE.
(Singers and Pianist)
Home address, Wilmore, Ky.

MILBY, L. G.
Churubusco, Ind., Feb. 27-March 13.
Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.
Ashley, N. Dak., Jan. 26-Feb. 13.
La Moure, N. Dak., Feb. 16-March 6.
Ellendale, N. Dak., March 8-27.
Home address, Mattoon, Wis.

MILLER, BASIL W.
Hagerman, N. Mex., Jan. 27-Feb. 13.
Capitan, N. Mex., Feb. 14-27.

MONK, ALONZO, JR.
Weslaco, Texas, Jan. 24-Feb. 13.
Sulphur Springs, Texas, March 9-30.
Terrell, Texas, April 3-17.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.
Marshfield, Oregon, Jan. 23-Feb. 6.
Los Angeles, Calif., Feb. 9-20.
Holtville, Calif., Feb. 25-March 6.
Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 15-May 1.
Home address, 1115 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Farmland, Ind., Jan. 23-Feb. 13.
Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

REID, JAMES V.
Springfield, Tenn., Jan. 24-Feb. 6.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA.
Richmond, Ind., Jan. 21-Feb. 6.
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 4-20.
Anuburn, Ind., March 15-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE.
Pittsburgh, Pa., Feb. 13-27.
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kansas City, Mo.

RUTH, C. W.
Pasadena, Calif., Jan. 23-Feb. 6.
Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

ST. CLAIR, FRED.
Clarkston, Wash., Jan. 9-Feb. 6.
LaCenter, Wash., Feb. 13-March 13.

SELLE, ROBERT L.
Rogers, Ark., Jan.-April 1.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Detroit, Mich., Jan. 18-Feb. 6.
Allentown, Pa., Feb. 13-27.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SWANSON, E. D.
Robinson, Kan., Jan. 24-Feb. 13.
Zanesville, Ohio, Feb. 17-March 6.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Open date, Jan. 22-Feb. 7.
St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TRETS, ODA B.
Fairmont, W. Va., Feb. 6-27.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Lima, Ohio, Feb. 1-28.
Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.
Perrysburg, Pa., Jan. 23-Feb. 6.
Toronto, Ohio, Feb. 13-27.
Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 6-15.
Pittsburgh, Pa., May 20-29.

VANDERSALL, W. A.
Junction City, Oregon, Jan. 23-Feb. 6.

VAUGHT, G. H.
Detroit, Mich., Jan. 20-Feb. 6.

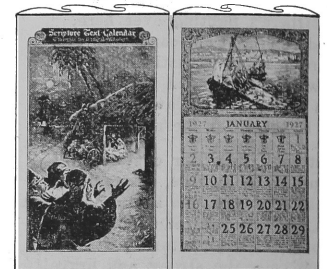
Bellfonte, Pa., Feb. 10-20.
Fleming, Pa., Feb. 21-March 13.
Home address, 953 N. Oakland Ave., Indianapolis, Ind.

VAYHINGER, M.
Holton, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

WILLIAMS, L. E.
Toronto, Ohio, Jan. 20-30-Feb. 5.
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 9, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 6.

"Preach the Preaching That I Bid Thee."

By The Editor.

THIS was God's command to Jonah and Jonah found that the road of obedience was the only road that can be traveled with peace. He also found that although his sermon was short and to the point it produced powerful results. It brought repentance and stayed the hand of punishment.

* * *

All true preachers are called of God. No man has a right to force himself upon God as his messenger without an inward consciousness of "Woe is me if I preach not the Gospel." The God-called man is highly honored, but he always carries a burden of responsibility. He feels as he ought and must feel that he is not called and sent out to proclaim his notions, to tell what men think and say on this and that important subject, but he is to deliver the message of the Lord. He must be able always to say, "Thus saith the Lord."

* * *

It is certainly a cowardly thing for the minister of the Gospel to dodge around, cover up and refuse to preach a great, inspired Bible truth or seek to trim down, smooth over and modify a profound Bible doctrine because some people are fanatics, others hypocrites, others worldly and perhaps rich and object to being disturbed with a call of God to the crucifixion of self, the forsaking of sin, the giving up of the world, the purifying of the heart and the living of a righteous life. The preacher of course must preach with love, but with holy fearlessness.

* * *

If we propose to give up any doctrine of the Bible because of the weakness, sinfulness and shortcomings of men, we will certainly give up all Gospel truth and have nothing left to preach. Some man may claim to be regenerated who knows nothing of regenerating power, but that does not justify the preacher in refusing to preach, "Ye must be born again." Some man may claim to be sanctified who has not been cleansed from the carnal mind, but that in no way proves that the blood of Jesus cannot cleanse from all sin. Let God be true though every man is a liar, and we are not to pull down the standards which God has set up. His commandments and promises stand sure though men violate his commandments and doubt his promises. The great need of the times in which we are living is sturdy, stalwart men who without fear, hesitation or apology, will preach the preaching which the Lord bids them, who will be true to the Bible whatever comes. We have the positive promise that, "My word shall not return unto me void."

* * *

When we go to the church on Sunday morning with a hungry heart, longing for a message from God, we do not like to hear the man in the pulpit saying, "I think," "It is my opinion," "I have come to the conclusion," "According to my views," "Modern scholarship has discovered," "We have found

out through recent scientific discovery." Such talk might be all right for the lecture platform or the schoolroom, but we want the man in the pulpit to give us Bible truth, to make earnest, honest statements with reference to the danger of sin, the blessedness of salvation, Christian privileges and opportunities, and prove his statements true by the Word of God. We want to know what God has to say about this, that and the other thing that belongs to saving faith, Christian life and the performance of Christian duty.

* * *

We know of nothing quite so refreshing, encouraging, searching and strengthening as a good Gospel sermon, delivered in the spirit and power of the Gospel. Oh how blest the man in the pulpit if his Lord is with him there and he is illuminated and strengthened by the indwelling of the Holy Ghost. His mind is active. His face shines. His eyes sparkle. His very gesticulations are with power, giving emphasis to his message and the people feel that God is in the midst and that he is speaking to them. It is not an uncertain sound. It is the Word of the Lord. The preacher may send us away wounded, but if he does we can go to the Great Physician and find healing. He may send us away rebuked, but if he does we can go to the secret place and get on our knees, make our confession, worship our Lord and claim his mercy. How blessed to hear a preacher who drives us to our knees, who makes us to search ourselves and see if we be in the faith, who is not seeking merely to entertain us, but to save us and being saved to quicken us with wisdom and grace and direct our redeemed energies into holy services. If God does not speak to the man, let him not dare to preach and if God speaks to him, let him preach the preaching that God bids him to preach, and then the people, whether they will hear or whether they will forbear, the preacher has discharged his duty. He is guiltless of their blood.

THE REMEDY.

PART II.

THE doctrine and experience of holiness has a vast background. "Be ye holy; for I am holy" is a commandment of the highest order. St. Paul places great emphasis upon holiness in the beginning of his epistle to the Ephesians. Hear him: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

We see here that the holiness movement, or, a divine movement, to have a holy people

on the earth, was in the mind of God before he laid the foundations of the globe upon which we live. We do not believe that men have ever given a better interpretation of the scriptural teaching of the doctrine and experience of holiness than that given by the Wesleys and the early Methodists.

This was, in fact, the secret of the marvelous power attending their ministry and testimony. To them, the word of God was of unquestioned and absolute authority. Jesus Christ's precious blood had power to cleanse from all sin. The abiding Holy Ghost was able to keep that which had been committed unto him. This was full salvation. It brought joy and power. Those who received this wondrous grace were glad witnesses. Ridicule and persecution only intensified their holy ardor and zeal. They made no compromise, but went forward "taking joyfully the spoiling of their goods." They were mobbed, stoned, cast into prison, conscripted into the army, but nothing could silence them. They would sing, shout and testify to the saving power of Jesus' blood. They preached full redemption in the church, on the green, by the wayside, at the mouth of the coal pit. They were irrepressible; the power of God was on them, the spirit of Christ was in them. Those early Methodists were salt and light, indeed.

We need just such a movement in these United States today. There should be no quieting down, no compromise, no sinful affiliation, but waiting for the sanctifying power, joyful witness, irrepressible energy and holy enthusiasm in spreading the good news of pardon for the sinful and purity for all the children of God, through faith in the Lord Jesus.

Let us have faith in God. He is not going into bankruptcy. His resources are inexhaustible. He has made vast investments for the redemption of the race; what he wants now is a well trained, Spirit-filled, self-sacrificing, heroic ministry. The holiness people are responsible to God and the lost world in a very large degree for such a ministry. We should increase our camp meetings, holiness conventions, tent revivals, many fold, redouble our diligence, pray the Lord to send more laborers into the vineyard, enlarge and endow our full salvation schools, so we can open our doors and prepare thousands of young men and women and send them forth into the wide world to preach full salvation.

The Holy Ghost is not sectarian. Full salvation cannot be cornered and dealt out by any ecclesiasticism, church, or other organizations. Wherever God's children in any church or religious organization, or where there is no church of any kind, hunger and thirst after righteousness, consecrate their all, trust in the full atonement made by the Lord Jesus, they will receive the Holy Ghost in his sin-consuming, abiding and keeping power.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Sanctification Discussed and Defended.

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



HERE has recently come to my notice a booklet entitled "Sanctification as Taught in the Scriptures" by Philip Mauro. In this article I am going to disagree with Mr. Mauro. Let me at the outset say that I have read a great deal after Mr. Mauro, some of his writings are wonderfully illuminating and inspiring. Mr. Mauro is a Lawyer. He is a man of intellect, of soul vision, he has written upon many deep things of God, he has shown great powers of discernment, his logic upon many matters is unanswerable; he has borne a wonderful testimony to the saving and transforming power of the gospel, taking him an unsaved, unbelieving worldly lawyer and making him one of the stalwart defenders of the faith of this century. But Mr. Mauro is stronger in Polemics than he is in Theology.

On the subject of sanctification as Mr. Mauro discusses it in his booklet, I felt like saying at once as I read it, Mr. Mauro you are too late! You are a hundred years too late! This great truth and doctrine of sanctification was rediscovered and reproclaimed and reformulated by John Wesley and preached by the Methodists for one hundred years or more and experienced and testified to by multitudes as a real experience not of "setting apart" only, but also of cleansing from all sin and full salvation.

In fact, Methodism became the great spiritual force and power as an evangelistic and soul-saving church largely because of the great doctrine of entire sanctification. (Of course since the Modernists have gotten the upper hand in Methodism the great doctrine has been neglected and denied and the modernists as a whole, would be glad to accept Mr. Mauro's views on sanctification, because they dislike greatly all teaching and all preaching on entire sanctification as a definite "second blessing" experience).

Dr. George Peck said, "The doctrine of entire sanctification as a distinct work wrought in the soul by the Holy Ghost is the great distinguishing doctrine of Methodism. This given up and we have little left which we do not hold in common with other evangelical denominations."

"Just as far as our church has ceased to believe in sanctification and to seek after it as the only phase of religion revealed in the New Testament that saves us from all sin, just so far are we corrupted and God-forsaken church, and it is useless to try to sustain ourselves on what we have been," said Dr. Lovick Pierce, one of the greatest preachers of Southern Methodism.

We would respectfully urge Mr. Mauro and a group of other public men and preachers (Methodist preachers particularly) to read such books as "Plain Account of Christian Perfection," by Wesley; "Perfect Love," by John A. Wood; "Half Hours with St. Paul," by Dr. Daniel Steele; "Love Enthroned," by Dr. Daniel Steele; "Central Idea of Christianity," by Bishop Peck; "New Testament Standard of Piety," by William McDonald; "Theme of the Ages," by Heironimus; "Pauline Perfection," by Rev. J. H. Smith. (All these books may be ordered of Pentecostal Publishing Co.)

I feel confident that a diligent, conscientious perusal of those books would change Mr. Mauro's views on sanctification and change him from the Plymouth Brethren view of sanctification to that of a real believer in sanctification by faith.

Mr. Mauro is in error in several particulars. We shall note them:

(a) He holds that sanctification is primarily objective and not subjective.

(b) That it is a matter of "consecration," "devotion" "being set apart only."

CHRISTIAN HOLINESS.

Let us define what we mean by Christian Holiness. We mean that renewal of the heart by the Holy Ghost by which we are washed entirely clean of sin's pollution, freed from its power and are enabled through grace to love God with all our heart and mind and soul and strength. It is a state of moral purity; a state of perfect love; a state of conformity to the will of God—the fullness of the blessing of the gospel of Christ.

Some have vainly tried to prove that Wesley's views in regard to holiness were changed during the later years of his life. To disprove the assertion we quote from his Journal, under date of March 26, 1790:

"Friday, 26th—I finished my sermon on the Wedding Garment; perhaps the last that I shall write. My eyes are now waxed dim; my natural force is abated. However, while I can, I would fain do a little for God before I drop into the dust."

In the above-mentioned sermon he writes: "Does not that expression, 'The righteousness of the saints,' point out what is the 'wedding garment' in the parable? It is the 'holiness without which no man shall see the Lord.' The righteousness of Christ is, doubtless, necessary for any soul that enters into glory. But so is personal holiness, too, for every child of man. But it is highly needful to be observed, that they are necessary in different respects. The former is necessary to entitle us to heaven; the latter to qualify us for it. . . .

"What then is that holiness, which is the true wedding garment, the only qualification for glory? . . . In particular, lowliness, meekness, gentleness, temperance, and long-suffering on all the Christian ordinances,—nor uncircumcision,—the fulfilling of all heathen morality,—but 'the keeping the commandments of God,' particularly those—'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' In a word, holiness is, the having 'the mind that was in Christ,' and the 'walking as Christ walked.'"

Bishop Hedding said, "The degree of original sin which remains in some believers, though not a transgression of a known law, is nevertheless sin and must be removed before one goes to heaven."

The Carnal Mind shows its enmity against God in the following ways:

It opposes God's will in sanctification. It carries on a constant fight against the new nature given in regeneration.

It blinds the "eyes of the understanding" to the deeper things of God.

It exhibits itself when not controlled by evil tempers and dispositions unworthy of a Christian.

It fights holiness.

William Law, the author of The Serious Call, puts into dialogue form the most terrible description of that self-life which is the main obstructive to a meek and lowly spirit: "Pray, sir," said Academicus, "tell me more plainly just what this self of ours actually is." "Self," replied Theophilus, "is hell, it is the devil, it is darkness, it is pain, and it is all disquiet. It is anti-christ, it is the fiery dragon, it is the old serpent." "You rather terrify me than instruct me," said Academicus. "It is indeed a thing to terrify all men," returned Theophilus, "for it contains everything that man has to dread in this world and in the next. Die to yourself, and all your enemies on earth and in hell will be forever overcome."

(c) That it is not a second work of grace or a second blessing.

That my readers may be sure that I quote him correctly let me insert his very words right here. Mr. Mauro says:

"Now we come to the word 'sanctification,' to which people have attached many hazy meanings. The Holy Spirit uses that word *always to express one definite idea all through the Scriptures.*

"Before showing this, let us state, briefly, some of the meanings which are now commonly attached to the word 'sanctification.' In the minds of many people that word refers to the *character* of the sanctified one (or saint), and signifies a subjective state or condition of great sanctity, a very pure and deeply spiritual life. This view of sanctification takes no note at all of its *objective* aspect, but regards it as a purely *subjective experience* of the individual, or as the result of some internal transformation of character."

"Another view of sanctification which of-

ten finds expression in meetings where 'holiness' is specially sought is that it is a special work of God in the believer, wrought at some time subsequent to his conversion. This special work is sometimes spoken of as a 'second work of grace,' or as the 'second blessing.'

"But, as we shall see, the *Scripture lends no support whatever to either of these meanings.* The word 'sanctify' means always to 'set apart for a distinct use or service,' and when sanctification is referred to in Scripture as God's word it is invariably the act of setting apart some person or thing for himself, or for his service. That which is 'sanctified,' whether it be a person, or an animal, or a day, or a mountain, or a city, or whatever it be, is something set apart for God, regardless of the intrinsic worth or character of the person or thing that is thus 'sanctified.' Whatever it may be, and whatever its character, when God takes hold of it, and says: 'It is Mine,' he separates it from other things, and it is by that act 'sanctified,' or 'set apart' for God."

In reply to this we beg to say that we do not dispute the fact that sanctification includes the idea of "being set apart," "separated," "consecrated" or "dedicated to God." Always when we preach sanctification we preach this characteristic of it, but we hold that *sanctification is more than being set apart.* It is *subjective* in its sphere and operative upon the soul of believers. It not only devotes, dedicates, consecrates, sanctifies as a definite act of grace just as distinct to a believer as the work of justification is to the sinner.

The proposition involved in Christian sanctification is stated as follows by Dr. C. J. Fowler:

"That all Christians may love God perfectly, and this God commands. 1 John 4:17, 18.

"That this is impossible while there is any pride, anger, self-will, unbelief, malice, fear, or any form of wrongness in the heart. Gal. 5:19-21.

"That God is both willing and able to remove all evil affections from the heart, and thus enable love to be unhindered. 1 John 1:7.

"That the cleansing of the heart from all indwelling evil is effected by the incoming of the Holy Ghost, in his fullness, who then abides. Acts 15:9.

"That the heart thus cleansed and possessed will grow in all Christian graces better than ever, since sin the greatest hindrance to growth, has been removed. 2 Pet. 3:18.

"That this is the great secret of Christian living. All Christians want to keep from sinning; this is the Divine plan." 1 Thess. 4:3.

Sanctification is explained by that fine Quaker scholar, Dr. Dougan Clarke, as follows:

"Entire sanctification has two sides or aspects. It has a positive side and a negative side. Its negative side is the removal of inbred sin and is therefore a matter of subtraction. (And therein, we may remark in passing, is a characteristic difference between entire sanctification and regeneration. The latter is a matter of *addition* because it implies the impartation of a new life to the soul). The positive side of entire sanctification is *perfect love*, and this is a relative expression. 'There never will be a time in earth nor in heaven,' says Dr. Upham, 'when there may not be an increase of holy love.'"

Rev. G. C. Finney the Presbyterian Theologian, sees sanctification as a real experience in 1 Thess. 5:23, 24. He says:

"(1) It is admitted that this is a prayer for, and a promise of, entire sanctification.

"(2) The very language shows that both

the prayer and the promise refer to this life.

"(3) This is a prayer of inspiration, to which is annexed an express promise that God will do it.

"(4) Its fulfilment is from the nature of the case, conditional upon our faith, as sanctification without faith is naturally impossible.

"(5) If this promise does not, honestly interpreted, fully settle the question of the attainment of entire sanctification in this life, it is difficult to understand how anything can be settled by an appeal to Scripture."

Many there are who object to the doctrine of sanctification because they do not believe that believers can be saved from all sin in this life. They ask, Do not such passages as 1 Kings 9:46, 2 Chron. 6:26, and Eccles. 7:20, teach the impossibility of living without sin?

Dr. Adam Clarke on 1 Kings 8:46—"If they sin against thee"—says that the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the future tense of the conjugation *Kal*." Dr. Clarke further adds the following comment:

"This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die."

1. "The text speaks no such doctrine; it only speaks of the possibility of every man's sinning; and this must be true of a state of probation."

2. "There is not another text in the divine records that is more to the purpose than this."

3. "The doctrine is flatly in opposition to the design of the gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil."

4. "It is a dangerous and destructive doctrine and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception by stating that their sins are unavoidable."

Dr. Albert Barnes (Presbyterian) said in his Notes on the New Testament, "The unceasing and steady aim of every Christian should be perfection—perfection in all things and in his submission to the will of God. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy. And any man who has no desire to be perfect and who does not make it his daily and constant aim to be per-

fect, may settle it down as demonstrably certain that he has no true religion."

In conclusion I believe Mr. Mauro is a firm believer in the Second Coming of Christ. He therefore cannot be forgetful of the important relation sanctification and holiness has to that great doctrine.

Dr. Dinsdale T. Young, of London, touching this subject, said:

"Nothing recovers evangelical fervor and rekindles missionary passion, and gives a yearning for entire sanctification like a realization of the great fact that 'he comes,' that he may come at any moment."

Robert E. Speer, a leader in the cause of missions testifies to this truth and its effect upon the heart and life. He speaks of an old friend of his who was a Presbyterian minister in a little town in New Jersey. "For years and years his ministry had been arid and dry, and at last those who were about him saw a great change come, and he told me not long before his death what had wrought that change. He said when at last he opened his New Testament and really believed the simple words there regarding the return of our Lord the whole truth of Christianity was transformed for him, and he went out into the world to preach a new gospel with a new joy, new strength, new power, a new passion for souls."

MODERN APOSTLES OF FAITH.

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

CHAPTER VI.

DWIGHT L. MOODY.



HAT the Gospel of Jesus Christ is circumscribed to ecclesiastical conventionalities—as to ordination to certain orders and ranks—is refuted absolutely in the life and ministry of Dwight L. Moody. That there is a universality, a democracy of the divine in the unction which the Spirit bestows, is without question. The church has made much of her *ipsi dixits*, saying who, and who shall not, minister in holy things. Certain functional services are withheld, and cannot be administered until the imposition of human hands, authorized by the laws and polity of the church. We do not question the wisdom, and we might say, the scriptural authority, for these customs, in a measure; but we do say, that God does not limit his ministry to the say-so of any human organization. "I will pour out my Spirit upon all flesh." And it specifies among others: "upon my handmaidens" which, being interpreted, means, that woman by divine authority, may preach—*prophecy*. For many centuries, this part of God's word was utterly ignored by the church. The church was wise above that which was written.

All this said in order to say one thing more, touching this idea in particular: Dwight L. Moody was never called by the church to service; or at least, he did not carry the stamp or credentials of any church. It was never in print: "Rev." D. L. Moody. No doubt any church in America that believed in salvation messages would gladly have placed ecclesiastical hands upon his head, and ordained him; but he remained an unordained servant of God—a layman; never claimed to be anything else. And yet, in all the Nineteenth Century, or any other century, will the records reveal any man who ranks above him or was in his class as a soul saver; a man in whom the Spirit of God wrought mightily and prevailed. D. L. Moody, the uneducated of world-wide renown.

The ancestors of D. L. Moody settled in Connecticut two hundred years before he was born. The earliest record is that John Moody

came to Roxbury, Conn., a place near Hartford; then later, Isaiah Moody, the grandfather of Dwight L., located near Northfield, Conn. The father of this character sketch was a farmer in a small way, and between seasons was a stone mason. His mother's maiden name was Hilton; her ancestors also settled near Northfield. Dwight L. was the eldest son of three, and was born in the year 1837. At the age of four, the father died leaving the family almost penniless. So biting was their poverty, that at one time the mother was urged to give up her children, and cease struggling to keep them together. But this sturdy Puritan woman held on, and put her trust in God for food and clothing of her little family.

It was the example of a pious mother that taught her children the secret of trust. As soon as the boys were old enough to "hire out", they went to work with such employment as they were able to do. Once when going to their places of labor, they were crossing a stream, being rowed over by a drunken boatman. The wind was blowing a gale; the drunk man became crazed with fear, but young Dwight L., though only a lad of eight, exhorted him to trust in God. The simple life of confidence in his mother's God was a part of the boy's character; and it came to full fruition in his mature years, losing none of its simplicity, when he became the most renowned evangelist of his day.

At the age of seventeen, young Moody went to Boston where he became a shoe clerk in his uncle's store. Shortly after arriving in the city, he came in contact with a man by the name of Edward Kimball, and one day, in the rear end of his uncle's store, and through the Christian fact of this godly layman, Dwight L. Moody was genuinely converted to God. Just here, there is a little coincident which is worth passing on, touching the history of this man, and the conversion of the young man destined to be a world figure. Seventeen years afterwards, the son of Edward Kimball, also exactly seventeen years of age, came under the influence of Mr. Moody, then a zealous worker among young men in the city of Chicago, and was converted. Mr. Kimball "cast bread upon the waters," and it came back in the salva-

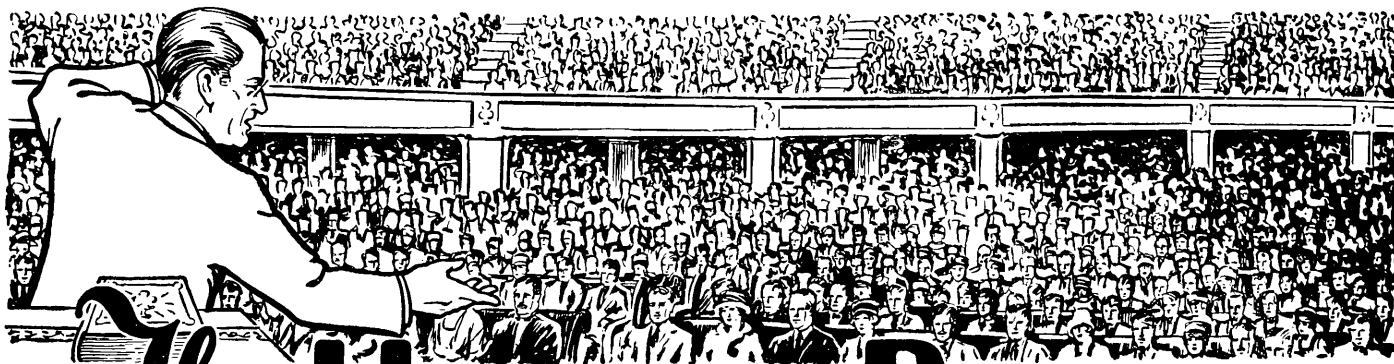
tion of his own son. It was thought by many, that one reason why Mr. Moody preferred to remain a layman, was that it was a layman used of God in his own salvation.

At the age of nineteen, Mr. Moody went to Chicago, and very soon became interested in a Sunday school. His first great impulse as a soul saver came, when by personal effort and prayerful contact, he caused every member of a large class of boys to become Christians. In a few months he had built up a Sunday school of one thousand members, mostly children, and the place became a beehive of religious activity. It was this training received before the Civil War that gave him such ability for spiritual leadership.

During the war he worked under the auspices of the Christian Commission of Chicago City Mission; then followed some years of service in the Young Men's Christian Association, an organization just coming into existence. But his labors and his wide experience had grown to such an extent, that a church was built for him and he became the unordained pastor. This church was the evangelistic center for the great city of Chicago, but it was in the path of the fire in 1871 which almost laid the city in ashes. But another building was soon erected, much more commodious in every way, with a seating capacity of two thousand five hundred people. It was then that the evangelistic labors of D. L. Moody took on a national scope. Scarcely a night in the whole year, but that services were held, in which the down and outs, as well as the cultured and wealthy, heard the gospel of salvation. Multitudes found God at the famous "Moody Church." Over the door of the front entrance was placed a large electric sign—"God is Love," which became the very heart of Mr. Moody's messages for over thirty years.

Early in his ministry he came upon a statement like this: "It is yet to be seen what God can do with a fully consecrated man." Then he said: "By the grace of God, D. L. Moody shall be that man." It is doubtful if in our America there has appeared a man who more fully exemplified the consecrated life than he; he became the fruitful, God-sent man, and with fruit more abundant.

(Continued on page 6)



The HERALD PULPIT

"THE BENEDICTION OF JUDE."

(Sermon by W. G. Nixon, Detroit, written 1922.)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power both now and forever. Amen." Jude 24: 25.



HANDS raised in blessing, what a solemn, important moment! Hushed the music, bowed the heads while a pastor spreads his hands in blessing over a congregation. There are benedictions outside the meeting-house as when a mother places a trembling hand on the head of her son who goes forth today to try the big, bad, good world. Please God the pressure of that mother's hand will be felt on the lad's head for many a day.

An old man is dying. He hears a footfall outside his tent door. He sits bolt upright in bed and awaits the coming of his son. That day Jacob placed his death-moist hand on the head of Joseph and blessed him there,—a scene to hold in memory with the parting blessing your precious father bestowed on you ere he went away.

But I was speaking of a public benediction. A benediction is a token of love. We bless only those whom we love. No preacher has a right to pronounce a benediction until he can love his worst enemy who may be in the congregation today.

A benediction is a farewell. It is given at the close of a service, not at the beginning and never does a congregation reassemble as it disperses from under outstretched hands. Accident or distance or sickness or death will intervene. In such a solemn moment draw near me while we come together under the outstretched hands of Jude to receive this marvelous benediction.

I. A PICTURE OF FALSE TEACHERS.

It is not in the text, but in the context. The amazing picture of God given in the benediction is set over against the frowning picture of false teachers with which the major part of this short letter of twenty-five verses has to do.

One day Jude dipped his pen into ink and wrote the headline of a general letter to the church, viz.: "The Common Salvation." Just then the telephone rang (pardon my attempt to modernize the story) and a long distance call came from Podunk saying, "Jude, a man has just come to town and has started a revival meeting in the town hall and in his teaching denies 'the only Lord God, and our Lord Jesus Christ.' He came here from a nearby town where it is reported that he split the church and drew many away to his liberal tendencies. What are we to do?"

Jude tore up his headline, changed his subject and wrote a letter exhorting the church to "Earnestly contend for the faith once delivered unto the saints." Verse 3. The letter

reads as though it were written for our day. Listen to Jude: "Woe unto them: for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

We need you Jude, servant of Jesus Christ, to warn us now, for some have gone in the way of Cain. What was the offense of Cain? He killed his brother because he was a better man and was accepted of God. Now, sir, it is a comparatively small offense to club a man to death in the open field when he had an altar on which he offers blood sacrifices to God prefiguring Calvary, compared to taking away a man's altar and stabbing his soul to death with a Christless creed.

We need you Jude, brother of James, for many in our day, run "greedily after the error of Balaam for reward." What was the offense of Balaam? He tried to please Balak, who offered a reward for a blessing and tried to hold God at the same time. A compromiser, a time server, who was reproved by an ass on whose back he rode in quest of gain.

Today these compromising time-servers have come into places of power in the Protestant church. They are in secretarial tasks, in editorial chairs and theological seminaries, receiving fat salaries from the church, while they dip their pens in poison of hell, denying the virgin birth, the Deity of Jesus and the authority of the Scriptures, thus spreading desolation and death throughout the church. "Filthy dreamers," Jude calls them, "clouds without water," "trees whose fruit withereth," "wandering stars to whom is reserved the blackness of darkness forever."

I call on the church to purge herself of Christ denying leadership. The rank and file of the Protestant Church believe in her Divine Lord and in the Holy Scriptures.

We need you Jude, exhorter in the early church, for "some are perishing in the gainsaying of Core."

What was the offense of Core of Korak? This: he told Moses that a layman had as good a right to swing a censer before the altar as a minister.

So today worldly, profane men dressed in the regalias of fraternal orders, presume to exercise religious functions in disrespect of constituted spiritual leadership, for whom there awaits a hotter judgment than the fire that consumed the two hundred and fifty men who offered incense in the long ago.

Jude, we cannot have you back, but we can read again your hot words against false teachers of every age. "These are murmurers, complainers, walking after their own lusts; and mockers in the last time—their mouth speaking great swelling words—these be they who separate themselves, sensual, having not the Spirit."

II. A PICTURE OF THE TRUE GOD.

Jude introduces a personal God, attributing to him personal qualities. Jude's God is

not a pantheistic God. It is not God in the trees and flowers and lakes and rivers as poets sometimes dream, but a personal God, creating worlds and making man to dwell on the earth. Some personal qualities of God are set forth here in couplets:

a. *Glory and Majesty.*

I am at once beyond my depth. Who can comprehend the glory of God? Moses saw it in Mt. Sinai and the radiance was reflected in his face, so that he had to use a veil to cover up the glory. The shepherds on that night of wonder, when angelic choirs sang over Judean hills, saw the glory of God shining all around them, lighting up bush and grass and landscape with a mellow wonder of glory. Peter and John and James saw it on the Mount of Transfiguration and were awed by the spell of glory that hovered over the mountain summit, making even the garments of Jesus "white and glistening." I have seen something of that glory on the congregations among camp meeting throngs. I have felt the rolling tides of glory in blessing so sweet over my soul that I have no language to explain.

Now add to the glory of God the majesty of God and you move into the realm of the awesomely spectacular. When man makes a display he rents a city block and stages "the last days of Pompeii." He throws a few Roman candles into the sky and exhausts himself and his pocketbook in a brief display of fireworks that soon die out against a midnight sky. But when God displays his glory and majesty he hangs a million tapers in the blue while the queenly moon sheds a soft effulgence over all the scene. Or on a glorious June day he hangs his arc light in the sky and sends the breezes cantering across the fields until every apple tree and cherry tree, fragrant with blossoms, swing their censers in the face of the sun: while "the heavens declare the glory of God": and if he would add a touch of wonder and awe to the scene he sends a storm cloud up in the western sky, form capped like billows of the seas, while distant thunders rumble like a thousand chariots moving along the dusty highway of the clouds. Then comes the awesome moment of stillness before the storm breaks that makes many a careless man think of God. Then the loosened winds and poured out showers drive men to shelter while lightnings shoot across a darkened sky and thunders roll like near-by guns of doom. Great God of Nature, stay thine hand. Speak not to me in sweep of cyclone or rush of flood, but in gentler manifestations of glory and majesty.

b. *Dominion and Power.*

God has authority. God has power. God has qualities of leadership. "Dominion," says Webster, "supreme authority, independent right of possession." This is God's world. The devil owns no acre of earth.

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART VI.

BUT some one objects: "Is the sinner to get off scot free and receive no punishment whatever?" No, he is not. If the doctrine of the atonement does not provide for some restraining punishment of wrong, it is a real danger resulting in the enervation of the soul. "For history has a Nemesis for every sin and also for every injudicious generosity." As Hough suggests, "What if the peace he offers gives us a comfortable universe at the expense of a righteous universe? What if God turns out under this only an indulgent parent and not the guardian of the Moral Law?" If so, our conscience forbids us to take it. In a certain war, two children whose parents had been killed in a bombardment of the town where they lived, were in charge of a rough soldier. The little boy in an argument with another lad used an ugly word which was forbidden in the careful home where he had been brought up. He looked fearfully at the soldier to see if he had been overheard. The soldier laughed carelessly and said, "It doesn't matter. Say all of that sort of thing you like." In a sudden revulsion of feeling the boy burst into tears and said: "If you were my father you would not say that," and then he walked quietly away to play with the other children and to try to forget the sudden thrust of pain. We want to live in a kind universe, but we do not want to live in a universe which is too kind. We do not want to live in a universe which is so kind, that it is careless. But there is punishment in the redemption plan of Christ—severe, but cleansing; just, but redemptive. The type of punishment involved in the death of Christ is of a fine, soul-punishing, soul-refining kind. To make it clear. When one truly comes to Christ he begins to feel burdened on account of his sins; he begins to feel what sin has cost God. He is told that if he turns away from his sin he will be forgiven. And he will be and is. He is set free from his past. But is there no punishment whatever? There is, but the punishment is transferred. "The pain of penitence takes the place of the pain of outward punishment, and the outward punishment can be lifted from the soul without loss or degradation to the soul." He is punished by "the pain of penitence."

Sixteen years ago the writer came to Jesus Christ burdened with his sin. As in thought he stood before the cross and viewed what suffering Love did for him, the great depths of his soul were broken up. He surrendered to Christ and in that blessed hour, never-to-be-forgotten, he was forgiven—forgiven and yet punished. For sixteen years he has had the joy of forgiveness—a joy that has been deep and abiding, but he has borne in his heart "the pain of penitence": a pain that has been more severe than any outward punishment could ever be. It was burned into his soul that he had sinned, not merely against law, but against love. At one stroke he was forgiven and punished; raised to the highest heaven of rapturous joy, and put in the dust of deepest humiliation; set free and yet bound! In 2 Cor. 7:9-11 (Moffatt) we read of "this pain divine." "You were pained as God meant you to be pained . . . ; the pain God is allowed to guide ends in a saving repentance never to be regretted, whereas the world's pain ends in death. See what this pain divine has done for you, how serious it has made you, how keen to clear yourselves, how indignant, how alarmed, how determined, how relentless!" Here is truly "a pain divine." Was the boy who laid the rod upon the master's hand not punished? Outwardly, no; inwardly, yes. There were no marks of the stripes upon his hand, but there were stripes upon his heart

—never to be forgotten. Long after the pain of physical punishment would have passed away, the pain of penitence persisted and punished him. But this type of punishment is cleansing: it purifies what it punishes.

There was a great religious and military leader in the Caucasus by the name Schamyl, who died in 1871. Bribery and corruption were so bad among his followers that, in order to stop it, he gave a command that whoever should be guilty would be punished with a hundred lashes. A culprit was brought before him. It was his own mother. Schamyl shut himself up in his tent for two days, fasting and praying. He came out pale and haggard. He called his followers together and had his mother brought before him, and told the soldier to lay on the lashes. Five cruel blows were laid on when Schamyl called "Halt!" He had his mother removed. In her place he knelt, and gave strict command to the soldier, under pain of penalty, not to diminish the blows, but to lay on the ninety-five remaining blows as severe as usual. Many in the crowd when they saw the bleeding back of their master, cried, "How merciful!" while some cried, "How just!" He was both. But what of that guilty mother? Was she punished? She *did* receive five cruel blows, but was it anything like as cruel as seeing her punishment laid on her son? Every one of the remaining ninety-five blows went across her heart, and she carried those heart wounds till her death. From this the followers of Schamyl caught a vision of how deeply just their master was. He would not change his laws and lightly forgive, but he did something better; he saved the integrity of his laws and yet saved the guilty. He could not lightly forgive—he was too inherently just for that; nor could he refuse to save his mother—he was too inherently loving for that. In the cross God is both just and merciful—so just that the penitent soul is punished with a punishment more severe than any other: the pain of having wounded love. But he is so merciful that the penitent soul is set free, he goes through life with a song, with an abiding joy; he is forgiven, saved. God's love is a principled love.

And now the most remarkable change of all takes place. In the hands of Jesus forgiveness does not become "a concession to human frailty, or an encouragement to evil, but an injunction against further sinning." Instead of this joyous forgiveness doing away with law, it binds the forgiven to obey law as the unforgiven are never bound. They hate sin as the unforgiven never do. God deals with man after the manner of *the law of love* and creates in man *the love of law*. And this is what God must do. He must create in the human heart a new compulsion, not merely to make man *obey law*, but to make him *love law*. Those who are forgiven feel inwardly pledged to forever obey the law, and feel a passion to get others to obey it. History and experience prove this to be true.

There is another blessed result of this cleansing forgiveness. It is the experience in which we truly become *persons*. In the words of a great thinker: "The forgiveness which God imparts to us in his sovereign love is a deliverance from the necessities and fatalities in which science and history seem to involve us. It is the experience by which we truly become persons—not things, nor links in a cosmic chain, but free men. The man to whom pardon has become real knows once for all that within and above cosmic law there is a Father." He also knows that he is a son of that Father, and from that moment Father and son meet in holy fellowship and communion. Out of that experience of restoration to the Father's favour and conse-

quent communion we become truly persons—sons, not links in a cosmic chain.

This brings us to a further and very important question: What is the Christian doctrine of *karma*? Is there any place for forgiveness in a world of cosmic law? That deeds have good or bad consequences according as they are good or bad is a truth that we cannot escape. This has a large place in the teachings of Christ. "With what measure ye mete it shall be measured to you again." "Blessed are the merciful for they shall obtain mercy." And the important statement of Paul, "Whatsoever a man soweth that shall he also reap." That is a law in the physical and in the moral and spiritual realm—we reap what we sow. There are two things in this law: we reap in kind, and we reap more than we sow. First, we reap in kind; wheat brings forth wheat, not thistles. We sow a moral act and we reap a moral condition—a moral character, and not a physical condition or rebirth, for that would be other than what we sowed. Second, we reap more than we sow. We give the seed, the labour of tilling the ground and sowing the seed, and God adds sunlight and rain; and the harvest is greater than what we sow. We believe then that we can sow repentance and rectification of life, which is a changed attitude toward evil, and God will add his grace, as he adds the sunshine and rain, and we will reap forgiveness, which is a changed attitude on the part of God. We sow a changed attitude on our part—repentance—and we reap a changed attitude on God's part—forgiveness. It is the same in kind. The determining factor in reaping this larger harvest than what we sowed is the grace that God added in the sacrificial sufferings of Christ.

Moreover, every law is restrained and softened by a counter law. The centrifugal force is restrained by the centripetal, otherwise our earth would fly into space, a runaway world. The law of gravity, if it were not restrained by higher laws, would pull everything to the earth and there would be a collapse of everything. I can raise my arm by introducing the law of muscular strength, and it overcomes the law of gravity. A bird flies and overcomes gravity by taking advantage of the law of the elasticity of air. In all life we can overcome one law by the introduction of a higher one. We do not do away with the lower law; we simply suspend its operation by the introduction of the higher. Gravity is still there when I take advantage of the law of muscular strength and raise my arm. The law of sowing and reaping underlies life, as gravitation underlies everything in the physical realm. God introduces man to a higher law in the cross—the law of love. If we take hold of that law and let it operate within our lives, we suspend the old law and are lifted above it. We do not do away with it; for as soon as we cease to take advantage of the higher, the lower comes into operation, as gravity operates as soon as we cease to take advantage of the law of muscular strength. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," cries Paul the Apostle. The introduction of the higher law of life in Christ makes him free from the lower law of sin and its consequence, death.

(Continued)

If You Want Something

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OF ASBURY THEOLOGICAL SEMINARY

MODERN APOSTLES OF FAITH. (Continued from page 3)

The work of Mr. Moody as a great preacher and soul winner had attracted an international attention by this time; two years after he opened his ministry in the great Chicago church, he was invited to visit the British Isles, and at every city—London, Liverpool, Edinburgh, Glasgow, and in Ireland, the largest halls and theaters could not accommodate his audiences. He preached to a capacity house wherever he went. With him on this tour was the celebrated singer, Ira D. Sankey. This man of simple faith, and without college education or equipment from a human standpoint, stood before the throngs and held them with ease, delivering messages of love and power, devoid of all pretense of human wisdom. D. L. Moody was a great personality surcharged with the Holy Spirit, teaching the wisdom of God from his inspired Book.

This tour was a triumph for the Gospel; high and low, rich and poor alike, were brought to a saving knowledge of Christ, through his marvelous messages of love. On returning from this successful tour, Mr. Moody became a national figure, and little time, after that, could be devoted to his pastorate in Chicago; but the greatest gospel preachers of this country and England were secured by him to minister to the community church, for that was what it was. Such men as G. Campbell Morgan, W. J. Chapman, John McNeil, B. Fay Mills (before he lost his bearings) and others great, and near great, were the preachers of the Moody Church. It became a world renowned institution of evangelism. This church, standing for orthodox Christianity founded by the personal ministry of this mighty man of God, holds the same standards to this day. We doubt, that if in the great central metropolis, there is a place where the emphasis on the genuine gospel is more pronounced than in the Moody Church.

Not only has it been a great soul-saving station for more than fifty years, but the constructive genius of D. L. Moody did not stop with his church and evangelism; but there was built around the church the "Moody Bible School for Christian Workers," where hundreds of young men and women are being trained for efficient life service. This school continues with a student body running into hundreds annually, and they are being taught by the ablest Bible teachers in the land. The Moody Bible School is fundamental as to the divine revelation of the scriptures; at that place no question marks are raised touching the word of God. It has been charged, that the Moody Bible School is Calvinistic, and therefore dangerous for those who believe in the Wesleyan Arminian interpretation of the Bible. This scribe believes in Arminianism in toto; but Calvinism that believes the Bible to be God's inspired word, is a thousand times more preferable to an Arminianism that puts a question mark on any part of our precious Book.

In the year 1875 Mr. Moody and Sankey held revival meetings in the largest building in New York, Brooklyn, Philadelphia, and Buffalo, and other great cities. In the year 1882, he again toured England, Scotland, and France, holding a meeting in Paris. While on this campaign, he preached at Oxford and Cambridge, the elite scholastic centers of the British Empire, and in these places, Mr. Moody exalted his divine Lord as the Savior of men. Crowned heads, and the nobility heard him gladly.

We wish to make one or two side comments on the life and influence of Dwight L. Moody. First of all, he never in any way commercialized his gospel; no man ever paid an admission to hear this evangelist. There were no lecture engagements for him. He was a preacher of the Gospel, and a man of one Book—the Bible. It is said he was nev-

er without this Sword of the Spirit. On his morning drives about the grounds of his Northfield home, he was often seen with his Bible on his lap reading, while his gentle old family horse quietly walked about the driveways. Just here was the lasting influence and the abiding labors of the man. Money came; yes, by thousands—millions, but it was not collected at the box office. He touched men's hearts who gave liberally to his work.

In addition to his evangelistic labors, his church in Chicago, he established a Bible Conference at Northfield, Conn., where he brought to this platform, the world's greatest teachers and preachers. We have mentioned his Training School in Chicago; but he established a school for boys at Gill, a place near Northfield, and a seminary for young women at Northfield. All these institutions continue to abide, doing constructive work for the Kingdom of God. The school for boys is known as "Mt. Hermon School for Boys."

A second comment is this: we believe Mr. Moody over-estimated the "Gospel of Love." It was not over-estimated for him, and his messages; but for those who followed him as their model—lacking his personality and his spiritual power—no little harm has been done. It is a method which we fear has brought thousands into the church unconverted. This was an indirect influence—not objectionable as preached by him; but it produced a popular style of evangelism. Here it was: "Confess Christ," so easy, and so popular; but dangerous in the extreme. No man should be told to confess Christ until he has confessed his sins.

However, Dwight L. Moody was a God-sent man, and had no peers in his day, and in his line of gospel evangelism. He published something like a dozen books; among them was "The Second Coming of Christ." He was an ardent Premillennialist, and gave this note a prominent place in his gospel. He died Dec. 22, 1899, scarcely past his sixty-second year—comparatively a young man; but he wrought equivalent to a man one hundred years old.

"JESUS," OR "THE CHRIST."

REV. C. W. RUTH, EVANGELIST.



BOTH the above titles are scriptural, (Matt. 1:21; 16:16), and in common parlance are used interchangeably. "The angel of the Lord" said, at the time of the Annunciation, that his name should be called "Jesus: for he shall save his people from their sins." The marginal reference tells us that the Hebrew for Jesus, is "Savior." Thus we see that "Jesus" was his human name, designating his humanity, and all that pertained to his incarnation. "Christ," in the Greek, means "Messiah, the anointed." So that this title has more particular reference to his Deity, and Messiahship.

During Apostolic times men doubted and denied that he was the Messiah,—the Christ,—hence the Apostle Paul, at Thessalonica, "reasoned with them out of the scriptures, opening and alleging . . . that this Jesus, whom I preach unto you, is Christ." Also at Corinth, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." Acts 17:2, 3; 18:5. And in like manner, the preaching of that "eloquent man," Apollos, was to show "by the scriptures, that Jesus was Christ." Acts 18:28. The question of "Modernists" of that day was concerning his Messiahship, and Saviorhood. They might have admitted his humanity, but denied the facts which concerned his Deity.

Today we hear the "Modernist," (?) speak of him, (in pulpits of various denominations) as "The Christ," pretending to believe

in him as the Messiah, but questioning and denying all the facts that have to do with his incarnation. They deny his miraculous conception, his virgin birth, the miracles he wrought while in the flesh, his blood atonement, and his bodily resurrection,—and yet they will speak of him as "The Christ." Apparently they would accept him as "Christ, the anointed," the Messiah,—but not as "Jesus" the Savior, having come "in the likeness of sinful flesh." (Rom. 8:3).

We would insist that if the scriptures are not true in their statements concerning him as "Jesus," in his incarnation, and humanity—concerning his miraculous conception, his virgin birth, his miracles, his blood atonement, and his bodily resurrection, then we shall refuse to believe that the scriptures are true in their statements concerning his Messiahship, and Saviorhood: and then he was not, and is not "The Christ" and we have no Savior, and are still in our sins. "They have taken away my Lord." But concerning such, John the beloved wrote, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:3. So these "Modernists" (?) are not as modern as was supposed, seeing their kind were already discovered, and were publishing their infidelity as early as the first century of the Christian era. Evidently, our Twentieth Century "Modernists" have simply been advancing backwards. And again we read in 2 John 1:7, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." These are plain words, easily understood, and give us their correct title, as "Deceivers," and "Antichrist." According to this they were already numerous,—"many,"—in that early day, who denied the facts pertaining to his "flesh." Yes, we presume there have been infidel "Modernists" in every age of the world, who denied the testimony of John, when he said by inspiration, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. But we shall insist that if "Jesus" in his humanity was not "Christ," then "the Christ" these Modernists would preach is not The Christ of the Bible;—the "Jesus,—Savior,"—that I need.

And since I need a "Savior" I think I shall still believe "the angel of the Lord," who declared to the "shepherds abiding in the field, keeping watch over their flocks by night," when he said, "Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, A SAVIOR." (Luke 2:10, 11). Ah, yes! that is what I need,—"Savior." And it was of him that it was said, "Thou shalt call his name Jesus, for he shall save his people from their sins." And, thank God, I have found in that Jesus of the virgin birth, just such a Savior.

Before men can know him as "The Christ," they must accept him as "Jesus," who was born of the virgin Mary, and while in the flesh, made a blood atonement for sin, and in his death on Calvary's cross, bridged the chasm 'twixt God's holiness, and man's sin: 'twixt God's justice, and man's guilt. Thank God, he tasted death for every man, (Heb. 2:9); and "in the body of his flesh through death" has "reconciled" us to God, and thus made it possible "to present (us) you holy and unblameable and unreprouvable in his sight;" (Col. 1:21, 22) for "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Yes, he is both "Jesus" and "The Christ;" human-divine; our Redeemer and Savior, and our risen Lord, and coming King.

We had as soon be the Jew of the first cen-

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

SYCHAR'S COMING GENERATIONS.

Wm. R. Chase.

The young are looked after nowhere as at a holiness camp. Sychar this year built a commodious auditorium expressly for young people's meetings. There the young people, under the leadership of an evangelist, the boys and girls under the lead of another, and the little tots under the lead of another special worker, have their meetings. Annually they have a march from here down to the Ring Meeting ground by the gate, and have a service there. President Lewis makes an address to the ring formed by the marchers, and they sing and pray and testify. This year your scribe counted the number in line as they passed, and counted one hundred and fifty-six. Headed by their band and singing as they marched, it made an impressive sight. Sychar sees after her young folks. And it seems but a short yesterday ago when others who now are missionaries, preachers, and Christian workers here and there over the world were marching down the tented street in that line. Tomorrow these in this line whom your scribe counted will be scattered over the earth doing as these others whom he counted but such a short time ago. Many a Priscilla and Timothy of the tomorrow were in that line to whom we take off our hat, and pray for.

The special workers again this year for these holiness leaders of the soon coming tomorrows were Evangelists Miss Anna McGhie, Miss May Gorsuch, and Miss Ollie Tanner. The following is a sample of the kind of teaching the little tots have at the hands of Miss Tanner who is their special worker. I am sure you will agree with me that it is healthful teaching these little ones get at Sychar. She took a text from 1st John, "The blood of Jesus Christ his Son cleanseth us from all sin." This is what she said to them: "Satan tempts little children to be disobedient, untruthful, selfish, and quarrelsome. They do these sins and bring unhappiness to their hearts and homes and playmates. Jesus died on the cross to save little children from sin. He wants his little ones to be obedient. We please him by being loving and kind to father, mother, and brothers and sisters and playmates. We love to see boys and girls with clean hands and faces and clothes, but much more beautiful is a clean heart. Only God can see the heart, but every one knows by the things children say and do what kind of hearts they have. I heard this story which will, I think, illustrate to you little ones what sin does for us. A mother who was dying called her children to her bedside and wishing to give them a parting message said, 'Bring me a piece of white paper, please.' It was brought and then she said to them, 'This paper shows what the life is like that God gives us on which we, as life passes, are to write our life. Now bring me some ink, please.' The ink was brought and she took it and poured it on the white sheet of paper. Then she said to her children, 'Now erase the black.' But we cannot, Mother dear, they said to her. 'Of course you cannot' the mother replied, and, 'children,' said she, 'Watch your evil acts. They leave a stain for life, and look very black, and are black in the sight of God and angels, and to one who is where your mother now is, right at the edge of the grave. And remember, children, that Jesus only can wash the stains out, can take the black away.' Then putting her finger on the black spot the ink had made on the paper she first looked at it and then at her children and in a moment or so was gone to heaven. Her children never forgot that lesson which their mother had given them. Every time they were tempted to do wrong that black spot on the white paper with their mother's finger pointing to it would come before them. And they found that she had told them Jesus only could help them. Jesus wants to cleanse your hearts, and keep them clean, and he will do it if you will but let him. He has taught us to pray, 'Create in me a clean heart, O, God.'"

Children could understand that and did. And it is remarkable how young they may be and yet find an experience just like fathers and mothers do. Nor is it of any use to say to your scribe, "Oh, you can get children to do anything, and they don't understand and soon forget all about it." I know that many do follow the example of their elders and backslide, but there are those who do not. I have four in mind, two boys and two girls, saved and sanctified at the early age of eight or under, that are now grown, and one of them a mighty help to her preacher father in his work, one in college preparing for the mission field, and the other two in college preparing for the ministry. These did not backslide. I have followed them all through the years of their young life; there are Samuels yet on earth.

Evangelist Miss McGhie took for her text at one of her services those words of the Lord to Moses found in Exodus 25:40, "And look that thou make them after their pattern, which was showed thee in the mount." She introduced her sermon by saying that when a man wishes to build a house, bridge, or ship if he just goes by the eye and has no sketch and blue print he cannot succeed. His piece of work will be a failure. That mighty building in New York City, the Woolworth, a thing of beauty, stands as it does a marvel of harmony and strength that is able to bear its heavy weight and stand the storms and stress without the least sign of weakness because it was built according to the blue print. The Hosaeac Tunnel which bores through ten miles of solid moun-

tain rock, work on which began at the two ends at the same time, had to follow the orders and blue print of the engineer. But by following it day after day they dug and blasted and when they came to the last blast, and the great tunnel finally pierced the mountain from side to side, the opposite ends from from which they worked met exactly. It was a perfect piece of work because the blue print had been followed. The great ocean steamship that plows the ocean racing with wind and storm was built like the pattern. So the Lord gave Moses a blue print by which he should build the tabernacle. And that tabernacle being a type of us, we are his tabernacle, he has given a blue print to us after which we are to build our lives. Nor was there a thing in the tabernacle of old but was to be fashioned after God's plan. And as all the furnishings of the tabernacle, the altar, the veil, the vessels all, must be made strictly after the pattern which God gave, so has he given us explicit directions, instructions, how to order our lives down to the least detail. That is why I love the Bible. It tells us what manner of persons we are and what we should be and what we should do under every circumstance. God is very serious in giving us his directions, and we should be very serious in receiving every word of instruction that he has given us. But what is a blue print and how is it made? In order to make a blue print first old rags are taken and ground up and by the aid of chemicals reduced to a pulp. This pulp is then rolled into thin sheets and more chemicals added. Then a paper containing a sketch, or perfect pattern of whatever is to be built is laid on this thin sheet of the soft pulp and put under a glass case where the direct light of the sun falls on it. If anything gets between it and the light of the sun it is marred. The Bible which is our blue print, and God-given, is that by which we must build. In the making of it he has allowed nothing to come in to mar it. It can be relied on. And there is a sense in which each of us is to be for God as blue prints for others. He would have us be a pattern, a sample. So God must grind us up and melt us down and put us through the fire of the Holy Ghost until everything between us and God is burned out. He would burn up everything that comes between us and his will, not always because it is wrong, but it hinders us from reflecting him to the world and from giving the world that which he wants to give it through us. God has an individual path for each of us to walk and a different place for each of us to fill. It is an easy road that leads away from God's path, but a hard pull to get back. It is a conflict that we are in and our business is to fight on and through until he becomes sole possessor of all our powers. He will help in the fight, but it is a fight. It is ours to be in subjection to the glorious will of God. The plan that Egypt's king, and Moses, too, had for himself was to be a great king of Egypt. But that was not God's plan. God had something harder, but better for him. And when at the burning bush where God revealed to him his will as to his life, and self was burned out, then Moses could say that he would rather suffer affliction with the people of God than have the riches of Egypt. He got the blue print for his life there. And this pattern he followed until God took him, and now the heavenly throng sings the song of Moses and the Lamb. David, the shepherd boy, heard the silent voice of God speak in his heart as he herded his father's flocks, and gladly accepted the pattern for his life which the hand of God had drawn. He became through it the sweet singer of Israel, and the great king of his people. Paul planned a great career for himself as leader of the Hebrews, but on that day when on the road to Damascus he was struck to the ground with the power of the great light that shone about him, it was there that he got the blue print of his life. He followed it and is the great apostle to the Gentiles for all time. Had he refused to follow God's blue print who would have known of Paul today? Not a soul. Jerry McAuley, Sam Hadley, Delia the Bluebird of Mulberry Bend in New York City, criminals, besotted outcasts, when they turned, were saved by power divine; these poor sin-cursed, useless and worse members of society, saw the blue print of God for them, accepted it and became flames of living fire for him, shining evangelists for him. They became patterns for all the world of useful, godly lives. God wants to make each of you a blue print for this old world. You are to be tabernacles of his. The holy Shekinah burned constantly in the old tabernacle in the most holy place, and your heart he wants for that holy of holies that he may dwell there within you. But every questionable thing must be out, burned out, before he will come in. Your friends may love the world, but the world must not only be crucified to you, but you must also in turn be crucified to the world. You are not to go in the ways of the world, no matter what your friends may do. Your hands and feet must be holy. Desires for the dance, card table and such he will burn out of you. All the things of the world will seem cheap to you when the love of God fills your soul. Your walk will be with God. Everything faded into insignificance after Jesus came in and filled my heart. Plans and pleasures that were so dear to me, dearer than life it seemed, and which I thought I could not live without instantly passed out of my horizon when Jesus came in in all his fullness. God's blue print for my life became my only desire and to follow it my one ambition. I let every other thing burn to ashes that I might have God's best gift. Does your life conform to God's blue print, your social life, your business life, and in every de-

tail? He wants it to, yea his demand is that it shall. That is his will. What is your will in the matter?"

Miss McGhie told me that they never had a barren service, that conviction was deepest this year of any of the several years she had been in lead of the young people, and that the lowest number at the altar at any service was seven, and the largest twenty-one. The power of God surely was manifested in those meetings. Our young people, thank God, are in for being sanctified wholly, and in holding the standard up high in place of its scaring them off and driving them away, it draws them. They are accepting the truth in numbers such as the older people are not, and are going out to bless the world and the church. The young men and women who are going out from our holiness camps are the hope of this time of stress and distress. Neither the world nor the church can do without them. Zion must have them or her walls never will be built.

EVANGELIST JOHN FLEMING REPORTS.

Feel like reporting a few words to let my brothers know that I am still at the battle front. I can truly say that last year was a year of victory for me. Had some wonderful revivals in some of our best churches, and worked with some of our best singers and preachers. Had several thousand seeking God, and hundreds prayed through to victory; have taken great numbers into the Church.

At this writing, Jan. 6th, I have already had about eighty people at the altar, and traveled 1,400 miles. New Year's day was a great day in First M. E. Church, Collingswood, N. J. Seventy-nine different churches represented in the one day, and altar was lined all day with seekers and many happy finders. Had two great services in First Church of Nazarene in Washington, D. C., on Jan. 2. This church is moving on to victory. We have a fine building, and the new pastor, Bro. J. H. Parker, is leading them on. They gave me a call for a meeting and I will do my best to get to them in the near future. I am perfectly satisfied with the Lord's leadings. I feel better in both soul and body. Praying that this will be the greatest year of my life.

REVIVAL AT MT. OLIVET, KENTUCKY.

One of the best revivals ever held in Mt. Olivet, Ky., came to a close Sunday night. Rev. S. L. Moore, the pastor of Main St. Methodist Church, was assisted by Rev. J. W. Carter, evangelist, of Lexington, Ky. Dr. Carter is a man of pleasing personality, a fluent speaker, and one whose whole soul is absorbed with one purpose—the salvation of the lost. He preaches plain, hews to the line in exposing sin, but with such love and tenderness as to win men and women to God. He never uttered a harsh word about any sister church and there was the greatest and most perfect harmony ever known between the churches, especially the Baptist and Walnut St. Methodist. Brothers Harrington and Polley came in and prayed and worked as though in their own churches. About 150 people stood on last night of meeting, indicative of the fact that they had been blessed and helped during the meeting. Brother Carter will receive a royal welcome whenever he chances to come this way again. Safe, sane, sound and sensible, he is without a peer among the evangelists and we predict for him a greater future and recommend him to any and all.

S. L. Moore, Pastor.

"JESUS," OR "THE CHRIST."

(Continued from page 6)

tury who rejected "Jesus" as the Messiah, as the Modernist of the Twentieth Century who rejects "Jesus" as the "Savior." It is folly, and wicked, for ministers to speak adoringly of him as "the Christ," and yet cast aspersions upon him, and deny that "the Word was made flesh," and thus reject him in his humiliation, and incarnation, as "Savior." But it is by this method that they "deceive" and beguile the unwary, and hold some of the leading pulpits, and draw good, fat salaries. Hearing them preach and discourse so eloquently about "the Christ," many unsuspecting persons suppose they are still orthodox, and true, and swallow all they say, when in reality, according to God's word, they are "Deceivers," and "antichrist," and do not believe in "Jesus" in his miraculous conception, virgin birth, and blood atonement,—as "Savior,"—at all. God pity them.

"Jesus! the name high over all,

In hell, or earth, or sky;

Angels and men before it fall,

And devils fear and fly.

"Jesus! the name to sinners dear,

The name to sinners given;

It scatters all their guilty fear,

It turns their hell to heaven."

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THE REMEDY.

(Continued from page 1)

God's sanctified people must guard against sectarian prejudice. They must be full of holy love. They must put their desire for a revival and the salvation of souls far above any church or other human organization. One of the secrets of the marvelous growth, revival power, and rapid spread of Methodism was the fact that it was wonderfully free from sectarian prejudice or pride. Its first great aim and end was the salvation of the lost; the publishing of a full and free redemption in Christ.

In the nature of things, this spirit must characterize those who are saved from sin and filled with love. With such people the glory of the Christ and the salvation of men must be of first consideration, whether it contributes to the growth, strength, and financial advancement of their church organization or not. The early Methodists were great sticklers for the plainly written doctrines of the Bible. The fall of man, the depravity of the human race, the deep sinfulness of the human heart, the absolute need of regeneration, the witness of the Spirit, entire sanctification from indwelling sin, the possibility of apostasy were the doctrines emphasized all the time and everywhere by Methodism. Methodist preachers were bold and constant crusaders against every form of wicked worldliness. They traveled with a drawn sword. They were indeed soldiers of the cross. The advocates of all the liquor traffic, the dance, the theater, the card table, and the race course trembled before them, and they made captives everywhere. Revivals of religion blazed throughout the land, sinners of every description came trooping to their altars, and under the power of God became glad witnesses to the saving grace of Jesus.

There is a remedy for the evils of our time. We, so-called holiness people, under God, have the remedy. The same old Bible truths preached by the early Methodists, if faithfully preached, will produce the same results. God has not changed, neither has sin, and the gospel is still the power of God unto salvation. Let us take a fresh start. Let us go at it in earnest. Let's hold ten thousand revivals. Let all the forces of full salvation who hold steadfastly to the faith of our fathers, get close together, kindle revival fires everywhere, rally to the schools, enlarge the theological departments, train and send forth thousands of Spirit-filled young people, and rescue millions of souls from sin and hell.

The old-time Methodists did not fail to assure sinners that they were on their way to hell. They repeated the plain teachings of the Lord Jesus on this awful subject. They held tenaciously to all fundamental truth, and were remarkably liberal with regard to non-essentials. This is necessarily true with holy people. With them, the power must count; the mere forms of little consequence. The union that God desires is not ecclesiastical union. God finds it difficult to do anything with great ecclesiasticisms. The union he desires is that secured by the baptism by one Spirit into one body. The Lord's sanctified people in these United States have at

their command, under God and the guidance of the Holy Ghost, inexhaustible resources of power, and the people are starving hungry by untold millions.

(Continued)

A GOOD FRIEND GONE.

WE were shocked and grieved a few days ago to hear of the sudden death of Mr. George Sebring, of Sebring, Fla. Mr. Sebring was born and raised in the state of Ohio; he was one of the famous group of Sebring Brothers who built the beautiful city of Sebring, Ohio. They were interested in the pottery business, bought a large tract of land, laid it off into a city, put into their charter the very strongest prohibition laws, built a number of potteries, and around those potteries grew up this prosperous and beautiful city. It is just out of the suburbs of this city that the famous Sebring Holiness Camp Meeting is held, in which Mr. George Sebring took a great interest.

Some fifteen or twenty years ago Mr. Sebring went to Florida and bought a large tract of land in a fine section of the state, surrounding Lake Jackson. He laid off a city, built roads, planted out great groves of citrus fruit, sold off lots, brought in tourists; the tropical sunshine, beautiful and healthful surroundings attracted attention, and the new city of Sebring, Fla., grew rapidly. Mr. Sebring built, at his own expense, a fine camp meeting ground in which a number of holiness camp meetings were held.

Later on, a section was cut out of one of the large counties of the state of Florida, a new county was formed, and Sebring became the county seat of this new county. The Seaboard Air Line built a railroad through the city and gave direct and rapid transit to the East, making Sebring one of the most convenient, beautiful and attractive inland towns in the entire state.

George Sebring was a man of remarkable intelligence, great will power, foresight, energy and magnetism. He was a born leader of men. He had the capacity to have made a great governor for his state, or an influential man in Congress. He had no political ambitions, but was a builder; he delighted to lay off streets, to erect houses, to encourage construction, to see life and prosperity all about him.

In the early history of the Holiness Movement Mr. Sebring championed the cause of full salvation preachers. He was a great admirer and supporter of Rev. B. S. Taylor back in the days when Brother Taylor was at the zenith of his evangelistic power. He was always ready to help with the camp meeting, rent a hall, and assist in any way in the promotion of religious revivals. When J. M. Harris and his wife, the great evangelistic singers, were holding revivals of marvelous success in Ohio, Pennsylvania, and Indiana, he gave them several months' rest, took them with him on a trip to Palestine, paying all of their expenses. Only the evangelists

know something of how often he slipped a check into the hands of the hard-worked and poorly paid full salvation preacher.

Once when I was preaching at the Sebring Camp in Ohio he noticed that I had on an inferior pair of spectacles. At the close of the meeting he gave me a check and sent me to his oculist, one of the very best in Cleveland, Ohio, where I spent several days under his treatment, came away with the best of spectacles, and money sufficient out of his generous check to buy me a new suit of clothes.

A few years ago wife and I coming up from Southern Florida, stopped for a few days in a hotel in Sebring. When he found we were there he scolded us for not coming to his residence. When we prepared to leave the city, I went to his office to tell him good bye, he shoved a check into my hand to pay my bill at the hotel. He embarrassed me with his kindness. He never knew how much I admired and loved him. I kept away from him for fear he would think I sought his company in order to enjoy his liberality.

Many of the readers of THE HERALD know something of the remarkable colored woman evangelist, the famous Amanda Smith, who preached largely in the United States, in Europe, and around the world, a saintly woman. In her old age George Sebring sought her out, built her a neat cottage near his beautiful home in Sebring, Fla., furnished it comfortably, hired a colored woman to care for her, and kept the dear old saint until she died; then took the remains back north for burial, all at his own expense.

Mr. Sebring was a member of the Methodist Church, and a great believer in a pure, full salvation gospel. His enterprise and excellent business qualities had enabled him to accumulate a considerable fortune. He leaves behind him a devoted Christian wife, and a number of affectionate and loyal children. His sudden passing away will cause great grief in a large circle of devoted friends. Peace to his memory, and may the gracious blessing of God rest upon his bereaved wife and children.

H. C. MORRISON.

Good Word from a Friend.

A friend writes us that he is deeply interested in the tent work, and that he would like to give a tent to this work if it is not too expensive. If a tent costs more than he is able to contribute he would be glad to make a contribution toward getting an extra tent for the tent campaign the coming summer. This friend does not give his name, but simply signs himself "A Subscriber." We will say for his benefit that a good tent can be bought for \$450. If he does not feel able to contribute this amount we shall be thankful for whatever he can give and will pledge him to raise the balance necessary in order to add another tent to the number that goes into the revival campaign next summer.

Faithfully your brother,

H. C. MORRISON.

Orphanage Destroyed by Fire.

Bethel Orphanage of the Pilgrim Holiness Church, located at Kingswood, Ky., was destroyed by fire recently. Fortunately no one

of the twenty-four boys in the building was hurt. The loss is estimated at \$8,000; the insurance was \$3,500. Any one wishing to help rebuild this orphanage may address Rev. S. M. Stikeleather, Kingswood, Ky. These are devout and excellent people and are doing a most worthy work. Give them a helping hand. H. C. MORRISON.

The Man on The Watchtower.

It is an interesting and hopeful sign for better feeling in our own country, and other nations, that at an Armistice Day celebration in Columbus, Ohio, German people were asked to participate in the exercises. This is as it should be. Let all of the old wounds heal. Let us forget, forgive, and unite all of our forces for the betterment of conditions, everywhere. Hatred never brings happiness. Love of one's fellowmen is always a good investment; it brings and gives peace and good will. Let the horrible war be forgotten, and let the people cultivate the spirit of altruism and helpful, generous friendship.

Give Mexico a chance. She has set for herself a task of building a public school each day, and is running a little ahead of her schedule. Mexico has determined not to be governed in her civic or religious life from the outside. It may be that they have been a little extreme, but they have been long under an iron yoke. There is no question but men outside of the nation and not in sympathy with her best interests, made large purchases of valuable commodities, at shockingly low prices, during the reign of Diaz. The people of the United States ought to have the greatest patience and genuine sympathy for this struggling republic, that is really making progress toward larger and better things. It may be that the Mexican people have their faults; no doubt they have, but there are people with many faults living on this side of the Rio Grande.

Old Jerusalem is being modernized. Building is going on; the suburbs are being enlarged, new suburbs are being created surrounding the city. The streets of the city are being sprayed by water carts; the old streets are being widened and paved. The old postoffice has been enlarged and transformed; the business houses and residences are being numbered like in other cities, and there is evidence of development and progress on every hand. There is promise of a vast orange crop in Palestine. It is said that the gathering and shipping of these oranges will, for some time, give remunerative employment to not less than eighteen thousand people. Prophecy is being fulfilled. Palestine is developing in a marvelous way. Many thousands of Jews are returning to their homeland. God never makes any mistakes. He keeps his promises. He sees that his prophecies are fulfilled.

We find a strong word for prohibition from a distinguished "wet" professor. Yale University is situated in the State of Connecticut. This state did not ratify the Eighteenth Amendment. It seems that New Haven is a very wet city, but we have the Dean of the Scientific School of Yale saying: "I am not a prohibitionist, and never have been. I will admit to you, however, that the effect of prohibition at Yale University has been good. I know whereof I speak, for I have been a member of the Committee on Discipline for many years. The change has been simply revolutionary. In the old days our Committee was constantly busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind to transact, although, intoxication in itself is regarded as calling

for the severest penalty." This is fine testimony coming from an anti-prohibitionist. We are quite unable to understand how, that any one, who has lived in the times when bar-rooms were open everywhere, and at the present time, can fail to see the great advantage and benefit of prohibition.

"THE BENEDICTION OF JUDE."

(Continued from page 4.)

Did the devil say to Jesus in the wilderness "Bow down and I will give you Palestine?" No! He had no title of reality to offer. He offered what he owned, "The Kingdom of this world."

The politicians were his, the kings and rulers were his and all too many of them are his still, but God is owner of the universe and can do as he will with his possessions. Who dares to limit his authority or the power of God? I have seen his seas, storm driven, toss a mighty vessel as it would an egg shell. I have walked in the path of his cyclones, where trees were uprooted and houses demolished.

Have a care, false teachers. Have a care, profane swearers. Have a care, church hypocrites. God may send the plowshare of his earthquakes beneath your feet.

III. A PICTURE OF GOD COMING TO THE AID OF MAN.

"To the only wise God our Savior." God is a Savior. His wisdom grappled the sin question and found a way out. At infinite cost he found the way. Salvation is processed. Show me how one man got saved and I will show you how every other man gets saved. A millionaire bows at this end of the altar and a drunkard at the other end. I say to each, "Repent, restore, confess, believe, obey." I grant you, the approach to the conditions vary. To the millionaire I say, "come off the pedestal of your self-sufficiency." To the drunkard I say, "Come up out of your despair, there is a pierced hand thundering at your prison door." But the process is the same in each case. I can only take time here to outline the process. Jude, I wish you had taken time to write that general letter on "The Common Salvation," but you left us here a hint of your theology in the first verse and in the last verse. "To them that are sanctified by God the Father and preserved in Jesus Christ." "Now unto him that is able to present you faultless before . . . his glory." v. 25.

Ah, Jude, you write like a holiness preacher, giving full recognition of the process of salvation, viz.:

a. Life Imparted.

Jesus said, "Marvel not that I say unto you ye must be born again."

Cultural theology, processes of religious education, can never take the place of regeneration. God the Holy Ghost must make a dead soul to become alive.

b. Life Destroyed.

There is something in every saved soul that needs to die. It was there from the moment of natural birth. It cannot be forgiven, for I am not at fault for being born with a carnal nature. It cannot be converted. "The carnal mind is not subject to the law of God, neither indeed can be." But thank God, the carnal nature can be killed, destroyed, eradicated. Paul shouts deliverance from the old man, "I am crucified with Christ."

c. Life Empowered.

The blessed Holy Ghost not only kills sin but he empowers us. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you." And the poet writes: "My strength is as the strength of ten men. Because my heart is pure."

d. Life Kept.

"Now unto him that is able to keep you from falling." There is here the suggestion that there is danger of falling. The shores

of time are strewn with the wreckage of souls once saved. Beware of the teaching that if you are once truly saved you can never be lost. Jude says: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt afterward destroyed them that believed not and the angels which kept not their first estate. . . he hath reserved in everlasting chains." And Jesus said: "What I say unto you I say unto all; Watch!"

Jude exhorts: "Keep yourselves in the love of God." Then a little later he says, "Now unto him that is able to keep you from falling." Contradiction, do you say? No, perfect harmony in statement. We keep ourselves by obedience and faith in the hand of God and he keeps us from falling. In spite of world currents, in spite of bad environment, in spite of false teachers, the great God whose power scooped out old ocean's bed and piled the mountains snow-capped against the sky can keep me. Hallelujah!

e. Life Presented.

"Now unto him that is able. . . to present you faultless before the presence of his glory with exceeding joy."

How can mortal man grasp now this glorious fact and get a hint of this ecstasy? God is willing to present the sanctified soul before the presence of his glory; the judgment glory that flashed 'mid darkened heavens on Sinai, the mercy glory that filled all the hill-sides that night when angel choirs sang over Judean hills; the resurrection glory that shone on Mount of Transfiguration and now lights all the space around the great white throne.

Die out in your socket, sun, master luminary of earth's day; pale and fade, moon and stars, for here "they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever." What a day that will be for the saints, when God will introduce them in the presence of his glory. Fold your wings, ye angels, and cease your music.

Here comes a choir whose anthem of music you cannot sing—"The song of redemption," "The song of Moses and the Lamb." What a day for battle-scarred saints, when God will introduce them in the presence of his glory!

Bishop McIntyre tells of the time his father had an auction in Bonnie Scotland before coming to America. He was a lad of eight and was little concerned about the sale of furniture and possessions until he saw the auctioneer hold up his little red wheelbarrow, and presently saw a sturdy Scot going away with it. Then he ran after him weeping, for his wheelbarrow. The kind old Scotchman said, "Dinna cry, ye may hae it," but the stern old auctioneer forced it back into the purchaser's hand saying, "Take it; he will have many better things in the country where he is going."

So let it be with me. One by one take my toys, taking my possessions, if necessary take earthly friendships, but by all the help I get from two worlds do not let me miss the introduction to joys unspeakable and full of glory.

Heart Talks.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. The book is well bound, printed in clear type, on good paper and contains nearly 200 pages. We commend it to the people. It can be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.50.

H. C. MORRISON.

OUR BOYS AND GIRLS

Dear Cousins: What is your "Bent"? What do you expect to be, a doctor, writer, nurse, teacher, minister, inventor? A boy said, "I'm going to be an umbrella mender like the one I know." But he became a business man. Another insisted on being a well-digger,—"for I see one pass our home every day, and he never has to wash nor dress up"; but it wasn't his "bent," he became a minister. I knew a lad with musical genius; starting with a french harp, or mouth organ, he mastered one instrument after another. His father made him study medicine, but it wasn't his "bent." He invented a wonderful dummy orchestra of thirteen,—a director and twelve players, not one of them alive, but making good music. Later he learned to play 25 instruments at a time, alone. Some of you write good poetry; others recite or read well. Many boys and girls are reciting my poem "School Children." But whatever vocation, make it Christian; for "After a long time the Lord cometh and reckoneth with them." General Havlock was neither minister nor missionary, but England sent him on business trips to India. Seeing their idol worship, he went into their temples, placed lighted candles in the idols' hands, and told the heathen of Christ and his salvation. The General's statue stands in London a tribute to his memory. But a better tribute is seen in India's Christian converts. T. Richardson Gray.
Green Ridge, Mo.

Dear Aunt Bettie: Will you move over and let another Kentucky girl join your happy band of boys and girls? We take *The Herald* and I think it is a fine paper. How many of you cousins like to go to Sunday school? I go nearly every Sunday. I have three sisters at home. I am a girl of eighteen years, have light hair, fair complexion, weigh 107 pounds. I do not wear knickers nor use lip stick or rouge. Who has my birthday, May 8? Dorothea Berry, why didn't you answer my last letter? I would like to correspond with some of you cousins. With love to Aunt Bettie and the cousins.

Lula A. Carter.
Hegira, Ky.

Dear Aunt Bettie: Here comes a little Tennessee girl to join your happy band of boys and girls. I have blue eyes and fair complexion. I am ten years of age and in the third grade. I have light hair. I enjoy reading *The Herald*. My birthday is March 6. I have three brothers and one sister. This is my first letter to page ten. Love to all the cousins.
Gracie Phillips.
Granville, Tenn.

Dear Aunt Bettie: May I join your group of boys and girls? I like to write letters, especially to Christians, and would like to hear from any boy or girl. I was converted last August. I go to church and Sunday school every Sunday that I am able. I am twelve years old, and in the eighth grade. As this is my first letter I will stop. With love to all boys and girls and Aunt Bettie.
Minnie A. Howe.
Kingfield, Maine.

Dear Aunt Bettie: I read *The Pentecostal Herald* some and enjoy it very much. I am a boy of fifteen years old and have gray eyes and brown hair. My favorite verse is John 3:16. I would like to hear from every boy and girl, and will answer every letter. William E. Jenkins.
1511 5th St., New Brighton, Pa.

Dear Aunt Bettie: May I join your band? I hope I may, as it's been a long time since I wrote to Our Page. Well, I'm sure you are all wondering what I look like, so I'll try and tell you. I am a girl eighteen years old, have brown hair and brown eyes. I am five feet and six inches tall and weigh 120 pounds, so I guess you all can imagine how I look. I live on a farm way out in the country. I have two brothers and two

sisters. Well, I will not make my letter too long as I know there are more that can write more interesting than I. All you cousins write to me 'cause I sure like to get letters and answer them too. Pearl Turner.
Inroad, Ky.

Dear Aunt Bettie: I am a Maine girl. My father takes *The Herald*. I am 66 inches tall, have dark brown hair and brown eyes. I go to the Evangelical Church. I was saved in the Salem camp meeting. I would like to have any of the boys and girls write to me. Beulah Blanchard.
Kingfield, Maine.

Dear Aunt Bettie: Is here any room for me, Aunt Bettie? Why, hello, cousins! Mary Standiford's letter is the first Colorado letter I've seen since I've read *The Herald*. Laird, Colo., is not far from where I live. Your birthday is Dec. 20. I live on the prairies 15 miles N. E. of Yuma. I am thirteen years old and am five feet, four inches tall, am in the eighth grade. I have a very nice saddle horse named Lady. Who can guess my middle name? It begins with M and ends with F, and has eight letters in it. I have a sister six years old named Evelyn. Our Aunt in Illinois sends *The Herald* to us and I like to read it very much. Our Sunday school is two and a half miles east of here. I go every Sunday. Martha M. Lockard.
Yuma, Colo.

Dear Aunt Bettie: Will you let me rest within your happy circle? I am a little late for I have been traveling for 60 summers and the snowflakes of the winter are falling upon my head. I am glad I am late as it has given a chance for Mr. W. B. to go to bed. I enjoy page ten and delight in the Christian spirit shown in many of the letters. This is the hope of the country. Will the cousins tell their teachers or the presidents of the Missionary and Temperance Societies of their respective churches that there is an old Daddy in Salem, Va., who will make for them any map or chart or statistics they may want to illustrate some lecture at one conference or another. Make it U. S. wide, for the title on it goes towards spreading the Gospel through the Evangelical Methodist League. Who has my birthday, Jan. 24? As this is my first letter to *The Herald* I will cut it short by sending to all the expression of my brotherly love. Ch. Cotton.
Salem, Va.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? This is my second letter to *The Herald*. I have light hair, brown eyes, fair complexion, am eleven years old and weigh 98 pounds. My birthday is March 10. If any of the cousins have my birthday and will write to me I will answer best I know how. I love to go to Sunday school and preaching. I belong to the Methodist Church. We have a fine pastor. I have a good Christian mother and father. We read and study the Bible at night. I love to do good work such as visiting sick and poor. Edith Barker, I will answer your question about Moses. Moses could not enter into Canaan land because he disobeyed God. He smote the rock instead of speaking to it as God told him to. I will close because I hear Mr. W. B. coming.

Elsie Granberry.
Wesson, Miss.

Dear Aunt Bettie: I am going to be so quiet that perhaps that hungry Mr. W. B. will not hear me. And as his eyesight isn't very good he might not see me. That is just fine to think I could be so sly as all this. Surely he wouldn't make me go out now since I have found a good warm place here with an old friend like Aunt Bettie. Well cousins, I am glad to be back again. Don't know if you remember my last letter to *The Herald* or not. It sure is a wonderful old *Herald* to me, especially page ten, where so many sociable cousins show their colors by corresponding. I am

a little old-fashioned perhaps in the sight of some people, but God knows it isn't just an outside covering when it comes to sociable people, and that old-fashioned way of shaking hands. Cousins, never get too proud or too good to shake hands and talk to the poor. Remember they have a soul to save as well as the well-to-do people. I think if a few more of the professed Christians would give to the poor, it would be a greater treasure laid up in heaven than to give to those that do not need our gifts as much as the needy. How many of the cousins agree with me? Rose Lancaster.
Somerfield, Pa.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am thirteen years old, have brown hair, brown eyes, and fair complexion. I wrote to *The Herald* before and never saw it in print. Please do not let Mr. W. B. get this letter.

Maretta Rowland.
Wilmore, Ky.

Dear Aunt Bettie: I saw my other letter in print and so I'm going to write again. How many of you cousins are Christians? I am. The Asbury Gospel Trio were here in August. I was converted, joined the M. E. Church and was baptized then. I am eleven years old. I will be twelve May 9. Who can guess my middle name? It begins with R. It is the name of a girl in the Bible. The one who guesses it I will write to them. I have light hair, light complexion. I have freckles and blue eyes. I must close and give the other cousins room for their letters. God bless Aunt Bettie and the cousins.

R. Alice Thayer.
Meeteetse, Wyo.

Dear Aunt Bettie: I would like to have enough room to sit down. Cousins, have you forgotten me? This is my second visit to *The Herald*, but as it's been so long since I was here before I suppose you have forgotten my name. I've been a silent reader for a long time and as I saw so many interesting letters I thought I might join, if I could get permission from you cousins. I have gray eyes, light complexion, medium light hair, am five feet, one inch tall and weigh 103 pounds. My birthday is June 4. Have I a twin? If so, would you mind writing? Who can guess my middle name? It begins with A and ends with A and has six letters in it. Anice M. Horton, I guess your name to be Marie or Mamie. Wilmetta Berch and Edith Wingate, would you please tell what it says in Ezekiel 13:1, as I fail to find it in our Bible. Money is the root of all evil. You ask what it was. Is this correct?

Mary Lancaster.
Somerfield, Pa.

Dear Aunt Bettie: This is my first letter to *The Herald*. My uncle sent us *The Herald* and I enjoy reading page ten. I am a girl of eleven years. I am in the fifth grade in school. I live on a farm with my father and mother. I go to church and Sunday school at the Lutheran Church. As this is my first letter I hope to see it in print. With love to Aunt Bettie and the cousins.

Lois Irene Vance.
Millersburg, Ind.

Dear Aunt Bettie: I want to tell you how we appreciate the book, "Beautiful Girlhood." I have read the book and have truly been benefited by it; it is just the book girls ought to read. I hope every girl who reads it will abide by it. We have been taking *The Herald* for a number of years; it is the best paper that comes to our home. We feel like we can't do without it. I am a shut-in and have been for thirteen years, so the dear *Herald* preaches to me every week. Oh, how I do enjoy reading it! Mrs. W. R. Grice.

Dear Aunt Bettie: Will you let a little Maryland girl join the happy band of boys and girls? I am thirteen years old, have light hair and hazel eyes. I am in the seventh grade at school. This is my last year at school. When I stop school I would like to go to God's Bible School in Ohio. I go to the Pilgrim Holiness Church at Broomer Island. A revival just closed at our church.

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Bro. Bussey was with us; he surely is a good preacher. He and his wife are going to be with us in our camp meeting. I am saved and sanctified and I expect to see Jesus some day. I would like to hear from some of the cousins.

Helen Bowen.
Wallyville, Md.

Dear Aunt Bettie: My mother takes *The Pentecostal Herald*. I like to read the Boys and Girls' Page. I am eleven and am in the sixth grade in school. I take music and am in the fifth grade. Guess my middle name; it begins with M and ends with D. I hope to see my letter in print next time. I will close for this time as it is getting late.

Dorothy M. Knowles.
Key West, Florida.

Dear Aunt Bettie: I have been reading the little letters in *The Herald* on the Boys and Girls' Page. I like to read them very much. I thought I would write a letter too. I am a little girl nine years old and am in the fourth grade in school. I go to Sunday school every Sunday morning. I am in the second grade in music. I have one sister and one brother. Guess my middle name; it begins with E and ends with E. It has six letters in it. I hope to see my letter in print.

Minnie E. Knowles.
Key West, Fla.

Dear Aunt Bettie: Happy New Year to all. Wish I could meet the readers of *The Herald* face to face and tell you how much I appreciate your co-operation in the linen shower for Mt. Carmel school at Lawson, Ky. As this is impossible I felt like Aunt Bettie would allow me space in *The Herald* for this purpose. May God bless each one abundantly for this deed of love. I received a total of \$22.50, which I decided to forward to Miss McConnell and let her purchase material for sheets as she could get it cheaper than I could purchase it here. What a nice lot of sheets this will buy, and it will be such a blessing to the work at that place. She wrote me that she had also received other linen sent direct to the school in response to my appeal in *Herald*. I can't express to you how much I really appreciate your co-operation in the linen shower for this noble work. I want you to go with me for a little

visit to Mt. Carmel and let us look upon one of the most pathetic scenes one could witness in this life. In order to do this I will give you a quotation from a letter I received recently from Miss McConnell, President of Mt. Carmel:

"I am sure you will be glad to hear of the gracious revival that broke out among our students recently. Our youngest girl, aged eleven, was praying in her room and some other girl joined her; the prayer meeting continued for some time and finally other girls began going in the room and falling at the bedside, earnestly seeking the Lord. Soon every girl in the dormitory except one, was seeking to be saved. Many of them got through with a definite heart change. The next day in chapel the Spirit of the Lord fell upon the service and some of these girls came to the altar to be sanctified; that night at prayer meeting all of the boys came to the altar but one. There were some very outstanding cases of real praying through to victory. It was marvelous to see how soon the new converts got burdened for their own folks at home, and began planning to try to get them to yield to the Lord when they went home for the Thanksgiving vacation. Some of them came back and reported conversions at home because of their prayers and testimony. We are so rejoiced that the Gospel is being carried into the homes in this effectual way; the best way to reach the parents is through their saved boys and girls. We praise God for answering prayer and sending us this revival. That is our first concern—to get the children saved and sanctified. Two of our boys are called to preach, one being called to foreign missionary work; one of the girls is called to foreign work. We are so happy that these results have come so quickly and so early in the history of Mt. Carmel. We want to be so true to Jesus and to souls that the Lord can trust us with many more such results."

Does this scene not fill your heart with joy and praise to Jesus to think you have helped this work? Although it might have seemed small to you, but when Jesus added his blessings upon it we can't tell what the results will be. No doubt it will reach to the uttermost parts of the earth. "Cast thy bread upon the waters and thou shalt find it after many days." I want to give you three reasons why I am peculiarly interested in Mt. Carmel:

1st. Their banner is "Holiness unto the Lord." Their first concern—to get the children saved and sanctified. In this day when evolution, and so many things contrary to the teaching of God's word, have entered our schools and universities do you not think the Christ'an people should consider it a blessed privilege to help such a school as Mt. Carmel?

2nd. Because this school was built in an isolated district in the mountains among the poor who had never had the opportunity of church and school. I believe there isn't any work greater that we could do for Jesus than among the poor and neglected.

3rd. Because the President of Mt. Carmel is a young lady. It is a great responsibility for a man to have the burden and care of such a work on his shoulders, but I believe it means a still greater responsibility for a young lady. When God laid it upon Miss McConnell's heart to build a church and school, and shoulder the responsibility of such a work I am sure it meant more than we can realize. As we look around us and see how our young ladies of this day are wrapped up in the things of the world it makes our heart rejoice to know there are some who gladly give their lives for the salvation of souls, and we consider it a blessed privilege to be able to do a little to help such a school as Mt. Carmel. Oh, the many ways we could help such a work as this when we begin to think about it. God has laid it upon my heart to have a linen shower for Mt. Carmel each year just before Christmas and in this way we can keep the school supplied with linen all the time. Let's not forget also the quilts during 1927. Perhaps there are those who have quilts they could spare or could make one and send as these will be needed. The address is, Miss Lela G. McConnell, Lawson, Ky., Breathitt Co. Yellville, Ark. Mrs. Alma Hurst.

FALLEN ASLEEP

GIBSON.

Mrs. J. A. Gibson departed this life Nov. 21, 1926. She was born Jan. 14, 1842, in Mississippi. When God called for her she was living eight miles north of Taylorsville, Miss. She had been married three times, first to my father, O. P. James; then to Thomas Lewis, who lived eight years and God called him home. We moved back to Mississippi, and in 1892 she married J. A. Gibson. They lived a happy life till God called him. She never had but one child. She was blessed with good men to live with; both of my step-fathers were good men and I loved them. She joined the M. P. Church in 1861. I was her only child and was licensed to preach in C. M. Church. She claimed sanctification thirty years ago. It is hard to give mother up but God's will be done. I know where to find her.

Rev. T. M. James.

SHANER.

Mary Kratzer Shaner was born February 28, 1848, and departed this life January 5, 1927, at Franklin, Pa. She was the mother of ten children, five going in infancy, and two preceding their father to the better world five or six years ago. Three are left to carry on her work: Mr. Wm. H. Shaner, Oil City, Pa.; Mrs. Ida B. Kribbs and Miss Mannie Elsie Shaner of Franklin, Pa.

Mrs. Shaner was gloriously converted at about twelve years of age, having sought the Lord earnestly at an old-fashioned altar until her child heart was fully satisfied. Later, she entered the Canaan of perfect love, experiencing the sanctifying baptism with the Holy Ghost.

During a convention conducted by Rev. Charles Hartley of Delaware, Ohio, she received her consecration and gave a daughter to the ministry of evangelism, Minnie Elsie Shaner. Her holy life, radiant with victory exemplified the doctrine and she faithfully witnessed to what the Lord had done. She was kind, courteous, faithful and ever ready to help others. She was an eager reader of *The Pentecostal Herald* and other holiness periodicals. She attended the conventions and camps whenever possible and found blessed fellowship with the saints.

She was a great sufferer for the past five years but always patient and thoughtful of others. She often spoke of the Lord's return and longed for his coming. Her last days were like heaven on earth and her bright smile lingers after death.

The funeral services were conducted by the pastor, Rev. Norris A. White, and Millie M. Lawhead, evangelist. Three special gospel singers, Miss Lillian Parker, of Denison, Ohio, Miss Lucy Evans, of Pittsburgh, Pa., and Miss Bessie Brady, of Franklin, Pa., gave comforting messages in song. The Lord was graciously present with his comforting power.

"Absent from the body she is present with the Lord"; which is "far better." Millie M. Lawhead.

BANKS.

Lura Mae Banks, nee Spurlock, was born near Chatham, La., March 22, 1905. She departed this life in her home near Chatham, Sept. 7, 1926, age 21 years, 5 months and 15 days. She was a consistent member of the Methodist Protestant Church. She was married to Henry Banks, Oct. 9, 1924. This seemed to be ordered of the Lord, for according to her own statement this change brought sunshine to her life. This union was blessed with a daughter, little Dorothy Loraine.

Sister Lura was laid to rest in the Concord Church cemetery near Chatham, La.; surviving are her husband and their little daughter, her parents, Mr. and Mrs. Edgar Spurlock, eight brothers and one sister, all of Chatham, La. Her life was a blessing to those with whom she was associated; to know her was to love her. Her death, though a great loss to all the loved ones and the host of friends, was a benediction to the community in which she lived. During her illness she was patient and uncomplaining. After some days of

suffering the end seemed to be near; all had been done that could be done. We asked her about her soul's condition, that being our greatest interest. The reply was, "There seems to be a little something in the way." She could not account for this trouble, but was not satisfied. Prayer was offered, yet she continued to plead so earnestly, but the way seemed not clear. In the night hours she began singing verses of different songs, in the meantime telling bits of her Christian experiences, making mention of her habit of secret prayer, at different paces, during each day. During these hours she seemed to almost conquer every foe. Still there was a cloud. Among the songs was, "Wash me, and I shall be whiter than snow." The struggle continued; the night hours wore away, the dawn was breaking over the Eastern hills, again she sang very clearly and strong, "Wash me, and I shall be whiter than snow." Then the question was asked, Does He wash you? She replied, "He does; I believe he does." Ah! then the glory fell, the shadow was dispelled by the blessed sunlight of the Ghost as he entered this troubled breast, and washed that soul whiter than snow. Oh, glorious moment, when the believing soul launches out into the boundless ocean of the fullness of God's love.

This occurred on Friday morning; her strength was renewed and for some days she lived in this new-found love, these days being a living testimony of her experience of entire cleansing. She continued calm and resigned to God's will. On Monday, she spoke to her companion to the effect that "Tomorrow she would be at rest," remaining calm through the remaining hours, then, according to her words, Tuesday morning as the day was young she fell asleep in Jesus. "Precious in the sight of the Lord is the death of his saints." Psalms 116:15. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Ira L. Yeager.

BUILD HIGHER.

Will O. Scott.

The winds may rage in the murky skies

They never can reach red Mars;
The floods, to the mountain top may rise

They never can touch the stars.
The lightning that leaps from the black storm-cloud

And startles the King on his throne;

The thunder that sounds through the earth so loud

In Heaven are never known.
O, thou, whom the tempest, oft affrights,

And the flood with fear o'erwhelms,
Mount up with strong and rapid flights

Into calm and cloudless realms!

REQUEST FOR PRAYER.

Please to pray for a backslider who is about to enter into a union that would cause him to put a mortgage upon his soul forever.

WANTS TO GET TO THE FIELD.

Scott Maxwell, student in Asbury College, who feels a call to labor in the neglected field of Nigeria, Africa, is now ready to go to that needy work if funds can be secured to pay his passage and secure his equipment. The work for which he volunteers is a Faith Mission, and he only asks that God's people give him the means to buy his passage. If any one who reads this notice feels impressed to assist this worthy young man, if you will send your offering to me I will see that Brother Scott receives it.

Mrs. H. C. Morrison.

Sunday School Lesson Helps

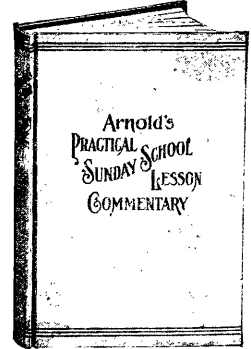
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PENTECOSTAL PUBLISHING COMPANY
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SUNDAY SCHOOL LESSON

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

Lesson VIII.—February 20, 1927.

Subject.—Serving in and through the Church. Matt. 5:13-16; Acts 2:42-47.

Golden Text.—We are laborers together with God. 1 Cor. 3:9.

Time.—A. D. 27; A. D. 39.

Place.—Jerusalem.

Introduction.—The English word church is a fairly good translation of the Greek word *ekklesia*. In the New Testament the Greek word is used in several different senses. In its civil or political import it was applied to almost any sort of gathering of people, even to a tumultuous mob. In its Christian usage, it applies (1) to the entire body of converted people, no matter to what denomination they may belong, or to none; (2) to a particular group, as the church in Jerusalem or Ephesus. During the passing centuries the word has taken on new meanings. We speak of the Presbyterian Church, the Methodist Church, etc., and such use of the term is legitimate, provided the body so named is scriptural in faith. It cannot be applied to such groups as Mormons or Unitarians, Russellites or Eddyites. A body composed of Modernists cannot be called a church.

The Greek word as used in the New Testament is compounded of two words, and means "called out." In this scriptural sense it can be applied only to such as are saved from sin. Multitudes now belonging to our different denominations do not belong to the Church of God. When Jesus declared that the gates of hell should never prevail against his Church, he was using the word with reference to saved people, and not towards any man-made institution. Every human organization (whether it deserve the name of church or not), from Romanists to Mormons, may go to its funeral, but the true CHURCH of God will live on among men. He can push any of these denominations into its grave, and raise up a better one to take its place whenever he sees fit.

In the early days of Christianity the Church was almost completely minus all ecclesiastical machinery. There were some bishops, some elders and some deacons—the last word meaning servants of the churches to which they belonged. There were no connectional boards, nor connectional officers. They did not have even a secretary of missions. No missionary had a guaranteed salary. In fact, it does not appear that they had any salaries at all. Paul labored as a maker of tents to supply his wants, some of the churches which he had established being kind enough to send him a donation once in a while. To see our big Mission Boards begging for funds and then running into heavy debts, makes one feel sick when he thinks of Paul and J. Hudson Taylor in their missionary operations. The trouble is that the churches are living too far from the base of supply; I mean they need deeper spiritual life.

A false church (if I may so use the word) is a curse to any community or nation—Mexico is a fair sample; but a true church, full of spiritual life, is the biggest asset that any people can boast. Other institutions can live only as the Church of God prepares the ground for them. No organization can be any better than the people who compose its membership. A lodge of masons composed of pagans would

disgrace the square and compass. Public schools can live only where the Protestant churches prepare the soil. Be sure that your church is scripturally orthodox, and then stand by it with all your soul. There is no place in which you can serve God and humanity so well as you can in and through an evangelical church. I am free to say that you can do nothing in and through an unorthodox church, nor can you accomplish anything worth while outside of church life. "Come-outers" amount to nothing. Your work must be conserved, or it will be lost in the run of the years.

Comments on the Lesson.

In the first portion of our lesson, taken from the fifth chapter of Matthew, Jesus gives us two simple, but powerful, lessons concerning human influence surcharged with divine influence. In the first lesson he calls us the salt of the earth, but informs us that if we lose our saving power over our fellowmen, we are fit for nothing. When I was a boy on the old farm we used to buy coarse salt in big sacks to cure our meat; and sometimes we found cakes of dead salt mixed in with the good salt. It was hard and worthless; but it is Christ's picture of a dead church-member. Sometimes we find whole congregations of dead salt; for a so-called church that has no conversions about her altars is dead while she boasts of being alive. That 13th verse is, or should be, enough to make any individual shudder as he thinks of the day of judgment. I am living in a community full of unsaved souls: what am I worth for their salvation? Suppose we take the question before God, and ask him to tell us our true standing. Can we risk it? We cannot do less, if we expect to stand on the right hand of the Judge.

In the next lesson we are termed the light of the world; but our personal influence is still the thing that the Master has in mind. It goes out from each one of us just as the light goes out from a lamp. We may cover up a lamp, and hide its light; but we cannot stop our influence. The lamp gives out what it is; and we do likewise. A good tree cannot bring forth evil fruit, neither can a bad tree bring forth good fruit. We either bless or curse those with whom we associate. It is a fearful thing; but I see no way of escape. If one is good, he helps other people; and if he is wicked, he injures them.

Let me call special attention to the Lord's command to all of us who profess his name: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Comment can add nothing to that. Take it to your closet on your knees.

The last half of the lesson portrays a sort of Christian communism. Verse forty-two is glorious: "They continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers." Breaking of bread possibly refers to the Lord's supper; although they seem to have eaten their food in common. The great lesson in the verse is to be found in their steadfastness to doctrine, and in their daily praying. Nothing on earth can stop such saints from winning men for Jesus Christ. They had spiritual power with God and with men.

43. That was a day of wonders

and signs; and it was needed at that time to confirm the apostles' teachings and their profession. But that day has passed away; and we no longer need such things; albeit, they might be of service in heathen lands, if men had sense enough to keep humble and to use them solely for the glory of God. Jesus Christ, God in human flesh—was the greatest miracle this world has ever known; and the conversion of a soul is next to that. He who is born of the Holy Spirit needs no further evidence of the Deity of the God-man.

The Christian communism portrayed in verses 44-46 did not, and could not, continue. It was in some measure necessary at that time, in order that destitute Christians might not suffer; and it showed a blessed generosity on the part of those who were in possession of wealth; but I do not believe that it ever was God's purpose that such communism should continue among Christian people. That, however, is no excuse for stinginess. If we see our brothers have need of food and clothing, and other necessary things, we cannot, we dare not, shut up against them our bowels of compassion. Stingy people cannot be Christians at all.

47. This verse needs some special attention. They were "praising God." A praising church is a winning church. They "were in favor with all the people." I think we would not do violence to the passage, if we said, "all the common people." The rulers of the Jews and the Pharisees hardly felt very kindly towards them. "The Lord added to the church daily such as should be saved." The Greek says: "Such as were being saved," which is the correct rendering of the passage.

COLLINGSWOOD, N. J.

The Tri-State Holiness Association, embracing eastern Pennsylvania, New Jersey, and Delaware was organized at the business meeting in connection with the Philadelphia Holiness Association which closed December 19th.

Rev. George Q. Hammell, Delanco, N. J., President; Rev. J. W. Tindall, D.D., Philadelphia, Vice-president; W. B. Woodrow, Collingswood, N. J., Secretary, and Harry Wiest, Philadelphia, Treasurer.

The plan embraces the organization of the Holiness forces in the territory mentioned, the holding of a central convention in Philadelphia, in November and over-Sabbath meetings, or three-day conventions in the contiguous territory, throughout the other months of the winter and spring.

W. B. Woodrow, Sec.

EVANGELIST.

I refer you to Bishop Edwin D. Mouzon, Nashville, Tenn., Rev. James Thomas, D.D., Fiscal Agent of Hendrix College, Little Rock, Ark., and Rev. Forney Hutchinson, D.D., pastor St. Luke's Methodist Church, Oklahoma City, Okla., and Rev. Frank Barrett, presiding elder Chickasha District, Chickasha, Okla. Regularly appointed evangelist and member West Oklahoma Conference, M. E. Church, South. I preach the Wesleyan doctrines. Great meetings held the past year in Oklahoma, Arkansas, Colorado and Illinois. Ready now for immediate meetings or engagements for future meetings. Home address, 417 N. Stewart, Norman, Okla.

Frank Hopkins.

SEE PAGE SIXTEEN.

DEAR CHRISTIAN FRIENDS:

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keepsakes. Price one dollar a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in misfortune,
JOE MORPHEW,
P. O. Box 81, Flagler Beach, Fla.

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PERSONAL AND EVANGELISTIC.

Rev. and Mrs. Jack Linn have been engaged for five weeks in a large tent revival in Miami, Fla., and will continue several more weeks. Bro. Linn writes that the people are hungry for the old-time Gospel and many are getting into the fountain. The tent is located at N. W. 17th Ave. and 38th Street. Any reader who may visit Miami is invited to the tent. The Linns ask for the prayers of **The Pentecostal Herald** readers.

Rev. and Mrs. E. L. Sanford closed a very successful revival in the M. E. Church, Crum, Ky., for Rev. P. S. Elam, pastor. Forty members were received into the church and one hundred were converted.

Rev. F. P. McCall: "Great year 1926, and I open up with fine prospects for 1927. I am now in a good meeting at Wellborn, Fla. I have been here twice before and find some real good people on the firing line. If any one wants my help in meetings I can go to them after April 6th."

Flossie Haines, 13517 Milan Ave., Cleveland, Ohio, a graduate of Cleveland Bible Institute, is now available for calls for Young People's Meetings, or for one to five day conventions, preaching two or three times on Sunday. She will go anywhere for freewill offering. For reference write to Rev. C. W. Butler, 3219 Cedar Ave., Cleveland, Ohio.

Miss Frances Holmes, McKamie, Ark., desires to get in touch with parties needing a pianist for revival meetings.

To Whom It May Concern:

I number Rev. G. M. Spivey, one of our evangelists, of Macon, Ga., among my intimate friends. I have watched his life and ministry for some years and have found him to be a true minister of Jesus Christ with a genuine passion for the redemption of mankind. His work is always deeply spiritual and on a sound constructive basis. I believe that he will do any church good and not harm.

Respectfully,
Arthur J. Moore.

The Fourth Annual New Year's Day Meeting, inaugurated by the writer, when pastor of Embury Church, Collingswood, was held in First Church, Collingswood, New Year's Day. Rev. John Fleming preached, morning, afternoon and night. About 60 seekers at the altar, 81 churches represented, the most distant being Pittsburgh. It was a day of gracious visitation and those attending voted it the best New Year's Day Meeting held thus far. Plans are already under way for Jan. 1, 1928.—W. B. Woodrow.

SPIRITUAL BOOKS.

Z. T. Johnson, A.M.

Library for Unconverted.

This series of booklets has at the head a little pamphlet called, "Your Friend." It is a strident appeal to the sinner to realize that Jesus is the best friend he can have, and urges him to test him to the fullest. It has a gripping power that is rarely found in a written work. It would be fine to distribute among your friends who need some real Gospel.

"Come to Jesus," by Hall, is like-

wise a book that shows Jesus as the best friend a sinner has. But it also shows why one should come to Jesus. It makes its appeal to every class of sinner and shows how that one may come to Christ and find the peace that his soul craves.

Every Christian, every preacher, every man who wants to be a soul winner should read the sermon by Jonathan Edwards called, "Sinners in the Hands of an Angry God." This is one of the most direct, emphatic, and powerful sermons on the lost condition of the man who knows not God, that we have seen. It shows that every unconverted person is LOST NOW, and that the only thing that keeps him out of hell is the tender mercy of a loving God. A few copies of this distributed around town would help awaken people to a sense of their need, and might win some souls to Christ. Order some today and help reach somebody for God.

In his sermon on "Sin," J. B. Culpepper shows that sin was born in Heaven, in an angel. He shows that it had its second birth in a woman's heart on earth. It was born the third time in man's will, and the fourth time in the hate of a fallen man. He gives a startling picture of the ravages of sin and the extent to which it works in human life. His illustration on "Who Burns" is worth the price of the book. Be sure to read this.

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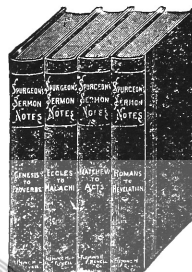
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Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

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Hamburg, Ill., Jan. 30-Feb. 20.
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Tionesta, Pa., March 13-27.
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Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 5-May 1.
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Osage, Okla., March 2-20.
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Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

ST. CLAIR, FRED.
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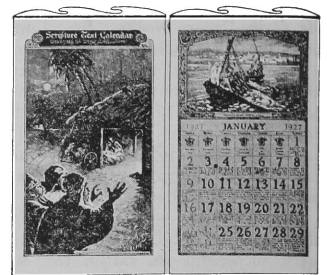
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Ashland, Ky., Feb. 27-March 13.
Tolesboro, Ky., March 20-April 3.
Home address, 202 Engman Ave., Lexington, Ky.

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Allentown, Pa., Feb. 13-27.
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Sebring, Ohio, March 6-20.
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Alliance, Ohio, April 20-May 2.
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Pittsburgh, Pa., May 20-29.

Bellfonte, Pa., Feb. 10-20.
Fleming, Pa., Feb. 21-March 13.
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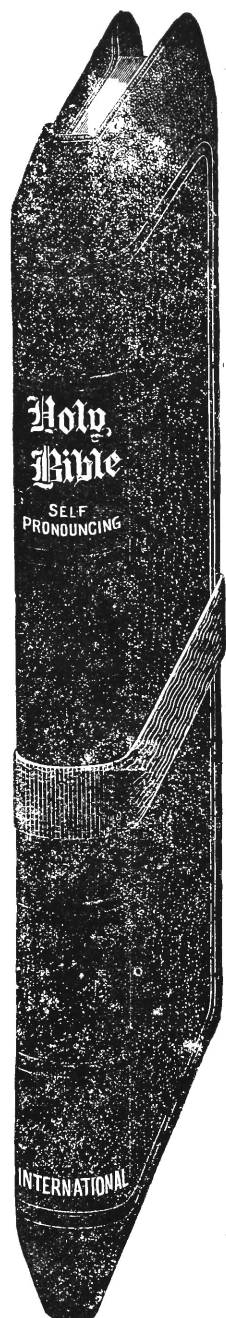
VAYHINGER, M.
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THE REJECTION OF CHRIST.

By The Editor.

THE Hebrew Church had often backslidden and been revived. They had been carried into captivity and been restored. There was a hope in them of a coming Messiah that made them strong in their weakness, gave them courage in their oppression and turned their faces toward Jerusalem in their prayers; but when they crucified the Lord, Jesus Christ, they reached the climax of crime. There was nothing left. Destruction was inevitable and it was fearful. The Jew has been a wanderer from the time he cried out, "Let his blood be on us and on our children."

What about the Gentile Church? We read from the lips of Jesus that Jerusalem shall be trodden under foot of the Gentiles until the time of the Gentiles be ended. Will the Gentile or Christian church, which is made up of the Gentile people, re-crucify our Lord? It is possible for the church of today to as completely reject and crucify the Lord Jesus as did the Jews; not contriving, to be sure, with physical death, but they can deny his Virgin Birth, his Godhead, the atoning merit of his death, the fact of his Resurrection, and his intercession at the Throne of Grace. This is the re-crucifixion of Jesus. This would be for the Gentile or Christian church to reject Jesus Christ just as genuinely as did the Jews. Then what would be left? Would not the time of the Gentiles be ended? Might we not then expect the wrath of God upon an apostate church made up of Gentiles even more fearful than that that came to the Jews? It occurs to us that the time has come for some serious thinking along these lines. We have men telling us that Jesus was not of Virgin Birth, that he was not the Son of God in any sense in which all men may not be the sons of God. And such men are elevated to high places in the church, while multitudes of religious professors follow after them, submit to their teachings, and, sad to say, endorse them. To oppose such men is to be accused of being intolerant, heresy-hunters, ignorant, entirely behind the times. May God have mercy and stay this tide of unbelief lest the whole church be polluted with it, Christ be re-crucified and God visit the church with a destruction even more fearful than that which fell upon the Hebrew people!

The greater the light the more wicked the sin. As the wheels of time roll on and we have better opportunities to understand the truth, the deeper the guilt for the rejection of the truth. Those ignorant of the truth, we are taught, are to be beaten with few stripes. Those who know the truth, or have ample opportunity to know the truth, and reject it, shall be beaten with many stripes. Could it be any greater sin for the ancient Hebrews to reject Jesus Christ than for the modern Christian to reject the Holy Ghost? He, too, is a person. He is in the world to guide, to teach, to regenerate, to cleanse, to

fill, to abide, to give power. His rejection must prove fatal to all Christian experience. To grieve him away by sinning against him is no doubt to cross the deadline. It behooves us, in these days of reckless speech and irreverent actions, to watch ourselves and see to it that we keep the fear of God in our hearts, that we walk softly in his presence, that we cling tenaciously to his Word, that we yield ourselves to the guidance of the Holy Spirit, that we worship the Lord Jesus, that we trust in him with all our hearts for the cleansing power of his precious blood.

* * * *

Let those who will tear up the Bible, trample the blood of the Everlasting Covenant wherewith we are sanctified beneath their feet, join with the throng, boast of their learning, worship at the shrine of scholarship, so called, make light of all spiritual life, cast away the Word of God and the fear of God and the Son of God; but let us tremble before the Lord, worship him in spirit and in truth, hold fast the profession of our faith, keep our loins girded and our lights burning and always and everywhere watching, praying, witnessing, warning and biding our time. And, whether we go to him or he comes to us, oh joy unutterable, then we shall behold our King in his beauty! There can be no question that multitudes of people are rejecting Christ as the Virgin-born, eternal Son of God, who died for the sins of the world, giving himself a ransom for lost men, able to save to the uttermost all who come to God by him. It appears that we have a large class of people who very cheerfully compliment Jesus but they do not trust in him as a Savior. They will talk about him as a superior man, as giving us a beautiful example, but they will not accept him as the Son of God, to be sought as a Redeemer and worshipped as God manifest in the flesh. Such persons are falling far short of that saving faith which fixes and establishes the soul, which brings pardon, peace and full assurance. Let us see to it that we have no doubts about the Godhead, resurrection, and saving power of the Lord Jesus Christ, that we have no friendship with such doubts, excuse or apology for them. May our faith be unwavering, our courage unflinching and our love for our Lord made perfect until we no longer see through a glass darkly but face to face.

WAR WITH MEXICO.

There is quite a bit of comment in the daily papers over the straightened relationship between the United States and Mexico. In some quarters there is serious talk of war; such a war ought to be almost unthinkable. It would be difficult for us to believe that the administration at Washington could be provoked into war with our Sister Republic.

The Mexican people, for centuries, have

been downtrodden under oppressive dictators and the iron yoke of a foreign ecclesiastical power. A true history of the sufferings of that people would be one of a succession of tragedy and oppression. For a number of years they have been passing through a succession of revolutions of blood and fire, struggling toward larger life and more progressive civilization.

Toward this Sister Republic the United States ought to exercise great patience, sympathy, and assistance. During the reign of Diaz, who was more of an emperor than a president, there was no question but monied men of the United States took advantage of the situation and got concessions in Mexico that were most unfortunate for the Mexican people. It is quite possible that some of these people, as well as certain ecclesiastics, would like to see trouble, even war, between the United States and Mexico; but the masses of this country ought to, and will, disapprove of anything of the sort. The Mexican people have suffered at our hands; our former war with them brought into our possession vast and rich territories, which they once possessed. They cannot forget this fact and, if they remember it with a bit of resentment, we ought to be very patient toward them.

Mexico is a great country; it has rich resources, a wonderful climate, marvelous possibilities of development and growth, and a most interesting people. Give them a chance; cultivate friendship, reach out a helping hand, have no sympathy with any one who would rob them of their property, or interfere with their rights. Let them fight out their difficulties among themselves, and let Uncle Sam be "hands off," except when he can give a helping hand.

If the United States, under any pretext, imaginary or real, went to war with our little Sister Republic, she would arouse, not only the indignation of all South America, but of Europe and the entire world. People are tired of war; they believe it to be unnecessary and a useless, godless, destruction of life and property. Civilized human beings ought to be able to come to peaceable understanding and intelligent adjustment of their differences.

We do not believe that the present Congress could possibly be dragged into a declaration of war with Mexico, but it would be well for the people, everywhere, to rise up and with no uncertain sound, give the administration to understand that we do not want, and will not have, war with our Sister Republic. May a compassionate God have mercy on struggling, confused, bleeding, impoverished Mexico, and lead those people into the broad daylight of an intelligent Christian civilization.

If you have kind words to say, say them now; Tomorrow may not come your way: Do a kindness while you may, Loved ones will not always stay.

—Charles R. Skinner.

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OF ASBURY THEOLOGICAL SEMINARY

A MAN AND HIS BOOKS.

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

IN the *Christian Advocate* of January 20, there is an article on "Tell me a Few Books," in which a number of Methodist preachers,—Bagnell, of Harrisburg, Pa., Edwards of Denver, Colo., Brown of Grand Rapids, Mich., Cuthell of Iliff, Murdick of Cincinnati, Hillman of Indianapolis, Langdale of New York, Diefendorf of New Jersey, Ward of Union, Tucker of St. Louis, and Brown of Chattanooga, give a list of books for preachers to study.

A few things struck me particularly about this matter. Not a single conservative preacher of the old school was consulted—all these men are Modernists. The question arises again: Why does the Chief Editor in his symposiums always ignore totally ministers of the conservative branch of Methodism? Why in a matter like this did he not ask men like Faulkner, Sloan, Helms, Watkins, Barthols, etc. Does he think that there are no scholarly men, no men of books among the conservatives of Methodism?

Second thing that strikes me about this list of books is the *kind* of books recommended. Let me give the principal ones: "Landmarks in the Struggle Between Science and Religion," "The Roots of Religion in the Human Soul," "From Immigrant to Inventor," "The Man Nobody Knows," "The Story of Philosophy," "Recent Psychology and the Christian Religion," "The Dilemmas of Jesus," "Why we Believe Like Human Beings," "Sermons of a Chemist," "Jesus Christ and the Human Quest," "Religious Values," "The Contingency of the Laws of Nature," "Psychology of Human Society," "Religion and the Rise of Capitalism," "The Microbe Hunters," "From the Edge of the Crowd," "Jesus and our Generation." Two of the ministers name E. Stanley Jones' great book, "The Christ of the Indian Road."

Some years ago I was preaching in one of the large Methodist Churches of Chicago; before entering the pulpit I was taken to the preacher's study where a great many of his books were. I had a chance to look over many of the titles. They were largely books on Philosophy, Science, Sociology, Psychology, etc. *Scarcely none on the preacher's chief business of bringing people to God.* That minister had no record whatever for revivals and soul saving. We did not wonder when we saw the books he was reading. We preached that night an old-time salvation message and had thirteen souls seeking Jesus. The preacher was very happy at seeing such a thing happen, and gave us a most cordial invitation to come and preach for him again when we were in Chicago. He himself was not winning souls because he was reading the wrong books.

Judging from this list of books published in the *Advocate* it is clearly to be seen that our preachers today are reading the wrong books or, in other words, they are reading modern literature with a view of reconciling (if they can) modern tendencies of thought with religion and trying out that most abjectly hopeless of all tasks, that of making religion keep up to philosophy, sociology, etc., and the other ebullitions of modern intellectuality. The trouble today with the average minister he is giving more time to intellectuality than he is to spirituality; he is feeding his mind and starving his soul.

One has well said, speaking of the tendencies of present day preachers: "Instead of a fresh recourse to Christ we cry to the men of science in the other boat to help us. We are so incredulous of the knowledge contained in faith, we are so sure that real knowledge cannot come by the moral way of faith, but only by intellectual science of some kind

SOME BOOKS WORTH WHILE.

Grounds of Theistic Belief	Fisher
Why is Christianity True	Mulins
Many Infallible Proofs	Pierson
Truth of Christianity	Turton
Why I Believe The Bible	Burrell
Unrealized Logic of Religion	Fitchett
Positive Preaching and the Modern Mind	Forsyth
Revelation and Inspiration	Orr
Enemies and Evidences of Christianity	Quackenbos
The Experimental Note	Sheridan
Life Bishop Moule	Doran
Life Wm. Robertson Nicoll	Doran
The Christian Faith	Curt's
Rationalism	Hurst
Modernism and the Christian Faith	Faulkner
Preacher and His Life Work	Jowett

that we look for corroboration—nay more, for verification—from the savants."

Let us look at the list of books again. A number of them are written by decided out-and-out Modernists. Some of them take in that most dangerous type of present day Psychology and Sociology known as "Behaviourship"—this kind of thing reduces man and his conduct down to will power with no recognition of divine grace, the Divine will, the supernatural, etc. Such a thing as the new birth is entirely wiped off the map and spiritual transformation by the power of God is not only ignored but too often repudiated. Conduct is put on the basis of the human will without any regard to the need of regenerating grace, which alone can make will and free will a matter of "good will" and righteousness.

Gibbon in his writings on the "Rise and Fall of the Roman Empire," indicated that one of the causes of the declension was this: "The minds of men were gradually reduced to the same level; the fire of genius was extinguished." It may be said of Methodism today that the reason we are declining spiritually is that the minds of our leaders are being reduced to the same level of modernistic teaching and that the fire of spiritual thinking and passion is extinguished.

It is to be noted also that the bulk of the books recommended are philosophical. We believe the one thing that is crippling the ministry today and stripping our ministers of soul passion, and soul saving power and efficiency, is the undue amount of time and attention they are giving to philosophical and speculative questions. It is a matter of grave question if the church is not drifting back into that state of mind which for centuries stifled its thinking and almost stopped its progress in the days of scholasticism. It really seems as though our scholars and the educated ministry are fast drifting towards another scholastic deadlock. Bismarck complained at one point in his career that his government, because of his anti-Austrian attitude, "put him on ice" by sending him as Ambassador to Russia. There is no question but that the scholastic trend of thinking and preaching in Methodism today is putting the church "on ice."

Bishop Jeremy Taylor once said, "As an ill diet makes an ill habit of mind so does frequent use of controversies baffle the understanding and make it crafty to deceive others, itself remaining instructed in nothing but useless notions and modes of contingent signification and distinctions without deference, which minister to pride and contention and teach men to be pertinacious, troublesome and uncharitable." Paul in Colossians 2:8 says, "Beware lest any man spoil you through philosophy."

Touching philosophy the question might be asked as Casaubon once asked as he was shown the Sorbonne where for four hundred years men had disputed about religion: "And what have they settled?" Philosophy is as

much divided as anything on earth. There are many schools, many theories, there is absolutely nothing unanimous about it, philosophers are divided; the only one thing they seem to be unanimous in is the disposition to unsettle faith, destroy the authority of the Scriptures, and drive out the supernatural.

John Wesley had some splendid ideas and wise notions on books. In his advice to preachers he said, "You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most. But it is objected: 'This will take up so much time that we shall not have leisure to follow our studies.' We answer, Gaining knowledge is a good thing, but saving souls is better. By this very thing you will gain the most excellent knowledge, that of God and eternity. . . . But if you can do but one let your studies alone. . . . *We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.*"

What are some of the principles which should guide a preacher in the selection of his books?

1. He should not select books which lessen his regard for the Bible and which reduce the Scriptures down to literature only. Fosdick's Yale Lectures entitled, "The Modern Use of the Bible" is a dangerous book because of this. Nobody can follow Dr. Fosdick and hold the Bible any longer in the sense our fathers did and the saints of the ages.

2. The preacher should select his books, not because they are modern and up-to-date. Some of the best books and the greatest are not the product of the shiftless and vacillating philosophy of the 20th Century. "Nor is it," says Forsyth of London, "the preacher's first duty to be up-to-date, to be in the van of tentative thought. He can do his work well without the very newest machinery." "The whole counsel of God, not the whole results of scholarship, is the preacher's burden."

3. The preacher should select his books in order that he might know and understand his Bible better and be the best and more efficient preacher of a Revealed Gospel.

Too many books are written which invite doubt upon things divine, which lower the tenor of God's word and which rob the preacher of a gospel passion. Well has it been said, "That the theologian should not be first a philosopher but a saved man with eternal life working in him. Christian theology is the theology not of illumination (or philosophy) but of conversion."

Let it be remembered that the newest books and those up-to-date are not the best—far from it! Said a famous painter to his pupils, "Why do I tell you incessantly to study the old masters? Because the great masters are nearest to nature!"

We have frequently found ourselves saying to students, study the old books—they are deeper, more profound, they are more eminently Christian and nearer truth and more faithful to the evangelical faith. Where can sermons be found like those of Chrysostom, Luther, Wesley, Spurgeon, Storrs, Liddon? Where can books be found in these days comparable to "Pilgrim's Progress," Butler's "Analogy," Paley's "Evidences," Hopkins' "Evidences," Fisher's "Theism," Orr's "Old Testament," Cook's "Lectures," etc., etc., etc.

It was said of Calvin that his special work was to replace the authority of the church and the Pope by the authority of the Bible. In all our reading in all our books let us see to it that we place the Bible ahead of all other books and literature—then will our souls grow, and our preaching grow, and our ministry be effectual.

MODERN APOSTLES OF FAITH.

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

CHAPTER VII.

BISHOP E. M. MARVIN.



THE greatest honor that can be conferred upon a man or woman is that for a happy father and mother to name for them a child of their flesh and blood.

This is the peak of appreciation.

If this should be the criterion of honor as expressed by the fathers and mothers of Missouri, Enoch M. Marvin would undoubtedly outrank all the celebrities of that great state. Twenty-five years ago, Dr. W. B. Palmore, then the editor of the *St. Louis Christian Advocate*, sent out a questionnaire for the "Marvins" in the state, and more than fifteen hundred were reported.

Missouri has furnished her quota of great military and political leaders; but for one whose honored memory was, and is, so indelibly stamped on the domestic life of a great people, none can be compared with this humble, unassuming prince in the kingdom of God. He found favor with God and man, and prevailed.

The ancestors of Marvin came from England and settled at Hartford, Conn., as early as 1635. Little is known of them, except the parents came from the east and built their frontier home in Warren County, Mo. Enoch M. was born in the most obscure section of the primeval forests of that state, June 12, 1832. His early environments were barren of social or intellectual privileges. The gospel had scarcely touched the border land at that time, and was about as lacking as other advantages. The Methodist circuit riders had, however, pushed out into the wilds of the country. Here and there, widely separated, were log meeting houses; but the "church in the house," and the camp meeting furnished the gospel to the backwoodsmen of Missouri. At the age of sixteen, this crude, unsophisticated, awkward lad was converted. No sooner had the glorious light dawned upon him, than he "felt called to preach," the announcement of which caused no little astonishment among the leaders of that day.

Many are the stories of his early struggles and embarrassment, while seeking to enter and establish himself in the itineracy of the Methodist Church. He was tall, ungainly, and with about as much promise for the future as Abraham Lincoln in his youth. However, he secured license to preach one year after his conversion. He entered his life's career with absolutely no scholastic preparation. What a supreme blessing it was to the world, that Enoch M. Marvin lived before the days of intellectual deification and college equipment emphasis. He would not have gotten a "look-in" before a modern committee appointed by either a district or annual conference. The wisdom of the world is sometimes foolishness with God. By her standards of learning, Methodism lost G. Campbell Morgan, one of the world's greatest Bible expositors and preachers. Methodism would have lost one of her greatest preachers had Marvin—all things being equal—appeared upon the scene fifty or seventy-five years later.

We wish to present some "twice told tales," gathered from among the many stories of Bishop Marvin which, may be, like many of the "Lincoln stories," more myth than truth. But the truth of the following has been vouched for by men contemporaneous with him in Missouri Methodism. He was accompanying his presiding elder on horseback, going to a quarterly conference, whereupon the beloved gave him some fatherly advice: "Brother Marvin, we do not doubt your sincerity in seeking to become an itinerant Methodist preacher, but for your sake and the church's sake, go back home and

chop stovewood for your mother. This will save you and the church much embarrassment."

Great fatherly advice; but the lad wearing a coon-skin cap would not consent to obey the wise admonition of those who were in authority over him. The voice and the mind of the church are not always the voice and mind of God. Enoch M. Marvin had heard another Voice louder than the machinery of the church. This diamond in the rough needed only the polishing touches of the Master Craftsman, to make it shine and blaze with glory.

Another story is apropos of his early efforts in becoming recognized as an approved messenger of God, and one destined to be reckoned with in higher altitudes of the church's activities. It happened at a camp meeting; the preaching was being done by brethren from the various charges of the district, or near-by circuits. A committee selected the preachers from day to day; they were in session, planning for the following day. The chairman said: "We ought to invite Marvin to preach; we hate for him to feel that he is being ignored." "No, it won't do," said another member. "We cannot afford to embarrass our people." After much discussion, it was decided to ask him to be the speaker at the morning hour the following day. "Of course, he will not accept; but we will ask him anyhow."

Marvin was sitting at the root of a tree, not far away, wearing his coon-skin cap, reading his Bible. The master of ceremonies approached and said: "Brother Marvin, we want you to preach tomorrow at eleven." "All right," he replied, not even raising his eyes from the page he was reading. The committee was dumbfounded when the chairman reported to them that he had accepted. "Now we are into it—what shall we do?" Then one of the brethren relieved the pressure by saying: "Well, let him go on and preach; I'll follow with a good warm exhortation, and get through the best we can."

With grave apprehension the committee waited for the preaching hour; they had not seen Marvin all afternoon. He had gone out into the woods alone with the One who had called him into service. A genuine surprise awaited, not only the camp meeting committee, but the great camping throng. When the ungainly, loosely-jointed preacher appeared before them, many were moved with pity and compassion. In a very short time their fears were forgotten, and their attention was gripped by the holy eloquence of the preacher; every moment his language gathered momentum and unction. The audience sat in amazement when the power began to sweep them like a tornado. Then the message was punctuated by amens and shouts, and a touch of Pentecost fell. Then in humility, the preacher thought to close, but they shouted for him to go on. Enoch M. Marvin was discovered at that service, and the people clamored to hear him daily. His reputation as a great, popular preacher was never again questioned; his ministry was eagerly sought for throughout the conference.

Still another story, and the most interesting one of all, touching his discouragement in early days of struggle. The truth of this story has also been vouched for by those living within the past generation; we pass it on as not at all unreasonable. It was during his first years as a junior preacher on a circuit. The pastor of a station near-by was called away, and the situation was such that Marvin was the only available substitute. The would-be fastidious congregation suffered through the service, while the tall, awkward young man blundered with his message. No doubt his fine sensitive soul suffered in such

an atmosphere, which helped to cause the apparent failure.

At the close, the congregation filed out, no one stopping to even speak to the young preacher. He was left alone with the colored sexton; no one invited him to dinner. The negro took the humiliated preacher to his home and sat before him the best he had, which Marvin ate with thanksgiving. The years went by; the people of the station congregation thought so little of the young man who had ministered to them that they did not even remember his name. When next he preached for this station church, he was "Bishop Marvin," and every home was wide open to him, with eager invitations. But he then very quietly reminded them of the time, years before, when he was left in the church, and had to dine with the colored sexton. Whereupon, he told them he had promised to dine with his old colored brother who gave him hospitality when no one else would. Such a coincident today would cause reporters of big dailies to stampede for the "story."

During the intervening years before the war, E. M. Marvin became the outstanding preacher of the middle west, with but one man who could approach him in pulpit eloquence, G. W. Caples, who was killed by a stray shot at the battle of Lexington, Mo. At one time Marvin was stationed at Centenary Church, St. Louis, where he personally conducted a revival for many weeks, and about three hundred men and women were converted, and it was under his ministry, that the foundation of that great church was established.

In 1862 he entered the Confederate Army as chaplain to Texas and Arkansas regiments. When the war closed he gave himself to mission work among the Indians of the Northwest. In many ways, he regarded this as his greatest work. The south was so impoverished that it seemed impossible to carry on, and the leader of the church were ready to abandon the field. Marvin gave himself body and soul to financing this work, and through his labor, \$5,000 was raised, and out from this struggling home mission enterprise a conference was established.

At the General Conference of 1866, Enoch M. Marvin was elected to the episcopacy, and he was not even present as a member, if the sources of information available are correct. When the news of his election reached him, he was both surprised and shocked. There was no doubt but that he was one of the greatest preachers of the south, and his election was a compliment bestowed through Christian appreciation for true merit. He was not chosen through the activities of the proverbial "organization."

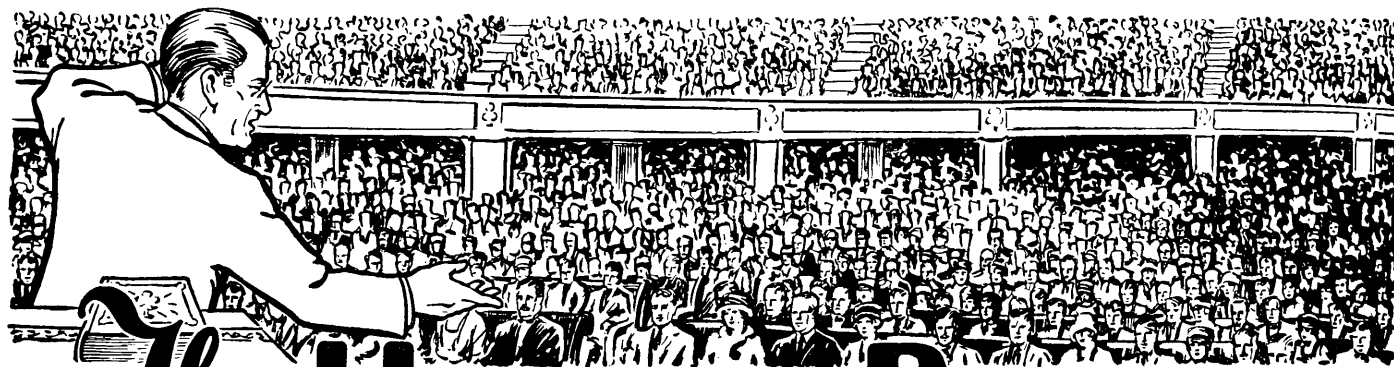
He was appointed by the church to visit and study the mission work in China and Japan, and to ordain native workers. From this tour he returned by way of the Holy Land, and with data gathered, wrote his famous book: "To the East by Way of the West." He was working on the last chapter of this book when he was stricken; the book appeared the following year, 1878.

His first literary work published was "Lectures on Catholicism," which was a rejoinder to a book written by a Catholic priest. He published also, "The M. E. Church, and the M. E. Church, South." This book has been widely quoted in recent times and is considered as the last word touching the *whys* of all that great controversy and separation. He published a volume of sermons, which is regarded as meriting a place in the best sermonic literature of the country. However, only those who knew him in life, and from memory, can supply the magic of his per-

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The HERALD PULPIT

JESUS---THE SON OF GOD.

Rev. H. E. Copeland.

And I saw, and bare record that this is the Son of God. John 1:34.

JOHAN the Baptist is here, in this text, bearing witness to the Supreme Deity of Jesus. Who was Jesus? Do you know that there is not another question, except what shall I do with Jesus, in all the realm of human thought quite so important as this one?

To be sure there are mysteries connected with his person that no finite mind can fathom. The greatest minds of the ages have tried to delve into the mysteries of his Incarnation, and Person, his death and resurrection. They have brought us much to enlighten, inspire and help, but one and all, when they have been candid, have been forced to the confession of Sir Isaac Newton, who in his search after knowledge said, "I feel like a schoolboy walking along the shore picking a pebble here and there while the vast ocean depths roll unexplored before me."

Some say, "It is all a mystery, let it alone." But, you cannot let it alone. There are other mysteries that you may let alone, but this one, never! Man is instinctively a religious person; and he simply cannot shake off his religious instincts. He may get into wrong channels; he may miss the right path, and flounder in defeat and grope in failure, and end in despair and ruin, but he cannot get away from his religious instincts. And right at the center and heart of the Christian religion is Jesus Christ. His question today is the same that he asked his disciples, "Whom do men say that I am?" "Whom do ye say that I am?"

That is the challenge of Christ himself. A man may try to evade it; but an undefined Christ is no satisfaction, and no Christ at all. And, if there was ever a time when both the world, and the church, needed a clear, clean-cut interpretation of Jesus, and a heroic, manly proclamation of the facts, and a daily revelation and exhibition of Christ in the lives of his professed followers, that time is now. And, what is it to be a Christian but, having been born of the Spirit, to follow Christ, and to be *Christ-like*? A few days ago, in a town of more than three thousand people an old resident said to me, "I know of only one Christlike man in this town." Extreme? Yes. Overdrawn do you say? Perhaps! Yet, many Christians are not *Christian*. Our times need a proper interpretation of the Person of Christ, and a consistent exhibition of the Christ-life.

What can be done about the seething unrest of our day; the anarchist crying, "To hell with the government and society"; the criminal decrying responsibility for existence, and his defending attorney denying his responsibility for his crime; the toiling,

struggling masses clamoring against what they believe to be the unfair and unjust inequalities of the present economic system; and modern society, which too often is little more than refined paganism, atheistic in head and paganistic in heart, seeking to relieve its sense of emptiness by horrible extremes of voluptuous and licentious indulgence? Is there any one who can help?

Is it not true after all that the world's ache is a heart-ache, the world's wound, a heart-wound; and that world's disease, a heart-disease? Then, the world's remedy must be a heart-remedy. The healing for the world must be a heart-healing. What kind of Christ have we to offer? Shall we give it merely the Christ of Theodore Parker, who said, "Jesus was the youth with God in him"; or the Christ of Pilate, who said, "I find no fault in him"; or of Lecky, who called him "the highest pattern of virtue; or of Renan, who called him the greatest among the sons of men?" Or, shall we offer Jesus—the Son of God, in the sense that no other man ever was, or can be, the Son of God—the Christ of the gospels?

The question concerning the Person of Christ can never be settled by debate, or in the realm of mere scholarship. Some of the scholars deny, and others affirm the Supreme Deity of Jesus. But, this question can be settled finally, and happily, by any individual who will turn to the sources of evidence—open to all.

When Jesus came he said in effect, "I am God manifest in the flesh, I am God foreshortened in human flesh." Because of the overwhelming evidence I cannot escape belief in the Godhood of Jesus.

I do not say as some do, "I believe in the Deity of Christ because of the miracles that he wrought." But, rather, I would say, "I believe in the miracles because of Christ, and who he is." Some are saying that the accounts of the miracles are hindrances to Christianity. Many refuse to believe the accounts of the miracles. To such the history of the miracles is no evidence of the Deity of Jesus. He does not need in our day this particular type of evidence. If you ask me if I believe in the miracles, I will answer that I do, and without any reservations. But, I believe in them because of Jesus himself. I would expect Jesus to do the miraculous. He is such an one that I could only expect him to do the supernatural. He does not need miracles to carry him. He carries the miracles. You ask me if I believe in the Virgin Birth and I will answer emphatically that I do, and with all my mind, just as I also believe in his bodily resurrection, and the empty grave. I would expect that such a person as Jesus would have a supernatural birth. And I could not believe that a tomb could hold him longer than for three days. I believe that Jesus is the Son of God, not because he arose

from the dead; I believe he arose from the dead because he is the Son of God.

The teachings of Jesus evidence that he is the Son of God. The wise of his day marveled at his wisdom. The wisest teachers of all following ages have sat his feet, for "he spake as never man spake." The great apostle calls him "the Wisdom of God."

It is said of him, "The common people heard him gladly;" and the intelligentsia thronged him. Not only did he speak and teach so that all could understand (no one needed to carry a dictionary to church when Jesus preached) but he brought to them the satisfaction for every demand of life. The weak were strengthened, the discouraged found hope, the sorrowing were comforted, the bewildered were enlightened, and seekers after the truth found it in him, who said, "I am the truth."

Jesus wrote no book and published no tract. When the cloud caught him up and away from the sight of those who loved him the only record of what he had done and said was engraven in the hearts of his disciples. Under the inspiration of the Holy Spirit they wrote a mere vest pocket edition of his sayings and doings; but, it reveals the way to all the help that mortals need in any and every circumstance in life. And if all the books that have been written concerning Jesus and his teachings were gathered together they would doubtless fill a thousand congressional libraries. Matchless Teacher! No wonder that Daniel Webster said after reading the Sermon on the Mount, "No mere man uttered those words."

I am compelled to believe that Jesus was God manifest in the flesh because of his works—his influence—in the world. When Darwin said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far," he was saying in effect that the gospel of Christ is an enlightening, civilizing, regenerating force. But Christ is at the center of his gospel. It was said of Mozart, "He brought angels down." It was said of Beethoven, "He lifted men up." Christ does both. Christ is God's way to man, and man's way to God. In Christ God and men meet in glad reconciliation, and happy reunion, and peace.

A group of keen Japanese university students sat in a semi-circle about a preacher of Christ's gospel asking questions about Jesus. They said Confucius teaches so and so, and Jesus teaches so and so; and drew many parallels in the teachings of Jesus and Confucius, and said, "Wherein does Christ and his teachings excel Confucius and his teachings?" The preacher, without pointing out the superior teachings of Jesus simply said, "It is true that Confucius taught so and so;

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART VII.

BUT what of good works? Is the one who is forgiven under no obligation to do them? If the law of self-interest, as embodied in the ordinary interpretation of *Karma*, is taken away or replaced by a higher law will the soul not become careless? Where is the compulsion? The compulsion is in a new love. The forgiven man is taken hold of by a new force—the love of Christ. He begins to do good, not for return, but from love and gratitude. He does good not to earn salvation, but because he has it. Christ makes a man good by inducing him to repent and leave evil, pardons him, puts a new love in his heart. Out of that renewed moral nature good deeds flow as a fountain from a spring. Many try to reverse the process and make the man good by good acts. But good acts do not make a good man, but a good man does good acts; the good fruit is made by the tree, not the tree by the fruit. Christ begins at the right place—he makes the man good—saves him, renews him, lifts him out of his old past life, and thus a new heart of love brings forth new deeds.

Christ does this by personal attachment of the forgiven soul to himself. A great psychologist has said that, "the most conserving and inspiring of all influences is the love of a holy person." This new love for the world's holiest person, Christ, is "conserving" by creating a passion of love that eats up the lower passions and desires of a man's life. Sin and evil are cast out by "the expulsive power of a new affection." There is no room for the lower because we are possessed by the higher. Psychology tells us that "one impulse can only be replaced by another impulse." No negative, repressive methods will suffice. A positive impulse must take the place of the lower impulse; that impulse is the love of Christ. But it is more than "conserving," it is "inspiring." Christ's passion for service to others becomes our own. Like produces like. As Christ loved we love, as he served we serve. Good deeds to others spring from love, not from self-interest.

Pandita Ramabai saw this transforming power of the love of Christ, and as a Hindu it greatly impressed her. She went to England to see what she could apply to her work of uplifting Indian womanhood. She loved her country and her people intensely, and wanted to know what would be best for their uplift and redemption. In visiting some rescue homes in England, where fallen women were helped back to a new life, she says that she saw something she had never seen before. These women who had been living a low, degraded, sensual, and often drunken life, were not only saved from the former degradation but *they were actually transformed*. Their faces shone with a new light. Instead of having to be protected by artificial means from the old life, they turned back into the slums, and with radiant faces and loving hearts were rescuing those who were in the same degradation the rescuers had been in. She could scarcely credit the fact that some of these gentle, pure and devoted women had themselves been rescued. She found that the secret was in the love of Christ. The expulsive power of a new affection for the holy Jesus saved them and sent them with a passion of service to their fallen sisters. This transforming love "conserved" and "inspired." Pandita Ramabai said, "This is what India needs," and now, as a Christian, she has between fifteen hundred and two thousand of her Indian sisters in her Home at Kedgaon, many of whom were rescued from lives of shame. And the Home is filled with the love of Christ—a love that fills

them, transforms them and sends them to pray and work for the fallen.

Let us look at this matter from a slightly different standpoint. If this sacrificial love, of which we spoke before, is the most beautiful and the noblest thing in the world, God must be intensely desirous of seeing it increased in the hearts of his children. How can this sacrificial spirit be implanted and developed? God cannot command it. It would not come from mere commanding. He could not merely teach it and make it effectual. *He must show the way*. For "character is caught, not taught." We catch it from the example of others, rather than from their teaching. So a God teaching sacrificial love and withholding himself from its practice would leave the hearts of men cold and indifferent. He must show the way. And he has shown the way! The cross is the way and the cross creates the sacrificial spirit in others. There men's hearts have been filled with a passion to serve—an unquenchable passion. To illustrate: during the Boxer uprising in China many missionaries were brutally murdered. The Chinese blindly thought they were the enemies of their civilization. (Incidentally, it may be said that they have since learned that China has no better friends, for they have stood by that infant Republic and have helped to keep it from going to pieces on the rocks of greed and inward dissension). Among those murdered in the uprising was a missionary by the name of Pitkin. He came to China without salary or remuneration of any kind. He gave his money to hospitals and educational insti-

tutions. He toiled at the language, but before he could tell the people of his love, the Boxer uprising took place. The mob was nearing his place when Pitkin called a Chinese friend and said, "They will kill you. You must escape. If they kill me, tell my loved ones at home that God was with me at the last and that his peace was my consolation. Tell them to send my son to Yale University for his education, and tell my son when he gets through the University to come to China and take up his father's work." The Chinese friend escaped. The mob broke through the gate, shot Pitkin, cut off his head and hung it on the city gate, and threw the body out, unburied, to the wolves and jackals. The son is now in Yale and is preparing to go to China upon completion of his course and give his life for the murderers of his father.

murderers, "Father forgive them for they know not what they do;" and the same spirit had caught fire in their own hearts, and they went forth gladly to serve and to die, if need be. Nor was this case unique. In another missionary family, father, mother, a son and daughter were all killed; and three out of the four remaining children went back to China to devote their lives to China's uplift. Bishop Hannington was murdered in Africa. His son went to that place later. The first convert of the son was the man who had murdered his father, the bishop. Another missionary and his wife were killed in Africa and today five of their children are working among their murderers. What could create that spirit? *Nothing but the cross of Christ*. There are those who think that Christian Missions are founded upon American dollars and British pounds. They are mistaken. They are founded upon the love of Christ and the sacrificial spirit of the cross. True, men are giving millions for the uplift of nations not their own. But what makes them do it? The love of Christ! It is the same spirit that has caused ten thousands of young men and women from our universities to give their lives to the service of foreign lands and to the delivering of this story of Redeeming Love. Seas are not too broad, nor mountains too high, nor loneliness too lonely, nor difficulties of language and racial difference too unsurmountable, nor discouragements too severe to hold back the passion of love created in their hearts by the suffering Son of God. They have been conquered by the love of the Crucified. The Christian Missions are founded upon the love of Christ.

(Continued)

THE GREATEST NEED IN THE WORLD.

The greatest need in the world is wholly sanctified, well educated, wide-awake, zealous preachers of a full gospel. There are thousands of people who believe with all their hearts that this statement is true.

This is the work of the Theological Seminary at Asbury College. We have an army of young preachers preparing for the ministry; there is an army of young men who want to come to this Seminary to prepare for the ministry. Let's help them!

You have some money. You need the income to live on; when you die you would like to leave this money in the service of God and humanity. Let me have this money to enlarge the capacity of the Theological School at Asbury College. We will pay you 6 percent while you live, and at your death the money will be the Lord's to help educate wholly sanctified young preachers. Write to me care Pentecostal Herald, Loupsville, Ky.

H. C. Morrison,
President Theological Seminary, Asbury College.

tutions. He toiled at the language, but before he could tell the people of his love, the Boxer uprising took place. The mob was nearing his place when Pitkin called a Chinese friend and said, "They will kill you. You must escape. If they kill me, tell my loved ones at home that God was with me at the last and that his peace was my consolation. Tell them to send my son to Yale University for his education, and tell my son when he gets through the University to come to China and take up his father's work." The Chinese friend escaped. The mob broke through the gate, shot Pitkin, cut off his head and hung it on the city gate, and threw the body out, unburied, to the wolves and jackals. The son is now in Yale and is preparing to go to China upon completion of his course and give his life for the murderers of his father.

What could make that father give his life, his fortune and his only son for a nation not his own? And what could make that son forgive, and make him look forward with joy to serve the ungrateful nation that murdered his father? Only one thing: both father and son had stood before the cross. They had heard Jesus pray for his tormentors and

Self-denial is the Demand of Discipleship.

MRS. H. C. MORRISON.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me."



HE above scripture was spoken at a time of Jesus' greatest popularity, just after the feeding of the five thousand, and after he extracted from his disciples through their spokesman Peter, the great, confession of his Messiahship. Yet as the multitudes marched forward in their procession of exaltation, Jesus arrests the onmoving throng by throwing across their path the threefold barrier which is contained in the text: Self-denial, cross-bearing and following Jesus.

Jesus in his dealings with men, never tried to catch them by guile, nor lead them into the kingdom without making bare the heart of Christian discipleship, and clearly showing what it meant to be a follower of him. Jesus did not test things by material values, but he looked beyond the face of man into the face of God and saw things from an eternal standpoint. Over against the command to deny, bear the cross and follow him, is the ever blessed invitation accompanied by the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

How are we to deny ourselves? First, the sinner must deny his worldly self. All that pertains to the sinful life is to be laid aside, and all that pertains to the Christian life to be accepted. After we are converted there are propensities and natural appetites that

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MODERN APOSTLES OF FAITH.

(Continued from page 3)

sonality, can remotely appreciate his published sermons. The man was greater than his message. With many eminent men, they rise higher from the printed page. Not so with Bishop Marvin.

The subject of this sketch was married in 1845, to Miss Harriett Brotherton, and from this union were born one son and three daughters. The son is Rev. Fielding Marvin, an honored member of the Missouri Conference; the daughters are wives of Methodist preachers, except one—Marcia Marvin, who was a missionary to Cuba. One daughter is the wife of Rev. W. H. Winton, of the Southwest Missouri Conference, and the other, the wife of Rev. H. P. Bond of the Missouri Conference.

Bishop Marvin died in the city of St. Louis, November 26, 1877. In some ways the M. E. Church, South, has honored this major leader in God's army as she has not done to another. It is said in army circles that officers coming up from the ranks cannot take the place, all things being equal, with the academy graduates. But Bishop Marvin came from the ranks, and from the lowest stratum of ranks, and by almost superhuman application, took a first rank among scholars, educated ministers, and the nation's greatest pulpit orators.

CONSECRATION.

REV. GASTON R. COYNER.

PAUL said in the first two verses of the twelfth chapter of his epistle to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to the world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

In our present social system it seems that we consider the greatest sacrifice that of laying down one's life for his country. Such is truly a great sacrifice, but if you want to know an even greater, read again these words of Paul. If we really want to do God service, we shall, without hesitancy, put into practice these wonderful words of advice. If we would be real, all round, everyday Christians, we shall come to the altar of consecration and say, "Here I am, Lord; I have been weak and sinful; I have done evil when I would not; I have found it too difficult to live a half-hearted Christian life; take me, O God, and all I have. Here I present myself with all I own in this world: here is myself, my money, my time, my talents, my prayer, and everything I possess in the world. Fill me, Lord, with thy Holy Spirit and help me to ever follow in the paths of righteousness."

Any Christian who will make such a consecration as this will find that God will send the Holy Spirit in power and a sunburst of peace will flood his soul, his face will shine with the light of glory, and he will understand more clearly the words of Charles Wesley in one of his hymns in which he speaks of the glorious hope of perfect love:

"Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below:
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow."

To whom is the great Apostle speaking? He said, "Brethren," and therefore meant Christians. He referred to you and to me; and if you and I have failed to make this sacrifice we are not living up to our God-

given privileges but are only splashing along in the shallow water near the shore. Launch out into the deep! Then we shall take a great net full of fishes for the Master.

Paul said, "Be not conformed to this world." In other places he says, "Walk as children of light"; "Have no fellowship with the unfruitful workers of darkness, but rather reprove them." Then if we are to be Christians that amount to something we must tear ourselves apart from all sinfulness. This earth is a beautiful place to be. How thrilling to roam the hills and go through the forests, seeing the flowers in their beauty and hearing the birds send their songs up on the air. What a delight to gaze upon a golden sunset! Yes, the earth is good but on this earth are things evil. We are in the world but not of the world. God's Word says, "Come ye out from among them, and be ye separate." Are you willing to do it? You can't come into the church with the world under one arm and Christ under the other. It absolutely won't work. You'll have to unload, for the burden of the world is so big that it catches the gate-posts and keeps you out of the straight and narrow way. God help us all to be in the holy way that leads at last to Heaven; for without holiness no man shall see the Lord. This statement is made on the authority of God's Word.

We should remember that our chance for Heaven will be poor unless we work always, serving our fellowmen while here. It's fine for a person to shout the praises of God, but religion that makes one do that will also cause him, if he'll let it, to love his fellowmen and serve God three hundred and sixty-five and one-fourth days in the year.

Friend, if you have not yet consecrated your life fully to God, do it now. Fall down before your Maker and surrender wholly. Then you will have spiritual iron in your blood, the dynamite of God in your soul and Holy Ghost fire in your bones. Let the sunlight of God blaze in, and that which is feeble will become vigorous and unfold itself. May the Lord grant that we may all be illumined and warmed and each day feel the balmy breezes of the summer of holiness sweep across our souls to impart to us the sweet, sacred experience of Heaven.

Then some day when serving God and our fellowmen here is done, we shall be permitted to enter that better country where we shall see Jesus, and Paul, and sit down with Abraham, Isaac and Jacob, in a place where the sun goeth not down, but eternally sheds its bright light over the blood-washed throngs in Glory; where the twilight breaks into eternal dawn, where God shall wipe all tears from our eyes, and there will be no more sorrow or pain or death; where the flowers fade not away but bloom forever for the redeemed of God. There we shall serve him about his throne and shall be growing into his fulness and likeness—praise his Holy Name!

Some Things to Think About.

WILLIAM R. CHASE.

Just how much did Judas make by betraying Jesus? Not a penny. He threw away all they gave him. Perfidy pays no more now than then.

It is possible to get ready too late. The five foolish virgins found that out. They got oil all right, but were too late to get in; they found the door shut.

If you want to be saved, or to help some other one to get salvation, it is now or never. Dives could not come back, and Lazarus did not want to.

The tower of Babel was simply an attempt to get to heaven some other way than God's way. Men still are attempting the same thing, not willing to take God's way, hoping to get there some other way. They will fail just as surely as did their Babel ancestors.

Saul was not turned into another man until the Spirit came upon him. But when the

Spirit did come upon him he had the unfailing sign, the sign that comes in every case; he bore testimony.

Of the three who saw the poor fellow who needed help, the Priest, the Levite and the Samaritan, the Samaritan probably was the only one who had anything to give the poor fellow. It took wine and oil and the Samaritan had them both. You cannot share with others what you haven't yourself. An unsanctified man cannot help one who is seeking sanctification. It takes wine and oil, both of them.

"When I gave all trying over simply trusting I was blest." No one ever finds Jesus until he quits all trying, gets quiet, becomes quiescent, and lets the potter take him in hand. Nor does one who does this ever fail to find him.

Death by hunger is horrible. The Word says: "They that be slain with the sword are better than they that be slain with hunger." It is not the folks who are on the outside, but inside the church who suffer from hunger. One may be dead and yet be passing the collection plate every Sunday.

Wells, the historian, says of man that "The current idea among those who are qualified to form an opinion is that he was a ground ape." God says of man, "So God created man in his own image, in the image of God created he him." In this and all other matters God's word is the only word that goes with me when it is a choice between his word and the word of some man. Amen and amen.

RADIANT LIVING.

REV. C. M. GRIFFETH.

HOW DO THEY GET THAT WAY?

It was a case of deliberate suicide. She had made careful plans, left specific instructions and then turned on the gas.

When I heard of it—of the tragedy of her life I thought of her as of years ago when she was a small girl with her bright smile and head of curls, and then I thought of her when she was a charming young lady, beautiful, captivating, with all of life ahead and then to think it all came to this—suicide!

My thoughts carried me farther afield. I thought of the change that comes in life. I thought of those that I used to know years ago, but now how changed they are from what they used to be! So different! How delightful it would be to have known them only as they were!

But perhaps I am changing too. Surely I must be changing. Am I not a part of this world of change? Can it be that I, too, am so different from what I used to be? Can the change be for the worse?

And ten years from now, shall I then be yet more different? Shall the battle against discouragements, disappointments, rebuffs and losses leave upon me such an effect as to lower my aspirations, narrow my love, and incarcerate me into bitterness and selfishness?

Is there not some protection from this sort of change? Is there not some way to insure my confidence and fellowship in both God and man from deterioration? I believe there is. That insurance can be purchased, I believe, by the daily payment of a certain premium—the earnest, living effort to live better and bigger and more altruistic today than yesterday. If I can today improve over yesterday, I shall make all the more certain a beautiful tomorrow.

Today I shall, by his grace, live the very best for God and for others. Today I shall not ask others to do me favors. Today I shall endeavor to bestow favors. Today I shall endeavor to be a blessing to some one and then tomorrow I shall be different. I shall be less like myself and I shall be more like the Christ!

REPORTS FROM SOUL WINNERS

MY NATIVE VILLAGE; ASPEN HILL, TENN.

By Raymond Browning.

I used to read an old poem beginning,

"Be it a weakness, it deserves some praise,

We love the playplace of our early days." That poem has become a reality to me now and during the past few months there has come into my heart a great longing to go back to the old scenes of my boyhood. Perhaps that little village would not mean much to the people who pass hurriedly through it today, but, as I remember it, it stands out in my thoughts as beautifully as the scenes described in Goldsmith's poem, "The Deserted Village." In the center of Aspen Hill, as well as in the center of the affections of the people, stood the old Methodist Church that my grandfather helped to build. It has long since been torn down and another built, but that old church occupies the foremost place in my affection. It was there that my father, then a strong, ruddy young blacksmith, used to take his half a dozen children to Sunday school and preaching; and it was there that I went to the mourner's bench nearly forty years ago and old Brother Gibson laid his hands on my head and prayed for me that God might call me to preach. That old church was plain but commodious. The altar was just a long oak board with peg legs stuck into it, and during revival times the floor about it was covered with clean wheatstraw, but there were glory scenes around that place. When the sermon was over, and the little organ would strike up, and William Butler would begin to sing and beat time with his thumb, and all the folks would join in that grand old invitation, "Come to Jesus just now," and Dora Petty or Aunt Jane Marks would begin to shout and the penitents would come down to the altar, then heaven seemed very close to us all. I don't wonder that Jacob set up a stone on the place in the desert where he saw that wonderful ladder in the dream and said, "This is the gate of heaven." If that old church were still standing I should like to go back and kneel there at that old oak bench once more and thank God for all the dear friends of the past who helped me on the way to the Christian life. I would like once more to hear the old Sunday school superintendent, Tillman King, say as he used to, "Prayer meeting tonight at early candlelightin'."

Just across the garden from that old church stood our little home. The old house burned and later father built another one. It is old now and weather-beaten and the little maples we planted in the yard are now large trees and crowding into one another. What a wonderful place that used to be when mother was young and strong and never seemed to think it was anything unusual to prepare dinner for half a dozen visitors almost any day and never got nervous if a dozen or so children played in the yard all day long. Our pleasures were so simple then as compared with the things children have today. If we wanted candy we usually had to make it out of sorghum molasses, but we had such a good time pulling it. "Antney Over" and "Prisoner's Base" and "Hiding the Switch" and "Hot Ball" and "Crack the Whip" and "Bul Pen" were not such intricate games as basket ball and tennis, but neither were they expensive and we got plenty of exercise out of them. Our nerves and our emotions were not jaded by a routine of exciting motion pictures and our minds were not polluted by tawdry shows and lewd magazines. Our joys were real and our sorrows were real. When Rudd Petty, one of the largest and handsomest boys in school, was drowned in Richland Creek the sight of his dead body and the screams of his mother haunted me for weeks. The movies of today are fast deadening the tender and delicate sensibilities of childhood. Sorrow has become a bore to most of the children and they lose the beautiful lines of character that only suffering can put into human life. I can never forget that night in my early boyhood when my little brother, Terrell, lay sick with meningitis and my mother was so worn with watching that she came into the room and laid down on the couch to try to get just a little sleep. It was just a little while after that I was again awakened and heard Iva Butler as she bent over mother and said, "Miss Nina, your little boy is dead." I tried to imagine that it was all a dream, but next morning he was lying in a white casket in the front room. Forty years have not been able to erase that scene from my mind nor the question that I asked mother a few days later. I had been playing in the yard but suddenly I ran in the house and went up to her and said, "Mama, do you think Terrell is in heaven?" She stooped down and put her arms around me and kissed me and said, "Yes, son, God saves all the little children." I ran back to my play perfectly content. A few days later she took me and brother Guy to the old Abernathy place, and when we were going home through the bluegrass pasture I dropped behind and began looking at the sunset until the light hurt my eyes and then I would look into the sky above and the sunspots looked like wonderful windows in the blue. I seemed to be looking right through the windows into heaven and I could almost see Terrell. Directly I heard mother's voice calling me and asking me what I was doing. I never told her, but since that hour heaven has always been to me a glorious reality. Mother is seventy-two now and her step is slow and her hair white. I am wondering if she doesn't sometimes try to peek through those windows to where father and two of the boys are waiting. I hope that none of the children will fail to get home. When I think of

those seven children there comes into my mind that beautiful poem we used to read when we attended the little schoolhouse around the hill. It was in McGuffey's Fourth Reader and began,

"Which shall it be? Which shall it be?

I looked at John. John looked at me.

Dear patient John, who loves me yet

As well as though my locks were jet."

You remember that story of the poor man and his wife and seven children, and how they had to struggle to keep the wolf from the door. Long they had toiled and dreamed of a little home of their own. That was the goal of their earthly ambition. One day came a letter from a wealthy brother and he told them he would give them a home and a farm if in return they would give him one of those seven children. The one thing they had always longed for was now within their grasp. After the children were asleep the father and mother took the candle and surveyed the little band from the golden-haired baby in the cradle to the tall manly elder son who was so like his father; then they sat down and wrote to the rich brother that they could not send one child away. After that toll did not seem so hard nor poverty so bitter.

Well, I loved that dear old Fourth Reader and I tried for years to get one and finally I wandered into a bookstore in Dalas, Texas, just two years ago and found an old worn copy. I asked the bookseller what he wanted for it. He said "Fifty cents." I just hope that fellow doesn't see this letter for he might feel disappointed to know that I would have given him five dollars for that dear old book rather than go away without it. In my mind there was a little plan like this: I wanted to go back to my little home in the North Carolina mountains and sit around the open fireplace with my wife and children and tell them about that schoolhouse at Aspen Hill and "Mister Bob," our teacher, and the Friday afternoon sessions when we used to recite pieces, and particularly I wanted to read this poem to them. I got home a few days later, and when the supper dishes were put away we all sat around the big open fireplace and I followed my program until I started to read that poem. I used to read it glibly in the old schoolhouse, but a change had come over me. When I thought of my own good wife and my four children and my solicitude for them I just choked up and couldn't read. After two or three failures I picked up McGuffey's Fifth Reader, for I had purchased the whole set, and tried to read "Bingen On The Rhine," and failed on that. It made me think of my own soldier brother who died in the government hospital near Asheville just a little while before. That mountain home burned last March and I moved my family to Wilmore, Ky. There were some things that fortunately fire couldn't destroy. The memories of the happy hours when friends and relatives were with us, of the family reunions, of the sweet children of God like Uncle Buddie Robinson who visited us and prayed with us, and also of that wonderful day when we prayed for the healing of my boy and the answer came. I'll tell you heaven has a wonderful attraction for a home-loving man.

It seems that I left my fishing pole in the bank and wandered up the creek a bit, but now I'm coming back to the subject again. The truth is, I'm homesick for a glimpse of Aspen Hill. I want to see "Miss Rabe" Butler, my Sunday school teacher, and thank her once more for the good influence she had over my young life. I want to see Logan Beasley again who led me to the altar when I was fifteen. I want to see my cousin, Oscar Gatlin, who gave me a quarter one time that looked as big as a silver shield to me and whose first wife said when she was dying, "There are angels in this room. They are all about my bed." I want to go out to Billy Strong's home once more and see his widow, "Miss Mindy," and eat some of her teacakes like those she used to give us children forty years ago. I want to climb the hills and go to old Indian camping grounds and pick up a few more arrowheads and throw a few more rocks into Richland Creek. It will be good to see somebody that heard my old grandfather preach, and to talk with some that used to sit around my father's blacksmith shop. Some have gone forever, but I want to see if the children are like their parents I used to know. The older people will call me by my first name and there will be a lot of colored people who haven't forgotten me. My return might not mean a great deal to the folks, but it would mean more to me than a month in New York. Yet, after all I have said, there is an underlying reason which I have reserved for the last. Paul said in Romans 1:11, "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." That is my chief desire. Since I have come clearly into the light and experience of holiness naturally my mind turns back to the people that I knew best and loved most. We used to have good preachers and good revivals but somehow there never was any preaching of sanctification that I can remember. So far as I know there isn't a person in that community that professes this experience of perfect love which was in former years the crowning glory of the Methodist people. I believe that if the doctrine had been intelligently and insistently preached that many of those people would have received it gladly. I have preached in the community some years ago but at that time I was not as clear in the experience as it has been my privilege to become in more recent years. Now the Lord seems to be laying that community on my heart once more. A cousin of mine

has furnished me a list of about fifty of the leading families and I am going to send each one The Pentecostal Herald for three months and in addition I am going to mail each one a copy of my religious experience. Later, if the Lord leads, I want to get a good holiness team to help me and I would like to go there and help start a full salvation revival that would sweep Middle Tennessee. If any of my good friends in Giles County, Tenn., should read this letter and be interested in this blessed enterprise please drop me a line and tell me that you are praying about it.

REPORT OF EVANGELIST JOHN E. HEWSON.

It has been a long time since I have sent in a report to The Herald family, so as I have a little leisure time on my hands this morning I will write a few lines to let you know that I am still on the firing line. I still love you and pray that God will wonderfully bless you and make you to sit together in heavenly places in Christ Jesus.

Since I last wrote, I have had two meetings, one at Flemington, Mo., in the Methodist Church, with the Rev. F. W. Denton, pastor. We found some real good people there, and a lot that needed salvation, and thank God, some few found Jesus in the pardon of their sins. Those who were already converted, when they came up to the light of entire sanctification, refused to walk therein, therefore they did not get anywhere and, in a way, blocked the meeting from reaching the outsider that we ought to have reached; however, there were some ten or twelve who seemed to get real victory.

My next meeting was with the First Evangelical Church, Owosso, Mich., Rev. H. W. Link, pastor. We found Brother Link a full salvation man, a brother beloved, a pastor who has the welfare of his people on his heart at all times, and is a tireless worker in his church. We were entertained in his home, and had delightful fellowship with him and his good wife and three fine children. God manifested himself in nearly every service, in saving and sanctifying grace; there were about thirty who professed some experience during the two weeks; most of the work was done in the hearts of the church people. This is the church where, just one year ago, Brother Joseph H. Smith, Brother J. F. Knapp and the writer held a National Convention, with Brother Smith as the leader. It was my privilege while there to preach one morning to the student body of the Pilgrim Holiness School. There were about one hundred students present. That school is doing good work under the leadership of Professor Gardner.

I am at present in the Methodist Episcopal Church at a small town out from Peru, Ind., on R. R. No. 11, by the name of Peoria. The prospects are good for a meeting. Rev. Clark W. Myers, an old Asbury boy, is the pastor of this people. The congregations are increasing and we feel that God is going to bless in the salvation of souls.

I have some open dates after February 1st; any one wishing my services may write me at 127 N. Chester Ave., Indianapolis, Ind.

John E. Hewson, Evangelist.

GOOD LETTER FROM A WORTHY EVANGELIST.

Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. And Jesus said, "Every branch that beareth fruit he purgeth it that it may bring forth more fruit." John 15:2. For four weeks past I have been under the blessed chastening rod of my matchless Lord, with quite an illness. During the time while shut in he taught me so much I did not dream possible for one so unworthy, and revealed to me truths I little dreamed ever knowing, and in all bringing me to the place where the chastening "yieldeth the peaceable fruit of righteousness" and has brought me into a deeper sense of that "Rest" that is for the people of God. I have come to fuller understand the "rest" for those who cease from all their works and just lay all on God and let him have right of way. It seems to me I never loved his word and prayer better, and preaching the gospel will mean more to me and I feel that through this unworthy servant it will mean more to my hearers. I am a strong believer in Divine Healing but I am now thoroughly convinced that sometimes it pleases God to permit sickness to come for chastening purposes to bring his own into deeper experiences. So the devil's attack turns to God's glory and my good.

I am now so rapidly recuperating I will be ready to answer calls for meetings any time after Jan. 25th. I am making up my slate for spring and summer meetings and will be glad to hear from any pastor or church desiring meetings on full salvation lines.

R. F. Whitehurst, Box 14, Wilmore, Ky.

PARKER, INDIANA.

Our revival began Dec. 12, and closed Jan. 9, with Rev. J. W. Norris, of Columbia, Ky., as evangelist. He is a Spirit-filled man and is not afraid to preach the truth and uncover sin. Chas. W. Cox, of Winchester, Ind., had charge of the music. Bro. Cox is a man of God and was a great blessing to the meeting. This is the best meeting that has been held here for sometime. God was faithful, conviction was deeply felt. Twenty-five received definite blessings, some saved and some sanctified; four were taken into the church and we are expecting others to follow. God is still on the throne and is remembering Parker. We feel our revival is just beginning.

Margaret Brooks.

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THE REMEDY.

THE APPLICATION OF THE REMEDY.

PART III.

NO doubt the gospel is the power of God unto salvation, but in order to save it must be preached, and it must be preached by those who have been saved by its power; who not only believe in its power, but experience and feel within themselves, its saving power.

St. Paul was called to be a preacher and a witness. The true preacher of the gospel must be a glad, faithful witness to the power of the gospel within himself. He not only preaches Jesus, but he knows Jesus. He preaches that Jesus is mighty to save, and he witnesses that Jesus has saved him. The people will always give attention to such a preacher; a large percent of them will believe his message and seek the Saviour he proclaims.

The greatest need of these times, of times past, and times to come, is a God-called, Spirit-filled ministry; men who believe the Bible, who have a personal knowledge of the saving power of Jesus Christ, and who, unashamed, with great joy of soul, go forth preaching mightily the salvation provided in the atonement the Lord Jesus has made for a lost race.

We do not believe that the holiness people of the United States in the various churches are accomplishing one tenth of the work possible. There are multitudes everywhere hungering for a great gospel, desiring a mighty Savior, longing for the full salvation; they would not only be saved from hell; they would be saved from sin. They would not only be saved in heaven; they would like to be saved in this world, delivered from the inward foe in order that the kingdom of God, which is joy and peace in the Holy Ghost, may be set up within them, that they may have a personal millennium within their breasts where Jesus reigns supreme.

A gospel of this character would be good news indeed. This is exactly the gospel the holiness people believe in, and propose to preach. This is the salvation that God has provided in Christ. This is what the world needs; it is our duty and high and holy privilege to bring this gospel to the multitudes. There is no power on earth or in hell that can prevent us doing it if we will fully awake to the need of it and the blessedness of giving it to the people.

Some one tells me that there are at this time in the schools of the Nazarene Church one thousand young men preparing for the ministry who claim the blessed experience of entire sanctification; who are the genuine sons of John Wesley, who are going out to preach mightily full salvation from sin through faith in Christ.

There is a large number of young men in the schools of the Pilgrim Holiness Church who are preparing for the ministry. They have a great hearing; they are preaching to multitudes; they are rapidly increasing their

forces; they are faithful to the Wesleyan interpretation of the Bible doctrine of holiness; they are making converts by hundreds and thousands.

In John Fletcher College, Oskaloosa, Ia., Taylor University, Upland, Ind., and Asbury College, Wilmore, Ky., there are several hundred splendid young men fully saved, loyal Methodists, Wesleyan to the core, preparing for the ministry. They will be well educated, soundly instructed in theology, and on fire with holy zeal. They are true spiritual sons of Wesley, thoroughly instructed in the fundamental doctrines of the Bible, they believe in; and preach, full redemption in Jesus Christ, here and now, by consecration and faith.

The time has come for us to become fully awake to the responsibility and opportunity, rally to the enlargement and support of these schools, double and treble the number of theological students, and help to set the nation on fire with a great revival. We ought to increase our camp meetings, build up and revive the old ones, open up new ones, secure scores of tents and bring the gospel to the people everywhere.

It is said of the ministry of Jesus that, "The common people heard him gladly." This is true today. The great common people will gladly hear the pure gospel of the Lord Jesus. Your destructive critics have no message for this hungry multitude who are starving for the bread of life; but they will gladly hear a full salvation preacher. The disciples of our Lord were taken from among the common people, but by association with the blessed Christ, and receiving the baptism with the Holy Ghost, they became very uncommon people. What holy men! What wonderful preachers! What marvelous writers! However common a man, when God gets hold of him, drenches him with prayer, washes him in the atoning blood of Jesus, fills him with the Holy Ghost, and intoxicates him with divine love, he is no longer common. Take the back track of many of the greatest preachers and most convincing witnesses for our Lord Jesus, in all the history of the church, and you will find they came from among the common people. God found them in sin and ignorance; they fell under conviction, they were born again, they became in Christ new creatures, and went out to create a stir in the world for Christ and righteousness. They brought multitudes to repentance and saving faith.

Let the holiness people arouse themselves, form the closest possible fellowship and sympathy with one another, feel their responsibility, realize that God, the Father, Son, and Holy Ghost, with the blessed Bible from lid to lid, stand for full salvation; awake to the fact that the day of revivals has not passed; that the greatest need of our times is a revival, that the skies are full of pentecosts, that the people are starving and ready to hear, that the world is our parish. Let there be days of fasting, nights of prayer, songs of joy, testimonies to full redemption, and a great forward movement, and God will show his power. It will not be necessary to go back into past history of other days to find evidences of the mighty displays of God in saving the desperately wick-

ed, but we shall have certain evidences about us everywhere.

There isn't a question, nor a doubt, but the times are ripe for a tremendous forward movement in the Holiness Movement. The coming summer can be the greatest summer in the history of the Holiness Movement in these United States. We can have more camp meetings and larger crowds than we have ever had. We can have more tent meetings, with more people at the altar of prayer than we have ever known. We can have more revivals in the spring and fall in the churches, with a full salvation ministry, than were ever held before in the history of the Wesleyan movement. Let's pray for it, believe for it, stand together and work for it, and God will give it.

(Continued)

SELF-DENIAL IS THE DEMAND OF DISCIPLESHIP.

(Continued from page 5)

have to be conquered, and which have to be denied by making a complete consecration to him who can curb the unholy passion, cleanse the soul, and satisfy every craving of the human heart.

It is said the word "deny" in this passage means the same as it does in the scripture where Peter denied Jesus. So what Peter did when he denied the Master, is what we must do to ourselves. He said, "I know not the man." Peter did not want them to think Jesus was his Lord. So we have to come to the point where we will truly say, we have another master than ourself; where the claims of the Eternal One call so loudly to us that we fail to hear the feeble cry of our own selfish interests; in fact there are no divided interests, but Christ is all and all is Christ's.

How strange that we should shrink from the command to obey ourselves, when we consider the One who gives the command. Jesus is not limiting us nor asking us to be less than we are, but he wants to so crucify and bury the old self, with its infirmities and limitations, that he may lead us out into a larger and more glorious life. He asks that we give him our little self, that we may have his larger self.

In this connection we remember the passage which says: "Except a corn of wheat fall into the ground and die, it abideth alone." It is said that a grain of wheat would lie in the granary thousands of years without manifesting any signs of life, when not allowed to come in contact with soil suitable to germinate it, but let it be planted in the rich soil of the earth and it begins to reach out after a larger life, multiplying itself an hundred-fold. But in order for this unfolding and multiplying, there has to be a death. So if our lives would amount to anything in the kingdom of righteousness, we must be content to be hidden away from the applause of the world, and die to all that clamors for supremacy from a human standpoint, that Christ may be magnified in us in a larger, richer life. This is what David Livingstone did, when he left all that life held dear, and with his hand in the hand of his unseen Guide, he penetrated the darkness of the Af-

rican jungles in search of the lost black sheep who had never heard of the Father's love and the Savior who died for them.

But the self-denial is not all; this is to be followed by the cross-bearing. What was the cross to Jesus? It meant the pathway where his courage, devotion, love and sacrifice met the hostility of his enemies; but onward he moved until the summit of Calvary was reached when he laid down the cross and let the cross bear him up as the world's Redeemer. But would he have been the Redeemer if he had not borne the cross? The very thing which crushed him beneath its load, was the very instrument upon which he was to be exalted as the Lord of lords and King of kings. So the cross we bear, is the pedestal upon which our lesser selves are to be lifted into that larger and fuller life in Christ Jesus. The dead self will arise in the resurrection beauty of a mighty Christ who will live and move through us.

Yes, it is true, we do not know just where the cross may lead, but can we not trust our Guide? We may be assured of this: it will not lead us out of legitimate channels, but wherever our cross may cast its shadow, there will be the footsteps of an all-conquering Christ who will light up the labyrinthian ways with his glorious presence, until the bitterness of the way will be lost in the sweetness of Christ. Paul said, "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." When we are told to "Endure hardness as good soldiers," that means to take up our cross. We think the nearest Paul ever got to the Lord was when he prayed that he might know "the fellowship of his sufferings."

It may lead us through paths of light, where the rainbow of promise spans our earthly sky, but then too, it will wind its way along the dark and lonely places, where we have no companionship but that of Jesus; oftentimes the way will be so narrow that human friends dare not intrude upon its sacred precincts. There is no alternative for the Christian but to take up his cross; to refuse to do so, will mean failure and defeat from the very start, but the bearing of it, victory and everlasting triumph in the end.

Then we are to follow Jesus. Why should we shrink from following after such an infallible guide? He is the way, the truth and the life, and this being true, he can but lead into the way which will mean broader vision, clearer interpretation, and fuller comprehension of life. He who has trod the way before us, will lead us in green pastures and beside the still waters, though the road to these may be often through strange and hidden provinces which we cannot with our finite mind understand. The Holy Spirit has been sent to pilot us along the way, and if we keep an open ear to his voice, we shall find that "all his ways are pleasantness and all his paths are peace." We want the spirit of the great Apostle Paul, who when told that bonds and afflictions awaited him at Jerusalem, said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

Let us each one resolve to deny ourselves, take up the cross and follow him, then after awhile, when we come to the end of the way, we shall have all eternity to praise our God for such an unerring Guide.

JESUS—THE SON OF GOD.

(Continued from page 4).

and Jesus taught so and so. The teachings of these two great leaders represent two trains, and Jesus Christ is the power that moves his train."

When Jesus ascended before the enraptured and bewildered fishermen that followed and loved him he left not a page of literature, no hospital or asylum, no school or church. Moreover there was no name on the

tongues of men so hated and despised as was his own; the whole world, except an hundred and twenty men and women from the common walks of life, were his enemies. But in a single generation he had shaken the foundations of the Roman Empire to their base, and multiplied thousands had been morally transformed and spiritually quickened into new life. And like the silent power of springtime his transforming grace has continued until around the world men and women sing of his wondrous grace. And everywhere mercy and kindness and love have taken the place of savagery in human hearts. Who but the mighty God could do these things?

I cannot escape a confident faith in his Deity when I look at Jesus and consider his matchless character. If any man thinks that Jesus was no more than a man, let him stand before him in inward moral surrender, and obedience, and see if he can feel that he is standing before mere human nature. If he is merely and only human, we are far below human, for as the mountain peak stands high above the plains so he stands above both saints and sinners.

Every man has some moral virtue, and excellence. Jesus has them all, and in him they all reach their highest perfection. If I were looking for the highest pattern of patience, I would not go to Moses, who, because of the murmurings of the Israelites, smote the rock; I would go to Jesus who, when he was reviled, reviled not again. For the most splendid example of love I would not go to John the beloved disciple who leaned upon Jesus' breast; but to Jesus who had compassion on the multitudes, and loved us even unto death. If I were looking for the supreme example of fortitude I would not go to David who faced, and slew, the giant in the plains; I would go to Jesus, who went as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. In looking for the greatest example of enthusiasm I would not go to the apostle Paul, who forsook all and counted not his life dear unto himself; I would go to Jesus of whom it was written, "The zeal of thine house hath eaten me up."

The character of Christ is the one flawless diamond of human history. All moral and spiritual elements are compressed and refined and reach their absolute perfection in him. Truth and trust, purity and patience and peace, righteousness and reverence, justice and generosity, meekness and manliness, gentleness and might, goodness and love, sympathy and service and sacrifice combine in him in faultless proportion and harmony, and shine out in purest splendor. He walked the paths of Galilee and Judea; the Friend of all classes and conditions of men and drew to himself the poor and the rich, the learned and the illiterate, the noble and the debased, the sinful and the suffering and the sorrowing; and all find in him the realization of their highest, noblest ideals, and the full satisfaction of the demands of their own hearts. He bore the mysterious burden of the sins of the whole world in his own body on the cross where his love for men paid its last full measure of devotion, and opened a fountain for sin and uncleanness. That Cross is the centre and summit of Earth's tragedy and is at once the deepest wound inflicted by human sin, and its cure. The character of Christ is incomparably the most precious possession of the human race.

"Forever God, forever man,

My Jesus shall endure,

And fixed on him my hope remains
Eternally secure."

The most important word, perhaps, is yet to be said: You can put Jesus Christ to the test of the laboratory. A man said to Mr. Coleridge, one day, "Can you prove that Christ is Divine?" "Yes," said Mr. Coleridge, "You can put him to the test." This is an age of experimentation. Everything must be tested in the laboratory. Thank

God, it is in the laboratory of human experience that the Deity of Christ—his Godhood—shines forth in richest splendor.

I was conducting a meeting in a northern city when a young woman, a graduate of a great University, cultured and refined, said to me one evening at the close of the service, "Mr. Copeland, I enjoy hearing you preach, I believe you are sincere and earnest, but I do not believe what you preach. I do not believe the accounts of miracles, in the divinity of Christ, nor in his resurrection." I said to her, "What do you think of Jesus apart from these things?" She said, "I not only admire him, I adore him as a man, and find in him the realization of my own highest ideals of manhood." I asked, "Would you like to know whether he is more than a man, and if he arose from the grave?" She answered, "I certainly would." Again, I asked, "If God were to reveal to you that Christ was Divine and that he did arise from the grave, would you be willing to surrender to him your heart and life, and let him be your Savior?" She said, "I certainly would, and gladly." Then I said to her, "Go home, and go on your knees, and tell God that you are confused, and that you have doubts as to whether Christ arose, and that you want it made clear to you; and tell him that if Christ arose and if he is the Savior of men, that you want him as your Savior, and that you will follow him." She came back to the service the next evening, and said to me, "Mr. Copeland, I cannot prove that Christ rose from the grave; but I know that he lives for he lives in my heart."

While I was a pastor in Iowa my phone rang one day. When I answered a man asked, "Would you go into a home where there is 'flu' to pray?" I said, "Yes, my brother; I would go anywhere I might be desired to pray." I went immediately to that home (it was during the first awful epidemic of influenza) the man met me at the door, and said, "Our little girl is very low; if she dies I am afraid it will about kill my wife." His wife had been an invalid from the birth of her child. I said to him, "George, your wife is a Christian, and God will comfort her." Quickly we came into the room where the child was dying, we looked a moment into her face, he turned to me and said, "Mr. Copeland, is my child not dying?" "Yes," I said softly, "she is dying." He ran from the room in agony. In a moment the child was gone. His wife sat in her wheel chair weeping, yet with a look of peace and of victory. She asked me, "Where is my husband?" I said, "I will bring him to you." I found him in another room in awful agony of soul, and said to him, "George, your wife is calling for you." A dagger thrust into his heart could not have caused greater pain. He cried, "It will kill my poor wife." I told him, "No, God is comforting your wife, and you must be brave and manly for her sake." We walked together into the room where the dead child lay upon its bed, and the invalid mother sat in her chair. She was calm and reposed and peaceful, though sorrowful. He dropped on his knees at the side of her chair, weeping his heart most out. She put one arm about his shoulders, and brushed backward his hair with the other hand, and said, "I am so sorry for you, husband. I know it must be awfully hard without Christ. He means so much to me now." He turned to me and said, "Mr. Copeland, if Christ can do this for my wife, I want to live for him, I want him to be my Savior, and I want you to pray that he will save me now." As I knelt at his side praying, his wife was praying, and Christ came to his heart in forgiving, healing, comforting grace. He looked up through his tears to thank and praise him, who bore our sorrows for us, and with whose stripes we are healed. He is the Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Will you make him your Savior? Will you follow him, and follow him in his way?

OUR BOYS AND GIRLS

WHAT CHILDREN MOST NEED.

The question is not what you want the most, but what you need the most. For sometimes people want things they do not really need and that would not be good for them.

But all of us need the salvation of our souls; or, I may say, a new heart, and God says, "A new heart will I give you." And he wants to give it to children as well as to anyone else.

A little boy told his Sunday school teacher that his baby sister had died. The teacher asked him if he would like to die. He replied, "Not until I get a new heart." No doubt he got a new heart early in life.

Years ago I asked each one of a group of children, "What would you like most to have?" Each one had a different answer. But a little girl answered, "A clean heart." What an excellent answer that was! With such a sense of need, no doubt she got it before becoming a woman.

Now, dear children, after we become Christians, there is usually something within us, in which we were born, that sometimes gives us trouble. We are not always fully dead to everything wrong, such as impatience and sinful pleasures. But God wants to cleanse us from all these things. Such a full salvation is for children as well as for older persons. I hope you are interested in the subject, and will seek until you find a thoroughly clean heart. God gives it to those who hunger and thirst for it.

A. W. Örwig.

Dear Aunt Bettie: Will you let a little South Carolina girl join your happy band of girls and boys? I am twelve years old. I go to school and am in the sixth grade. How many of the cousins go to Sunday school every Sunday? I go and like it very much. My Sunday school teacher's name is Mrs. Dick Kirkwood; she is a good teacher. Mama and papa gave the book, "Beautiful Girlhood," to me for a Christmas present and I read it through and liked it fine. I think every girl in the teens should have one of them. I think it is the best book I ever read.

Inez Grice.
Bennettsville, S. C.

Dear Aunt Bettie: Please admit a sixteen-year-old girl from the dear old state of Tennessee to join your happy band of boys and girls? I am a member of the Cumberland Presbyterian Church and I want all of the Christian cousins to pray that I may do the things the Lord would have me do. I have two brothers, both of them being older than myself. My father has been dead about five years, but I have a good mother living. Since my father's death I have been out of school some, but I am going to school now and am in the second year of high school. I hope to graduate two years from now. I will be glad to hear from all the cousins that care to write, and will answer all letters received. Hope Mr. W. B. has gone out for pleasure.

Maggie Lee Taylor.
Pleasant Shade, Tenn.

Dear Aunt Bettie: Will you allow a little West Virginian to join your happy band of girls and boys? I am between fourteen and eighteen years of age, five feet and four inches short, have light brown hair and gray eyes. I live on a farm but am at the city of Spencer going to school. I am a freshman in High School. I have read the boys and girls' letters in The Herald and I like them fine. I hope to see this in print. Please tell some of the cousins to write to me. I surely get lonesome up here and a letter once in a while would be very welcome. I will answer every letter I receive. Oh, I hear old W. B. coming.

Pauline Straley.
Spencer, W. Va.

Dear Aunt Bettie: Will you please let a little "Orleans" girl have a seat? Oh, dear, move along, don't crowd me so. I have never written to The Herald so I hope Mr. W. B. is eating pills. I am eleven years old. I weigh one hundred and three. I am five feet, eleven inches tall. I have dark brown hair. I have a light com-

plexion. I am in the sixth grade. My teacher's name is Miss Helen Decker. I like her fine. I live in the country which I enjoy. How many of you girls and boys live in the country? I like to go to church. I can't go very often because I live almost ten miles from the church we belong to. We tune in on the radio and hear the sermons. I don't want to take up all of the room for I am sure it would not be polite. Do you think so? I would like to correspond with anyone who would care to correspond with me. I will answer all letters I receive.

Thelma E. Reeves.
Rt. 1, Orleans, Mich.

Dear Aunt Bettie: May I join the happy band of boys and girls? How are you and the cousins? I have blue eyes, light curly hair, and a fair complexion. You can guess my age. Has anybody got my birthday, Nov. 4? This is my first letter and would like to see it in print. I will gladly write to any one who writes to me.

Darrel Traverse.

815 N. 13th½ St., Terre Haute, Ind.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. I am a little girl nine years old. I have dark complexion, dark brown hair and dark brown eyes. My mother takes The Herald. I enjoy reading page ten. I have three brothers and two sisters; the oldest sister is named Augusta. She is thirteen. She has written two letters to the cousins. My other sister is named Ruth, thirteen months old. She is just starting to walk. My oldest brother is named Herman. Herman is staying with my uncle in North Dakota. My next brother is Walter, six years, and Joseph is four years old. I go to the Congregational Church. I go to school as much as I can. My teacher's name is Miss Gilbertson. Who has my birthday, Sept. 6? If any one has it write to me.

Mildred Bivins.
Lock Box 31, Barneveld, Wis.

Dear Aunt Bettie: Here I come again to The Herald. I saw my other letters I wrote before in print and hope to see this one. My grandfather is a Christian; he takes The Herald. He saw my other letters in print and I wish him to see this one. I've received two letters from The Herald cousins, both from Arkansas, and was very glad. Hope to receive more. As this is my third letter I will close with love to Aunt Bettie and the cousins. I will answer all letters I receive.

Augusta Bivins.
Barneveld, Wis.

Dear Aunt Bettie: Will you allow a Missouri boy to join your happy band of boys and girls? I am twelve years old and weigh 76 pounds. I am four feet, seven inches tall. I have light brown hair and blue eyes. I have a sister Myrtle, who has written to The Herald. There were a good many letters written to her, so I want every one to write to me, and I will try to answer them. I was converted in a revival meeting a few weeks ago. I read the Bible every day.

Everett E. McGee.
R. 4, Smithville, Mo.

Dear Aunt Bettie: Here I come again to worry you all. But friends, I love you all and Aunt Bettie: I feel I must write you again, if Aunt Bettie will permit. I wish to say to Mrs. J. W. Cooper, I received your letter, but couldn't answer it as the name of the town was so dim I couldn't tell what it was, so please write again. I try to answer every letter I receive but if the name and address isn't plain I can't answer. After my last letter appeared in the paper there was a young man wrote me about the dances. I do not believe in dances. I don't believe any true Christian will dance. This young man told me he knew several preachers personally who danced and didn't see any harm in it. I don't believe any preacher who will dance is a God-called minister. I wish to say to the cousin who wanted to know where to find the Ten Commandments, you will find them in Exodus 20. Cousin

"Sunshine," I received your card, but wish you had signed your name and address. I enjoyed your letter in The Herald very much, and wish you would let us know who you are. The revival meeting just closed a few weeks ago at the Methodist Church. Didn't have very large crowds but several were converted and joined the church, one of which was my youngest brother. We were so thankful.

Myrtle H. McGee.
Rt. 4, Smithville, Mo.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. I am thirteen years of age, and have black hair, brown eyes, medium complexion. I go to the Free Methodist Church, and I am a Christian. My birthday is May 21; have I a twin? Who can guess my middle name; it begins with E and ends with N, and has six letters in it. Lora Lee Thompson, I guess your weight to be 94 pounds. If I am right don't forget your promise. Esther C. James, I guess your name to be Catherine. Virginia Cannon, I guess your name to be Crystal. I hope this will be in print as this is my first letter. Love to Aunt Bettie and the cousins.

Mildred E. Cassaday.

704 W. Vantrees St., Washington, Ind.

Dear Aunt Bettie: Will you please let me join your happy band of boys and girls? I am thirteen years of age and in the eighth grade. My birthday is Oct. 2. Have I a twin? I go to the Free Methodist Church and am a Christian. Who can guess my name? It begins with B and ends with E, and has five letters in it. Lora Lee Thompson, I guess your weight to be 93 pounds. I hope this will be in print as this is my first letter.

Flora B. Knight.

709 W. Vantress St., Washington, Ind.

Dear Aunt Bettie: May I join your happy band of boys and girls? I live in Canada and am twelve years old. Who has my birthday, Dec. 23? I have four brothers and four sisters. We had great holiness meetings last June. Bro. Miller and Brother Sufield were leaders. That is where we first heard of The Pentecostal Herald, and was glad to have it come into our home. We have great prayer meetings every Friday night and many souls have been saved. I am a Christian and it is the only way to live. We live by a great summer resort. Many U. S. A. people come here to camp and fish. I would be glad to hear from any of the cousins, and will try and answer all their letters. I must leave room for the rest of the cousins' letters.

Alice Myers.
Westport, Ontario.

Dear Aunt Bettie: I am just a new reader of The Herald. My grandmother sent it to me as a Christmas gift. I sure do enjoy reading it, especially page ten. I especially enjoyed reading the letter from Fern Longshire, of Bellville, Ohio. I am so glad there are so many Christian cousins who read The Herald. I am fifteen years old. I do not go to school as I was ill for more than three years, which time I was in bed 29 months, but am well and strong, thanks be to Jesus. I go to the M. E. Church, of which I am a member. I sure did hate to miss Sunday school and church while I was in bed, but I had a radio right by my bed and listened every Sunday to the preaching of the Gospel all day long. I would be very glad to hear from any of the cousins.

Gladys Mae Niehergall.
132 Salim St., Sycamore, Ill.

Dear Aunt Bettie: How are you and the cousins? I am just fine. I am eleven years old and am in the fifth grade at school. I go to church when I can. My mother takes The Herald and I enjoy reading page ten. I have five brothers and four sisters. Who has my birthday, Jan. 1? Who ever has please write to me. I belong to the Methodist Church and have been converted.

Grace B. Wood.
Rt. 3, Milton, Ky.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. We do not take The Herald, but our neighbors do, and when they get through with it they give it to us. I enjoy reading page ten. I am eleven years old and

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in the seventh grade. I go to church when I am well. Come on, Kentucky girls, let's not let any other state beat us. I belong to the Methodist Church and have been converted. My mother has been dead for two years. I am staying with my grandparents. Father works in a factory in Indiana and I do not get to see him often. I have two brothers and one sister younger than I.

Levelene Boggs.
Rt. 1, Milton, Ky.

Dear Aunt Bettie: Will you please let a little North Dakota girl join your happy band of girls and boys? I am ten years of age. I have one brother and two sisters. I will write to any of the cousins who can guess my middle name. It begins with M and ends with T and has eight letters in it. I live on a farm and like it fine. My eyes are a blue gray. I have fair complexion. I am getting along fine in school. I am in the fourth grade. There are eleven scholars in our school.

Ivy Farley.
Wing, N. D.

Dear Aunt Bettie: I have been a long time since I have written to The Herald, but I haven't forgotten you. Neither have I forgotten to read page ten. I suppose every one remembers me, but maybe I had better tell about myself. I live in the small town of Red Boiling Springs, a summer resort. People come here from all over the world. I am blonde headed, blue eyes, fair complexion, weigh 105 pounds, am five feet, three inches tall, and am sixteen years old. I would like to correspond with any of the cousins.

Daisy Alberta Moss.
Box 55, Red Boiling Springs, Tenn.

Dear Aunt Bettie: Will you let a little Maryland girl join your happy band of boys and girls? This is my second letter to The Herald. My first letter was not printed so I guess I will write again. My father takes The Herald and I enjoy reading it very much, especially page ten. I am a Christian. I was taken into the M. E. Church last Easter. I have one brother twelve years old. I have light brown hair, blue eyes and fair complexion. I am four feet, five inches tall. I will be ten years old March 19. I am in the fifth grade at school. I go to school every day. My teacher's name is Miss Letta Friend.

Mary Louise Savage.
Sang Run, Md.

FALLEN ASLEEP

OUR LOVED ONE.

Our loved one is not dead, but living
In that bright eternal day,
Where heaven's joys are all unending,
And her last tears are wiped away.

She lives because our Jesus died,
That we might live forever more;
To his bright eternal dwelling,
She has hastened on before.

Broken every earthly fetter,
Swiftly through the starry sky,
Borne on snowy wings of angels,
To our Father's house on high.

There the trees of life are bearing,
By the river's crystal tide,
Brightest flowers are ever blooming,
Inside the gates of pearl so wide.

O'er that city cometh never,
Shadow chill, or shade of night,
Bright the rays of glory beaming,
Jesus the unchanging light.

Face to face she sees our dear ones,
As they walk the streets of gold,
And the King in all his beauty,
Their enraptured eyes behold.

She with them so soon will greet us
On that bright and radiant shore,
At Jesus' coming they will meet us,
To be with him forever more.

Jesus knows our heart's deep sorrow,
And the loneliness we feel,
He will give us joy in sadness,
And his love our spirits heal.

Let us cast ourselves upon him,
As we never have before,
Jesus our eternal refuge,
Thine, wholly Thine forever more.
I. B. Staples.

McCLOSKEY.

The death of Mrs. Arletta L. McCloskey occurred at the home of Dr. and Mrs. W. O. Wilson, 210 North Second street, at 3 o'clock yesterday morning. She had not been in her usual health for the past three or four months but was not seriously ill until within the past ten days.

She was a daughter of Abraham and Margaret Mellot, long since deceased, and was born in Nashville, Holmes county, Ohio, September 27, 1849, being aged 77 years, 2 months, and 22 days. In 1873 she was united in marriage to Abner E. McCloskey whose death occurred in 1905. This union was blessed with four children who survive: Mrs. W. O. Wilson, Clearfield, Pa.; Mrs. William Hess, Portage, Pa.; Mrs. Josephine A. Bardin, Altoona; Merritt McCloskey, Lock Haven. There are also four grandsons and two granddaughters.

Since her husband's death, Mrs. McCloskey has spent the winters in Clearfield with her daughter, Mrs. Wilson. She traveled much through the summer, always including in her places visited the camp meeting at Sychar, Ohio. Here she feasted on the sermons and the singing. She was a thoroughly good woman and made no small contribution to the advancement of his kingdom through her talent for singing and her willingness to testify to her religious experience.

Funeral services were held December 21, at the home of Dr. Wilson, in charge of the family's pastor, Dr. E. R. Heckman, assisted by her friend and former pastor of Trinity, Dr. H. L. Jacobs. At high noon on Wednesday, her body was laid to rest in the family plot at Lock Haven.

DAWSON.

Edith Loraine, little daughter of Mr. and Mrs. William A. Dawson, of Goldsboro, N. C., left us to live with Jesus. Our hearts are crushed with grief, still we are saying, "Thy will be done."

God knew all about how lovely, how gentle she was, and how brave, how brilliant her possible future, yet we put her to sleep in her grave. God knows all about those that loved her,

How bitter their trial must be, And right through it all he is loving And knows so much better than we.

Little Loraine slipped away from this life Dec. 6, 1926, at 7:40 A. M. Just as the sun was coming forth in its beauty, she was entering the land

where darkness and gloom never come. Her father and mother and six-year-old brother Robert, as well as grandfather, grandmother, uncles and aunts will miss the sunshine of her precious life of a little less than five years. Yet there will always linger a bright spot in their hearts to cheer and help.

ZOOK.

Rev. Daniel F. Zook was born in Pennsylvania, June 6, 1859. He was joined in wedlock to Minnie Bryan, daughter of Dr. Wm. Bryan, of Kentucky, on Nov. 29, 1899. Unto them were born four children. He departed this life on Dec. 22, 1926. He was reared by very strict parents. He became converted Feb. 15, 1898, and was sanctified in 1899. Afterwards he and his wife joined the Union M. E. Church, also was an associate member with Union Mission Association. He was ordained in the Association by Rev. M. B. Gott. He was an evangelist for 27 years. Many have been brought to Christ through his efforts. While leaving his dear family and sister, Mrs. Lavina Zook Karns, and a brother, John Zook, and many relatives and friends to mourn their loss, it is his gain.

"God holds the key of all unknown,
And I'm so glad,
If other hands should hold the key,
Or if he trusted it to me,
I must be sad.

"I cannot read his future plans,
But this I know—
I have the smiling of his face
And all the refuge of his grace
While here below."

"Then let us be patient, we who
mourn, with weeping,
His vanished face—
The Lord has taken but to add more
beauty

And a diviner grace,
And we shall find once more beyond
earth's sorrows,
Beyond those skies,
In fair city of the sure foundation—
These heavenly eyes."

By his wife,
Mrs. D. F. Zook.

MILLRY, ALABAMA.

We reached home last night at 12:30 o'clock from Millry, Ala., where we closed a union meeting. The meeting ran from Dec. 15 to Jan. 2. In spite of the bad weather and the Christmas holidays we had fine crowds and real good meeting. God was with us. We were the guest of Dr. W. S. Knight at the Famous Healing Springs which is only one and one-half miles from Millry. My little family was with me and we had a nice cottage to ourselves. The hotel where we ate our meals is under the management of Mr. S. H. Page, who is an expert hotel man. Healing Springs is perhaps the greatest water today known for the cure of the ills of the body. Should any one who sees this have rheumatism this is a great place for such to be treated. I am praying that we may have an annual camp meeting at this place.

On Sunday, Dr. J. M. Glenn, of South Georgia, and myself opened a meeting at Calvert, Ala. Pray for us.
Luther A. Horn.

STILL IN THE BATTLE.

It has been quite awhile since I have written a report to The Herald, nevertheless, I am still in the battle, endeavoring to preach Bible holiness. It is my favorite theme because it did so much for me.

We can say to the glory of God that 1926 was the most fruitful year we have ever seen. The Lord indeed sent showers of blessings. I was in school at Asbury part of the year, the remainder of which was spent in Evangelical work. During the entire year we saw near 1,000 seekers for pardon, reclamation or sanctification.

Mrs. Hysell (a new member of our party since August 25 last, who sings, plays and prays) and I are at present in a meeting at the Wesleyan Methodist Church, Waycross, Ga. The tide is running high. Twenty at the altar last night. Things are looking favorable for an old-time revival. Our next meeting is to be in Waynesville, Ga. Brethren, pray for us that we might be used as instruments in the hands of the Lord to "Turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them that are sanctified by faith."

Harvey B. Hysell, Evangelist.

KENNEWICK, WASHINGTON.

On January 12, the Nazarene Church at Kennewick, Wash., closed the most far-reaching meeting ever held by this young church. Although less than three years old and with a membership of less than thirty, at least two hundred people found their way into the services, the above number being present on the last Sunday night. We secured the use of a beautiful stone church owned by the Congregational people who have been without a pastor for some time. We now have a chance to buy the church which is very much needed by our people as thus far we have worshipped in a small rented chapel. Rev. Fred L. Canaday, of Portland, was the successful evangelist in charge. We often hear it said of some one that he preached without fear or favor. However much it may be the tendency to courteously speak thus of the evangelist, in the case of Fred L. Canaday it is true! But withal he has a personality which, under the blessing of God, simply does win. About twenty-five people prayed through during the two weeks. From among those who found the Lord we have reason to expect some new members who will prove very helpful in the work here.

Nathan D. Swabb, Pastor.

RIISING SUN, MARYLAND.

Have just had a very successful evangelistic campaign in the Methodist Church at Rising Sun, Md. There were eighty conversions and renewals, and a large number of consecrations. The pastor, Rev. J. C. McCoy, received fifty-six members into the church on the closing day of the meetings, with more to follow. The congregations were large throughout the entire series. A fine group of personal workers was trained and sent out into the homes to win people to Christ and the church.

Next Sunday we begin a fifteen-day campaign in St. James Methodist Episcopal Church at Lynbrook, Long Island, N. Y. I now have an open date beginning February 20. My address in Lynbrook will be 191 Walnut Street. Shall be very glad to hear from you. With best wishes for a good year, I remain,

Yours in his glad service,

S. B. Goff.

MIDDLETOWN, OHIO.

Recently God gave us a good meeting with Rev. R. P. Dittmer and his good church at Springfield, Ohio, with about sixty souls in the fountain. At Verona, Ohio, God gave us another good meeting in the mission and we witnessed some real old-fashioned repenting and prayer through. Have had to cancel some meetings on account of illness of my wife, but will be afield again soon.

C. L. Wireman.

Sunday School Lesson Helps

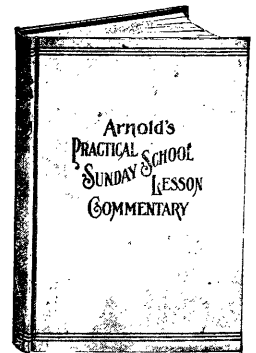
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SUNDAY SCHOOL LESSON

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

Lesson IX.—February 27, 1927.

Subject.—Making the Community Christian. Gal. 5:13-25.

Golden Text.—Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5:11.

Time.—About A. D. 57.

Place.—Corinth.

Introduction.—I am not sure who names these International Lessons, but I am puzzled when I try to get the caption and the lesson to own kinship. Maybe it is my dull head, but I simply cannot get community evangelism out of the passage assigned for our study. It seems more like a contrast between sin and holiness.

It is a bit strange that we cannot find out exactly what territory constituted Galatia; but we cannot. We know that it was some part of the central portion of Asia Minor; but its boundaries we shall never know. Suffice it to say that there were several churches addressed in St. Paul's epistle, and that they were scattered about the cities in the region known at that time as Galatia.

No one seems to be able to learn exactly when Paul wrote the epistle; nor do we know where he was at the time of writing. The foot note at the end of the letter states that it was written from Rome. Smith's dictionary of the Bible says that it was probably written from Ephesus in the early part of Paul's stay in that city, about A. D. 58. In the opinion of Dr. Adam Clarke the epistle "was written at Corinth near the end of A. D. 52. And so it goes; and we know nothing definite about either the place or the date of its writing. One thing is certain: we have the epistle, and we know that it was written by St. Paul.

The purpose of the epistle, as well as the reason back of the purpose are both clear. The apostle had evangelized the region, and had given the inhabitants the pure Gospel of the Son of God; but while he was at work in other regions Judaizing teachers crept in, and perverted the faith of his converts. They had also made some headway in turning them against Paul himself, telling them that he was not an apostle, and therefore not worthy of their confidence. Paul wrote (1) to re-establish their hearts in the faith that saves from sin. They were not to seek perfection through the ceremonial law of Moses, but through faith in Jesus Christ. He puts to them the straight question: "Having begun in the Spirit, are ye now made perfect by the flesh?" He wrote the epistle (2) to defend his apostleship. Under ordinary circumstances he would not have been justified in thus defending himself; but he was God's servant, and his cause was at stake; so the apostle, an inspired man, moved by the Holy Spirit, wrote this defense of himself, in order that God's cause might not suffer. There is a strong temptation to defend ourselves when people defame us; but when the charge is false, it is far better to keep our tongues still, and let a lie run itself to death.

Comments on the Lesson.

13. Brethren, ye have been called unto liberty.—In the preceding context the apostle has been endeavoring to show his Galatian converts the contrast between the slavery of law

and the freedom of faith. The allegory in chapter four concerning Hagar and her son Ishmael and Sarah and her son Isaac is beautiful and powerful. In the first verse of the chapter from which our lesson is taken he begs the converts to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," by which he means the ceremonial law which had been nailed to the cross of Christ.

14. Thou shalt love thy neighbor as thyself.—Paul's conception of pure Christianity is LOVE. It fulfills the entire law. It includes duty to God and man. It supersedes duty. A Christian cannot live on the plain of duty. He must forget duty, and live for love's sake. Duty will cramp the soul, and make it narrow. Love heightens, deepens, broadens the soul, and draws all its powers out to their fullest capacity.

15. If ye bite and devour one another.—That is a picture of fighting beasts; but how often we see it in social life, in business affairs, and even among the churches. It is pretty dirty no matter where found.

16. Walk in the Spirit.—Let the Holy Spirit lead you. That is clear. And ye shall not fulfil the lusts of the flesh.—Of the carnal nature. Of course not: the Spirit leads one clear away from that sort of conduct.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh.—The contrast is painful. The Divine Spirit had not left them, but was trying to hold them in check, and to teach them the way of salvation. They would not accept the help of the Spirit; so that Paul tells them plainly: "Ye cannot do the things that ye would." Some would have us believe that the meaning is, "may not do"; but I am not sure but the translation is correct; for without the Spirit's help they could not live up to the high standard of the Gospel.

18. If ye be led of the Spirit, ye are not under the law.—Be careful that you are not misled here to your own ruin. Paul is not teaching us that we are free from the moral law. The obligation to obey the ten commandments is just as binding now as in the days of Moses.

19. The works of the flesh are manifest, which are these.—Flesh does not mean our bodies in this place, but the carnal nature that is born in us. I shall not number all these verses, but take up such terms as may call for explanation. Uncleanliness and lasciviousness, both mean moral lewdness, the latter word being, perhaps, somewhat the stronger term. Idolatry has reference to the worship of anything but God. Witchcraft includes all trickery, slight-of-hand, etc. Hatred is anger gone to seed. Variance.—One pulling one way and the other another way. Emulation bears big fruit when one tries to ruin another in order to outstrip him in some undertaking. It is rather bad. Wrath.—The Greek word is thumoi, and means spurts of anger; some people are given to them. They make a pet of a mean temper. Strife is just common fussing, quarrelling. It is nasty. Seditions.—Pulling out of the church to satisfy some foolish notion. Jesus stayed in till they crucified him. I guess this must refer to the "Come-outers." It is a fearful

thing to teach heresies in the Church of God. Look out. Envyings will never be respectable. They come out of bad hearts. We all know what murder means; but maybe some of us have yet to learn that God calls hatred murder. Drunkenness, thank God, is passing away in America. The afternoon before Christmas I spent much of the time in the business part of the town I live in studying the drink question. I did not see a single person under the influence of alcohol. Calling an old gentleman's attention to the fact, he said that the case was very different in the days of barrooms. We will fight till all the nation is dry as a bone. I am not sure as to how large a meaning Paul intended to put into his term *revellings*; but I think that it covers all such things as feasting to gluttony either at home or a public banquet. And such like.—My! He does not leave a fellow any room whatever for devilment. Now we come to the apostle's conclusion: "They which do such things shall not inherit the kingdom of God." It is time to pray. People do these things without any smarting of conscience, and then speak of going to heaven when they die. What! A man cannot have spurts of anger, and go to heaven? Why certainly not. I suppose that the Bible is authority on this matter. Read it carefully, and take your measure before it is too late.

The last three verses are all pure, sweet cream. The fruit of the Spirit.—I am glad Paul put it in the singular number. It is just a big heartfelt of the good things that the Spirit of God plants and cultivates in Christian men and women. Love, the strong word agape. Joy, the artesian well variety. Peace, a Mississippi River of it. Longsuffering, patience that endures without complaining, although the collar hurts the shoulder. Gentleness, a rare quality; now and then we meet a gentleman or a gentle woman. Goodness, that needs no comment. Faith, faithfulness is mean, trustworthiness will cover the case. Meekness, humility. Better not speak of that lovely maiden, or she will blush and hide herself. Humble souls never suspect themselves of possessing the virtue. Temperance, self-control. It has no special reference to drinking alcohol, but refers to all our deportment. Well may Paul say that there is no law against such things; for they are in perfect harmony with every good law in earth or in heaven.

24. They that are Christ's have crucified the flesh with the affections and lusts.—That is a tremendously high standard of Christianity; but I am afraid to tamper with it, lest I damn my own soul. In my judgment we would better do our very best to meet its requirements.

25. If we live in the Spirit, let us also walk in the Spirit.—Twin brothers are these. If one live in the Spirit, he will also follow the leadings of the Spirit; and if he follow the leadings of the Spirit, he will certainly have to live in the Spirit.

Rev. W. A. Vandersall is now in a meeting with the Methodist Church, South, at Junction City, Ore. He will soon make an evangelistic itinerary into the state of California. Anyone wishing the service of this man of God will please to address him at Junction City, Ore., care Rev. William S. Burgoyne.

SEE PAGE SIXTEEN.



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EVANGELISTIC AND PERSONAL.

Rev. Horace Booker, the blind evangelist and singer, has just graduated from Asbury College, and is ready for meetings. Brother Booker is well equipped to lead singing and play the piano and guitar in revival meetings. He also is a splendid evangelistic preacher. Having used him in three revivals, I can heartily recommend him. His wife travels with him, and is very helpful to him in his services. I shall be glad to answer any inquiries anyone might wish to make about him or his work.—Z. T. Johnson, 523 S. First St., Louisville, Ky.

Pearl Wilcox, song evangelist, who has been associated with Edna Beougher, "Ohio Girl Evangelist," has canceled all her winter engagements on account of death in the family. Miss Wilcox' address in the future will be Stockport, Ohio.

Thos. F. Eden and sister, evangelistic singers, have two open dates, one in May and one in July. Those desiring their services should communicate with them immediately at 116 Creston Ave., Audubon, N. J.

Will Hill: "We are now at Carvary Tabernacle, on a line between Winter Park and Orlando, Fla. The church-life is thoroughly stirred, and a number have been brightly saved. This is the tenth day. There are three other meetings in Orlando: Dr. Johnson, at the First Methodist; Dr. John Thomas, at the Christian Alliance, and the Four Meade Brothers of Canada under a large, down-town tent. We are trying to do something. Charlie Dunaway is to come with a tent in February."

To The Herald Family, Greetings:

I wish to thank those few people who have responded to our appeal for our Sale City Camp Ground debt. I have mailed pecans to all. If any failed to receive same, please let me know at once. I am sure dozens of people thought they would send ten, five or even one dollar, and receive as many pounds of Extra Fancy Paper Shell Pecans, but just neglected to do so. Well, it is never too late to do good. I am to be at home through February, D. V. So far we have received just about half enough to pay the interest on \$500 for the past year, so you may see that people have been slow to respond.

Thanking The Herald forces and all, I am, Yours and his,

W. W. McCord.

Pres. Sale City Camp Meeting Association, Sale City, Ga.

WATERVLIET, NEW YORK.

At the close of the annual session of Troy Conference Bishop Locke sent to Third Ave. M. E. Church, this city, Rev. Fred W. Vogell, formerly of Asbury College, to succeed Rev. Chas. P. Hogle as pastor. The writer well remembers the first Sabbath morning as the people gathered to hear the first sermon and receive first impressions. There stood in our midst a young man who, from the first, has declared the whole gospel with all the earnestness that we could desire. No one left the church that morning with any uncertain knowledge of where he stood as a minister of the Gospel. Summer passed and we find him as leader of the Men's Brotherhood, active in the Epworth League, an untiring worker with the boys, and every ability of the church. Due to

his efforts and the co-operation of his Official Board, Third Ave. Church was wide open all through vacation time, and was the home of many of the people of other denominations who found churches closed at this time.

On October 17th there was started visitation Sunday with about twenty teams visiting all our people; following this two weeks of Cottage Prayer Meetings, four being held in different sections of the city twice a week. A three-weeks' Evangelistic Campaign with our pastor as the preacher of the series ably assisted by the Misses George and Lewis of New Castle, Pa., started. With a united people, Bro. Vogell has given all there was of him to these meetings with the result that at least fifty people have voluntarily knelt at God's altar for salvation and the deeper work of grace. Bro. Vogell has been backed to the limit by his people at this time who see in the young preacher from Asbury one who dares to declare the whole gospel and leave results with him who alone can give the increase. To say we like him is to put it mildly. As Secretary of the Men's Brotherhood I believe the writer speaks for the entire church when we say if Asbury College gives to the ministry such as Bro. Vogell, God's richest blessing on Asbury College. We are better for his coming with us and the church has been blessed by his ministry.

Allin Depew,
Sec'y. Men's Brotherhood.

CAMP MEETING AT KITTANNING, PENNSYLVANIA.

The Armstrong County Interdenominational Holiness Association held their second annual camp Aug. 26-Sept. 5, 1926. This camp is held in the Armstrong grove three miles west of Kittanning on the improved road between Butler and Kittanning, and is a fine location for a camp, high and dry with plenty of shade and good water. It was the writer's privilege to spend three days at this camp and it was a great inspiration and blessing. When we arrived we could feel that the Spirit of God was in the midst of the camp.

Brother George Bennard was the evangelist in charge. He is a strong preacher of the word of God. While he preaches the saints weep and shout and the unsaved get hungry for God.

Brother Hampe, of Pittsburgh, conducted a School of the Prophets and these Bible studies were a blessing to all. The Missionary meetings on Wednesday afforded a feast of good things. Mrs. M. W. Knapp of God's Bible School, Cincinnati, Ohio, and Miss Pearson of the West Indies gave the missionary addresses. The morning prayer services under the big tent were a blessing to all. How the Lord will bless his people when they are in one accord! The family worship at 9 o'clock was also a time of refreshing.

Rev. C. W. Ruth was also present for two days and his visit and good messages were much appreciated. Another good feature of this camp was the excellent dining-room service. They had good food and well cooked. Rev. and Mrs. McFadden had charge of cooking and serving of the meals. They also had good sleeping accommodations.

The date for this camp this year is July 14-24, with Rev. and Mrs. John Thomas as evangelists and Mrs. Etta Foiles as soloist and song leader. Plan now to attend.

C. A. West.

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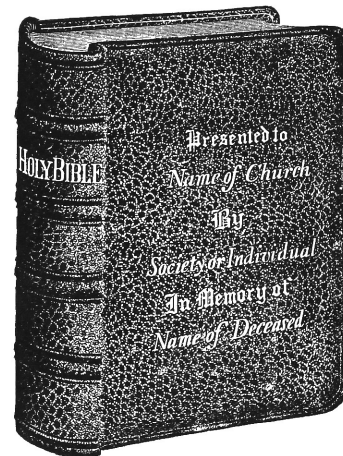
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cut these out and use them as sermon illustrations. 3. Distribute them among earnest Christian workers just before revival meetings. Pastors and Sunday school workers may place a copy in the hands of those they are anxious to see saved and consecrated in the Christian life. 5. Send a copy to a Salvation Army Mission or other down-town mission. This is a book any mother or father will appreciate as a gift. Twenty-five cents each, five for one dollar. Pentecostal Publishing Co., Louisville, Kentucky.

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EVANGELISTS' SLATES

ANDERSON, T. M.
Marion, Ohio, Feb. 20-March 6.
Pittsburgh, Pa., March 13-20.
Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.
Guide Rock, Neb., Feb. 11-27.
Moade, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL
Oakland, Calif., Feb. 26-27.
Oakland, Calif., March 6-20.

BEOUGHNER, EDNA
(Ohio Girl Evangelist)

WILCOX, PEARL
(Song Evangelist)
Independence, Ohio, Feb. 13-27.
Home address, 450 N. Walnut St., Logan, Ohio.

BELEW, P. P.
Cleveland, Ohio, Feb. 10-27.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNETT, GEORGE.
Flint, Mich., March 31-April 17.
Blissfield, Mich., Feb. 20-March 13.
Tustin, Mich., March 16-30.
Home address, Ilersmosa Beach, Calif.

BEVINGTON, R. W.
(Singer and Guitarist)
Home address, 412 Thompson, Ann Arbor, Mich.

BROWNING, RAYMOND.
Greasy Creek, Ky., Feb. 13-March 6.
Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

BUSSEY, M. M.
Pasadena, Calif., Feb. 8-27.

CAIN, W. R.
Harrisburg, Pa., Feb. 13-27.
Litchfield, Neb., March 6-20.
Jamestown, N. D., March 27-April 10.

CALLIS, O. H.
Lakehurst, N. J., Feb. 6-20.
Whitesburg, Ky., Feb. 27-March 13.
Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE.
Kit Carson, Colo., Feb. 14-27.
Colorado Springs, Colo., March 6-20.
Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA
Middletown, Ohio, Feb. 13-27.
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.
Mutual, Okla., Feb. 6-20.
Hitchcock, Okla., Feb. 27-March 13.
Windom, Kan., March 20-April 3.
Home address, 808 N. Ash, Guthrie,
Okla.

COLEMAN, PAUL.
Elwood, Ind., Feb. 6-27.
Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COX, F. W.
Harrisburg, Pa., Feb. 18-March 6.
Yeagerstown, Pa., March 11-27.
Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

**CRAMMOND, PROF. C. C. AND MAR-
GARET.**
Concord, Mich., Feb. 6-20.
Butternut, Mich., Feb. 22-March 6.
Melbern, Ohio, March 13-27.
Home address, 726½ Washtenaw St.,
Lansing, Mich.

DUNAWAY, C. M.
Orlando, Fla., Feb. 6-27.
Home address, 216 N. Candler St., De-
catur, Ga.

DYE, CHARLES.
Selma, Ind., Feb. 10-27.
Columbus, Ohio, March 6-20.
Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.
Orlando, Fla., Feb. 7-27.
Charleston, S. C., March 3-27.

ELLSNER, THEO. AND WIFE.
Miami, Fla., Feb. 6-28.
Baltimore, Md., March 10-27.
Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brook-
lyn, N. Y.

FLEMING, JOHN.
Bloomington, Ind., March 3-13.
Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA.
Alliance, Ohio, Feb. 18-27.
East Liverpool, Ohio, March 6-20.

FOILES, MRS. ETTA.
Enfield, Ill., Feb. 7-28.
Home address, Kampsville, Ill.

FRYE, H. A.
West Salem, Ill., Jan. 30-Feb. 20.
Wilkinsburg, Pa., Feb. 27-March 20.
Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-
June 12.
Home address, 1326 Hurd Ave., Findlay,
Ohio.

FUGETT, C. B.
Pomona Beach, Calif., Feb. 22-March 6.
Stockdon, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Ana-
heim, Calif.

GADDIS, TILDEN H.
Frederonia, Kan., Feb. 16-March 6.
St. Louis, Mo., March 13-27.
Oblong, Ill., April 1-17.
Carlinville, Ill., April 18-May 1.
Cincinnati, Ohio, May 6-22.
Wabash, Ind., May 27-June 12.
Phillipsburg, Ohio, June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
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Charleston, Ill., August 19-28.
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Elkhart, Ind., March 6-April 10.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GROGG, W. A.
Charleston, W. Va., Feb. 7-27.
Hanley, W. Va., March 2-20.

HALLMAN, W. R.
Bremen, Ind., Jan. 30-Feb. 20.
Bremen, Ind., Jan. 24-Feb. 13.
Chicago, Ill., Feb. 14-27.

HAMES, J. M.
Warren, Ind., Feb. 14-March 6.
Kokomo, Ind., March 7-20.
South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HODGE, H. W.
Open dates March and April.
Home address, 120 S. 16th St., Flushing,
N. Y. City.

HOLLENBACK, ROY L.
Cambridge City, Ind., Jan. 28-Feb. 20.
Moriarty, New Mex., Jan. 30-Feb. 20.
Open dates, Feb. 25-March 13.
Address, Cambridge City, Ind.

HOLMES, FRANCES.
(Pianist and worker in revival meetings)
Home address, McKamie, Ark.

HUNT, JOHN J.
Detroit, Mich., January and February.
Chicago Evangelistic Institute, Chicago,
Ill., March 16-22.
Pitman, N. J., March 27-April 10.
Home Address, Media, Pa., Itt. 2.

HYSELL, HARVEY B.
Waycross, Ga., Feb. 14-27.
Waycross, Ga., Feb. 28-March 13.

JOHNSON, ANDREW
Sunbury, Pa., Feb. 9-22.
Canadian, Texas, Feb. 27-March 13.
Germantown, Ky., March 17-April 3.

KENNEDY, ROBERT J.
(Singer)
Weslaco, Tex., Feb. 16-March 6.
Sulphur Springs, Tex., March 9-30.
Sulphur Springs, Tex., March 9-30.
Home address, 6129 Goliad St., Dallas,
Texas.

KLEIN, GEO. T.
Olympia, Wash., Feb. 13-27.
Home address, 56 W. Dravus St., Seat-
tle, Washington.

LAMP, W. E.
Hamburg, Ill., Jan. 30-Feb. 20.
Home address, Wilmore, Ky.

LAMANCE, W. N.
Sheridan, Wyo., Feb. 4-25.
Monticello, Ind., March 1-22.
Boonville, Ind., March 25-April 10.
Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LEWIS, M. V.
Medora, Ill., Jan. 31-Feb. 20.
Keyesport, Ill., Feb. 21-March 6.
Tionesta, Pa., March 13-27.
Home address, Wilmore, Ky.

LANCASTER, S. F.
St. Maries, Idaho, Feb. 10-27.
Burns, Oregon, March 3-20.
Catesby, Okla., Jan. 23-Feb. 13.
Home address, Hardtner, Kan.

LOVELESS, W. W.
Arcanum, Ohio, Feb. 9-March 6.
Columbus, Ohio, March 11-27.
Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-25.
Home address, London, Ohio.

MACKY SISTERS.
New Bethlehem, Pa., Feb. 13-27.
Orlando, Fla., March 10-20.
Home address, New Cumberland, W.
Va.

M-BRIDE, J. B.
Nampa, Idaho, Feb. 2-20.
Ontario, Ore., Feb. 21-March 6.
Home address, 112 Arlington Drive, Pas-
adena, Calif.

MCALL, F. P.
Gulfport, Fla., Feb. 20-March 6.
Kathleen, Fla., March 20-April 3.

MCARD, W. W.
Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G.
Churubusco, Ind., Feb. 27-March 13.
Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.
La Moure, N. Dak., Feb. 16-March 6.
Ellendale, N. Dak., March 8-27.
Home address, Mattoon, Wis.

MILLER, BASIL W.
Capitan, N. Mex., Feb. 14-27.

MONK, ALONZO, JR.
Nashville, Tenn., Feb. 16-March 6.
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Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life
Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.
Los Angeles, Calif., Feb. 9-20.
Holtville, Calif., Feb. 25-March 6.
Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak
Ave., Colorado Springs, Colo.

PARKER, J. R.
Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.
Watervliet, Mich., March 6-20.
Berrien Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REID, JAMES V.
Lake Arthur, La., Feb. 8-20.
Meriden Springs, Mich., Feb. 27-March 13.
Wilmington, N. C., March 20-April 3.
Murfreesboro, Tenn., April 5-17.
Home address, 2912 Meadowbrook Drive,
Ft. Worth, Texas.

REDMON, J. E. AND ADA
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE
Pittsburgh, Pa., Feb. 13-27.
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RUTH, C. W.
Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

SANFORD, E. L. AND WIFE.
Greenup, Ky., Feb. 6-20.
Ashland, Ky., Feb. 27-March 13.
Tolesboro, Ky., March 20-April 3.
Open dates April and May.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SELLE, ROBERT L.
Rogers, Ark., Jan. 30-April 1.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Allentown, Pa., Feb. 13-27.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SWANSON, F. D.
Zanesville, Ohio, Feb. 17-March 6.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

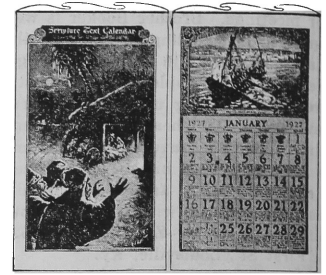
TEETS, ODA B.
Fairmont, W. Va., Feb. 6-27.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Lima, Ohio, Feb. 1-28.
Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.
Toronto, Ohio, Feb. 13-27.
Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carpenters, Ohio, May 27-June 5.
Pittsburgh, Pa., May 20-29.

VAUGHT, C. H.
Belmonte, Pa., Feb. 10-20.
Flensburg, Pa., Feb. 21-March 13.
Home address, 953 N. Oakland Ave., In-
dianapolis, Ind.

VATHINGER, M.
Holtan, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

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dletown, Ohio.

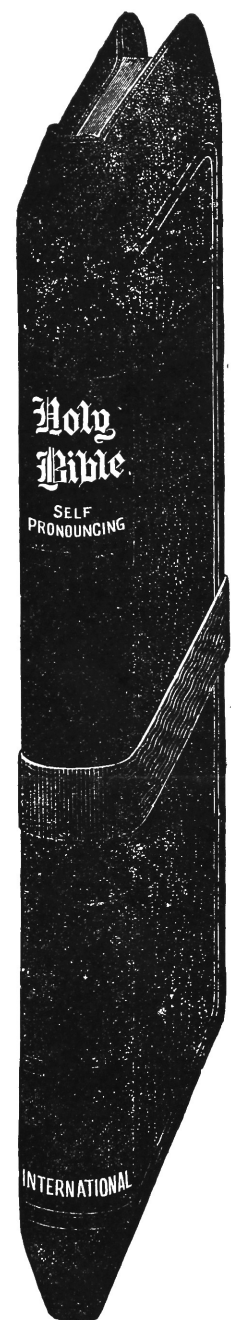
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Specimen of Type.
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PENTECOSTAL HERALD

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"READING MAKETH A FULL MAN."

By The Editor.

READING maketh a full man" is the observation of a wise philosopher. The importance of good literature in the home cannot be overestimated. It is better to give your young people such interesting books that they will be kept at home reading them, than to scold them for going out into the streets at night.

We can think of few things more important than that parents should be on the alert searching after attractive readable books with good moral tone that will entertain and, at the same time, leave a deposit of useful knowledge as well as spiritual influence. However much of tainted literature may be published and scattered abroad today, it is a fact that our bookstores abound with excellent books. They are neatly bound, well printed and attractively illustrated. Their contents will fascinate, fix the attention, and leave an excellent impression.

Young people are almost sure to read; their minds are like a climbing vine. If you go into your garden and fix a good stake by a beanvine and train it up the stake it will climb in the direction it is trained; if you neglect it it will run along the ground and climb up a ragweed. It can but run; it must climb and entwine itself about something, if only a weed. Just so with the child. How blest little children whose parents read to them the best of books before they can read and create within them a hunger for things that are good. How carefully parents should select good literature for their children free from profanity, from vulgarity, from irreverence, from skepticism, clean, pure and elevating.

Three great hungers of the human being must be recognized and given attention in early life. The body naturally hungers for food; the mind for knowledge; the soul for God. The baby feels the pangs of hunger, but has no knowledge in the matter of selecting proper food. It would take a lump of coal into its mouth just as quickly as it would a piece of bread. It would drink a solution of concentrated lye just as readily as it would a preparation of condensed milk. This being true, the babe must be carefully watched and tenderly cared for by those who love it until it grows and has experience and knowledge in selecting food for itself. This is as true with regard to its intellectual as its physical life. Little folks are constantly asking questions. Why so? They have intellectual hunger. They want to know. Do not scold them. Answer kindly, wisely and truthfully. If there is no answer to their query, explain the situation, but encourage the curiosity of the child and feed its hunger for knowledge. Directly, place in its hand the best books, give it a good start on the road of mental hunger and the satisfaction of learning the history of the world, the secrets of nature and the thousands of things

all about it that give it entertainment and delight and store the mind with useful information.

The man who is so ignorant or stingy or indifferent that he fails to buy good, attractive books for his children is almost unfit for fatherhood. The home that hasn't an accumulation of good, attractive books suitable to the various ages of the children of the family is by no means properly furnished. Note what enthusiasm it creates among the children when a good book comes into the home, with what gladness they examine it and how soon they are sitting down reading its stories, and how cheerfully they talk to each other of what the book contains, its characters, the adventures contained in it, the travel, the disappointments, the defeat of the wicked, the success of the virtuous.

What a vast difference there is between those people who are indifferent to reading and those who improve every opportunity to read the best of books. The reading man or woman has an illuminated face. There is a certain culture in their tone of voice; their manner and conversation all show their acquaintance with great, good books. To entertain, enlarge, enlighten and improve yourself, read good books, histories, biographies, travel. Read of bees, birds, beasts, insects, minerals, trees, plants and flowers. Read of mountains, oceans and rivers. Read of the great wars, of the great leaders of men, commanders, statesmen, authors and artists. Read the Bible. Read of the saints of the martyrs, of the great revivals of religion, of the missionary movements. Read the biographies of the devout men and women who have counted large in the religious life of the world. Keep good books and periodicals about you and do not let the spare time go to waste, but store up in your mind useful information that will make you wise and strong and happy in every relation of life and helpful to your fellowbeings about you.

The Gospel Is The Power of God Unto Salvation.

THE Apostle Paul tells us that the gospel is the power of God unto salvation to every one that believeth. When God provided the gospel, as we have it in the New Testament Scriptures, he fully understood human nature and its needs, and he provided a gospel perfectly adapted to men and their needs. It is a gospel that can be believed and offers a Christ who can save those who believe the "good news" of his power to save.

It must be borne in mind that the people we call "heathen" are human beings; that they are intelligent; that they can reason;

that they believe in a supreme power; that they have capacity to listen to the messengers of God; that they are the objects of God's love; that the Lord Jesus Christ died for them as much as any one else, and that the Holy Ghost is present to bless and aid the speaker in the delivery of the message, and the hearer in the reception of the message. When the people called "heathen" believe the gospel, and trust in the Christ of the gospel, they are as instantly and genuinely saved as sinners in a civilized country.

In my tour of evangelism around the world I had ample opportunity in various heathen countries to see this fact demonstrated. The great need of China, India, and all heathen lands, is Spirit-filled missionaries with implicit, whole-hearted faith in the Bible and in the Lord Jesus Christ, as he is set forth in the Scriptures, Old Testament and New, the Son of God, the only and all-sufficient Savior of men. Preaching Jesus, offering Christ as a Savior, explaining the law of God, the will of God, the love of God, and the power of God in Christ to save.

If the missionaries in foreign fields would give up their doubt and throw away their false notions of inspiration, their false views of Christ,—of course, we are referring here to those unfortunate missionaries who have had instilled into them the modern liberalistic views—go into an upper room and receive the baptism of the Holy Ghost, revivals would break out everywhere under their labors, the effect would be electric, the home church would feel the thrill and money would pour into the treasury. If church leaders, secretaries, missionaries and church people should receive a mighty baptism with the Holy Ghost, the problem of missions would be solved, and the lost millions would be brought to Christ.

It was my great privilege to be associated with the Oriental Mission people in Japan. They are consecrated, Spirit-filled people. They preach the Wesleyan doctrine of sanctification, enjoy the experience and live the life. It is wonderful how they have been used of God in bringing sinners to Jesus. We want THE HERALD readers to read the following by E. L. Kilbourne, of China:

"Shanghai, we believe, is very near the top in the list of the world's wicked cities. It seems that along with the trade of all nations have come the dregs of sin of every country on earth; and added to this is the fact that Shanghai is one of the places where desperate and sin-dyed characters come from every province in this great land.

"Even in such a wicked city there are its 'worst' districts, and perhaps the worst of all is that called Chapei, and Chapei is where God sent us to open our first mission in China. Practically no Gospel work had been done there and certainly none after the type of evangelism which we stand for. This was what challenged us as we cast about for the spot from which to start our warfare in China.

(Continued on page 8)

A Great Preacher Preaches on Holiness.

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

IN a recent number of the *New York Christian Advocate*, Bishop Berry wrote a strong editorial on Holiness strongly advocating the doctrine and expressing his disappointment and surprise why this great cardinal doctrine of Holiness was not preached more by Methodist preachers. He expressed the opinion that the doctrine had got injured greatly by fanaticism and radicalism and because of this our preachers were refusing to get mixed up with it. He believed that the doctrine ought not be left to any one class of people to promulgate, but that Methodists ought to take hold of it and preach and push it.

Aside from Bishop Berry's reasons, there are quite a number of other reasons why Methodist preachers have given up the preaching of Holiness. We will name a few:

1. Because the New Theology has taken the place of the Old-time Religion.
2. Because many preachers have lost their first love and backslidden from the experience of holiness they once experienced and testified to.
3. Because holiness is not popular in this age of worldly churches.
4. Because the "powers that be"—bishops, district superintendents, etc., do everything they can to discourage holiness preaching and send faithful holiness preachers to the woods and obscure appointments. The best appointments generally go to popular preachers who preach Unitarianism more than they preach Methodism. Men who preach holiness seldom get much support or sympathy from the appointing powers.

Let us now return to our subject and introduce to our readers a great Methodist Bishop who experienced Entire Sanctification, preached it, and wrote one of the greatest books on the subject entitled: "The Central Idea of Christianity," Bishop Jesse O. Peck. The sermon was on Heb. 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto Perfection."

We shall give an outline of this great sermon:

I. *Terms and human philosophy* have darkened counsel and discouraged many Christians who would gladly go on unto perfection. The Bible points out the fact that we may be "holy," "sanctified," "perfect," but avoids all metaphysics and philosophy of the processes in the soul. Men "wise above what is written" have ambitiously obtruded their little philosophies upon the few to the great confusion of many. Passing by these small philosophers, we proclaim simply the whole counsel of God. Because the terms "sanctification," "holiness," "perfection," have been unwisely and flippantly used by many of high profession, others shrink from the Scriptural terms. And because many advocates of "holiness" have been hot-headed and censorious and controversial, others have avoided the subject. It must be confessed that controversial advocacy and Pharisaical professions have prejudiced the precious truth. Controversy about the soul's perfect love of God is as out of place as about a mother's love for her babe. I will have no discussion with any one over a matter which is the most intimate and sacred experience of the soul. It is as distasteful as discussion with others of my love for my wife. I hope to show the fact in my life, and testify of the truth when proper. But what shall I name this state? The Bible covers the fact in many terms. Many of the distinguished persons enjoying it gave no name to their holy experience, while all agreed in the fact, and lived, enjoyed, and praised God in the fact. Be sure you seek and find completeness in Christ and you are all right. When you are

BUD ROBINSON SAYINGS.

Love will pull a fellow farther than anything else in the world.

When Jesus found me evidently nobody else wanted me.

The Palm Tree can be used for 365 different purposes. Are we useful every day?

Some people say, "I'm enduring religion now, hoping to enjoy Heaven 'bye and bye.'"

Five things necessary to get to Heaven: The Blood, Repentance, Faith, New Birth and Holiness.

Five crowns:

Crown of Life. James 1:12:

To those who have endured temptation.

Crown of Righteousness. 2 Tim. 4:6, 7:

Won by keeping the Faith.

Crown of Rejoicing. 1 Thess. 2:19:

Soul winner's crown.

Crown of Glory. 1 Peter 5:3, 4:

Pastor's crown.

Crown Incorruptible. 1 Cor. 9:25, 26.

Rev. 6 describes the Judgment and a prayer meeting to which kings and rich men went but they prayed for the rocks and mountains to fall on them.

If people can join the church by signing cards, watch them closely and you'll soon find them playing cards.

The less love we have the more we pile up law and machinery.

In 2 Cor. 9:8, we have three awls. God puts a half sole on every soul he converts, heels every backslider and put a whole sole on the sanctified.

When a man gets sanctified his heart travels on the lightning express and his head comes along on the freight.

If you are a New Testament Christian you ought to have the face of a Saint, the heart of the sanctified, the courage of a martyr, the endurance of a soldier, the music of a David, the wisdom of a Daniel, the tears of a Jeremiah, the fire of Isaiah, the patience of a Job, the purity of a white dove, the fragrance of flowers and the unselfishness of sunshine.

If you walk too close to the devil he will be awful close to you when you breathe your last.

God converts a soul and makes him a conqueror, he sanctifies him and makes him more than conqueror.

Great wheat crops and money in the bank never added to spirituality of people in the known world.

The Methodist discipline is such a tremendous bundle of law that it takes a lawyer to understand it.

The matter with the American church is she needs to be unworldly.

They say fortune knocks at every man's door once. I was at home when she called and made a deal. I gave nothing and got everything.

My bees swarm every week. I'm not running a vinegar factory.

You can't think of a single thing that is good, but Jesus says "I am that!"

groaning after a deeper work of grace, you are on the road to holiness. When you love God with all your heart, you have attained sanctification. When hungering and thirsting after righteousness, you are going on unto perfection. When striving in all things to say, "Thy will be done," you are going on unto perfection. When striving in everything to please God, you are going on unto perfection. When striving to have the mind of Christ in you, in all things, you are going on unto perfection. When seeking to be filled with all the fulness of God, you are going on unto perfection. When seeking to be dead unto sin and alive unto God, you are going on unto perfection. When striving earnestly to be just right in heart and life, you are going on unto perfection. In the honest soul, these generally all mean one and the same with "sanctification." It is the reaching of the soul to that rich completing grace. Let us never rest until we have this glorious satisfying experience of the grace of God to save unto the uttermost.

II. *By what means is this state attained?* The answer is clear from our previous positions. By the same means by which we attained regeneration. Since it is not a different religion, but simply more of the same kind, we obtain it in the same way we reach all religious experience. It is the same sun rising higher that gives us the noon-day

splendor, and gives us the morning dawn. The conditions are entire consecration to God, and explicit faith in Christ to save us from all sin. Upon these conditions, which are our free-acts, the Holy Spirit, who initiated the work of our salvation in the hour of regeneration, perfects that work in our entire sanctification. Prayer and the truth of God's Word are the chief means to be used, the same as in conversion. Of course the means—prayer, and the truth, and the conditions—consecration and faith—have larger meaning and fuller grasp in sanctification. Meditation and experience have given us larger and more correct views of our depravity and need of purity, of God's holiness and his will concerning us, of Christ as our complete Savior, and of the power of the gospel and its ample provisions to save us from sin. Therefore our consecration and prayer grasp these larger truths, and consequently introduce us into this higher life. The time when we shall reach this higher life, then, depends on ourselves. The provisions are ready and God is ready. God is ready now to save every sinner in the world if they will come to him in the appointed manner; and just so God is ready to sanctify every Christian now, if by consecration and faith they are ready to receive it now. There is no time when sincere Christians may not and ought not to seek and pray, and trust for God to sanctify them and fill them with his ineffable peace. The sooner you see this as a privilege and duty the sooner you will reach the goal.

III. *What are the evidences of this state?* One word covers all evidences—Love.

Jesus erected this simple test, when he said that our whole duty is to love God with all our hearts and our neighbors as ourselves. "On these two hang all the law and the prophets." When these two commandments are fulfilled in you, you are as perfect as anybody ever was or will be in this world. The Spirit witnesseth with our spirits to the fact, when this perfect love fills our hearts. So that we have the witness of the Holy Spirit as one evidence. But then we have the fruit of the Spirit, also, as an evidence. Love is the atmosphere of heaven and of the holy heart. It is the master passion, the beatific grace that crowns the sanctified soul. Let me read the portraiture of love, and if you exemplify this heavenly grace you have the complete evidence that your heart is just right.

"Charity (love) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." You can have no more complete evidence (as fruit) than this Love. But I may as well insert here as elsewhere certain negatives, or facts, which should not discourage your heart in the desire for evidences of full acceptance. While it is true that the sanctified man will be more correct in conduct, more likely to be constant in holy living, more safe from sin and apostasy, and thus is a great gainer, yet no man entirely sanctified will ever reach (1) Perfection in action. As Mr. Wesley says, he may make "a thousand mistakes." He will be imperfect in knowledge and err in judgment. He never will be faultless here. (2) He never will get beyond temptation to sin. He will never reach a point beyond his Master, who though sinlessly pure, was tempted. He must ever "watch and pray that he enter not into temptation." (3) He will never get beyond the possibility of sinning. He may be kept from sinning, but will never reach a

state where he cannot sin. I never hear one assert that he is sinlessly perfect without a shudder! None but Jesus ever lived sinless.

The greatest humility and silence on this point are wisest. Though no sin of overt act is done, who may say that every thought and emotion and volition is sinless and pure in the eyes of a holy God? Rather let us say—

“Every moment, Lord, I need
The merits of Thy death.”

“Let him that thinketh he standeth take heed lest he fall.” No man is beyond the possibility of apostasy while probation lasts. Watch! (4) No one gets to a state where he does not need all the means of grace to enable him to stand and maintain a holy life. (5) No one reaches a state where he does not need to exert every power and use every

means to grow in grace. The more grace the more he will grow in grace. Not grow into grace, but grow in it. (6) No one reaches a state where he is excused from the hard, plodding work of the church. Any disposition to rest on the enchanted ground of a happy experience, to luxuriate in the banqueting house, to drift into a dreamy, quiescent, sentimental ease, to unknot the muscular contractions of vigorous work for dying men, to indulge in the rhapsodic companionship of kindred spirits more than to deny self of this pleasure to go out in the dark places for the lost, is dangerous ground and injures the cause of holiness. The more grace we have, the more Christlike we shall be, self-denying, laborious, resting at night in the pleasant society of Bethany, but off the next morning, “going about doing good.”

In conclusion, I beseech you in Christ's name that you leave the first principles of religion—babehood—and go on unto perfection—manhood. “This is the will of God—even your sanctification.” I have tried to present this sublime truth in gospel simplicity, stripped of human speculation and conceit. I have sought to divest the central idea of our holy religion of its manufactured formidableness, and present it as a sweet privilege that you should go on to experience. I have sought most to comfort the timid and fearful ones, by showing them that the richest treasures of grace are not beyond their reach. Heaven is a holy place; we must be holy to enter there, God's grace can make us holy here. This life is the only place to perfect holiness for heaven. “Without holiness no man shall see the Lord.”

MODERN APOSTLES OF FAITH.

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

CHAPTER VIII.

THOMAS DEWITT TALMAGE.

ONE of the most spectacular figures on the American platform and pulpit, for over a quarter of a century, was the Brooklyn Tabernacle preacher—Thomas DeWitt Talmage. As a man who pushed into the limelight, and whose name was literally known in every highway and byway in the land, he has never been surpassed. The great Henry Ward Beecher, than whom our country has produced no superior as a mighty pulpit orator, did not approach Talmage as a nationally advertised preacher. This was not accomplished because of his superior use of English as a picturesque word-painter; it was not because of his tremendous voice, guttural and roaring, as he raged up and down the pulpit or platform—with gestures so ungraceful, that they were almost a charm of gracefulness; nor was it his consuming earnestness, which no one who heard him could doubt for a moment—it was something else, or all combined with something else. It was the name “T. DeWitt Talmage,” more familiar in secular and religious literature than “Castoria,” or “Lydia E. Pinkam's Compound;” he was the best advertised man in the world.

But his long, conspicuous prominence was not predicated alone of newspaper advertisements; there was a man extraordinary backing up these advanced agencies—and their name was legion. Talmage had a message—a big burning message, which he succeeded in “putting across,” using the modern vernacular of the street. Let us observe this fact—while considering the man's publicity: there were three thousand secular periodicals—dailies, weeklies, and monthlies—carrying the messages and sermons of Dr. T. DeWitt Talmage. And this went on for more than twenty-five years. As a syndicate proposition, he was in the lead, and far in the lead. The substantial feature of it was, that those messages were anything but trashy stuff, just to make copy; they were powerful appeals for the highest ideals, and terrific denunciations of social and political evils. His arraignment of what was then known as the “Four Hundred,” was the last word on the subject. And he seemed always to speak from first-hand knowledge; he knew his ground, whether it was the castigation of some social function high-up, or tearing the mask from the plutocracy of the Stock Exchange. Nothing escaped him. When the multitudes flocked to his great Tabernacle Sunday after Sunday, they were not served with commonplace, insipid pabulum; but always with something virile and courageous.

No little criticism circulated about concerning the sincerity of the man. They said

he was a “four-flusher” religious, and played to the galleries; flourishing his gospel scalpel, not because of his righteous indignation against them, but because of its appeal to the crowd. It was mob psychology put into practical use for gain. We heard of him as an avaricious money lover; that he was a Shylock after his pound of flesh, when money was involved. We once heard this story: Dr. Talmage was secured to lecture for the benefit of a struggling church, and was promised \$500 for the engagement. The night was stormy, and the box office failed to reach this amount. When asked by the committee, if he were willing to take what they had, he replied: “I am not responsible for the small crowd; I cannot change the contract.” The church folks had to borrow the deficit. Such a story is a serious indictment against a preacher of the gospel, and we hope it never happened.

It was reported that when he made his world tour, with a contract for large remuneration, by sending a weekly letter of his travels: that the manuscripts were prepared, delivered, and paid for, before the good doctor sailed from New York harbor. We are not in a position to affirm, or deny these allegations; we are trying to write a brief biography, and tell the story of his life, as it can be gathered from records and memory. Of them all, we prefer to give them the benefit of the doubt. We do know, however, it is the same old law of cause and effect in operation: “clubs under fruit-bearing trees.” The little competitor—the mediocre, must always explain how it was done, and produce an alibi for his own failure, and his inability to get big results.

Oh, yes, Dr. Talmage was criticised; but it did not destroy his popularity with the great constituency he continued to serve. Perhaps he made a fortune; but if he did, it was done by extolling the highest religious ideals and moral standards. There were no flaws in his books and sermons; the needle always pointed to the pole. Dr. Talmage stood for the authenticity of the Bible; for the Deity of Jesus Christ, the certainty of a judgment day, followed by heaven and hell, as the weal or woe awaiting the earth's millions.

Thomas DeWitt Talmage was born at Bound Brook, N. J., Jan. 7, 1832. There is not much available data concerning his people; we learn that his early education was about that of any other child of well-to-do parents. His higher education began at the University of New York City, but he left this institution without graduating in 1853. He next entered the New Brunswick Seminary, from which school he did graduate in 1856. Shortly after this, he was elected to orders, and ordained a minister in the Dutch Reformed Church, at Belleville, N. J., and was

called to his first pastorate at Syracuse, N. Y. At this place he served as minister from the year 1859 to 1862. At a very early period in his ministry, his pulpit powers became widely recognized, and because of this, he was called to a larger field in Philadelphia.

The War between the States was at full blast at this time; whereupon, he gave up his work as pastor and entered the Union Army as chaplain, serving at different times, a Pennsylvania, and a New York regiment.

In 1869, his real career began, when he was called to the Central Presbyterian Church of Brooklyn, N. Y. When he had served there just one year, it was evident that the building was inadequate to accommodate the crowds that waited upon his ministry. Plans were at once set in motion to construct a big semi-circular building made of wood with a steel frame; this building had a seating capacity of three thousand four hundred. One year later this church was enlarged for the accommodation of over five hundred more. This institution became known as “The Brooklyn Tabernacle,” and was America's biggest religious forum. The name of T. DeWitt Talmage was broadcasted, as it were, nation-wide and world-wide.

A strange fatality seemed to follow this great aggregation of worshippers. Only about one year after the first new circular building was erected, it was laid in ashes, December 22, 1872; but a new structure sprang up like magic, and was the largest Protestant Church building and congregation in America. Two years later, this magnificent structure was also laid in ashes; it occurred on Sunday morning, May 13, 1874, just as the throngs began to gather for service. The people undaunted by these calamities, set about to erect the third tabernacle, and it was larger and more commodious than the last one.

In some way, those big fires, coming so near together, the press comments at the time, added to the notoriety and popularity of Dr. Talmage; although some were unkind enough to hint at things sinister touching these destructive conflagrations. About this time the largest syndicate company in America used his sermons and addresses weekly—not only in America, but in Europe; this syndicate service placed translations of these sermons for papers of other languages and foreign lands. The compass of this man's influence cannot be computed, for his messages touched more firesides, perhaps, than any other minister that ever lived since the Apostles. The many small weekly papers in small towns carried Dr. Talmage's sermons, and people who saw no other literature got them.

(Continued on page 6)

Asbury College Makes an Important Announcement.

President L. R. Akers.

THIRTY-FIVE years ago, the second day of last September, Asbury College was born. From that humble beginning in the two upstairs rooms of a little four-room cottage with two teachers and eleven students, its growth and development have been little short of phenomenal. It is the story of acorn and oak. When one considers this venture of faith, the founding of a school without money or any tangible resources, and then beholds, in the brief period intervening between its inception and its present wide place of influence, the question naturally arises,—*why?*

In the slogan of a much advertised commodity,—“There’s a Reason.”

Asbury College has consistently majored in religious education. The claims of the Kingdom upon life and service have ever been emphasized. The school is as true today to the Wesleyan standards of Full Salvation as when it was founded, and from these principles it has never departed, and we firmly believe, it never shall.

Because of its fidelity to the time-tested truths of the Scriptures, God has honored the school and its development has been so marked as to command the interest and attention of religious and educational circles throughout the entire world.

In addition to keeping unimpaired the unusually fine spiritual atmosphere of the school, its educational standards have been advanced until they are now recognized by practically all the states and leading universities of our nation.

One of the most difficult problems in all life is to secure the education of our youth so that a thoroughly trained mind and well rounded scholarship may at the same time be so permeated with vital godliness that the life may be complete and entire, wanting nothing. How frequently our schools turn out trained minds and starved souls,—men who have had impressed upon them the necessity of preparing for a business career, but have no thought of the importance of the King’s business.

Never was there such an era of more general, widespread education than at present, but the fact is clearly obvious that, with the emphasis upon the three “R’s,” the fourth and most important “R,” *Religion*, has been well-nigh forgotten. As a result, our nation is suffering from a terrific moral sag. Science, and often pseudo-science, has become a god instead of Jehovah of old. The test tube has supplanted the New Testament. The senior class of the average university often consists of youth more or less trained in mind, but absolutely undisciplined and ignorant in heart of the eternal verities of life without which no nation can endure.

It is no pessimist’s jeremiad to state that the paganization of America is imminent. With the continuous gravity pull of our irreverent and irreligious national life, a great host of Christian fathers and mothers throughout our nation are inquiring anxiously, “Where is there a school in which my son or daughter will be safe? Where is there an institution which shall not only provide a splendid “A” grade intellectual development, but shall also be “A” grade in the enlargement of the spiritual life as well.”

We firmly believe the answer to this well-nigh universal query may be found in the two words,—*Asbury College*. This institution has thirty-five years of unbroken fidelity to the highest New Testament standards of life and experience behind it. Today, its faculty is the most scholarly and, we believe, the most devout in its history. The personnel of its student body is a finer, all-round type than we have ever known. The stand-

ards, not only educational, but in material comforts and provisions for the student’s largest development, are superior to any hitherto. We are now coming to the conclusion of the whole matter.

Never was there a time in the history of America when the need for such a school as Asbury College was more keenly felt. Not only hundreds but thousands are looking toward this institution to solve the crucial problem of a real Christian training for Young America, which, seemingly, is unsettled, often distracted, and having not found as yet the solid rock of experiential certainty.

With this increasing call comes also Asbury’s increasing problem of adequate finances to meet present day needs and accommodate the hundreds who knock for admittance. We see no hope for the Christian America of *tomorrow* unless the Christian people of *today* are willing to invest their money in the really Christian institutions that are valiantly endeavoring to stem the tide of worldliness and sin. To invest in a school like Asbury College is to take out a life insurance policy for the youth of tomorrow and, in a sense, also an insurance policy for our nation as well. For without the lesson of vital godliness, America is doomed to follow the forgotten peoples of the past.

Asbury College is struggling mightily to provide everything worth while in the Christian education of its youth. Its influence and its possibilities would be tremendously enlarged if the holiness people throughout this nation and other devout, God-fearing men and women would get back of it with their tithes and their prayers.

What greater investment could be made in this world than in the lives of our splendid youth who would go out sanctified and filled with a burning zeal to proclaim the regnant truths of the Kingdom and the Gospel of a Full and Free Salvation? This investment would pay tremendous dividends throughout eternity.

It is our profound conviction that unless the Spirit-filled people of our nation get back of the schools that are remaining true to the faith of our fathers and enable them to do successfully the work which is at hand, they will be held responsible for much of our nation’s delinquency that otherwise could be checked and perhaps ultimately an account will have to be rendered for a failure of preventive methods, which, after all, is the failure to give unto God a proper accounting of the stewardship of our possessions.

Just as our eminent Asbury Alumni, Bishop Frederick B. Fisher and Dr. E. Stanley Jones, bewail the lack of support for our missionary enterprises in India, so does the present administration of Asbury College bemoan the lack of support from the Christian people of America in this hour of tremendous moral and spiritual crisis. Our prayer to God is that he may lay upon the minds and hearts of his children, who deplore the widespread spiritual apostasy throughout our nation, their own responsibility in this matter, and that he mightily stir and stimulate their hearts with a desire to check this death-stupor, and bring back to a new fullness of life those who are dead in trespasses and sins.

This opportunity is found in the support of Asbury College which stands like a bulwark against the encroachments of both intellectual and moral evils. This institution is today sending forth more consecrated and Spirit-filled preachers, evangelists, missionaries, and special workers than any other college on our planet. But if it is to go forward, if it is to meet the crying needs of the present moment, it must have more gifts, more prayers, a more continued and faithful support, than it has ever known before.

At the annual meeting of its Board of Trustees on June 1st, it was voted that the President of the institution prepare a financial program for the school which would provide for the liquidation of its indebtedness, incurred by the disastrous fire which destroyed the two dormitories for girls, and the expenses of the enforced building program which necessarily followed; also to plan for the minimum required endowment which would assure the universal accrediting of its educational standards.

On December 20th, the Board of Trustees again met to consider the programs outlined by President L. R. Akers. It was, in brief, as follows:

That there be launched at once a movement to be known as “The Endowment and Expansion Campaign of Asbury College.” That it be on a five year basis and that the amount required be raised in units of \$250,000, the first monies to be applied on the liquidation of the present indebtedness. That being done, the required amount for Endowment coming next. Then the buildings that are imperatively needed to provide for student accommodations being third in order. The latter need, being first of all the erection of a new and larger Chapel; a Science Hall being next in order, which would furnish additional class-rooms and laboratory equipment; and last a dormitory for boys which would duplicate Morrison Hall and complete the buildings on the semi-circle.

The President’s suggestions, as outlined above, were unanimously approved by the Board of Trustees; and this campaign, which will not be spectacular but we trust none the less effective, will begin about February first.

The management of Asbury College would greatly appreciate from all who read this article a carefully selected list of names of people who believe in the type of work which this school seeks to do and who fear the Lord and acknowledge their stewardship. This list should be highly selective and the names given will be written to in behalf of the institution in an effort to apprise them of its work, its development, and its need of support.

A new Executive Secretary, Rev. H. C. Burkholder, of the Central Pennsylvania Conference of the Methodist Episcopal Church, has been engaged to assist in the supervision of the campaign and this notice will introduce him to the readers of THE HERALD. He is a man of splendid character and in heartiest accord with the work and ideals of Asbury College. It is the wish of the Board of Trustees that every agency, alumnus, student, friend and patron of the institution unite as one to make this campaign a success.

We earnestly request the prayers, lists of selected names, and financial gifts from our faithful friends and loyal constituency. Further reports of this most important program will be announced through the columns of THE HERALD from time to time. May the Lord add his blessing and continually direct us in all of our ways.

Dr. Morrison’s New Book.

I have just finished reading “The Christ of the Gospels,” by Rev. Henry Clay Morrison, D.D. This book is filled with good things. If you love oratory, here you will find it. If you love theology, here you have a defense of the faith of our fathers. If you love the practical side of Christianity, it is here presented in a convincing way; and best of all, if you love Christ, in this book he is held up as the only panacea for all ages. Purchase it, give it to your friends. It will do you good. I bespeak for it a large sale. W. L. CLARK.

THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART VIII.

HE GOES FORTH TO DIE.

HOW shall we describe the way to the cross? It was night. In the garden of Gethsemane a tragedy is about to take place. The Son of God, with his bewildered disciples, who were only half-consciously grasping the significance of what was taking place, had gone to the garden, weighted and oppressed with the sense of the coming storm of hate and rage, that was to break upon him on the morrow. That which oppressed this Sinless Sufferer more than anything else was the fact that, although he came to save men from sin and evil, yet it seemed that, as he entered that tomorrow of sorrow, he was arousing men to greater evil. He knew, as he entered that coming day, that men would be at their worst, and he seemed to be the occasion of that greater evil. This crushed his sinless soul to such suffering that he prays that this cup of sorrow might pass from him. He prays in such an agony of soul, that blood oozes through his pores and falls in drops from his upturned face. He prays his way through that dark cloud, and when the mob and the band of soldiers headed by his faithless disciple Judas come, they find him calm and composed. They rush forth to take him, but fall back to the ground overcome by the majesty of this Sufferer. Then Judas, bolder than the rest, comes forward and kisses his cheek, as if in welcome. The Sufferer knowing full well the black perfidy of the act asks, "Friend, why have you come?" as if, even then, by an endearing term, to win back that faithless one. Then he advances between the now-emboldened crowd and his disciples, and says, "If you desire me, take me. But let these go their way." That act was an epitome of what he was doing in a larger way—*saving others, himself he would not save*. As they take hold of him, Simon Peter rushes forward with drawn sword and smites the servant of the high priest, cutting off his ear. Jesus rebukes Peter for his blindness, for he was to pierce deep into the hearts of men with the strange new sword of suffering love, and this smiting by Peter with a physical sword was spoiling that. So he with exquisite gentleness and majesty, touches the smitten ear and heals his enemy saying, "Let me do this at least." (Moffatt Translation). This shows that in his hour of suffering he retained his power, but he refused to use it for himself, choosing rather to use it in dedicating himself to deeper suffering. Now he stands in the Governor's judgment hall, with a crowd surging about him crying for his death, the only calm one in that hate-maddened crowd. They had crushed a crown of thorns upon his brow in mockery, and here and there tiny rivulets of blood trickled down his face, where the thorns had pierced. They had flogged him upon his bared back until, under those cruel Roman thongs, the blood and riven flesh had fallen together upon the ground. And now they had covered that bleeding back with a purple robe of mock royalty. Then they thrust into his hand a reed as a sceptre. They had struck him with the palms of their hands, and had spat in his face, and had bowed the knee before him in mockery crying, "Hail king of the Jews;" but, in spite of the dishonor and degradation to which they had subjected him, in spite of the stinging phrases, the spittle, the suffering, the cruel flogging, the purple robe, the crown of thorns and the reed in his hand, a royal dignity shone through the mock royalty and Pilate was awed at the Silent Sufferer. He sentenced him to death, but he felt instinctively that the Prisoner was judging him, the judge; and he trembled before him.

With only the travesty of a trial they sentenced him to die, and for reasons which the world has now judged to be virtues. He goes forth to die with never a complaint. They lay the heavy beams upon his bleeding shoulders and back; with a surging mob about him he goes the way of sorrow out of the city and on to Golgotha's summit. He placed his hand upon the beam, and allows them without a struggle to drive the long spikes into the palms of his hands—those hands that had been on the heads of little children in blessing, that had touched sightless eyes and made them see, that had been placed upon the heads of poor unclean lepers and they were cleansed and cured. And the feet they nailed—the feet that had walked the ways of God in perfect obedience and had sought out the sorrowing and the sinful to cheer and heal them. *The bearer of the love of God to man was crucified by the men to whom he came*. Having securely nailed him they raise the cross. There was the tearing of the flesh through the weight of the body upon the nails, and the loosing of joint from joint. For three hours he hung in that terrible agony—terrible enough in respect to physical agony and suffering, but added to that was the overbearing grief and exquisite pain of mind and heart on account of the sin of men, that would crucify their own Savior. It broke his heart. He did not die through the physical pain of the cross, he died of a broken heart. When they thrust the spear point into his side, water and blood gushed out—the sign, the doctors tell us, of heart-break. And no wonder! Think what it must have been for the Guiltless One to be crucified between guilty thieves, to be treated as a common criminal. Jesus sacrificed not merely property, home and loved ones, and not merely himself, but he sacrificed the most precious thing in that self, that which a good man values most, namely, his reputation—he died as an evil-doer. While he hung there before the gaze of all, they laughed with hellish mockery upon him. No wonder Nature draws the veil of darkness over the face of the scene. At noon-day it became dark. So deeply did he enter into our experiences and identify himself with our pains, that there comes out of that darkness a strange cry of desolation, "My God, why hast Thou forsaken me."

Yea, once Emmanuel's orphaned cry his universe hath shaken,—
It went up single, echoless, "My God, I am forsaken,"
It went up from the Holy's lips, amid the lost creation,
That of the lost, no son should use those words of desolation.

But out of that darkness I hear a voice cry: "Father, forgive them for they know not what they do." His love triumphed even amid the agony. He prayed for his mocking enemies. And in his last gasp he offered his soil unembittered to God saying, "Father, into thy hands I commend my spirit." Thus he died. What infinite sadness was in his death, and yet there is the note of conquering, triumphant love through it all. Looking at him upon the cross we say, "This love deserves to conquer," and looking into our own hearts we say, "And it has conquered!"

A recent dramatist makes the centurion, who superintended the crucifying of Christ, say to Mary: "I tell you, woman, this dead Son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. The living glory of him rules it. The earth is his and he made it. He and his brothers have been moulding and making it through the long ages; they are the only ones who ever did really possess it; not the proud, not the idle, not the vaunting empires of the

world. Something has happened up here on this hill-top today to shake all the kingdoms of blood and fear to the dust. The earth is his, the earth is theirs and they made it. The meek, the terrible meek, the fierce agonizing meek are about to enter into their inheritance." And it is true.

An old African chief sat amid his followers and listened for the first time to this story of the Redeeming God. The missionary described the sinless Christ and then told the story of his sufferings upon the cross for our sakes. The old chief could stand it no longer; with tears rolling down his cheeks, he jumped to his feet and cried as he waved his hand: "O Jesus, away from there. That cross is not your place. It is mine." The old chief was right. The cross was not Jesus' place, it was yours and mine. We have sinned, he did not sin; but the Holy One is there in our place. *He was saving us, himself he could not save*. He lived and died as One in whom were
The desperate tides of the great World's anguish,
Forced through the channel of a single heart.

The Duty of The Watchman.

MRS. H. C. MORRISON.

THE most solemn and awful charge ever committed to mortal, is that which is entrusted to the minister of the gospel. Yet, we fear, it, like many other sacred responsibilities, has become ordinary simply from the fact that it has been the common medium through which the Lord has designed that the world should know of its atonement that was made for it on Calvary. In speaking of the watchman on the walls of Zion, the Lord said to Ezekiel, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." We see from this passage that the minister should be in such vital touch with God that his messages would come direct from headquarters; receiving "the word at my mouth," said the Lord; then he is to be the go-between, the mouthpiece of the Lord, warning them for him.

Oh that the minister of the gospel would always feel this vital connection, this divine responsibility, the issues that are at stake when he stands before the congregation of never-dying souls and claims to be the messenger of the Lord. It has been said that every man who calls himself a preacher of the gospel of the Son of God ought to hold his ministry as the first thing in all of his life and service, otherwise he not only cannot be true to his mission, but he cannot win men to Christ. Here all the ambassadors of Christ may well afford to bare their heads and remove their shoes, remembering they are standing upon holy ground.

Dr. Joseph Parker, of London, looking at what men should be and do under the power of his presence, said: "No power but the Holy Ghost could take a man through those regions—Jerusalem, Judea, and to the uttermost parts of the earth. The man who has been baptized with water only, will choose his own parish and sphere of labor and circle of operation, but the man in whom is the burning of the Holy Ghost, will say with Wesley, 'My parish is the world,' and will be constrained by the love of Christ to go out anywhere." Then he adds, "Lord, help us to receive the Holy Ghost that we may do our best."

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MODERN APOSTLES OF FAITH.

(Continued from page 3)

It has been stated that Dr. Talmage retained some expert librarians, who gathered for him detailed data, and scientific treatment of any particular subject he wished to know about. This ingenious method carried the general information to the million readers, that his knowledge was unlimited. If in his message he wished to use the bee, the ant, or a wasp, as an illustration, he set forth facts concerning them, which was nothing less than astounding. The professor of zoology could not have excelled him. If he had an occasion to touch on the subject of *materia medica*, he would give an array of facts concerning the nature, formulas, and effect upon the human body which would do credit to a medical college lecturer. Dr. Talmage was not an original scholar; but he could assemble more scientific data than any other writer or speaker living. The genius of the man was revealed in that he could so assimilate the facts dug up by others, and run them through his intellectual grist mill in such a manner, as to come forth stamped with "T. DeWitt Talmage."

In connection with the Brooklyn Tabernacle, he established what was known as a "Lay College" for Christian workers; it was a training school of religious and social service workers. Once a week, in addition to his regular Sunday services, he lectured to the general public on every variety of themes which were at the time attracting the interest of the community. Every Sunday the great Tabernacle was thronged with people—rain or shine, cold or hot, they came. Just what C. H. Spurgeon used to London, Dr. Talmage was to New York City and Brooklyn. Dr. Talmage was given honors by many institutions; the New York University, from which he failed to graduate, gave him the degree of M.A., as early as 1862. The University of Tennessee conferred upon him the degree of D.D., in 1874. In addition to his syndicate sermons, Dr. Talmage contributed to many religious journals and magazines; he lectured all over America as a head-liner on the Chautauqua platform. During the seventies, he edited "The Christian at Work"; two years, 1876-78, he edited the "Advance of Chicago," and for ten years was at the head of the editorial staff of Frank Leslie's Sunday Magazine, and was also connected with the Christian Herald for many years. Besides all this preaching, lecturing, and editorial labors, he published a number of books, which were widely read. We mention some of them: "Crumbs Swept Up," "Abomination of Modern Society," "Old Wells Dug Out," "Sports that Kill," "Everyday Religion," "The Mask Torn Off," "The Pathway of Life," "From the Manger to the Throne," "The Earth Girded," and "Trumpet Blasts." He also published a volume of sermons entitled: "The Brooklyn Tabernacle." Truly, Dr. T. DeWitt Talmage was a beacon light which shown with super-brilliance around the world.

Florida Holiness Camp Grounds,

Orlando, Florida.

Date—March 10 to 20, 1927.

Place—On Long Lake, just off the Clark-ona Road, near Orlando.

Workers—Bishop Hoyt M. Dobbs, of the M. E. Church, South, will preach March 13.

Dr. C. Fred Blackburn, presiding elder of the Orlando District, will preach during this encampment.

The other engaged workers are: Drs. H. C. Morrison, John Paul, C. W. Ruth and the Mackey Sisters.

This encampment will be conducted under canvas. Rates of entertainment, reasonable. We are expecting the largest attendance we have yet had. For further information please write Mr. F. H. Trimble, Secretary, Orlando, Fla.

WHEN A HOME IS A HOME.

W. Brandt Hughes, Dean of Asbury College.



HE one word in the language of any people that brings to mind the tenderest memories and dearest associations is the word "home", because it stands for and includes those other words so full of loving meaning for us all, "father," "mother," "brother," "sister." One person expressed it this way, "It seems to me as I come up the street after a long hard day at the store that the lights in our home are just a little brighter than those in the other homes." And is not the grass a little greener, the shade a little cooler and the song a bit sweeter at home than elsewhere?

Nestled in a quiet valley among the beautiful hills of eastern Ohio stands a homestead that in its associations typifies all that is pure and peaceful and true. Just back of the house a little stream winds gracefully down through the meadow affording the children a place for wading, swimming, and fishing in the summer and a smooth surface for skating in winter. On all other sides lie broad fields of the bright green of growing oats or corn and the golden wheat that billows on the summer breezes. The house faces the west where at evening time the great life-giving sun descends in a blaze of glory behind a wide expanse of dense forest that crowns the ridge.

HOME.

A place to sleep, a place to eat,
A refuge from the busy street,
A place to hang my coat and hat.
Home is something more than that.
A fireplace and an easy chair,
A quiet nook removed from care,
A scene of happiness and bliss.
Home is something more than this.
A spot where weary hearts may rest.
Of all the world, this is the best.
Where there's healing balm in mother's kiss.
Home is all the rest—and this.

—W. B. H.

In this peaceful home two little boys and one little girl were awakened on summer mornings by the birds with their glad chorus of cheer and they went off to sleep at night listening to the mournful call of the whip-poor-will, a call that made them snuggle deeper under the covers or hold tighter on to mother's hand.

In that home was a real father and perfect mother. Together they had built this love-nest and together they cared for and loved and lived for the nestlings that had come to bless the home.

The father was a man over six feet in height, erect and broad shouldered, and was quiet and reserved in manner. When he spoke, he wasted no words in idle jest, but spoke with authority. When he said, "No," that ended it. No child of his ever sat arguing with him to change his mind. In fact, the children rarely asked him directly for any favor. The mother was the go-between. She represented the children before the supreme lord of the home. Yet he was not austere nor unkind. He was simply just and his decisions were final. Whatever he promised was always given, be it a dime, a fishing trip, or a whipping. Yet his heart was as tender as that of a little child and he was loved by all his children. No child of his ever saw him angry nor heard him speak a word of profane language, nor stoop to vile talk or jest of any kind. He never spoke an unkind word about anyone. He had an abhorrence for evil of every kind. He never used tobacco nor strong drink although he grew up in a time when drink was not considered the evil it is today. When he passed to his reward a few years ago he bequeathed his children the greatest legacy one can inherit, a good name and a Christian example.

The mother in this home was a model of Christian chastity. Her one ambition in life was to instill into the hearts of her children the supreme worth of true Christian manhood and womanhood. Day after day about the home and night after night around the evening lamp she taught, by word and example, the great truths of Christian living. Her eyes never closed in sleep at night until every child was at home and in bed. Her constant prayer was that her children might grow up unsullied by sin and be workers in the Master's vineyard.

Into this home came no cards, no tobacco, no strong drink, no unclean or profane language, no immoral literature, no dancing.

Family worship was conducted twice every day. In the morning before beginning the work of the day the father got down the family Bible and, after reading a chapter would lead the family in prayer to the Heavenly Father for strength for the day's duties. In the evening the mother led in the worship. The family was regular in attendance at the village church over a mile away. No night was dark or cold enough to prevent their attending the services. Upon one occasion, a rainy Sunday morning, one of the boys said to his mother, "Let us stay at home today; not many will be there." She quietly replied, "That is the reason I am going." What a lesson! It was one that was never forgotten by that lad.

When one thinks of the evils that surround the tender lives of innocent little children in so many homes one's heart is ready to break with the tragedy of it all. What chance has the child to grow up morally right or even physically strong in an atmosphere beclouded with filth and sin? When the mother cares more for her bridge party and the father more for his side-steppings than for the moral welfare of the little lives entrusted to their care for a few short years there is no escaping the consequences. Children will no more grow up into true, strong men and women in a weed patch of sin and neglect than will choice roses grow in a neglected, uncultivated field. One young girl whose mother turned her absolutely loose in her tender years to make her own decisions was heard to remark to her grandmother, "I am glad my mother did not raise me under the strict rules you made her obey." Yet the grandmother's so-called strict rules succeeded. Young life does not know the dangers that beset the pathway of every boy and girl. They need to be taught daily that whoever sows wild oats will reap wild oats. They need to be guarded and tended like tender plants and early led to Christ.

The very first years of a child's life are the ones most important as they are the most impressionable. The course of the whole after life depends upon the first four or five years. And practically all of this period is spent in the home under the direct influence of the parents. The Sunday school can do but little for the children of a home until the help of the parents is enlisted. Even then it has the children but one hour out of every hundred or so of the part of the week the child is awake.

The greatest responsibility given to the human race is parenthood. The old saying that the hand that rocks the cradle is the hand that rules the world, is as true today as it ever was. Perhaps it is more so as the influence of parents upon children in their teen-age is weakening in these latter years.

A father and mother had one little boy. Their whole life interest centered in making money, so together they labored, neglecting the child, only to find out when they became wealthy in the world's goods they had lost their boy. While they were working with minds intent on business the lad wandered about seeking the companionship denied him at home and gradually strayed beyond the influence of home. A child is the greatest

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REPORTS FROM SOUL WINNERS

HOLINESS IN THE GREAT SOUTHWEST.

A cluster of states, bordering the Gulf of Mexico and the Land of the Montezumas, forms the great Southwest. Each of these states is rich in historical events but possibly none of them stands out in as bold relief as does the Lone Star State. These five states are New Mexico, Oklahoma, Arkansas, Louisiana and Texas.

Texas, the State that has lived under seven flags, has a history replete with adventure, and a future that challenges the world to the development of her untold resources. The Texas cowboy, with his rollicking good humor and wild, reckless, dare-devil disposition, wrote much of the history of this wonderful State. He had to contend with the elements, with wild beasts, with savages, and with the most desperate of desperadoes. He created much of the romance wafted on the zephyrs from down by the Rio Grande. Whether in the bunk house on the ranch, or riding the range, he was the same wild, weird, generous, fearless, romantic character that brought comfort to the settlers and struck terror to the heart of evil doers. His was a life of hardships, endured with the courage and fortitude that won the admiration of civilization. He paved the way for civilization and made possible churches and schools that brought peace and prosperity to this Great Southwest.

Texas has not been the battleground for physical development alone, but has been and is a great moral battleground. Texas is an empire, so vast and so resourceful that she could close her borders to the entire world and produce everything she needed to exist as a nation; from the mighty forest of long leaf pine on the east, skirted with immense orchards and gardens that produce by the train load, down through the sugar cane belt, into the rice fields, and along the wave-washed shores of the South where shipping interests are investing multiplied millions in terminal facilities, and fisheries are supplying choicest delicacies of the ocean for food and commerce, on to the irrigated citrus lands of the Valley, where the finest grape fruit and oranges are grown in abundance, out into the vast ranches where millions of cattle are grown for the market, up through the sheep and goat lands that produce as fine wool and food-stuffs as can be found on earth. Journey through the cotton and corn belt, the immensity of which makes one dizzy, tarry in the oil fields where liquid gold is flowing from the bowels of the earth, then prepare for hundreds of miles of travel through the extensive wheat fields of the northwest. Spend a few days in the manufacturing centers where raw material is being converted into the necessities of life, and you will gasp with astonishment at the progress of this wonderful empire.

Back of this, and upon the foundation which it is built, is the honor of womanhood and the sanctity of the home. The home is preserved by the Church and the school. The school and the Church is perpetuated by the home.

Into this wonderful State many years ago came a man by the name of W. B. Colt. He did not come seeking lands, or gold, or cattle. He came to tell men of a better way, of a deeper religious experience. He was a Methodist preacher from the North. In a meeting he conducted in Waco, a number of Methodist people heard the glad news, accepted the wondrous truths, then sought and obtained the glorious experience of entire sanctification. Among the number was a Methodist preacher, Rev. B. F. Gassaway, who became so thoroughly convinced that Holiness was not only a Methodist doctrine but was a Bible truth around which all other Bible truths clustered, he began spreading the glad news. During an annual conference of the Southern Methodist Church in Waco, he invited all who were truly interested in "Spreading Scriptural Holiness over these lands" to meet with him in a conference. The meeting was held in a Presbyterian Church on Washington Street, which is now a fire station. There the first holiness association in the State was organized. Out of that meeting grew camp meetings. Some Methodist pioneers established the Scottsville Holiness Camp Meeting in Eastern Texas. Camp meetings were held at Bosqueville and Evergreen near Waco, also at Ennis, Corsicana, and other places; then the great Waco Holiness Camp was established, with Rev. B. F. Gassaway, president. A group of staunch laymen supported the movement, among whom were such men as John H. Appell, who later became a preacher, Messrs. Barrett, Wright, Linville, Andersen, Hickey, Hogan and numerous others whose names slip my mind at this time. Preachers came to the Waco camp from Kentucky, Georgia, Tennessee, and other States, among whom were W. B. Godbey, B. A. Cundiff, W. A. Dodge, H. C. Morrison, Beverly Carradine, and others.

The Waco Camp became a storm center from which other storms broke out. Rev. H. C. Morrison was illegally tried at Dublin and expelled from the ministry and Church. The opposition used the famous 120th Paragraph in the Methodist Discipline. The people at Dublin had no jurisdiction over Brother Morrison, so the case was taken to his own Conference in Kentucky where he was upheld and retained in the Conference. The only accusation they made against him in Dublin was, that he was holding a meeting near the town without their consent. Their consent was not necessary.

From the Waco Camp came the Greenville Camp, which resulted in the establishment of the Peniel University, from which has gone forth preachers, teachers, singers, and missionaries all over the

world. The Texas Holiness Association was organized and made history. Then the Nazarene Church came into being. The Free Methodist, the Wesleyan Methodist, the Methodist Protestant, and the Southern Methodist furnished the greater percent of the workers and campers at these camp meetings. The holiness people proclaimed a whole gospel to all men of full salvation from all sin. Into the prisons, slums, highways and byways, the workers went with happy songs and stirring messages.

The first holiness institution to be established in the State that has lived through the years was a home for the redemption of unfortunate girls. This work was begun in Waco after its founders, J. T. Upchurch and wife, were sanctified at the Waco camp meeting under the preaching of Rev. H. C. Morrison. This institution is known as the Berachah Home, and through its portals hundreds of girls and children, the world called driftwood, have been redeemed to useful lives and reclaimed to honorable citizenship and to an inheritance incorruptible and undefiled reserved in Heaven for them.

Each year this Home celebrates its opening with an anniversary which is held in May. Recently, during an all-day meeting at this Home, a group of people with membership in a number of different denominations, voted unanimously to have a Holiness Reunion in connection with the Berachah Anniversary this year, as this is the only interdenominational Holiness Institution in the Great Southwest.

This Home is located in the edge of Arlington, a lovely town of about five thousand population nearly midway between two of the largest cities in Texas, Fort Worth and Dallas. A large closed-in Auditorium on the grounds will provide comfortable accommodations for the crowds who will attend this year, and a lovely grove will provide ample camping ground for those who wish to camp. The date is May 10th to the 15th inclusive.

Dr. H. C. Morrison is to be present for the entire time. Also Revs. Bud Robinson, C. W. Ruth, J. E. Bates, J. D. Scott, Mrs. Mary Lee Cagle, Mrs. Lillian Poole Burnett, as preachers, missionaries and workers. Mr. John J. Douglas will be director of singing.

Come, let us worship the Lord in the beauty of holiness, and have a reunion of the holiness people that will re-ignite revival fires in many communities.

J. T. Upchurch.

REPORT OF MEETINGS.

I assisted in revival meetings in November in the Wesleyan Methodist Church at Wallace, N. Y. Rev. Geo. C. Heslop is pastor of this good people. Bro. Heslop is a most congenial work-fellow. My labors with him were very refreshing from the presence of the Lord. Mrs. Early, of Woodland, Mich., conducted the singing and sang some special messages in the Spirit, to the delight of us all. It was easy to preach to those blessed people. Some were saved and some sanctified wholly.

In December I held meetings at Diamond Springs, Mich., with the Wesleyan Methodist Church. Rev. Minard Lewis is the faithful undershepherd. His people love him, and God is helping him to do them good. When the weather was favorable we had excellent attendance. We were not always able to take care of all who tried to get into the church. The Lord gave us some blessed cases of free and full salvation.

We are now in our third and last week of revival services in our Wesleyan Methodist Church of this city. The Lord is saving and sanctifying souls. Rev. G. Visser is the well-beloved pastor, and a good pastor he is. Holland was the home city of the late Rev. Fred DeWeerd. This was his birthplace. He was reared here. It was here that he gave himself up to God. Here God gave him the call to preach. Twenty-four years ago we met as students in God's Bible School and Missionary Training Home, Cincinnati, Ohio. Twenty-three years ago as boy preachers we held six weeks of meetings here. Three weeks in the Wesleyan Methodist Church and three weeks in the First M. E. Church. When Bro. DeWeerd gave himself to the Savior there were those who said, "Fred will be all right now if he will only hold out." Two years later when we were holding the meetings I have mentioned, some said: "Fred will be all right now if we can get him to hold in a little." You see, in the meantime he had been sanctified wholly by the baptism with the Holy Ghost and fire. In recent years the Wesleyan Methodists have erected in the name of the Lord a very comfortable house of worship, and have bought a nine-room parsonage—all paid for, and they are in the salvation business. Hallelujah!

Daniel G. Hodgins.
Evangelist, Brighton, Mich.

TEXARKANA, TEXAS.

I have been busy the past year but have failed to report very often. My home address now is Conway, Ark., and mail addressed to me there will be forwarded to me.

I am now engaged in a revival at Texarkana, Tex. The Salvation Army and the Nazarenes are working together fine and souls praying through every night. About twenty souls have prayed through in the meeting up to date, and the meeting still goes on, and we expect many more to find their way to Jesus.

This past year I have conducted meetings in Wichita Falls, Tex., Dallas, Tex., and Mexia, Tex., and several other places in the Lone Star State. At Mexia, we had a real old-time revival and more than

fifty saved or sanctified. The Lord also gave real revivals at several other points and also several places in Arkansas. The new year has opened up with souls praying through. I am giving my whole time to evangelism.

W. E. Hudnall.

OKLAHOMA REVIVALS.

Evangelists Allie and Emma Irick.

After serving as District Superintendent of the Hamlin District for six years, we have moved to Bethany, Okla., to put our children in our Nazarene College, and swing out into the work of Holy Evangelism and win souls to Jesus and to build his Church among men.

Our first engagement was with that splendid pastor, Rev. G. S. Harmon and his wide-awake church at Henryetta, Okla. He has a most wonderful church, spiritual and aggressive. The Lord gave us a great revival here. Many found the "Double Cure" and a good class came into the church. The evangelists were well remunerated and cared for. This was one of the greatest revivals of years for us.

Next we went to Yukon, Okla., and had a blessed little meeting with Pastor Lewis and his happy class of noble people.

Then to Shawnee, Okla. This proved to be a fine revival campaign, and many found God and some salt of the earth united with the church, among them one of our brothers in the flesh, W. B. Irick and his wife. Large crowds came and the circle of this meeting reached far and wide. It was a joy to labor with Pastor Bishop and his devout people; they love God and Bible holiness.

The first revival in Oklahoma after our moving to Bethany was with the Church and College at Bethany, Okla. This is a great church, with about seven hundred members and wide-awake pastors and deeply spiritual people. This was one of the greatest revivals in many years of our ministry. At present we are storming the forts of sin, world, the devil and carnality at El Reno, Okla. It is simply wonderful to witness the power of God and sinners weep their way to Jesus and believers sweep out into holiness. Large attendance greets the evangelists and hear the word gladly. The interest is excellent and the results are gratifying to pastor and church.

Our slate for spring and summer and into fall is full, and calls coming for our humble labors for camp meetings and revivals down into 1928. Was sorry to be compelled to turn down a call to good old Scottsville Holiness Camp Meeting of far-famed East Texas, but had no time in 1927, but hope to go there in 1928. You will see our slate for this year in *The Herald*.

We love God, enjoy the wondrous experience of holiness of heart, appreciate the church and value holy fellowship and hallowed associations more than ever. Any time we can serve camp meeting committees, churches and our brethren for revivals and camps please address us, Box 918, Bethany, Okla.

REVIVALS.

Soon after conference we held a revival with Rev. B. H. Spurrier on the Smithland circuit at Chestnut Hill. The Methodists and Campbellites aroused the house, and many of their members gainsayed the operation of the Holy Spirit. But the Spirit was poured out on the people and the saints shouted aloud the praises of God; about thirty people were blessed. The Baptists united with us and worked throughout the meeting. Sister Crause came out from Smithland and rendered valuable service. Bro. J. J. Smith, who lived a few miles away, came a few times; we were always glad to have him.

Our next meeting was with Bro. C. E. Perkins, at Mill Springs. Over one hundred were blessed and sixty-six joined the church. It was indeed a great revival. Sometimes twenty-five or thirty people would be shouting the praises of God.

We then went to Tuttle's Chapel for eleven days; about twenty-five or thirty were saved, reclaimed or sanctified. We give God all the glory.

We go to the poorest church as well as the stronger. We always keep the pastor in front, endeavor to help the church in all ways we can. We do the work and trust God and the people for the pay. We have gone where only our expenses were paid at some poor, struggling church that needed a revival.

We have some open dates in February, March and April. If anyone needs an old-time revival, and want us, write or phone us at Vine Grove, Ky.

Yours in him,
Robert Johnson and Wife.

WHEN A HOME IS A HOME.

(Continued from page 6)

treasure that can come into a home and should be regarded beyond the value of priceless gems.

Are we as parents realizing and meeting the great responsibility given into our keeping by a divine and loving Father? Will our sons and daughters be able to say that we were real fathers and mothers and be proud to say that we left them an inheritance of a godly example and an unsullied name?

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THE GOSPEL IS THE POWER OF GOD UNTO SALVATION.

(Continued from page 1)

"Hallelujah, what a Savior we have! We are finding the Christ of the gospel just the same in Chapei, one of earth's darkest spots, mighty to save and strong to deliver. Less than two months have passed since we opened the doors of the mission, and thousands have gladly heard the Word and scores have bowed at the altars seeking the One who can make the vilest clean and who loves the one deepest in sin. One of our Chinese brothers in his report said, in his quaint English, 'We have shocked the whole of Chapei!' Praise God, that is really what is taking place! The meanest lanes and dirtiest alleys are no draw-back to the enthusiastic workers, and places where Jesus was never dreamed of have heard the sweet story and marvelled and come to his feet.

"Like a race-horse eager for the race, our precious Chinese brothers and sisters who have been with us in training in our Japan and Korea Bible Institutes have longed to be in our own premises and feel that our real work was started, and a more happy, enthusiastic and fervent band would be hard to find anywhere. The young men have been taught by Brother Fitch to play on different brass instruments, and the Chinese liking for noise is amply satisfied when our crowd comes along, with instruments and banners, down the dirty, narrow streets of Chapei!

"Being in such a district we could hardly expect Christians from other churches to come out to our meetings, but nevertheless our being in Shanghai has been 'noised abroad' and hungry souls have sought us out and not a few from other congregations have bowed at our altar seeking the baptism of the Holy Ghost.

"We have just closed a week's special evangelistic meetings in the mission, as it was the Chinese Autumn Festival and the streets were more thronged than ever. The mornings were taken up in wonderful open-air meetings and afternoons and evening crowds heard the 'Good News' in the mission. The results have been wonderful and we have again realized that the Chinese respond to the old-fashioned Gospel just like the Japanese and Koreans do, and as hungry, sin-laden souls do anywhere. We are earnestly praying, and in faith expecting, that from among these 'first fruits' God will call young men and women to preach and bring them into the Bible Institute for training.

"The young converts are being encouraged right from the beginning to testify and some blessed testimonies are heard from the lips of those who only so recently were in such awful darkness. One old man testified that he had for many years belonged to a secret guild for the prohibition of gambling, smoking, drinking and other such evils, but he had never had peace in his own conscience. Now since he confessed all his sins and accepted Jesus as his Savior he has experienced heavenly peace for the first time in his life. Praise God!

"Another man who was saved testified that he had been under the control of an evil spir-

it which caused him to draw evil pictures, and even though he opposed him he was compelled to obey. When he heard the gospel preached and learned about the sinful nature of man and how dangerous it is, he was under deep conviction and determined not to obey the evil spirit. That very night the evil spirit came to him again and told him to draw bad pictures, but he answered that it was sin, which would not escape the wrath of God, and refused to do so. Then the fight began in his heart, but the Lord Jesus Christ who had shed his own blood to redeem from sin, was victorious. Praise his precious Name! This man is no longer under the control of the evil spirit and his heart is full of peace and joy.

"Another young man told me the Lord had delivered him from a life of lust. He had no interest in his work or in his daily life and thought only of sin, but he heard our workers telling of the One who could deliver him from the power of sin, and he believed and was saved. He now has supernatural power and joyfully testified that he no longer loves his evil companions and they hate and persecute him. Many other such testimonies are given of the saving power of God.

"In our vision of the future, if the Lord tarries, we can see hundreds of these soul-saving stations all over this dark but ripe land. Thousands of native workers are needed and a chain of Bible Schools to train them—a great vision, a costly vision, but we trust in him who delighteth to do great things. Praise his Name!

"Brother Lyu, one of our workers in Shanghai, writes as follows: 'Last Friday evening we held our regular evangelistic meeting, going out for the street meeting at 6:30 and beginning in doors at 7 o'clock. Mrs. S. H. Wang was the preacher and Brother Zhen was leading the meeting. The atmosphere was heavy with prayer and getting 'thicker' as the meeting proceeded. I was sitting in the front row half listening to the heart searching sermon and half in prayer in my heart. About 9:30 o'clock the meeting was going to close but Brother Zhen announced 'Everybody be free to testify. We want to see a revival this evening,' then he cried out 'How long, oh dear friends, how long will you harden your hearts?' Immediately the meeting changed and the altar was filled with seekers who began to cry to God for mercy, sobbing out their confessions of sin. One old man confessed his terrible sins of the past which he would never have given utterance to unless the Holy Ghost had touched his heart. What a time of confession we had and then afterward the shouts of praise and singing. Thirty of us continued until one o'clock in the morning. Truly when a revival comes every problem is solved."

Ho! for the Orlando Holiness Camp Meeting.

The Orlando Holiness Camp Meeting opens March 10, near the beautiful city of Orlando, Fla. Rev. John Paul, D.D., C. W. Ruth, and H. C. Morrison have been engaged to do the preaching. This is a beautiful place situated

on Long Lake. Last year the opening of this new camp was most successful. For information, write to Mr. F. H. Trimble, Orlando, Florida.

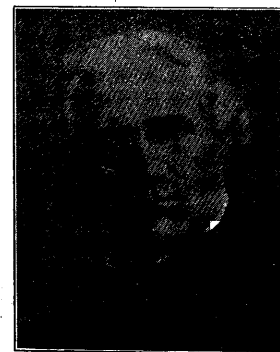
We hope to see many of our ministerial brethren there for a time of spiritual refreshing. Our friends coming from the north will please take notice and keep this date for the camp, March 10-20. We hope to see HERALD readers at this encampment from all over the State of Florida. We shall be glad if THE HERALD family will pray the blessing of God to rest upon us.

Faithfully yours,
H. C. MORRISON.

Monthly Sermon.

THE CLEANSING BLOOD OF CHRIST.

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." John 1:5-10.



Sin is as universal as the human race. The apostle tells us that to deny that we have sinned, would be to charge God with falsehood. The whole tenor of the Bible teaches that the human race is fallen; that the heart is depraved,

that men are, by nature, sinners. The plan of redemption recognizes this fact. In redemption, God deals with the individual. The Lord Jesus plainly declares that a new spiritual birth is necessary for one and all.

The atonement which Christ has made in his death on the cross provides all that God requires, and all that men need. By the grace of God, the Lord Jesus has tasted death for every one. The gospel is distinctly a "whosoever will" gospel. The Lord Jesus took the place and died in the stead of lost and sinful humanity. He paid the debt to its utmost extent and opened the way for the return to God of all who will believe and trust in the merit of the atonement made by Christ.

John tells us that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. We are not to under-

stand that apart from Christ we have any claims on God; that in the forgiveness of our sins that he is paying any debt which he owes us, but he is discharging the covenant he made with his Son. It was understood between the Father and the Son, that if the Son would come, take our place, suffer and die in our stead, that the Father would grant to us salvation, and God, the eternal Father, is faithful and just to this covenant he entered into with his Son. He is also faithful and just to the promise and pledge he has made with sinful men that, when they repent and accept by faith the atonement that Christ made upon the cross, he will grant them forgiveness and cleansing.

Let us now begin with the beginning of our text. "God is light, and in him is no darkness at all." We are to understand that the word "light" stands for holiness, and the word "darkness" stands for sin. God is holy, and in him is no sin at all. To claim fellowship with him and, at the same time, to refuse to be holy and walk in righteousness, love and commit sin, the apostle tells us plainly, is to lie; to contradict the truth.

This is a very important teaching, and should claim our attention. There is quite a strong tendency among men to make a profession of faith, to receive baptism, to unite with some church and accept and practice the mere forms of godliness, but at the same time, to continue in their sins; in fact there is quite a disposition in our times among religious teachers to excuse and apologize for sinning, among professed Christians. Some go so far as to insist that, as long as we live in the body, we are compelled to sin; that a clean heart and a holy life are impossible; that sin inheres in matter; that is, in the body, and that to get rid of sin we must die.

There is much false and dangerous teaching abroad in the land today. Eddyism is spreading rapidly and deceiving numbers of souls. It seems almost impossible to rescue and bring back to a belief in the plainly written truths of the Bible, those who have been ensnared by the delusions of Christian Science. The same is true of Russellism, which is a persistent propaganda deluding and drawing away from the fundamental truths of Bible Christianity, multitudes of people. We might call attention to Theosophy and many forms of modern skepticism denying the inspiration of the Scriptures, the virgin birth and atonement of our Lord. Wolves in sheep's clothing are rending the flock of God everywhere.

There is no doubt in our mind but the most dangerous delusion of our times is the very general and widespread teaching in thousands of Protestant pulpits that all Christians do, and must, sin. This seems to have become very generally accepted among Protestant Christians as a fundamental truth of the Bible. Of course, if the people are taught that a clean heart and holy life are an impossibility, they will not, and cannot, aspire to purity of heart, neither will they hunger and thirst after righteousness.

If we are constituted so that it is impossible for us to be holy, if all the merits of our Lord Jesus may be exhausted, and yet leave us in spiritual defilement and moral and mental condition that we must live in sin against God, we had as well surrender to the inevitable and go on in our sins. This is very generally believed by professing Christians; in fact, is taught from thousands of pulpits. In a very large percent of the Protestant churches of today, if the preacher should insist that Christ is able to save us from our sins, here and now, that our natures may be cleansed, our hearts made pure, and our daily living brought into consistent and beautiful harmony with the word of God, that to be Christians in the highest and best sense, we must not only repent, be regenerated, but be sanctified from the inward principle of evil, and so filled with the Holy Spirit that we are able to joyfully walk with God in the light, there would be quite a

disturbance in the church and, in the large majority of cases, the pastor would be ousted, and some one brought to take his place who would "prophecy smooth things," comfort the people in their disobedience to God, and apologize for, and excuse their sinning, rather than condemn and exhort them to lives of holiness.

In our text the inspired apostle declares most positively that, "If we walk in darkness," that is, in disobedience and sin, and claim to have fellowship with God, we lie and do not the truth. Said to say, we have many professors of religion who do not claim to have fellowship with God; they do not desire such fellowship. You would offend them if you insisted that they must deny themselves, separate themselves from worldliness, and take up their cross daily, and follow Jesus.

We not only are assured that if we "walk in the light, as God is in the light, that we have fellowship with him," but we have the additional promise that, "the blood of Jesus Christ cleanseth us from all sin." God will speak the "second time, be clean," and "take away our inbred sin." In order to come into the light that we may walk with God, having fellowship with him, we must be regenerated. Walking with God and having fellowship with him, we will hunger and thirst after righteousness; we will long for purity of heart. We will grieve and protest against any of the movings of our carnal nature, any of the uprisings of the old man, and will long for deliverance, and we are assured here that we shall have deliverance. Let men say what they may, we have the eternal promise that "the blood of Jesus Christ his Son cleanseth from all sin." The atonement is full and complete. "Where sin abounded, grace did much more abound." Our Christ is more powerful than all the combined devils and power of evil. The Annunciation Angel told Mary, "Thou shalt call his name JESUS for he shall save his people from their sins."

In studying the text please to note that the inspired apostle rivets upon our attention the fact that we stand in need of the cleansing. He assures us that "if we say we have no sin," and therefore need no cleansing, we deceive ourselves, and the truth is not in us. Wicked deeds, sinful actions, rebellious conduct against God, call for forgiveness. This pardon comes with regeneration; but the sinful nature, the moral inherent taint and bent to evil, calls for cleansing. The getting rid of it, involves the cleansing power of the precious blood of Christ.

Observe here that the apostle does not contradict himself; he does not tell you in the 7th verse that the blood of Jesus cleanseth from all sin, and then tell you in the 8th verse that you cannot be cleansed from sin, and then hasten to tell you in the 9th verse that you may be cleansed from all unrighteousness. This would indeed be a strange mixture of contradictions. In the 7th verse he tells you of the cleansing; in the 8th verse he assures you of the need of the cleansing; in the 9th verse he reiterates the blessed promise that you shall be cleansed from all unrighteousness.

Let us take our stand firmly on the eternal promise of God that, "The blood of Jesus Christ cleanseth from all sin." He has a full atonement made. There is nothing necessary to our salvation here, and now, and forever, that is not provided in the blood of the everlasting covenant. It is our blessed privilege to come to Jesus with the understanding that his cleansing blood is all we need. To come, declaring "In my hand no price I bring; simply to thy cross I cling." Satan has not been able to introduce any evil that Jesus cannot expel, to place any stain upon the human soul that Jesus' blood cannot wash away. Come to Jesus. Come, trusting in his cleansing blood. Come, insisting that he died for you, that his promise is made, that his word is sure, that his blood cleans-

eth. Trust in him, receive the cleansing, sanctifying power of his precious blood; stand firmly there, rejoicing, and singing, as you rejoice,

"Rock of Ages, cleft for me;
Let me hide myself in Thee."

THE DUTY OF THE WATCHMAN.

(Continued from page 5)

In speaking of ministerial supply, Bishop Candler said, "You get an indefinite gospel with more qualifications than substance, and a real man does not care to go forth to preach it. It may be that we are developing a sort of system of scribism, that is everlastingly concerning itself with little minute matters of secondary importance and losing the grip on essential things. I am inclined to think that in Paul's time there was division existing with regard to the gospel which he felt was the power of God unto salvation. And now you find a good many men qualifying and limiting in various directions until it does not grip old men or young men. They become largely the announcers of the numbers of the musical program on Sundays. That will not call men or hold them. In Protestant worship the central thing is the proclamation of definite body of truth. When we get the idea that everything *may* be true, we bring forward by implication that everything *may* be false. For my own part, I will not undertake the burdens and responsibilities of the ministry, if I have to go forth with a gospel that is uncertain as to what it means, or whether men need it or not. The world needs it, and it is absolutely indispensable to this world; and that being true, God lays his hand on men who must go and tell it. Two things have come out of revivals, hymns and preaching. And when you do not have those great movements of grace that lift men up to heights where they will rejoice in God and feel confident by reason of their relation to him, you do not have preachers. The man must, like the prophet, see Jehovah in his temple, high and lifted up, before he answers, 'Here am I; send me.'"

Oh that we might have an army of preachers like our great founder, John Wesley, who went everywhere, and all the time preaching a full gospel to those in the open air, in halls, in the byways, and even from his father's tombstone. His open-air work was the foundation of our great Methodist Church, yet we find very few of our modern ministers who have faith enough in this method of work to even hold occasional meetings.

Who will be the Wesleys, Whitefield, and Finney, who will make the pages of the twentieth century Methodism glow with the gospel torch of a full and free salvation? Moody and Spurgeon are gone, but who is at this time in the real heat of battle winning souls to such an extent that their names will go down in history as the greatest soul-winners of their day? Why do we have to look back to what *has been done* to encourage our faith? Why may we not look at what is *being done now*, that the army of the Lord may be quickened to a pace that will mean the speedy evangelization of this prodigal world. Let us, as preacher and people, follow the Captain of our salvation back to the upper room, and there get on the gospel harness, and in touch with the divine current that will make us mighty to the pulling down of the strongholds of Satan. Then shall we go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

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Louisville, Kentucky

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let an Ohio boy join your happy boys and girls? I enjoy reading *The Herald*, especially page ten. There is a question that is puzzling me as to whether Christ had any brothers or sisters. Can you answer this? We have a new high school here at Tronto, O. Esther James, I guess your middle name to be Catherine. As this is my first letter to *The Herald* I hope to see it in print. **Harvey L. Huff.**
Rt. 2, Toronto, Ohio.

Dear Aunt Bettie: Will you admit a poor shut-in to your happy circle? I am glad to see letters from some who are no longer boys and girls, so I hope to see my letter in print as I want to ask all of you who are Christians to pray that I may be healed of tuberculosis. I have been an invalid many long months and twice last year was very near death, but the Lord spared me and I am still here, though confined to my bed and unable to stand alone. I know that God can heal me for he has done such marvelous things for me. I have a boy twelve years old and two girls, one eleven, the other 8, and a dear companion. I have been a subscriber to *The Pentecostal Herald* for thirty-one years, and it is the best soul food I have, except the Bible. Each copy is worth its weight in gold. I live in Barren county, Ky., about six miles from Mammoth Cave. I have been to Pentecostal Park Camp Ground several times some years ago and heard Bro. Morrison preach. I think he is a wonderful preacher. God bless him and spare him to defend the Bible. Pray for a revival in our community, that I may be a channel of blessing to any who may come into my humble little home. I long so much to do something for Jesus who has done so much for me. Who has my birthday, February 2? I was forty-eight years old. I wish all of the cousins would send me a card or some message of cheer and comfort. I will appreciate them very much and feel that the Lord will bless you for he has promised to reward those who give even a cup of cold water in his name. Those who have never been shut in from the outside world by affliction don't know what a word of sympathy or a loving message is worth to the poor suffering ones. God bless Aunt Bettie and all the cousins. Don't forget to pray for me. I cannot live long without divine healing.
Mrs. J. W. Poynter.
Rt. 4, Cave City, Ky.

Dear Aunt Bettie: Would you be kind enough to let a small girl from Oregon join your happy band of boys and girls? It seems you receive very few letters from Oregon, or maybe Mr. W. B. gets all of them. I am nine years of age and in the fourth grade. I go to Sunday school every Sunday; but they don't have any children's meetings here; but as we take *The Herald* that helps to make up for it. We never tear up a *Herald* but give or send them away to some one else. As this is my first letter I hope to see it in print.

Dorothy Moore.
Flora, Ore.

Dear Aunt Bettie: I have seen letters printed from the states of Maryland, Kentucky, Kansas, Missouri, Louisiana, Indiana, Florida, North Carolina, Tennessee, and many other states but none from New York, and here they call us the "Empire State." Isn't that terrible? I will write and at least try to have it printed just this once. It is cold up here and the snow is blowing. I have not missed a day of school until today and the roads were drifted so bad that it was impossible to get there. What are you boys and girls' chief sports? Mine is skiing and skating in winter, and climbing mountains and bathing in summer. Skating is the chief sport at present. I have skated nearly twenty miles in one day. I have tubular racer skates. They are the only kind to have if you make a practice of skating. Well, how many are wondering how I look? I am five feet, six inches tall, weigh one hundred and ten pounds, have dark brown hair, blue eyes and fair complexion.

I expect to graduate from high school next year. I am fifteen years old and my birthday is May 8. Anyone who has a birthday in the month of May I will send them some pictures of the beautiful scenery such as the Ansable Chasm and Adirondack Mountains, if they will write to me. I will close now hoping to hear from a large number of "Mayflowers." I remain a friend to all boys and girls and Aunt Bettie.

Martha E. Haselton.
Essex Co., "Adirondack Mountains, Wilmington, N. Y.

Dear Aunt Bettie: Yes, I believe I will come in as Mr. W. B. has gone fishing. Oh dear, you don't hear very much from our beautiful Evergreen state, do you, but I know that you will hear more after this as we don't want the other states to beat us. I am 54 inches short, have dark brown hair, hazel eyes, dark complexion, I am eight years old and in the third grade. I go to Sunday school but have not been able to go for a while as we have been having scarlet fever. I have two sisters and two brothers, the baby is just learning to stand alone. I must be going.

Wilma L. Mosher.
Sedro Woolley, Wash.

Dear Aunt Bettie: No, I can't stay very long, so I won't come in. I am 48 inches tall, have light complexion, blue eyes and light hair. I am six years old and in the first grade. My birthday is June 25. I go to the M. E. Sunday school every Sunday. My teacher's name is Elsie Jury. I like to go to my grandma's. She lives about one mile from us. My Daddy works in camp but comes home at night. Well I must be going as Mr. W. B. is getting anxious for his dinner and I don't want him to eat me.

Eleanor May Mosher.
Sedro Woolley, Wash.

Dear Aunt Bettie: I have never written to page ten. At last I've picked up enough courage to write. I always like to read page ten. I am a boy four feet, nine inches tall. I have brown hair and fair complexion. My age is between ten and fourteen. Can anyone guess it? How many of you cousins are Christians? I am, and am not one bit sorry of it. I like to go to school. Herbert Helton is my chum. We have some fine times together. Auntie, what's that I hear? Oh, that's Mr. W. B. coming after me. Let me out the door, quick!

Arnold Campbell.
Rt. 2, Box 99, Rockholds, Ky.

Dear Aunt Bettie: Have you any room for a West Virginia girl to join your happy band of boys and girls? I am eleven years old, have black hair and brown eyes. I weigh about 83 pounds. I go to Sunday school every Sunday. Our minister's name is Rev. H. K. Riffe. My Sunday school teacher is Mrs. Hudkins. I like her very much. I enjoy reading page ten. Who has my birthday, July 11? I have no brothers nor sisters and would be glad to hear from some of the cousins. I hope Mr. W. B. is looking the other way when this arrives. I am hoping to see this letter in print as this is my first one to *The Herald*.
Virginia Whitehare.
1319 Lubeck Ave., Parkersburg, W. Va.

Dear Aunt Bettie: I wonder if you will admit another Mississippi girl to join your band of writers? We do not take *The Pentecostal Herald*, but I read the letters every chance I have, and enjoy them very much. I belong to the M. E. Church, though unfortunately, do not live near enough to attend Sunday school and prayer meeting as regularly as I would like. I think every one should go to Sunday school and prayer meeting who has the opportunity. I go every chance I have and enjoy it very much. How many of you made your New Year resolutions? I have made a few and am going to do my best to live up to them throughout the year. I enjoy going to school more than anything I do. I go to an Agricultural High School and think it is one of the best high schools in the state. I am sev-

enteen years old, have blue eyes, brown hair, am five feet and three inches tall, and weigh 126 pounds. My birthday was Feb. 14. Who is my twin? Please write me for I am anxious to find some one my age. I am a Junior in high school and enjoy my work very much. How many of you girls like basket ball? It is my favorite hobby. We have a good team, although we haven't played very many match games yet. I enjoy reading and writing letters very much, so all you cousins write me. I shall try to answer all letters I receive. I am hoping for a letter from every state in the Union, so all you girls and boys write me.
Ethel McCutchen.
Rt. 3, Rienzi, Miss.

Dear Aunt Bettie: I have long been a silent reader of *The Herald*. I feel that I cannot afford to be without it. I certainly do enjoy yours and Bro. Morrison's writings, together with the many other good writers. Aunt Bettie, I never saw you or Bro. Morrison, but I think I would know you if I should have the privilege of meeting you. When I opened *The Herald* yesterday and saw the group of tent workers and Bro. Morrison in front, I said, "There is a faithful soldier of the Cross." I wish we had more like him. Bro. C. R. Marrett, if you will please send me your address I will send you some *Pentecostal Herald*s. Cousins, keep close to Jesus. If you have not given your heart to Jesus, oh do it now.
Ida M. Howard.
Rt. 3, Hartford, Ky.

Dear Aunt Bettie: I should like to chat with the cousins a few minutes through the columns of page ten. I am a boy fourteen years old, have brown hair and fair complexion. I always enjoy reading *The Herald*, especially page ten. I like to go to school very much. Miss Ruby Campbell is my teacher. Can any one guess my middle name? It begins with C and contains four letters. I'll write the one who guesses it. Some of you cousins write me, and I'll gladly answer.

Herbert Helton.
Rt. 2, Box 98, Rockholds, Ky.

Dear Aunt Bettie: How are all my cousins today? Hope they all feel as good as I do. If they do they will feel fine. I live in a large two-story building and it is a very delightful place to live. I will soon be fourteen. I am a very tall girl. My hair is a very light red, have blue eyes, and weigh 92 pounds. I go to the M. E. Church; our pastor is T. J. Holliday. I like him fine. I go to Sunday school and church every Sunday. My Sunday school teacher's name is Mrs. Huggins. I like her very much. I am in the seventh grade and like all my work fine. We have five high school teachers. My teacher's name is Mrs. Branton and the Principal's name is Mr. Branton. My grandpa is a minister but he is so old he can't preach, but he used to be a dandy.

Marguerite Cook.
Box 57, Ringgold, La.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten. I am sixteen years old. My birthday is Sept. 21. I have brown, curly hair, brown eyes and fair complexion. I go to school at Charlotte, Tenn. I am in the ninth grade. My teachers' names are Miss Benkley, Mr. Bryan, Mr. Roschell and Miss Stevens. I like them fine. I go to Sunday school nearly every Sunday. My teacher's name is Mrs. Dotson. She is a fine teacher. I have two brothers and four sisters living, and two sisters dead. The babies are twins. Little Bessie died Jan. 1, 1927.

Mary Glen Duke.
Chapmansboro, Tenn.

Dear Aunt Bettie: Will you move over and let a little Nebraska girl join your happy band of girls and boys? My mother takes *The Herald* and I enjoy reading page ten. Esther C. James, I guess your middle name to be Catherine. If I am right do not forget your promise. I am in the seventh grade at school. I am eleven years old. Whoever guesses my middle name I will send a card. It begins with A and ends with H. It has six letters. Myrtle Louise Saunders, I guess your birthday to be June 28. Am I right? I like to go to Sunday school. Rev. Good is our minister's

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name. My birthday is October 6. Who has my birthday? Hoping to see my letter in print, your cousin,
Faye Russell.
Ponca, Neb.

Dear Aunt Bettie: How are you and all the cousins? I am a little Minnesota boy eleven years old. My birthday is March 16. I have dark brown eyes and hair. I go to school every day with my little pony. We go to the M. E. Church and Sunday school. I read *The Herald*, especially page ten. We have lots of snow here and it is very cold. I would like to see my letter in print.

Lawrence P. Johannsen.
Echo, Minn.

Dear Aunt Bettie: I don't want to take up too much of your valuable space in *The Herald*, but as you were so kind to print my last letter I decided to write once more. I enjoyed the many letters that were rushed to me by cousins from different states, and I should have answered them by mail, but some of the addresses I could not read. I received good letters from Evelyn Tipton, Allene Lockard, Pearl Waldrep, and Naomi R. Dixon. I received some good reading from William C. McGinnis and Mabel Lee Brooks. Three other letters I wish to mention were from Evelyn Rogers, Edna Smith, and Carrie Canter. Cousins, what could we do to make page ten more interesting this year? My suggestion is that we ask some good Bible questions. I have two in mind. Why were the children of Israel kept wandering in the wilderness for forty years? Why is the larger portion of the Bible written to Christians?
Bell Taylor.
Pleasant Shade, Tenn.

Dear Aunt Bettie: Will you allow a West Virginia girl to join your happy band of boys and girls? I have brown hair and brown eyes, am five feet and four inches tall, and weigh about 108 pounds. My age is between fifteen and eighteen. I live on a farm but am going to school at Spencer. I am a Sophomore, and like school fine. I go to church and Sunday school almost every Sunday. I hope Mr. W. B. doesn't get this. Please, won't some of you cousins write? I would like to hear from every one of you; I'll answer every letter I receive. I'll ring off, hoping I hear from all of you cousins.
Eloise Walker.
Cainsburg, W. Va.

FALLEN ASLEEP

ALLEN.

James Allen, son of Jacob and Mary Tope Allen, died at his home in Union, Ohio, Jan. 4, 1927, aged 74 years, 5 months and 7 days. He lived his entire life in this community and had built his home on a portion of his father's farm which he bought upon his marriage to Rena Scott, of Delroy, Ohio, 41 years ago. To this union were born three children, Clyde E., who died in 1880, Mrs. Earl Boyd, of Leavittsville, Ohio, and Morris F., president of the Allen Auto Supply Co., of Galion, Ohio. Mr. Allen was one of a family of eleven children, but all have passed on except Jackson W. Allen, of Great Falls, Montana, and Jacob G., of Pittsburgh. This family were well known for their musical ability, there being seven boys who each played and owned a violin, also one girl played the violin and organ. He would often tell of the days when they were all at home together, how the father and mother would pull their chairs over in a corner and be the audience while they would play the violins, organ, harp and guitar for hours. Mr. Allen was a member of the Palermo M. P. Church, but after Dick and Tillie Albright came to Carrollton and began holding evangelistic services the Bible was revealed to him in an altogether different light and he received great blessings and help through the holiness people. Their home was always a shelter for preachers, evangelists and singers, and many an evangelist who reads these lines will remember being there. He always spoke of Bush and Schmeltzenbauch, missionaries in Africa, as "his boys" and his home was their home. He died a triumphant death as all do who "have finished their course and kept the faith." Those left to mourn their loss are his wife, son, and daughter and five grandchildren, and the two brothers mentioned. He was laid to rest in the Carrollton Mausoleum, the services being held in the Carrollton M. E. Church, Rev. Longworth, his pastor, and Rev. Shaffer, of Carrollton, officiating.

Mrs. Earl Boyd.

MICHAEL.

Sister Maud Ellis Michael, wife of Rev. J. F. Michael, of Abernathy, Texas, was born in Bollinger Co., Mo., September 28, 1892, and passed to her reward in the Lubbock Sanatorium on January 14, 1927.

She received her education in the public schools of Southeast Missouri and in Will Mayfield, Marvin, and Asbury Colleges. After leaving college, she taught for several years in the public schools and in the Presbyterian Institute, Heidelberg, Ky.

She was married to Rev. J. F. Michael, June 25, 1919, in St. Louis, Mo., by Dr. L. E. Todd. This union was blessed with five children—Juanita, Joyce, Joseph Frederick, Jr., Marie Louise and Euna Belle—may God bless them in their motherless childhood—her parents, Mr. and Mrs. J. F. Ellis, Sedgewickville, Mo., her four brothers, W. F. Ellis, St. Louis, Mo., L. K. Ellis, Poplar Bluff, Mo., Rev. J. W. Ellis, Melcher, Iowa, and Edd Ellis, Sedgewickville, Mo., and four sisters, Mrs. Ethel Bollinger, Mrs. Mary Bollinger and Miss Blanche Ellis, Sedgewickville, Mo., and Mrs. Kate Ball, Crystal Springs, Miss., and a host of friends join the husband and children in mourning her untimely going.

Sister Michael was a humble, quiet and modest little woman, who always met you with a smile. She was thoroughly consecrated to her Lord, devoted to her husband, and loved and labored for her children with the tenderest care. For six years in the Denver Conference and one in the Northwest Texas Conference, she served the great Church to which she belonged as queen of the parsonage home.

She had been a sufferer for more than two years, but for twenty-six days just preceding her going the suffering was intense, yet she faced it bravely. She committed her husband and children to her Christ and prayed him to release her from suffering and take her home. She had Bro. Michael to read the Bible and pray. Then she asked him to sing, "On Jordan's Stormy Banks." He choked and could not sing; she took up the

refrain and sang; her prayer was answered; she passed over Jordan and entered her possession.

No greater funeral procession was ever seen in Abernathy. Preachers and laymen of Lubbock District came as far as forty to fifty miles to stand by good Brother Michael, whom all have learned to love,—what a fellowship! The funeral was conducted by the writer assisted by Rev. E. E. White and Rev. L. W. Walker, pastors of Lubbock, and Rev. Z. B. Pirtle, pastor at Levelland. Her body sleeps beneath the sod and flowers, but her influence still lives in the heart of her family and friends, while the modest, refined and happy spirit has passed from the shadows of mortality into the eternal light of immortality "where her possession lies." D. B. Doak.

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HOW A REVIVAL CAME TO A.

During the two years of my first pastorate, God gave us a gracious revival. My second charge was A, in Illinois. There were two churches in the town, a Methodist and a Universalist. The latter was much the stronger, numerically, financially and socially; thus it dominated the entire community. I believed in revivals, and they soon began to say to me, "You can't have a revival in this town." I answered, "Why? Is God dead over here?" They would reply, "No, but you can't have a revival in this Universalist town." Universalism and revivals don't go together. I was still a student pastor, so the only time to hold a revival was in the holidays. We continued services from the Sunday preceding Christmas. It was very cold and stormy, however we had a good turn-out every night. The church would seat 300, and averaged at least half full. The interest increased and there was deep conviction. I preached, as I believed, the old-fashioned Methodist truths; however, at the end of two weeks there had not been a move. Sunday morning after the two weeks I had been expecting to hear came, "I told you so." But how it hurt! How like a dagger in my very heart! "You can't have a revival in this Universalist town." "Better close tonight." "You have washed your hands." That is what I heard from a number of the members, but I was not there just to "wash my hands." Pilate's experience along that line did not appeal to me. I went from the morning service to my boarding place with a burdened soul. I could eat but little. I tried to rest, but could not. I attempted to study my evening sermon; it was no use. I walked the floor in agony. Must my Christ suffer such reproach. "Can't have a revival!" "Oh God," I cried aloud, "what shall I do?" Quick as a flash came the answer to my soul. "Go and see Brother and Sister B." I went. Brother and Sister B. were an old local preacher and his wife, both past seventy. I stated the case and how I had been sent to them, and said, "God has sent me here for you to tell me what to do." Sister B. said, "Let's pray." Brother B. said "Amen." So we went to prayer, and for three hours we three wrestled with God in agony and tears. Then peace came to my soul. I looked around me in surprise. Brother B. was standing at one side of the old coal grate fireplace laughing; Sister B. sat in a rocker on the other side,

smiling through her tears. She said, "Brother, how do you feel?" I said, "My burden is all gone." Brother B. said, "The revival is here." And it was. During the next week nearly fifty souls were gloriously saved and some of them out of Universalist homes.

Brethren and Sisters, let's pray.

J. J. Hunter.

MOST WONDERFUL ART THOU.

Ernest G. W. Wesley.

Jesus Christ, the Mystery of God:

Most Wonderful art Thou.

God, yet man, who paths of earth once trod:

Most Wonderful art Thou.

Vainly seek we Thee to understand,
Far beyond our utmost thought art Thou.

Power Divine abides in Thy right hand,

Heavenly hosts before Thy glory bow:

Most Wonderful art Thou.

Jesus Christ, the Mystery of God:

Most Wonderful art Thou.

God, yet man, Who path of sorrow trod:

Most Wonderful art Thou.

Mighty God and yet the Virgin's child;

Lord of all, yet choosing path of pain.

Son of Man, most true and undefiled:
Lamb of God that Thou the world might gain:

Most Wonderful art Thou.

Jesus Christ, the Mystery of God:

Most Wonderful art Thou.

God, yet man, who darkest pathways trod:

Most Wonderful art Thou.

Seen by Thee our sin, our guilt, our shame:

Sought by Thee and brought back to Thy fold.

Virgin born, Immanuel is Thy Name:
God Thou art, whose goings are of old:

Most Wonderful art Thou.

Jesus Christ, the Mystery of God:

Most Wonderful art Thou.

God, yet man, who path to Calv'ry trod:

Most Wonderful art Thou.

Love encircled is Thy radiant throne;
Countless millions hail Thee Lord of all.

Love like Thine no sinner will disown;
Thou dost welcome all who on Thee call:

Most Wonderful art Thou.

Preachers and evangelists often talk about the weeping saints; but many of them are not the best examples of what they preach. We need more weeping prophets. If Christians are ever united, they must have more divine love for each other. Their hearts must be melted together.

Adieu, ye proud, ye rich and gay—

I'll seek the broken-hearted;

Who weep when they say of Zion,
Her glory has departed.

We find weeping Christians that are crying day and night, here, there and yonder, scattered through the different churches and missions, that have a great burden of prayer, and are crying to God day and night for an old-fashioned revival to spread over the land. We believe a great revival is coming soon. Let us pray day and night until God pours out his Spirit as he did on the day of Pentecost.

Yours in Christian love,

S. B. Shaw.

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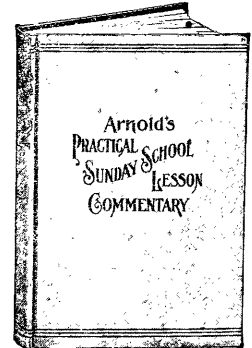
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SUNDAY SCHOOL LESSON

REV O. G. MINGLEDORFF, D.D.

Lesson X.—March 6, 1927.

Subject.—Sharing the Good News. Acts 8:1-8; 2 Cor. 5:14-20.

Golden Text.—Ye shall be witnesses unto me. Acts 1:8.

Time.—Doubtful. Dr. A. Clarke makes it A. D. 32. Some put it as late as 37. The time of the writing of 2 Cor. was somewhere between A. D. 54 and 57.

Places.—Samaria for the first part of the lesson. We are in some doubt as to the place of the writing of the second part; some claim Philippi, others Macedonia.

Introduction.—We must read the seventh chapter of Acts and the first three verses of the eighth chapter, in order to get the connection. In the sixth chapter it is stated that Stephen, one of the deacons chosen to administer the charities of the Church at Jerusalem, had been doing 'great wonders and miracles among the people,' and that certain members of the synagogue of the Libertines, Cyrenians, Alexandrians and of Cilicia and of Asia entered into a dispute with Stephen, but could not answer his statements and his arguments; whereupon they accused him of blasphemy, and suborned men to swear falsely against him. They testified that they had "heard him speak blasphemous words against Moses, and against God," and that he had also blasphemed the temple and the law, all of which was a blasphemous lie, for he had done no such thing. They went still further, and stated that Stephen had said that Jesus of Nazareth would destroy the temple, and change the customs received from Moses. This stirred up the people and their rulers to a dangerous pitch; and they immediately demanded that Stephen tell them if these things were so.

Stephen's address in reply to their demand is a masterly statement of the salient points in Jewish history from the call of Abraham to the coming of Jesus Christ, their promised Messiah. Their wrath became so hot that they rushed upon and stoned him to death before he could finish his speech. One wonders what more Stephen would have said; but when he charged them with being stiff-necked and uncircumcised in heart and ears, and always resisting the Holy Ghost, and with persecuting and murdering the prophets whom God had sent unto them and their fathers, they gnashed on him with their teeth like wild beasts.

Stephen was an imprudent man, thank God. Paul was another imprudent man. Jesus was very imprudent. Prudent men have saved their own hides and their own lives; but they have seldom done much for the rest of humanity. "He who fights, and runs away will live to fight another day"; but he will not be likely to do so, if he can find a thicket in which to hide. The imprudent man who dies rather than suffer a righteous cause to fail, is the real blessing of the world. It is better to lose your life than to suffer a sinking man to drown.

They stoned Stephen to death while his face shone like an angel's and while he was looking into the very face of Jesus as he saw him standing on the right hand of God in heaven. We usually give him credit for praying for his murderers; but we are not absolutely correct. That

prayer was inspired of the Holy Spirit. "He knelt down, and cried with a loud voice, Lord, lay not this sin to their charge." No one can pray such a prayer under such circumstances without the inspiring help of the Divine Spirit. And that prayer was answered. St. Augustine used to say: "Si Stephanus non orasset, ecclesia Paulum non haberet"—If Stephen had not prayed, the Church would not have Paul. But the martyr's prayer still lives to bless the hearts of men by its influence; and maybe in some way God is yet answering it for multitudes who persecute his saints.

Awful persecution broke out in Jerusalem against the Church; and all the brethren, except the apostles were scattered abroad; (we do not know why the apostles were allowed to remain in the city). No doubt Saul of Tarsus was a ringleader in the persecutions. During the time that Jesus was teaching and preaching in Jerusalem, Saul was possibly back at his native home in Cilicia; but soon after the crucifixion he made his way back to the Holy City, as it was called. He had become a member of the Sanhedrin, helped to condemn Stephen to death, and took charge of the robes of the young men who stoned him. We get a good picture of him in chapter 8:3: "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."

Comments on the Lesson.

4. They that were scattered abroad went everywhere preaching the word.—I suppose that the devil instigated this persecution; but God used it for his glory in the advancement of his work. It was natural for these disciples to preach as they went; for they were alive from the dead, and were full of the Holy Ghost. Such men cannot be stopped.

5. Then Philip went down to the city of Samaria.—From Jerusalem all was down. The people went up to that city. Christ probably referred to Jerusalem when he spoke of a city set on a hill. Preached Christ unto them.—Poor fellow, he knew nothing about philosophy and literature and Eddyism and New Thought and Modernism, and therefore had to preach Christ or nothing. O, he had the only theme that is worth preaching: Jesus Christ and him crucified. If we preach anything else, we give men stones when they ask us for bread.

6. Philip had found a fine place for a meeting; "For the people with one accord gave heed unto the things which he spake"; but his preaching had good backing; for the people were "hearing and seeing the miracles which he did." Such things were needed then, but not now; and we do not have signs and wonders now to enforce our preaching.

7. Unclean spirits.—In those days people were possessed of devils whom the apostles and other disciples cast out in the name of Jesus of Nazareth. If some folk are not demon-possessed nowadays, I would like to find out what is the matter with them; for they do not act as human beings are supposed to act. Philip was likewise used of the Lord to heal the palsied and the lame in the city.

8. And there was great joy in that city.—No wonder. Salvation and healing had come to the people; and it was time to rejoice. Only the dead

could be quiet under such circumstances.

Now we come to the second part of our lesson, 2 Cor. 5:14-20.

14. The love of Christ constraineth us.—Nothing else can make a preacher or a Christian worker. When inspired by that love human sympathy is a good thing, social work is good; but unless these be the outgrowth of the love of Christ shed abroad in the heart by the Holy Ghost, they are worse than worthless; for they deceive the soul into a false estimate of its standing before God, and may result in damnation. If one died for all, then were all dead.—Paul includes all under sin, that all may be included under grace. Blessed doctrine.

15. Since Christ "died for all," we are not our own; wherefore we must live unto him Who died for us. No place for self here, but all for him.

16. Henceforth know we no man after the flesh.—Paul is rising above our fleshly natures, and is pleading for spiritual companionship. We cannot know even Christ otherwise than through the Spirit. But that is a higher knowledge, and a stronger companionship than the fleshly sort.

My space is about all used up; but much of the lesson lies before me untouched. A converted man is a new creature. Wonderful statement. He is the same man; but old things have passed away, all things have become new. God has reconciled him unto himself by Jesus Christ; and has committed unto him the ministry of reconciliation. God was in Christ, reconciling the world unto himself; but wonder of wonders, he has now committed unto us this ministry of reconciliation. We cannot save men from sin; but we can plead with them to be reconciled to God through the death of the Son of his Love. The apostle declares that we "are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." There never can be a higher plea, nor holier ground on which to make it.

CREDO.

Clyde Edwin Tuck.

With modern or with ancient sect or creed

In closest harmony I may not be,
I only ask for faith and light to lead
Me through mind's trackless wilderness to Thee,

That I may glory in man's brotherhood,
And know that Good is God and God is Good.

The man-made systems under which we live

Are intertwined with evil, selfish greed;

I ask for grace wrongs to forget, forgive,

From error's chafing fetters to be freed,

And for new courage for the bitter strife.

I know that Life is Good and God is Life.

Amid the clash of science I am calm,
Though sophists scoff and atheists may doubt;

A voice from out the silence, like a psalm,

Comes, bidding me rejoice, puts fear to rout,

Proclaiming all is well below, above,
I know that Love is God and God is Love.

SEE PAGE SIXTEEN.



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EVANGELISTIC AND PERSONAL.

Rev. F. W. Cox: "I will hold a revival in the Pilgrim Holiness Church at Goodland, Kan., March 23 to April 17, inclusive. After this meeting I have open dates; any one wishing to engage me for revivals in Kansas, Nebraska, Colorado, or other western points address me at Lisbon, Ohio, Box 441, until March 16; then to April 17, Goodland, Kan., care Rev. C. C. McNall. I can also stop off at some points in Iowa on my return."

Rev. S. F. Lancaster is making dates for summer. He can furnish song leader and altar worker in the person of F. L. Anderson. Address Hardtner, Kan.

J. A. and H. M. Dooley: "We are still fighting the devil with a fourfold gospel. This is our 40th year, preaching daily. We have a fine hall at 40 Washington Ave., South, in the heart of Minneapolis, and many are finding the Lord. We begin a two-weeks' meeting at Ottumwa, Ia., in the Armory, which seats 1200. We begin March 6th and continue until the 20th, services at 2:30 and 7:30 P. M."

W. A. Grogg: "I was called to Lane Memorial Church, Charleston, W. Va., Jan. 2, for a two weeks' meeting. Mrs. Mamie Whatley is pastor of this church. We tried to preach the gospel, and the Lord answered by fire and something like 70 souls bowed at the altar of prayer, and a large class taken into the church. Sister Whatley is a Spirit-filled woman and is doing a great work."

Miss Ruth Harris, who for some time was teacher of the voice department at John Fletcher College is now holding that position at Trevecca College, Nashville, Tenn. From all reports, Miss Harris is giving Trevecca the best musical development she has had for years. Everyone seems well pleased with the character of work done. Miss Harris is to be open for church and camp meeting work during the coming summer. She is a splendid song leader and soloist. She may be reached at Trevecca College, Nashville, Tenn.

ANNUAL MEETING—WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council of the Methodist Episcopal Church, South, will hold its seventeenth Annual Meeting in the First Methodist Church, Shreveport, La., March 9-16, 1927.

The calendar for Wednesday, March 9th, is as follows: 11 A. M.—Executive Committee Meeting at the Washington Hotel. 2:30 P. M.—Workers' Conference in the Church. 4:00 P. M.—The Memorial Service followed by the celebration of the Holy Communion. 8:00 P. M.—Address by Bishop W. B. Beauchamp.

The first business session will be called to order, Thursday morning at 9 o'clock. The program for the succeeding days is full of interest and inspiration.

The Washington Hotel has been selected as Headquarters for Council members, and the Youree Hotel for visitors.

Reduced Railway Rates according to the Certificate Plan have been granted. This means that a full one-way fare of not less than sixty-seven cents (67c) must be paid for a ticket to Shreveport, and a certificate secured which will entitle the holder to a half rate for the return ticket

over the same route; provided not less than two hundred and fifty (250) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (250) properly signed by the Council Secretary must be in hand before the Railway Agent can validate one. When conditions are met he will validate a certificate any day including and after March 9th, except Sunday.

The dates of sale of tickets except from the more remote points are March 6-12 inclusive. From these more remote points the dates of sale are as follows: from Colorado (except Julesburg), Montana and New Mexico, March 5-11 inclusive; from Arizona, California and Oregon, March 4-10 inclusive.

The final date of honoring certificates is March 19.

Publicity agents are requested to take note of these dates and to urge all who are to attend to purchase tickets to Shreveport on the proper selling dates, also, to urge those who attend to travel by rail that there may be no shortage in the attendance.

Mrs. F. F. Stephens,

President.

Mrs. Fitzgerald S. Parker,
Recording Secretary.

"CAST YOUR BREAD UPON THE WATERS."

There are many subscribers to The Pentecostal Herald who take the paper at a sacrifice to themselves. At times some of these reach the point where it is impossible to renew. In past years money has been sent to us at times with instructions to use to the best advantage. Part of this has been used to establish a fund whereby those who are really worthy might still receive the paper in their extreme need. This has been a gracious blessing to them.

This past month two old ladies of "the Lord's own", were not able to renew. We sent them The Herald through this fund. We quote from two letters received from them. One is now in a home for the poor. "I cannot tell you how much I thank you for sending me the paper. It certainly will be a great blessing to myself and the old lady, who is in her 96th year. She was just delighted. We both read it and get so much spiritual food out of it." The other said: "Pen cannot express how much I appreciate this gift of The Pentecostal Herald. I have taken it for years and looked forward with such anxiety for the paper. Last year I persuaded one of our members to share with me—she put in 75c. She refused to do that much to renew our subscription. I told her 'I will have to drop it entirely.' I am resolved as fast as I can save 5c, I shall send for a copy to read and pass around." We sent her the paper free.

Would you like to help us help some others like that? If so, send us a little and say, "This is for the needy fund."

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MILBY, L. G.
Churubusco, Ind., Feb. 27-March 13.
Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.
La Moure, N. Dak., Feb. 16-March 6.
Ellendale, N. Dak., March 8-27.
Home address, Mattoon, Wis.

MILLER, BASIL W.
Capitan, N. Mex., Feb. 14-27.

MONK, ALONZO, JR.
Nashville, Tenn., Feb. 16-March 6.
Columbus, Miss., March 9-27.
Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Fulton, Ky., May 20-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.
Holtville, Calif., Feb. 25-March 6.
Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.
Berrien Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REID, JAMES V.
McMinnville, Tenn., Feb. 27-March 13.
Wilmington, N. C., March 20-April 3.
Murfreesboro, Tenn., April 5-17.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA
Crawfordsville, Ind., Feb. 11-27.
Gary, Ind., March 14-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ind., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE
Pittsburgh, Pa., Feb. 13-27.
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kansas City, Mo.

RUTH, C. W.
Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.
Pearson, Ga., March 23-April 3.

SANFORD, E. L. AND WIFE.
Ashland, Ky., Feb. 27-March 13.
Tolesboro, Ky., March 20-April 3.
Open dates April and May.
Home address, 202 Engman Ave., Lexington, Ky.

SELLE, ROBERT L.
Rogers, Ark., Jan.-April 1.
Leroy, Ind., April 10-24.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Allentown, Pa., Feb. 13-27.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SWANSON, F. D.
Zanesville, Ohio, Feb. 17-March 6.
Home address, Wilmore, Ky.

SPINKS, OTIS W.
(Song Evangelist)
Charleston, W. Va., Feb. 15-March 6.
Laurel, Miss., March 8-20.
Bude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 508, Shreveport, La.

SWEETEN, HOWARD W.
St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TEETS, ODA B.
Fairmont, W. Va., Feb. 6-27.
Home address, Aurora, W. Va.

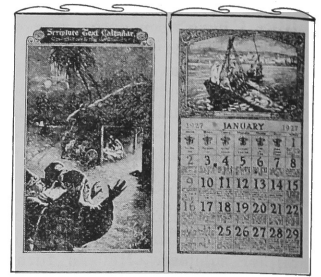
THOMAS, JOHN.
Lima, Ohio, Feb. 1-28.
Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.
Toronto, Ohio, Feb. 13-27.
Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, C. H.
Fleming, Pa., Feb. 21-March 13.
Home address, 953 N. Oakland Ave., Indianapolis, Ind.

VAYHINGER, M.
Colon, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

WILLIAMS, L. E.
Mounds, Ill., Feb. 8-27.
Open dates, March and April.
Home address, Wilmore, Ky.

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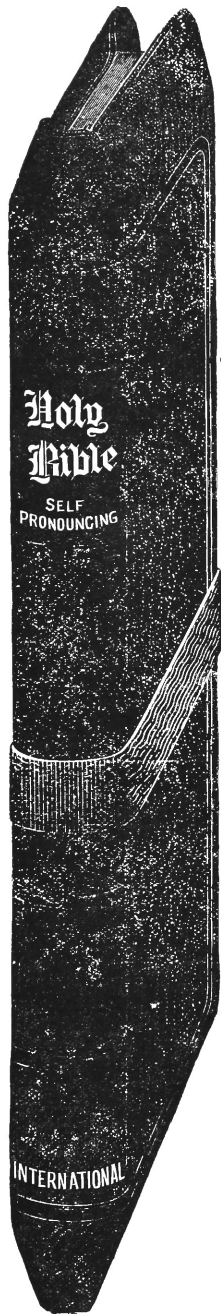
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THE BOOK OF BOOKS.

By The Editor.

IF we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

* * * * *

The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—*J. Hamilton.*

* * * * *

The Bible is a window in this prison-world, through which we may look into eternity.—*Timothy Dwight.*

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A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—*H. Clay Trumbell.*

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* * * * *

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* * * * *

The best evidence of the Bible's being the word of God is to be found between its covers. It proves itself.—*Charles Hodge.*

* * * * *

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

* * * * *

Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

* * * * *

Only a slight acquaintance with the Bible shows that nothing is there revealed to us which cannot be transmuted into life.—*H. G. Weston.*

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What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloy?—*Robert Hall.*

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The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*T. B. Macaulay.*

* * * * *

People often say that they cannot speak or say much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—*H. L. Hastings.*

* * * * *

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*Ruskin.*

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars.—*H. W. Beecher.*

* * * * *

I am heartily glad to witness your veneration for a book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other book in existence.—*W. S. Landor.*

* * * * *

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

* * * * *

Many books in my library are now behind and beneath me. They were good in their way once, and so are the clothes that I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the book widens and deepens with our years.—*C. H. Spurgeon.*

* * * * *

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at great depth of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.—*S. T. Coleridge.*

* * * * *

What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? Amid the crowds of the court, or forum or the street, or the market place, where every thought of every soul seems to be set on the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find its wings like a dove, may flee away and be at rest.—*William E. Gladstone.*

DOWN IN THE SOUTHLAND.

WITH severe cold, and rising fever, I fled from the ice and snow with my wife, from Louisville, January 5, going direct to New Orleans. My good friend, Dr. Schroeder, secured for us a quiet room in the excellent boarding house of Mr. and Mrs. Heroy. Here we met with Mrs. Beard, a sister of Mrs. Heroy, the widow of my beloved friend, the great full salvation preacher, Dr. Beard, a prominent member of the Louisiana Conference, and for sometime, editor of *The Pentecostal Age*. I assisted Dr. Beard in meetings in New Orleans some thirty-three or four years ago. I held meetings about that time in a number of churches in New Orleans; since then, a generation has

passed away and a new generation has come. The growth and development of the city have been remarkable, it now claiming to be the second port in the United States. It is located on the Mississippi River one hundred miles from its mouth, and offers one of the great harbors in the world, ships coming there from all nations.

It was a real pleasure to preach for Dr. Cain, pastor of Parker Memorial Church, one Sunday morning. He is a most delightful, warm-hearted Christian gentleman. His people gave me a very hearty reception. Dr. Peters, pastor of First Methodist Church, a brilliant and progressive man, is awaking great interest in the church of which he is pastor, and is having especially large evening congregations Sunday. I preached one Sunday evening to a great audience, very receptive. It was also my very great pleasure to hear Dr. Nicoll, of the Presbyterian Church, recently from Canada. He is a great gospel preacher and is making a fine impression on the city. Wife and I had evening dinner with him and mutual friends, and we found his faith and fellowship as refreshing as a good gospel meeting. Through the courtesy of Mr. Edwin Morgan, a Kentucky gentleman, we had evening dinner at St. Charles Hotel, with Dr. Harper, presiding elder of the New Orleans District, and Dr. Carley, editor of *The New Orleans Christian Advocate*. We found them most delightful and brotherly men.

From New Orleans, we went to Hattiesburg, Miss., where we had three very restful days in the home of our good friends, Mr. V. M. Scanlan and wife. While there I preached on prayer meeting night in the First Church, for Rev. Joe Smith, pastor. We heard many good words of approval of Brother Smith's ministry in this, one of the great churches of Southern Methodism.

From here, we went to Clarksdale, Miss., where I had an engagement with my friend and brother, Rev. Henry F. Brooks, D.D., for a week's meeting. Dr. Brooks was appointed to this church only a few months ago and is entering upon a most encouraging and successful pastorate. Clarksdale is a city of some fifteen or twenty thousand, situated in the heart of the Mississippi Delta and surrounded by the greatest cotton plantations in all the south. We were told that about 80 percent of the people in surrounding country are colored people, employees on these great plantations. One of Dr. Brooks' stewards owns some twelve thousand acres of this land and has in his employ, living on his estate, some 1700 colored people.

Dr. Brooks has a magnificent church building and a wonderfully intelligent and growing membership. We found his people very fond of him, and notwithstanding the financial pressure because of the low price of cotton, they are going forward courageously.

We commenced the meetings on Sabbath and closed the following Sabbath. During this time we caught a glimpse of the sun twice; the rain poured almost every day,

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Modern Abominations and Shocking Fashions---A Protest.

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

IT was a pertinent remark of Mr. Begbie, the vital English writer, that we are in the age of the Beast and that the age "seems to be delivered over to the sway of infamous passions," to "the promptings of a mind abandoned to itself," and "set ablaze with lustful passions and abandoned to the perpetration of hideous sins."

"The spirit of the age," says the same writer, "is a spirit of liberty without restraint, egotism without conscience, life without God." The tendency of the age with regard to sin and wickedness is to "clap a purple patch of rhetoric on the running sores of humanity, hiding with their deadly arts the leprosy of our nature."

Despite the New Theology which repudiates depravity and ignores sin and which whitewashes carnal nature

"Ten thousand lusts remain
To vex the soul and stir up sin,
Still rebel nature strives to reign
And the Spirit cries Unclean! Unclean!"

In Ezekiel 8:7-12, we read "And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto the Son of man, dig now in the wall; and when I had digged in the walls, behold a door. And he said unto me, Go in and behold the *wicked abominations* that they do here. So I went in and saw and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about."

IDOLS! ABOMINATIONS!! FASHIONS!!!

Turn now to Isaiah 3:17-26.

17. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18. In that day the Lord will take away the bravery of *their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,*

19. The chains, and the bracelets, and the mufflers,

20. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21. The rings, and nose jewels,

22. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23. The glasses, and the fine linen, and the hoods, and the veils.

24. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25. Thy men shall fall by the sword, and thy mighty in the war.

26. And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Here we have both an ancient and modern fashion plate which shows up the depravity and pride and haughtiness of the women of Isaiah's age and of the twentieth century.

Modern abominations take the form of

(1) The Craze for Pleasure.

(2) The Craze for Sensual Attire and Conformity to Fashions.

(3) The Discard of the Virtuous and devotion to the Vice.

Bishop Candler, in his article on "The Mad Pursuit of Pleasure," says some pertinent things as follows:

"The disposition to pursue pleasure relaxes all the normal fibers of character, and destroys the capacity of self-sacrifice. This fact explains the demoralization of men and the death of nations by luxury. Their self-indulgence suffocates every heroic element in

FINNEY ON DRESS.

Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take, you tread on cords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell.

Every movement of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls all around you. Are you asleep while all your conduct is exerting such an influence?

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are "living epistles; known and read of all men."

If you show pride, levity, bad temper and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of streets! Only "let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;" only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence.

But, oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hats and clasps upon their arms. . . . Let them put on their "round tires and walk mincing as they go," and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee.

Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their whole testimony is, There is no need of being pious?

Oh, how guilty! Perhaps hundreds of souls will meet you in the judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel.

—Rev. C. G. Finney.

their natures and makes them unable to resist any formidable evil or support any imperiled good. They become utterly incapacitated for doing or suffering anything which gives them discomfort or interferes with their self-gratifications.

THE FALL OF THE STATE AND FOLLY OF THE PEOPLE.

"Such was the case with the Roman Commonwealth of ancient times. The people became pleasure mad, so that they were incapable of resisting the assaults of the hardy barbarians from the north. Amid all the suffering around them and in sight of the impending ruin before them they could not forsake their destructive diversions and absorbing amusements. Hence, the bitter epigram, 'The empire laughs while it is dying,' ('ridet et moritur.') There was a direct connection of the fall of the state with the folly of the people. The pampered populace was prepared for their subjection to tyrannical rulers by their consuming interest in sports. The unscrupulous men in power found it to be greatly to their interest to keep the people diverted. 'Bread and Fun' was the cry, and so long as Rome had enough to eat and was amused, the Emperor might, without fear, do what he pleased. The more political life decayed, the greater the place occupied by sports.

"Are not the American people moving in the same down-grade over which the Roman Commonwealth ran to its ruin? Let no one dismiss the question with a sneering nega-

tion, and go off into an irrelevant denunciation of pessimism. Facts are not matters of pessimism or optimism; they are hard realities, which must be faced honestly and handled according to their nature.

AMERICANS OBSESSED WITH MANIA FOR PLEASURE.

"And this is a fact! The American people are obsessed with a mania prevalent among the Romans in the period immediately preceding the decline and fall of the Roman government. The vast sums expended by our people on cheap, shoddy, and demoralizing spectacles are as great as the amounts which Roman rulers squandered on similar exhibitions in their day."

FASHIONS!

Shocking Fashion! What spectacles are to be met with today upon the streets, in the trains, in the homes and in the churches! Our young women (and, alas, great crowds of mature women of age and experience) are conforming to the Goddess of Fashion to a degree never known before in the history of America.

Fashion has always had a terrific influence upon women. Many years ago it made them hideous with over-dress, today the other extreme is to be met with, and our women—young and old—furnish in public and at home the vilest exhibitions of depravity and the gravest want of modesty, chastity and virtue we have ever witnessed in the last half century. The average young woman of today is only half clad. The abbreviated skirt, the silk hosiery, the tiny slippers, the painted face, the bobbed hair, is making of our young women (and older ones, too) the most ridiculous, nonsensical, absurd, outrageous, unreasonable, unlovely, unhappy, immodest creature that fashion ever played tricks upon and that the god of this world ever perpetrated upon any age.

And the pity of it is that these vile exhibitions are everywhere—in the churches, in the choirs, in the Sunday school classes, in the prayer and social meetings, in the official meetings, and in the leadership.

Not so long since we attended an evangelistic meeting addressed by a very distinguished evangelical preacher. A great crowd was present, because he always drew a crowd. Before preaching, his daughter was called upon to sing a solo. Alas! alas!! It put a serious damper upon the great man's message, because she was attired on that Sunday night in opera dress. She was a sight to make angels weep and good people to hang their heads in shame. She was dressed not for church, but for the place of play and fashion and the world. It was a grave reflection on the father to have put her up to sing that night. She ought first to have gone home and put on modest attire as becometh the house of God, and attired herself for worship instead of opera. Is it any wonder that the church is no longer a place of worship? Is it to be wondered at that the Spirit does not fall on the singing as in other days when painted, half-clad dolls occupy the choirs or lead in the special singing?

The average church choir of today is an exhibition of hosiery, millinery and sensuality, and if we were pastor and had to endure a choir sitting in front of the congregation and in the rear of the pulpit for the sake of pure decency we would insist on having the young women gowned. Time was when a gowned choir looked a trifle formal and ritualistic to us, but we no longer think so; we now view a gowned choir as a safeguard and protection and a positive offset to the atrociously carnal exhibition which the average group of young women furnish in public today by their abbreviated dress and attire.

Then think how this abomination has invaded the holiness ranks! Time was when

this vile thing fashion did not impose itself upon deeply religious circles as it does now. But now we see the most sorry exhibitions in our holiness meetings and camps, and too often some of our women leaders are to blame. We have frequently witnessed in our holiness women workers a falling down to worldly standards of style and fashion!

Then our Holiness Schools are seriously at fault. Things are permitted along fashion's line which very seriously reflect upon our leaders. Too often when anything is said the question is dismissed by the remark: "What are you going to do about it?" Are there not regulations concerning dress in our holiness schools? Have not the Matron's instructions on these matters? Have our presidents and Discipline Committees no power to act? Quite recently an evangelist told us of a young married woman who had been sanctified in his meetings, and as a result she changed her manner of dress and lengthened her skirts. She afterwards went with her husband to a holiness school. After some months the evangelist met her again.

She had returned to the abbreviated skirt, and gave as her reason that at the holiness school the short skirt was prevalent and the daughter of one of the officials was one of the chief offenders. Of course dress is a vital question, it is a hard question, it is an exceedingly difficult question, but is a question which must be handled, and there is no better place to handle it than in our holiness schools.

Bishop Berry writing recently in the *New York Christian Advocate*, analyzing the present day tendencies (particularly regarding divorce which has a harvest now of 133,000 families each year. Every eleven days we have more divorces than England has in a year) says: "What are the causes? 1. The frivolous temper of our times. 2. The dissemination of loose views upon almost every subject. 3. Impatience of restraint. 4. Ridicule of the old-fashioned virtues. 5. The quickened pace which keeps the nerves forever on edge. 6. The passion for luxury, immodesty in dress, pernicious incitements of modern fiction, the unwholesome familiar-

ities of the modern dance and the false pictures of life displayed in the modern playhouse. 7. The passing of the sacred home life of yesterday. 8. Above all, the loss of the sense of God and of moral responsibility."

In conclusion, what shall we say? We cannot do better than to give way to the word of God?

"Wherefore come out from among them—(the worldly, the sensual, the fashion devotees) and be ye separate saith the Lord, and Touch not the unclean thing (the unclean in dress, movies, theaters, the filthy magazines, the vile dance, etc.) and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty. ("King's daughters are all beautiful within"). Having, therefore, these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit (avoid everything carnal and fleshly, and sensual in dress, attire and behavior). Perfecting holiness in the fear of the Lord." 2 Cor. 6:17, 18; 7, 1.

MODERN APOSTLES OF FAITH.

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

CHAPTER IX.

ALEXANDER McLAREN.



SCOTLAND has produced more than her quota of great preachers. There is a something in the blood and brawn of that sturdy race of clansmen to give out in manhood the strongest fiber of character. We cannot appreciate the Scotchman until we get a long perspective of her history; we must know the acid tests of her bloody battlefields; we must get a close-up of her Bruces, and her Wallaces—her Covenanters—signing the pact of fidelity in their own blood. These are the settings which give color to her people.

Then when we know the heroism of Christian character and courage—such as John Knox and his successors in the realm of truth and sacrifice, we can only expect, as the law of Cause and Effect operates in blood-streams of men, as well as in the physical world about us, the long line of preachers bearing the stamp of which martyrs are made.

We are studying Modern Apostles of Faith, and our investigations surely teach that the office of Apostles has not been withdrawn in the schedule of provisions authorized by the great Head of the Church, when he ascended on high and led captivity captive, and gave gifts unto men. In this one of our studies we can only touch the mountain peaks—although we should enjoy the majestic foothills, and even the valleys, as it were. Our aim is to show how that God in all ages has committed his oracles to the few super-candle power souls who could guide those lesser lights through the quagmires of sin and doubt, up through the mazes to the eternal hills, where the light, please God, will never grow dim.

We shall now give a brief setting to the picture being drawn of one of "Bonnie Scotland's" ten-talented men. David McLaren, the father of this sketch, was born in 1785. He was a most promising lad, and early in life prepared and entered Glasgow College, now the University of Scotland. In infancy he was dedicated by his parents to the ministry of the Scotch Church. While in college he came in contact with an evangelistic movement which swept over Scotland at that time. It was full of fervor and zeal, and so touched his heart that it forever destroyed the aims of young McLaren touching the dignified parish pastorate which had been his aim.

The parents were greatly troubled, and actually visited Glasgow to convince their son of the error of his way, but failed. He left school and entered business, but continued his religious labors. He joined a Congregational church, whose pastor was Doctor Wardlaw. About this time several members of this congregation became unsettled touching the ordinance of Infant Baptism; whereupon, the pastor announced and preached a sermon on "Household Baptism," as taught in the Bible. Evidently, the preacher failed to sustain his objective, as David McLaren became convinced that Baptism should not be administered to any except upon profession of faith. Forty members withdrew from the church, among them, David McLaren, who was shortly afterwards chosen pastor of the dissenting group. This will explain why Alexander McLaren was a Baptist preacher, after a long line ancestry of orthodox Scotchmen. His father, David McLaren, became a lay pastor, never giving up his business or his gospel ministry. Alexander was the youngest child of this family, and was born in Glasgow, Feb. 11, 1826.

The boyhood of this sketch had little in it out of the ordinary, and not until the long struggle with sin and doubt, did his life take on color for a sphere of usefulness. However, he at last came into the assurance of salvation. "Since that day," he writes, "I have found that peace ever increasing, and I have in reading the Bible and prayer, a joy and peace I never knew before." On the 17th day of May, 1840, Alexander McLaren was baptized in Hope Street Baptist Church, Glasgow, by Rev. James Patterson, the pastor.

Speaking of his call to the ministry, he says: "I cannot ever recall having any hesitation as to being a minister. It seems to me it must have been taken for granted by my parents and myself—it just had to be." In childhood and youth he breathed the atmosphere of true religion and genuine piety. His home training taught him one big lesson, and from it he never swerved that, "man's chief duty is to glorify God."

Alexander McLaren entered the University of Scotland, but owing to the removal of his people to London, never finished his studies there. Cambridge and Oxford were then closed to Nonconformists, and by passing the examination, was admitted to the Baptist College of Stepney, which was finally incorporated in the University of London. He was considered too young for the ministry; but he appeared before the Committee, and

passed such an approved examination, that he was granted license, notwithstanding his very youthful appearance. Very little is known of his record in college, except letters which he wrote to his cousins, telling them of his examinations, and prizes won for scholarship, as well as honors before the theological tutors.

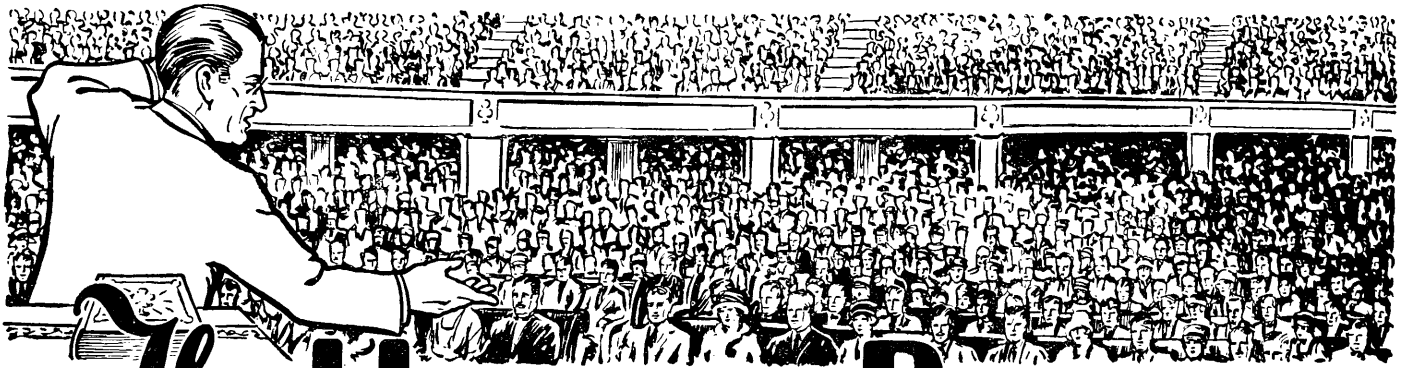
There was in 1845 a struggling church at Southampton, that had been organized but a few years, and two pastors had resigned because of the difficulties of the field. On November 14, Alexander McLaren, not yet twenty years of age, was sent there by the college authorities to preach for them. This was the beginning of his remarkable career; he was invited to preach for three months following his first visit. Writing about the venture at the time, he says: "If the worst comes to the worst, I shall at all events not have the regrets of killing a flourishing plant; but only assisted in the funeral of a withered one."

He remained in that pastorate more than a dozen years, building up a strong congregation. His genius as a preacher was evident from the beginning. We have extant, some of his unique sermon arrangements: Morning: "Necessity of Companionship," not good for man to be alone. Evening: "Advantages of Solitude." Then: "Nature's Co-operation with Man." Evening: "Nature's Antagonisms to Man." Morning: "The Wonders of Creation." Evening: "The Miracles of Grace."

While in his early thirties, Alexander McLaren became one of the foremost preachers of England. During his pastorate at Southampton, he was happily married; here we must write something a bit strange: his wife was Marian McLaren—his cousin, who had been his sweetheart since childhood—playing in the nursery. He was married by Rev. James Russell, the husband of his wife's sister, and under whose ministry he was converted. The ceremony was performed at her home in Edinburgh, on George's Square, a place made classic by Sir Walter Scott having spent his boyhood there.

In 1858, Dr. McLaren came to Manchester as pastor of Union Chapel, Oxford Road. This union was significant, as the only stipulations of the deed were, that the pastor must be a Baptist, and baptism must be by immersion. Conditions of admission into membership were broad, and it became a community church, and the congregation was made up of all peoples and creeds. In

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The HERALD PULPIT

THE GREAT COMPANION.

Rev. B. F. Durling.

"For he dwelleth with you, and shall be in you." St. John 14:17.



HE greatest promises ever given to the human race have been those relating to Redemption and the recovery of mankind from sin, and the renewal in the likeness of God. The first of these was made at the very time of man's fall and of course related to our Redeemer who should accomplish the work of our Redemption.

The Agent in the second part of this work was to be the Holy Spirit. The great promises concerning the latter were given by Christ. Their supreme importance is suggested by Christ in the words spoken to his disciples: "Nevertheless, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

In one place he spoke of it as being peculiarly the promise of the Father: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." There was, perhaps, no promise which Jesus emphasized more strongly, nor was this strange when we consider the purpose of his coming which was to complete the work of man's salvation which had been inaugurated by Christ in his work of Redemption. His regenerating and sanctifying work are just as indispensable to the work of man's salvation as was the redeeming work of Christ. To reject him is to turn away from all his transforming work, without which salvation is impossible. This must be just as displeasing to God, and as fatal to the soul's welfare as to reject the work wrought by Christ himself. Indeed, the one unpardonable sin referred to by him was the sin against the Holy Spirit. From all this we may see how very perilous it is to trifle with him who is the great Agent in working out the salvation of the soul.

In considering the nature of this work, we find that Christ himself has stated very largely in what that work consists. He said, "When he is come he will reprove the world of sin, of righteousness, and of judgment." He will reprove the world; that is, he will convict or convince the world of sin. The real conviction of sin is very positive in its nature, although there are varying degrees of conviction. In a cold, inactive church, where there has been very little prayer and little concern for souls, there may not be very much deep conviction. But where conditions have been the reverse of these, and where the nature of sin has been emphasized, its awful character set forth, and if the perfect and unailing cure for sin has been pressed upon the minds and hearts of the people, then the Holy Spirit may be depended upon to do the necessary work of conviction.

It is interesting to notice the marked progress of a soul as the Spirit leads it gradually through the stages from its beginning conviction on through the dark valley of repentance until it passes to the vision of the redeeming Christ; to note the changing expression of countenance, from that denoting dread and apprehension to the coming in of light as the word of pardon is spoken. Now indeed, is the Spirit *with* them. It has now become their privilege to walk in a new companionship. *With him*. Then as they continue faithfully thus to walk day by day, he speaks to them by that still small voice teaching them spiritual lessons. Many rich promises are sealed upon their hearts; promises which invite them on into richer fields of experience. While their pardon is assured, still they find that their heart-condition is not yet what they find set forth in the word as the privilege of the child of God. They are yet living in the seventh chapter of Romans, but they hunger to get over into the eighth chapter. They are walking with the Spirit but they find in that great chapter that it is their privilege to have the Spirit *within* them. Now has come the conviction of *righteousness*. They long for a life in which the conduct and the thoughts flow from a heart made pure by the abiding of the Spirit within. Soon they are led into the fullness of consecration, and to the exercise of faith in the blood which cleanses from all sin. The Spirit enters, and the assurance is given. The promise has indeed been fulfilled to them, "For he dwelleth with you, and shall be in you." In a certain sense there has been an incarnation. God has taken up his abode within the human temple. He has come not as a transient guest, soon to withdraw, but as a permanent, indwelling intelligence. That which has taken up an abode within that being is not a mere influence, however powerful, but the infinite Personality, the "I Am." He whose knowledge comprehends all existence; his love so great that were the love of all human hearts breathed into one glowing heart, even that would not equal the love of him who has taken up his abode within that human heart. Oh what power is his to save from sin! What ability to cause all things to work together for good in the life of that one! What power to deepen the experience of a trusting heart! In such a fellowship how should the heart be enlarged and the intellect quickened.

Yet, great as may be considered this experience we should consider it but the beginning of a career which would be enlarging forever. Jesus said, "I have many things to say unto you, but ye cannot bear them now." But he added, "Howbeit, when he the Spirit of truth is come, he will lead you into all truth." How often have we realized in the study of the word, some new light shining upon the sacred page. As we are faithful in the study of the inspired truth, how do we

gradually pass deeper into its meaning. And Jesus said "He shall take of mine and shall show it unto you." How often does this prove true. As we read, the very life of the word is wrought into our spiritual being. This is more easily felt than expressed. He who is living in this experience, knows the fellowship of the Spirit.

Jesus also said, "And he will show you things to come." As one meditates upon this language, what visions of the future rise before him. How anticipation is quickened by considering the words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Of such rare and exquisite beauty are they that they lie beyond the power of gross physical senses to detect. No beauty of earthly landscape or sublimity of mountain or ocean can compare with the wonders of the future life. No voice in earthly concert or harmony of symphony can afford a hint of the melody of heavenly voices, or the harmony of celestial choirs. But there is a deep sense in which God has revealed even this unto us. He who has heard within the chambers of his soul the music of that still small voice, and has felt the breathings of the divine Spirit concerning the future, does have the very "substance of the things hoped for." He who has God within his soul has revelations concerning the future and a spiritual outlook upon it, which cannot be set forth in words. Just as in another connection it is said that "the Spirit maketh intercession with groanings which cannot be uttered," so in this case the revelations of the Spirit in their deepest sense, are unutterable.

The deep satisfaction which results from this companionship of the Spirit is also beyond the power of words to fully describe. Its fruit in the life has been realized by countless souls. What a marvelous list of these results has been given by Paul in Galatians, the fifth chapter. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These can be the fruit of the Spirit *alone*. There can be no real grace wrought in the heart by human effort. Should one attempt by his own efforts to bring forth in his character any grace, as that of love or goodness, however that might appear to human judgment, to the eye of infinite purity it would be seen with the stain of selfishness or other sinful taint upon it. Education or other form of human effort will be unavailing.

But oh, the beauty of those graces wrought by the Holy Spirit as he abides within the heart. The *Love* how pure and self-sacrificing. How all-comprehending, gathering within its embrace all for whom Christ died.

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THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

PART IX.



OW we know that back of things in the universe stands Love—Redeeming Love. Amid our perplexities we can lay hold of one sure thing—God loves us and would save us. As a great thinker puts it: "Jesus Christ did not try to satisfy our minds with mere arguments; He did not solve objections or show why pain and sacrifice are necessary throughout creation; nay he did not even declare God's love as a dogma and prove it by miracles. The gospel lies in his Person. He took upon himself all that tells against divine love, all that ever wrung from men's hearts the bitter words of unbelief or the more chastened cry of agonizing enquiry, 'My God, my God, why hast thou forsaken me?' He took all this upon himself, and as the Man of Sorrows, made it, in his bitter passion and death upon the cross, the very occasion for expressing the depths of divine self-sacrifice. Thus the satisfaction that he gives lies in his proving to us, out of the very heart of all that might speak against such a conclusion, that behind all the groaning and travailing of creation lies the love of God, and beyond it all the victory of God; and the demonstration consists in the fact that Jesus as essential Son of the Father reveals no other love than God's, and by his resurrection from the dead manifests that love triumphant through all the seeming failure." We look up through nature to God and we say God is Law; we look up through Jesus Christ to God and we say God is Love. Redeeming Love. For, in the words of Shelly:

He was a Nerve, o'er which do creep
The else unfelt oppressions of the earth.

And now what does this mean for you and me today? Is there anything available from his sufferings for us now? There ought to be and there is! Since God has been so just that he would suffer rather than do away with his law, now having satisfied his own law he can be merciful—he can forgive. But there can be no forgiveness without expiation, without suffering. God forgives at cost to himself. But what good news is this! All that has been against us, all the sins that have tormented us, all our past record blotted out! No wonder Jesus called it the Gospel—the good news. But forgiveness means more than cancellation; it means the turning of our hearts against that which we have loved, our sin. But it means more than that; it means *power over sin*. To cancel sin and to give no power against sin would degrade the soul. "Sin shall no longer have dominion over you," cries the transformed Apostle Paul. Christ brings us out of our sins and hence out of their penalties.

It has been said that the "inner strength of another life is directly transmissible." If this be true then the inner strength, the purity, the holy sacrificial love of Christ's life is directly transmissible—transmissible to our tempted, sin-defeated, habit-ridden lives. During this late war a soldier was brought into the hospital frightfully wounded. He had lost so much blood that life was almost gone. The doctor looked at him, shook his head and said, "Nothing can be done for him. He is too far gone." Then he added, "It might be that, if we could transfuse sufficient blood into him, he could be saved." An orderly standing by came round in front, saluted the doctor and said, "Sir, did I hear you say that you needed blood for this man? If so, I am ready. You may open my veins and take my blood." The doctor replied, "You do not understand, if you give this man as much blood as he needs to bring him back to life, you will probably be ill for some time and there is a chance that you may die." Again the orderly saluted and said, "Sir I am

ready." But the doctor said, "What is this man to you? Is he a friend or a relative?" "No, Sir," replied the orderly, "I have never seen him before. But, please Sir, I am ready." The doctor opened his veins and transfused the warm, rich blood of the orderly into the withered veins of the dying man. He lived. The orderly, as it were, poured out his life that the other might live. In a richer, deeper way Jesus did that for us. He pours his rich, full, holy life into the withered moral and spiritual veins of a sin-wounded race. That inner strength of his life—so pure, so holy, so divine—is now available for you and me. And "how can the impurity of sin be better expelled than by a draught of sacred life?" My dear brother, tempted, fighting a losing battle with evil, struggling with passion that you cannot control, having "the pain of not being righteous," take the inner strength of Christ's strong life. He can give you power over sin. The writer of this knows this to be true. For sixteen years it has been his joyous experience.

There are three things necessary to understand fully the cross, and we must understand them in relationship with each other—the greatest thing in God which is his love; the strongest thing in the Universe which is law; and the darkest thing in man which is sin—love, law, sin. In the suffering and death of Christ we see the love of God marvellously manifested, law is upheld and sin is thoroughly and radically dealt with. It is dealt with so thoroughly that the problem of evil mentioned in the beginning of this discussion is solved: the soul, taking hold of the Saviour, finds himself at one with his higher nature, at one with his fellowman and at one with God. He is reconciled in a threefold way. The problem of life is no longer the problem of evil. It is the problem of the Person. We are faced not with a mere question of religion or of a doctrine, or of this sect or of that civilization, but we are faced with a Person—a Person who inescapably confronts us and convicts us of our moral ruin, and yet offers to us the saving love of God. He who died for us has claims upon us—claims as deep as the sacrifice he made for us.

Prof. James, the famous psychologist, has said that every proposal to act comes before us in the form of an hypothesis. First, is it a living or a dead issue? Second, is it momentous or trivial? Third, is it forced or avoidable? This saving Person, filled with the authority of love, confronts us. First, is he a living or a dead issue? It would seem that, living and suffering two thousand years ago, he would be a dead issue, but he is not. He seems to be, and is, bound up with our own moral and spiritual life. Our moral and spiritual problem is life's liveliest issue. It is with us always. It colors every relationship of life. Our moral and spiritual condition determines whether we see life sad or glad; whether we face it with gloomy forebodings or with radiant hue; whether we ultimately fail or succeed in life; and as we feel with the sceptic Strauss that "no perfect piety is possible without his presence in the heart," so we feel that he becomes a decidedly live issue. He, who is so supreme in the moral and spiritual realm and able to turn our moral defeats into victories and change spiritual depression into radiant joy, is as live an issue as our spiritual needs. Second, he is not a trivial, but a momentous issue. Jesus, who himself knew reality, who distinguished the momentous from the trivial, was never misled by a subordinate issue, never got off the essential and the vital. He who knew values, asked this pulsating question, "What shall it profit a man if he gain the whole world and lose his own soul?" If in gaining the world of honor, of possessions, of

influence and power and authority, we lose the highest part—the soul, we have lost all. All the questions of life fade into the trivial before this one question: Is my soul saved? Have I found peace—peace of conscience and that peace that comes from rightness of relationship and communion with God? Do I have deliverance from my past sin and power over my present sin? Is MY SOUL SAVED? My brother, into whose hands God, your FATHER, may have guided this pamphlet, have you found this glorious deliverance? You have prayed your prayers, you have made your offerings, you have read your sacred books, you have longed for God, you have worshipped for years—but have you found? You have been searching for God earnestly and eagerly—now hearken—God has been searching for you through the Incarnation, and in his sufferings he has lifted a sign to you and to me. To us, who are so sunk in the senses. He has lifted the outward sign of physical suffering, that we might understand what God eternally feels, and how he eternally desires and longs to save us. Through all this suffering and tragedy he comes to us and stands ready to heal our sin-tragedy and lift us to himself. I say "that God thus comes to us", for "Jesus is a Mediator, but only in the sense that he mediates God to us—when we take hold upon him we take hold upon God himself. He who has found him has found God."

So here is the position: Here we are in deep, dire spiritual need; while here stands God in the majesty of Almighty, Redeeming Love, ready to heal and to save. I refuse his offer. I sink back into the sway of my lower nature and into the fatalities of the physical universe about me—I sink back into the dark. On the other hand, if I take the help of his nail-pierced hand I rise—rise out of confusion into certainty, out of sin into holiness, out of loneliness of soul into sweet and strengthening communion with himself, out of the world into God. Blessed deliverance! Is the issue that presents this alternative to me a momentous one? Let the moral judgment answer.

And somehow one feels instinctively that this issue that Jesus presents is forced and not avoidable. "We may view him with intellectual impartiality, but not with moral neutrality." He forces us to take sides: "He that is not with me is against me," he says. Whether he is an issue that is forced or avoidable let conscience decide.

Henry Ward Beecher, one of the most eloquent and one of the best men that America ever produced, gives this as his personal testimony: "That blessed morning in May when I found out it was God's nature to love man in his sin to help him out of it, as my mother loved me when I was in trouble that she might help me out of it, then I found God." The cross of the Lord Jesus is the expression in Time of God loving man in his sin, in order to help him out of it. It is Eternal Love translated from the speech of Eternity into the speech of Time. It reminds us, as Bushness says, that "there is a cross in God before the wood is seen on Calvary. The bodily pains of Christ on the cross are a condescension to our coarseness. He raises the outward flag of distress for our dull sensuous nature to look upon, in order that we might understand that God's very nature is sacrificial love. Let us come then not to the wood of the cross alone, not to the nails, not to the vinegar and the gall, not alone to the writhing body of Jesus, but to the very feelings of our God and there take shelter." The cross says that God loves us in our sins in order to help us out of them.

As you grasp that thought and surrender to the Person who is the embodiment of it,

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MODERN APOSTLES OF FAITH. (Continued from page 3)

this new and wider field his reputation grew steadily with the years; his influence wielded in force for righteousness in an ever widening circle. A contemporary of his has this to say of him as a preacher: "Dr. McLaren cannot be described as a preacher. We may speak of the spare figure quivering with life and feeling; the firm set mouth, the unmistakable sign of a tremendous will; of eyes that pierce and shine and seem to compass everybody and everything in their quick lightning glances, of the strange magnetic voice, but in vain. We may describe his preaching as logic on fire, or that his words thrill like electricity." He was known the world over, as "Dr. McLaren of Manchester."

It was soon evident that Union Chapel must be replaced by a much larger building, and this was built and dedicated in 1869. In 1879 he was chosen president of the Baptist Union of England, and his services were in demand from every part of Christendom. In 1877 the University conferred upon him the honorary degree, and in 1907, the University of Glasgow did likewise. He traveled extensively on the Continent, in America, and in Australia.

During all these years, his pen was busy; religious journals and publishing houses everywhere eagerly sought the messages from his versatile mind. He was modest in the extreme, and throughout life shrank from the limelight of publicity. He did not seek, but rather shunned, honors, holding that the work of a minister was to efface himself, and exalt his message.

A volume of his prayers has been published, and in them, one scarcely ever sees the usual, trite phrases so often used in prayers; they are fresh and free from repetition, and breathe the very aroma of worship. From the compilation of his sermonic literature, the church has been enriched by seventeen large volumes of commentaries, sermons, and homiletical material. It was said of him: "For years he held so high a place, and exercised so wide an influence, and passed so completely into the thinking life of his day, that it is hard to estimate his power in the world." At the time of his death, the *London Times* had this to say of him: "If some reverend hand should compile the testimonies to his influence, which might be gathered from every part of the world, a book would be produced of abiding spiritual value."

Dr. McLaren was a man's man; he detested the professionalism in the clergy. "In his dress he sought to escape notice. Clerical dress he never wore, for he did not think of a minister as a class apart from other men. In the very early days at Southampton he scandalized some of the older ministers by his total disregard for established rules."

In the year 1886 Dr. McLaren secured a summer house at Carr Bridge in the Highlands, and it was here he spent his last months. He came to the sunset in great peace, May 10, 1910. His body lay in state in Union Chapel where he held such a conspicuous position for so many years. His family knowing his wishes, had the body cremated; the ashes were taken to the Brookland Cemetery, where his wife and daughters were buried. He had a cross placed there many years before, on which were these words: "In Christo, In Pace, In Spe." In Christ, in Peace, in Hope.

The Prayer of an Evangelist.

Lord Jesus, I thank thee for every measure of success which has come from thee in the year just gone. I thank thee for every lesson learned; for every sorrow, heartache, disappointment, test and trial which has drawn me closer to thee. I thank thee for larger vision of life.

Send me, I pray, into the New Year with undaunted courage and unyielding determination. Keep me self-possessed and calm to meet emergencies which call for clear thought and accurate decision. Keep me sweet of spirit; strong of soul; uncompromising with evil; fearless in rebuking sin; but never guilty of wounding another heart.

Father, in this age of skepticism, doubt, clouded philosophies and perverting theories, keep me from any mental entanglements which would weaken my faith in childhood's teachings, which would chill the convictions of my heart, which would retard the motives of my life for doing the work of thy Kingdom.

Confronted on every hand with superficial, sensational evangelism and hollow, shallow formalities of the churches, keep me from pessimistic ponderings or morbid meditations; endow me with clearer vision and understanding of thy path for me and the proper interpretation of events in an era of such uncertainties.

Lord, give me a larger conception of real faith. Thou hast given us thy Word, the anchorage for human hearts; thou wouldst not have promised thy help and blessing to long-ing, searching humanity except thou didst expect to make it good when we take thee at thy word.

Preserve me in the hour of temptation, that my life may be kept above reproach, transparent before the eyes of the world, my soul spotless through the blood of Jesus Christ, and my vision of Heaven undimmed.

Help me to be concerned about serious matters and unmoved by trifles. Fortify me continually against weakening forces; let me be uncowed by seeming failure, or the flaring success of others who pass me on the road; unshaken in faith by disappointment or sorrow; victorious in heart and mind over the rasping annoyances inflicted by others.

And keep me ever watchful for Thy coming, while earnestly striving to win others to readiness for Thy glorious appearing.

For Thy glory. Amen!

JAMES V. REID.

Christianity and Labor.

REV. WM. ZIMMERMAN.

"And the shepherds returned, glorifying and praising God for all things that they had heard and seen, as it was told unto them."—Luke 2:20.

We know not the number of shepherds; the years they had watched their flocks before the angel announced the Savior's birth; nor are their names left to posterity, but we know of their fear, their resolution to investigate, their joy and their making known abroad the saying which was told them concerning this child and all that heard it wondered at those things which were told them by the shepherds. One thing we wish particularly to notice; that is, they "returned" to their flocks. Witnesses they were, but shepherds still. They did not all leave their labor and think they had to preach. We could tell of sincere farmers, blacksmiths and others who made the mistake of not going back to their labor and joyfully witnessing for the Savior.

Notice the shepherds "returned" to their flock. Not all are called to preach. If all were to be preachers that were saved or sanctified, where would the lay witnesses be in evidence? Don't think this is a man of straw we are aiming at! Satan has prevented good men from "returning" to honest labor like the shepherds did, and homes have been broken up, the mistaken ones disappointed and perhaps discouraged forever. A happy sheep herder, farmer, teacher, merchant, etc., is what God wants. Can't you see them returning to their labor? True la-

bor was pleasure from that great day to them. We believe there is a very practical lesson here for many.

If God wants and calls one to preach, he will make it known and the one who is called will be successful if he is faithful. For one to go back to the flock when God calls would be as great a mistake as it would have been for the shepherds not to have returned.

RADIANT LIVING.

REV. C. M. GRIFFETH.

JUST A COMMON WEED.

It was a hot, sultry day. A middle-aged woman carrying a heavy bundle was trudging along the dusty road. She was tired and thirsty.

Still she kept plodding along until she came to a cool place where there was a small stand of timber running parallel with the road. There was a watering trough there, fed by a spring a short distance away.

The tired woman threw her bundle to the ground and began cooling her face and hands with the spring water and then she sat down to rest a moment in the shade by the roadside.

While sitting there in a listless manner her eyes roamed about in the most casual way until by chance she saw a daisy growing close to the roadway. It was but a single daisy. It looked so lonely there. She glanced here and there but there was no other one to be seen.

"I wonder if that daisy feels as lonely as I do," she mused.

Somehow she felt drawn to the weed. She felt a kinship in its loneliness. Slowly getting up she went over and plucked the flower, and came back to her bundle, and throwing herself on the ground, she gave herself over to the contemplation of the daisy. As she continued to gaze at it the features of her face began to relax. A suggestion of a smile played on them.

"I never knew a daisy could be so pretty!" she exclaimed aloud. She had a habit of talking aloud for company. "It's just a weed, yet it really is pretty. I never knew there was such beauty in such a common weed!"

Her thoughts drifted off into wondering about God who made the flower. Why did he expend so much thought on the design and color scheme of such an insignificant weed? She could not answer her own question.

But she thought of herself. "I, too, am but a weed, and perhaps—" she exclaimed aloud as the inspired thought came into her mind, "perhaps God has intended my life to be beautiful!"

Overhead a bird chirped. She looked up and smiled. Picking up her bundle, she walked briskly up the road.

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REPORTS FROM SOUL WINNERS

GOOD MEETING IN WASHINGTON, ILLINOIS.

We have just closed a good meeting in the Calvary Mennonite Church, Washington, Ill., with pastors Rev. Val Streuber, and Rev. Esch. Two feet of snow cut in on the attendance somewhat, but nevertheless enough came to hear the gospel and assure success in the meeting.

The last day of the meeting on Sunday afternoon we delivered a lecture on Man or Monkey, or Evolution Outlawed by Science, to a large and appreciative audience. The people are interested in the origin as well as the nature and destiny of man.

The good old Kentucky friend who was instrumental in getting us to come to Washington, Mr. J. S. Deatherage, formerly of Somerset, Ky., did fine work in boosting the meeting. We are always glad to meet up with Kentuckians in our evangelistic rounds.

We are now in a revival in Harrisburg, Pa. Pray for the salvation and sanctification of souls.

Yours in Christ,

Andrew Johnson.

PRESIDENT JOS. H. SMITH HOLDS NATIONAL CONVENTIONS IN NEW ENGLAND AND MICHIGAN.

The First National Holiness Convention of the season opened in the Nazarene Church at Providence, R. I., Rev. Geo. D. Riley, pastor, Tuesday evening, Jan. 4th. The workers included Brother Smith, Brother Arthur Gould, singer, and Rev. J. F. Knapp, of Cincinnati, Ohio. Bro. Smith's first address was an exposition of Second Peter 3:1, "I stir up your pure minds." He reminded his audience that great revivals do not discover truth but the fall of the race making it easier to remember wrong than right. The Holiness Movement has a special duty to keep before the people the blood of Jesus Christ and to remind the whole church of God's truth concerning full salvation, in other words to recover it to the church of the present day. We have no more obligation to carry a free gospel to all heathendom than to carry a full gospel to all Christendom. This freakish memory of ours causes us to forget the points of holiness in various details before we have forgotten the truth. Whatever it costs us to get holiness, it will cost us to keep it. Brother Knapp spoke for a little while upon the words, "I have yet many words to say unto you." John 16:12.

The program of this convention was essentially the same as other recent conventions. In the morning from ten to eleven, Brother Smith conducted his well known and much sought after, "School of the Prophets." In the afternoon and evening, he and Bro. Knapp alternated in the preaching. There was a steady increase in attendance throughout the meeting and though the attendance was not large as compared with some other conventions, people came from far and near. Some of the subjects of the addresses and sermons were as follows: "The Holy Ghost, The Supreme Need of The Church," "The Best Contribution we can make to the Next Generation," "The Ministry of Comfort," "The Deep Things of God," "The House of Jesus Christ," "The Lovely Will of God," etc., etc. All expenses were met including the local budget and the allowances for the National Workers and some pledges were received for the general work of the National Association. Special credit should be given to the splendid and loyal support of Brother and Sister Robinson, sanctified Baptists who not only attended the meetings regularly but took care to see to it that there was no deficit in the expenses or offerings.

The next convention convened in the First Nazarene Church of Grand Rapids, Mich., Tuesday afternoon, Jan. 11. Rev. E. J. Miller, the pastor, had a praise and testimony service. In the evening Bro. Smith spoke from the words, "What I say unto you, I say unto all, watch." He reminded his audience that the withholdings of God are as imperative as the revealings of God. The expectations of Christian Holiness is animated by the hope of his coming and guarded and warned by the withholding of the exact knowledge concerning its time. Holiness is the only thing that can enable us to watch, as we must watch, to be ready for that coming. The reason that God has not told us the day of his coming is because holiness is good for every day. Vigilance is as imperative as diligence. The old, old gospel is strong enough for any new invention of the devil.

The singing of this convention was under the leadership of Brother Miller, the pastor of the Church. He was not only splendidly proficient as a song leader, but was equally splendid in playing the piano, saw, violin and trombone. A great storm and blizzard struck Grand Rapids the third day of the meeting. It was reported that the temperature on Friday morning was the lowest recorded in 36 years. This resulted in cutting the normal attendance on Friday and Saturday about 75 percent, but on Sunday the church was comfortably filled three times. None who was present at the Sunday morning service will ever be able to forget it. The unusual sweetness and unction that characterizes Bro. Smith's sermons so affected the congregation that for more than an hour there was scarcely a dry eye or unmoved heart in the whole auditorium. In his own unique way and with an unusual portion of the Spirit, Brother Smith expounded Romans 8:28, "For we know that to them that love God, all things work together for good." The convention closed in the evening with a good altar service.

It was the testimony of both Brother Riley and Brother Miller that these conventions were especially beneficial, not only in bringing the cause of Holiness to the attention of the church and people, but in indoctrinating and establishing the people of God in the truth and especially of full salvation. Brother Smith has now gone to California for a number of engagements but will return East early in April for meetings in some of our holiness schools and for the annual meeting of the National Association for the Promotion of Holiness. It is now planned to meet in Chicago at the Chicago Evangelistic Institute about the second week in May; definite announcements will be made later. Brother Knapp is to assist Rev. Frank E. Arthur in an evangelistic meeting at the Austin Tabernacle in Chicago from the 8th to 27th of February. He asks the prayers of God's people for this meeting.

The Convention Reporter.

JACKSON, OHIO.

I have just closed a most blessed revival here with Rev. H. E. Uhrig, pastor of The Pilgrim Holiness Church. He is one of the most blessed ministers I have ever assisted in the work of the Lord. It made my second meeting with him and his sainted wife. She carries the burden for lost souls.

From almost nothing, in several years, and in a most neglected section of Jackson, he has built up a fine holiness church. He has some of the very best men and women to stand by him, that you will ever find on earth. The crowds that constantly attended were about all we could handle. They came some nights one or two hours before opening time, and filled the church, the vestibule and some extra chairs. They stayed sometimes until midnight.

The meeting was under the supervision of the Holy Ghost. He worked upon hearts at home and in the church. The conviction was deep, and the work clear. People were saved, sanctified, reclaimed and healed without any doubt. People went around confessing, asking forgiveness, giving up tobacco, and cigarettes. Some backsliders came home, and I trust, "Never more to roam." God did surely "Open wide his arms of love" to receive them. Praise his name! One man worked nights, and in order to be saved he stayed at home for one meeting, and was gloriously saved at midnight. The barber and his wife were gloriously sanctified. Old Jackson has surely had a shake-up. One young fellow said he hardly thought he could give up cigarettes, but when he got saved, he shouted all around the room, and said, "Praise God, I don't want any cigarettes now." Some of the industries were idle, and men were out of work; for this reason it was impossible to secure very many new subscriptions to the various holiness papers.

This is my second night in the Church of Christ in Christian Union in London, Ohio, with Rev. Frank Sollars, pastor. The meeting has opened up good, but much rain is keeping some away. God is with us, and we expect victory.

Yours in perfect love.

F. W. Cox.

PEORIA, INDIANA.

Peoria has just passed through a very successful revival. While the weather was bad most of the time and the crowds not large, yet the Spirit came down our souls to bless. Bro. John E. Hewson, from Indianapolis, helped us. He preached us the Word with the power of the Holy Ghost. Several were reclaimed, several came forward for cleansing. We held one service at the school. The professor gave us full sway, as he always does. We had a wonderful time, and five or six came forward for prayer. To be in the school here is like being in Asbury. We are grateful for the opportunity of associating with this professor, and with the school. We feel that our revival has been a great spiritual uplift to the church. If you want a man that preaches the Bible with power, get Hewson.

Clark W. Myers.

EAST COLUMBUS, INDIANA.

Tuesday night, Jan. 25, we closed a very excellent meeting in the Pilgrim Holiness Church, in East Columbus, Ohio. East Columbus and Columbus are two cities separated by a small stream of water, and the two have a population of some 8,000. Many special meetings were held in a number of the churches at the time of our meeting, but they seemed not to affect the attendance at our meeting.

We have scarcely ever held a meeting when the weather was more unfavorable to the work than in this one. Heavy rains, which made high waters, a temperature below zero, much snow, ice, and sleet, which made the travel very difficult and dangerous, all seriously militated against the attendance. But the people were faithful in their attendance, so that, in the main, we had good congregations, considering the unfavorable weather conditions, and a number of times the house was well nigh filled.

After the second service of the meeting, there was not a single service in which people were not converted, reclaimed, or sanctified, up to the closing service, between thirty and forty in all. The opinion was expressed by pastor and people that if the weather had been favorable, we would have had a widespread work of salvation. The pastor and his people stood nobly by us in the meeting, and expressed themselves highly pleased with our work and ministry.

A number of people were saved who were heads of families, as well as a goodly number of fine young people, together with a lot of promising boys and girls. A talented young married man who was sanctified will likely give up his business and enter the ministry. A prominent young woman who was backslidden from holiness, by resisting the call to mission work, had that blessing restored to her, and will heed her call to do mission work. One most remarkable case of salvation was that of a young woman whose conduct seriously disturbed the services. She left her seat in the back of the church, of her own accord, and walked to the altar and knelt. Some thought she came to make a mock of salvation, but at once she began to pray at the top of her voice for the pardon of her sins. This she continued to do till she prayed through. Then she did some old-fashioned shouting that an adept at shouting could not surpass. The next night she came to the altar and prayed through into the experience of purity, and had another shouting spell. Her experience set other folks to shouting, but that was characteristic of that people all through the meeting.

Other cases might be cited that are unusual in these times of spiritual dearth, but time and space forbid the cataloguing of them. Suffice it to say we had an excellent meeting despite the serious drawbacks. To God alone be all the praise and glory.

At this writing we are at home for a little rest, but expect soon to be afield again. We have some time not yet engaged. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

LONDON, OHIO.

We are in the midst of a most glorious revival here. God led me clearly to send for Rev. F. W. Cox, of Lisbon, Ohio, to conduct a revival for us. How glad I now am that I sent for him. The Holy Ghost has honored his ministry from the very first day until now. Up to date 82 persons have sought the Lord. The crowds have been as much as we could well handle most all the time. The altar services have lasted long. Many have been saved, sanctified or reclaimed. Brother Cox lives a life of prayer, and gives the word out in an unctuous manner. He compares well with any of the well known camp meeting preachers, and is skilled in handling his Bible, and has a simple, and attractive way in expounding it. Our people love him. God's people will be wise in sending for this godly, happy, and spiritual man to conduct revivals for them. His ministry has wonderfully helped us.

In connection with his meetings he conducted several divine healing services. These were wonderful "Times of refreshing from the presence of the Lord." One woman who had not stood on her feet for ten years, was anointed. She testified last night, that on last Sabbath she walked in the house, and she and her daughter had a happy time over it. One man, after being anointed, jumped, shouted, and left his stick in the church, and it has been there ever since. This meeting has helped my own faith leaps and bounds. This meeting has brought scores of new faces into the services. Eternity alone will ever be able to tell all the good this meeting has done. Have Rev. F. W. Cox come and hold a meeting for you. I can heartily recommend him as an all-round man.

Yours in perfect love and for souls,

Frank Sollars, Pastor.

REPORT.

The first weeks of the new year have gone with such rapidity as to almost take my breath. It is said that it is a sign of approaching old age when time flies swiftly, but I am consoling myself with the fact that it is because I am too busy to count days. I am just at the forty mark and expect to stay eternally young in the perpetual springtime of God's grace. It is an unceasing marvel to me when I remember that I have been in the evangelistic field for nineteen years and God has graciously kept me busy at some task, playing, singing or preaching the gospel. I am always wondering why God literally shoved me into this field which has carried me throughout the United States and some republics of Central and South America, when the most natural trend of my temperament has been to shrink from crowds. But so long as he leads I will be glad to go another nineteen years.

I hope God will some day lay it upon the hearts of some of his prosperous saints to send me back into the needy fields of South America on other evangelistic trips to have some part in presenting the stabilizing gospel to those awakening countries. I am keeping my ear to the ground.

My first meeting of this year was in Galloway Memorial Methodist Church, Jackson, Miss., with my old friend, Dr. Arthur J. Moore, of Birmingham, Ala., doing the preaching. It was a great meeting in every respect. There were many professions and many church members brought to a new conception of holy living. We had a splendid hearing from the high school and Millsaps College students. And it was a rich privilege to enjoy the fellowship with Bro. Moore once again.

The outlook upon the new year is bright, and I hope I may be able to make it the greatest year of service of my life.

James V. Reid.

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DOWN IN THE SOUTHLAND. (Continued from page 1)

day and night. The sun came out for a little while Saturday and Sunday, but notwithstanding the water and mud, we had great congregations. I have not preached to as large day congregations in years as we had in Clarksdale; the Lord was very gracious. A number of visiting preachers came in, held up our hands with their sympathy and prayers. A large number were at the altar during the meeting. We are under lasting obligations to Dr. Brooks and his people for their many kindnesses during our short stay among them. May God graciously bless him, and the flock to whom he ministers.

From Clarksdale, we came to Miami, arriving here on the evening of Feb. 2, where we met the greatest surprise of our lives. We had heard much of the storm and were looking to see the city badly blown to pieces. No doubt, they were severely hit, but they have worked like Trojans, and so cleared away the debris, repaired, painted, and put everything in good order that, had you not learned through the papers of the storm, you would not know Miami had passed through a tempest. Only one of the great buildings in the business part of the city suffered severe damage. It was a steel structure, and the steel framing was about half as heavy as it should have been; the building was intended for about seven stories and had run up to seventeen stories. It was so severely damaged that much of it had to be torn down. The other skyscrapers faced the storm splendidly and are standing in their magnificence without a present scar of the battle through which they passed.

During the ten months of our absence there has been remarkable improvement, and Miami never looked so beautiful as at the present time. Thousands are coming here by train and ship from the icy regions of the north to bask in the wonderful sunshine of Miami; improvement on the climate would seem impossible.

One of the very interesting features is the vast amount of vegetables being shipped out of the State. I looked over a cabbage patch in full head yesterday, where the farmer told me there were not less than ten tons of cabbage. They are shipping tomatoes, celery, carrots, cucumbers, and other vegetables to the north, and will continue to do so for some four or five months.

Rev. S. H. C. Burgin, D.D., who was recently stationed at Trinity M. E. Church, South, located in the heart of the city, has made a profound impression upon the people. The large auditorium of his church, including the gallery, was crowded to its capacity, and many chairs brought in and people turned away at both morning and evening services on the Sabbath. In the last few months he has received about four hundred members into his church. Wife and I heard him twice last Sunday. He delivered powerful messages of a pure, saving gospel, and took in quite a number of members at both services. His people are greatly encouraged, and the church indicates growth and progress in every way.

Miami is blessed with several great gospel preachers, outstanding among them is Dr.

White, pastor of the First Baptist Church, a mighty man of God, tender, fearless and true. We always attend his church some during our sojourn in Miami, and greatly enjoy his ministry.

There is no place where you will find larger congregations and more hearty Christian welcome in the churches, than here in Miami. I have no doubt that the storm, in the long run, will have a most beneficial effect. It blew away some of the exaggerated notions of values, and the people have settled down on a reasonable and sound basis for true and abiding progress. May God grant a great spiritual awakening and gracious revival of pure religion, that will make this city, not only one of the most beautiful and delightful winter resorts in all the world, but a place of high moral standards and deep spiritual life.

Ho, for the Great Tent Meeting Campaign.

We are now making up the slates for the tent workers of The Evangelical Methodist League for the coming summer. We are believing and praying for a great campaign of soul winning. We have a wonderful force of devout, Spirit-filled young men eager to win souls for Christ. They are ready to enter open doors anywhere. They will be especially glad to go into villages and towns that have not had revivals in a long while. They are ready to work under the direction of district superintendents, pastors, or committees of lay people who desire to win souls. Let those desiring these tent meetings, write to our Secretary, Rev. Z. T. Johnson, care PENTECOSTAL HERALD, Louisville, Ky. All that our workers ask for, is a place for entertainment during their meetings, and a freewill offering at the close. They very much desire to be under the direction of, and work in sympathy with the pastors, of the places where they are carrying on their tent work. Last year was a time of great harvest; several thousand souls were saved, and we are expecting greater things the coming year.

Faithfully,
H. C. MORRISON, President.

A Generous Offer.

Rev. W. W. McCord, Sale City, Ga., who founded and is deeply interested in the Sale City Holiness Camp Meeting, is trying to raise money to sustain and carry forward his work. He is making the following offer: To anyone who sends him a donation of as much as one dollar, for his camp meeting enterprise, he will send a nice box of pecans. We received a box of his pecans and regard them as fine as we have seen.

H. C. MORRISON.

Dr. Ridout in Newark, New Jersey.

Sunday, March 13th, Rev. G. W. Ridout will spend in Newark, N. J., preaching at the Independent Methodist Church, Steuben St., Newark, Rev. Charles F. Nettleship, pastor. This church was organized many years ago on old-time Methodist lines and stands for pure Bible doctrines and experiences. Readers of THE HERALD in Newark and vicinity are invited to hear Dr. Ridout at 10:30 A. M. and 7:30 P. M. preaching services.

THE MIGHT OF SACRIFICIAL LOVE (Continued from page 5)

you too, as Beecher did, "on that blessed morning in May"—you too, will find God.

In the midst of the preparation of this manuscript a letter came from an earnest Hindu friend in which were contained these sentences: "I have deep faith in my own religion. I believe it to be entirely true, but need I be ashamed to tell that it exacts unflinching duty and knows no grace. Philosophically it is all right. You may not believe in God. You may believe that the Power above us is supremely just and indifferent, but we err we know not why, we are led on as it were on the waves of sin and mistakes. There are powers too strong for our frail being, and I wish then, there was a God who would be kind to me, who would feel my weakness, and who would extricate me from the meshes of evil and temptations." *The heart cry of this earnest brother is answered in the Cross of Christ.* Thanks be unto God for his unspeakable gift!

END.

THE GREAT COMPANION. (Continued from page 4).

The Joy inspired by the Spirit, how free from sinful taint. The words of the old colored lady were indeed true, "The sinner has fun, but the Christian has joy." It is the joy of the Lord giving strength. They who have such joy do not hunger for the pleasures of sin. And then that Peace of God which passes understanding; deep and serene as the sky. If there is night, it is filled with the stars of Hope. Or if it be day and there is an apparent cloud, the Sun of Righteousness turns its blackness to gold. The Longsuffering comes from the abiding of him who endured the contradiction of sinners against himself, of him who prayed, "Father, forgive them, for they know not what they do." The Gentleness is from the abiding of him who is infinite in strength and perfect in love. In this grace there shines the Spirit of him who said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." And that Goodness is from him who alone is excellence and kindness without flaw. From him this goodness flows in unstinted beneficence into every life. To him we owe every mark of goodness which we possess. Without him how degraded would every one of us be. And Faith, that potent form of fruit is in its fullness from his abiding. And the strength of Meekness is from the abiding of him who said, "For I am meek and lowly in heart." And Temperance, that grace so needed in these days and in all ranks of life, from some who are high in office and others more lowly, this, too, is a grace divinely bestowed. If the world would enter into this fellowship of the Spirit universally, those questions which are now agitating the world sorely would soon find their settlement. With every heart filled with divine love, wars would cease; good laws would not appear so oppressive; offices would not be filled so often with men who are the enemies of righteousness; the king-

dom of Heaven would have become mighty in its achievements upon the earth.

Abiding Spirit, inspire thy people to earnest prayer and effort until the army of those in whose hearts there is the abiding Spirit, will be very greatly enlarged. May those who have his presence, realize that this should be a life of eternal progression; that having received this fruit of his abiding, one should be ever maturing in the divine grace. Not having grown into this grace, there yet should be endless growth in it. How strikingly has Paul set forth in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Wonderful is our inheritance in this promise, "For he dwelleth with you, and shall be in you." Herein begins the eternal ascent.

Special Notice.

A preacher in Wisconsin wrote me that he sent for "Amazing Grace" and another book was sent him instead. I have lost his card and address. Will gladly adjust the matter if he will write me again.

G. W. RIDOUT.

God's Wonders of Fifty Years.

The above is the title of a most interesting book from the facile and charming pen of Rev. George H. Means, D.D. The book contains 302 pages, good print, on excellent paper, and covers a wide range of subjects. Dr. Means, in this book, gives experiences, observations and incidents covering fifty years of his ministry. It will be read with great interest, especially to those who know something of the history and men of the Kentucky and Louisville Conferences. The book may be purchased of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.00, postage 10c extra.

Radio Revival.

Broadcasted from Nazarene Radio Pulpit W.O.A.N., wave length 356.4, Lawrenceburg, Tenn., March 6-20, 1927. Workers—Rev. H. H. Hooker, the Famous Vaughn Quartet, Dr. John W. Goodwin the last three days. Music in charge of the Vaughn School of Music. Services—10 A. M. and 7 P. M., each week day with additional 2:30 service each Sunday. Great Dedication service 2:30 P. M., Sunday, March 20th. Tune in—Pray—Believe.

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

Heart Talks.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. The book is well bound, printed in clear type, on good paper and contains nearly 200 pages. We commend it to the people. It can be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.50.

A Memorial for One---A Memorial for Many.



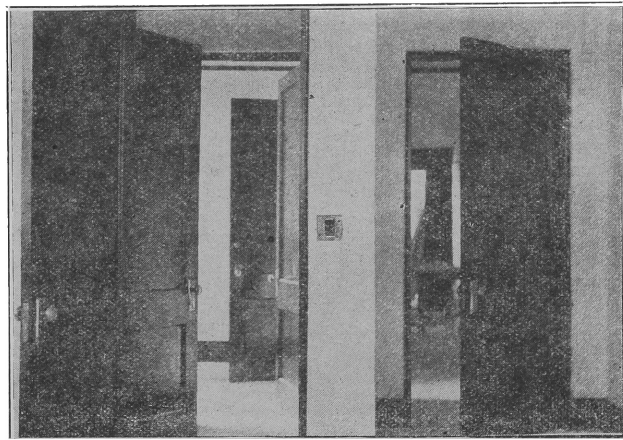
THE HENRY CLAY MORRISON MEMORIAL LIBRARY.

We are coming to THE HERALD readers with a bit of good news, so we may rejoice together in the near completion of the Henry Clay Morrison Memorial. Two years ago this coming March 10, we launched this Memorial enterprise through the columns of THE PENTECOSTAL HERALD and by writing to several of Dr. Morrison's friends.

Two outstanding factors had entered into the success of this undertaking: first, as a token of appreciation to Dr. Morrison for his heroic stand in behalf of the tenets of Christian orthodoxy, as college president, as editor and writer, and as platform peer, his friends espoused our cause. Another outstanding factor is that Asbury always has been in spirit, and is in fact by constitution, uncompromisingly committed to the doctrine and experience of entire sanctification. So a contribution to this urgent need at Asbury challenged the heroic in our friends, as it was to help in spreading Scriptural Holiness over these lands.

of friendship which has made the present Asbury possible. The Holiness people over the nation have prayed for and have believed in the all importance of training a Spirit-called ministry. You and Dr. Morrison, with others, were united by the Holy Spirit to do this piece of work. Therefore, in a very appropriate manner, we are grouping with Dr. Morrison's name the names of the friends who have made the Memorial possible. Such a grouping of friends will lend a mighty influence in behalf of Holiness in the midst of this great school: as the school itself is a tower of strength and truth in our country today. We believe there are many friends who have not yet taken part, but who now would like to be added to this memorial bond of friendship. Remember, it is not the size of the gift, but the sentiment back of it that spells the quality we need in this proposition.

Crossing the campus recently we took a snap-shot of the new library which we are presenting to THE HERALD readers in con-



INTERIOR VIEW OF PRESIDENT'S ROOM.

There have been some dark days, but never once since the contract was let for the building have we had to cease work. We are now nearing the goal, and if the friends who have subscribed, and those who are contributing, will stand by us two or three weeks longer we will be able to complete the enterprise without debt. This will be an achievement most gratifying to all who are interested.

It has seemed all the way through that this undertaking is more than merely erecting a Memorial building to Dr. Morrison; rather the grouping of warm and loyal friends who wish to express appreciation for him and his ministry. This seems to be the place for that finer sentiment to express itself: "a memorial for one—a memorial for many." The love you have expressed for Dr. Morrison is mutual. Throughout the years you have been drawn together by common interests. You have stood together for Holiness and have suffered for it. This has forged a bond of friendship immortal. It is this bond

nection with this article. On the extreme left in the foreground stands the Theological Seminary building. Back of it, in light brick is Wesley Hall, housing about seventy-five of our young men. Still farther in the background, rising over Wesley Hall, is the new water plant, a gift of the Class of 1925. In the foreground, at the extreme right, we get a partial view of our Administration building. Then in the far background on this side is Fletcher Hall, another men's dormitory. Now in the center stands the library, a piece of architectural symmetry of art brick and Bedford stone. This Library Building, no doubt, is the best one on our campus, easily accessible from all other buildings, and in the very heart of the campus. We hope to receive a hearty response from our friends among THE HERALD readers.

REV. E. L. EATON, Sec'y.
Wilmore, Ky.

"Jesus knows all about our struggles,
He will guide 'till the day is done."

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

A LITTLE GIRL SINGS ON A STREET CAR.

A little girl, four years of age, sang something about Jesus, and everybody smiled at her joyful act. Doubtless it lifted burdens from some hearts and may have led others to think of seeking the "Jesus" of whom she sweetly sang. Dear reader, are you savingly acquainted with Him?—A. W. O.

Dear Aunt Bettie: I am going to write once more for page ten and see if my letter will be published. I wrote two letters but never saw them in print. I hope to see this one in print. I have dark brown eyes and hair. I am fourteen years old. I was fifteen years old Feb. 14. Have any other Herald cousins my birthday? If so, write and I will send you my picture. I live on a farm about one and a half miles from town. I have one sister twelve, and one brother seven years of age. I go to a school in the woods on a large hill; thirty-one boys and girls go there besides me. I belong to the Methodist Church and attend Sunday school and church. Is the world growing better or worse? I heard a minister say it was growing better each day. I would be glad to receive a letter from any of the boys and girls. I will answer all letters I receive.

Udene Parsons.
Bloom City, Wis.

Dear Aunt Bettie: I wish to tell about God's answering my importunate prayer. With youthful ambition my older brother had run away from home, was absent two weeks and we knew not his whereabouts. One warm, pleasant evening a man from our county seat came and informed us that early that morning he had been found, lying on his back apparently dead, in the drizzling rain in a culvert under a railroad, by two women going for their cows. Supposedly he had fallen or been knocked from a passing train early in the night, had fallen over twenty feet and on the solid rock. He was taken to a nearby house and the doctors found in him a faint spark of life. Suddenly hearing this we all were so greatly grieved. My good mother, weeping bitterly, while preparing to go there early in the morning, said if she only knew he was saved! Seeing her grieving so, I went out into the silent night under the stars and poured out my soul unto my heavenly Father. Vividly do I remember the place with the occasion. To whom should I go? I knew that he alone has the words of eternal life, that he surely was able and willing to give life for my entreaties. O, how I prayed, forgetting all but my urgent petitions, the saving of body and soul and the comforting of my greatly sorrowing mother. No loud or lengthy words, great earnestness of spirit. In the twinkling of an eye the answer came! I absolutely knew that all would be well. All earthly news pointed to the death of his body, but I heard from the highest and truest source. The effectual, fervent prayer prevailed. The prayer of faith did save him and the Lord did raise him up. No good news from man came to us, rather the contrary, for weeks there he hovered between life and death, but I was praising God through my tears, because I had the greatest assurance from the gracious Supreme Ruler. So let us pray for bodies, above all pray for souls, pray for our loved ones and others. Surely, this is very acceptable to God our Savior, always very wise in us. It must be God's great desire to save immortal souls, and he saves bodies for the sake of souls, for which bodies were made, souls capable of great joy or misery. God our Savior "will have a man to be saved and to come unto the knowledge of the truth." Please pray for my soul and body, pray that I shall be "steadfast, unmovable, always abounding in the work of the Lord," and be very well and live long to do this, and also write to this lonely bachelor who needs all your good cheer and prayer.

Will C. McGinnis.
Rt. 5, Repairer, Atlanta, Ga.

Dear Aunt Bettie: Will you let two North Carolina girls join your happy band? We live in Sanford, and have a jolly time. I, Margaret, go to school. We are cousins and live close together. I, Margaret, live on First Street, 184, and Lena, North Ave., 401. We would be glad to hear from any of you cousins, so let your letters fly to

Margret Spivey,
Lena Morgan,
Sanford, N. C.

Dear Aunt Bettie: Will you please give me a chair a minute? I am a girl of the age of 12. Have brown hair and weigh 63 pounds. I am four feet, eight inches high. My birthday is August 29. Has any one my birthday? I am glad to see the cousins living for Jesus. My teacher boards with us. She takes The Herald and I love to read it. Will gladly answer any letters received. With love and best wishes to Aunt Bettie and cousins.

Ethel Newman.
Crow Creek Reservation, Vega, S. D.

Dear Aunt Bettie: Please let a little Alabama girl have a place in your circle. I am seven years young and am going to school and like it fine. I sure do love my teacher. Who has my birthday, August 29? I have a little brother who was two years old Christmas day. I think he was a good Christmas gift. I hope Mr. Waste Basket is milking when this arrives.

Inez Bynum.
Rt. 1, Oneonta, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? It has been sometime since I wrote. I guess you all have forgotten me. I have brown hair, gray eyes, am four feet, five inches. I live on a farm. My father owns a store. I would like to see my letter in print. My mother takes The Herald.

Edith Miller.
Crocus, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading page ten. I go to Sunday school every Sunday I can. I have two sisters; one of them is thirteen years old and the other one is ten. I am nine years old and in the third grade. I am four feet, six inches tall, and I weigh 59 pounds. I wrote to The Herald once before.

Lovell Wallace.
Folsomville, Ind.

Dear Aunt Bettie: I come again the same unprofitable, unworthy, dependent one. I am a Christian seventeen years old; was saved four or five years ago and sanctified a few months ago. Let all of us try to live better in the future than we have in the past. I will close for this time.

James Cain.

Dear Aunt Bettie: Can a boy from Minnesota join your happy band of boys and girls? I like to read page ten. My grandma takes the paper. Do not let W. B. get this letter.

Donald Hably.
Hector, Minn.

Dear Aunt Bettie: Will you let a little girl from Irvine, Ky., join your happy band of boys and girls? I am nine years old and am in the fourth grade. My teacher is Miss Katherine Huguey. I like her very much. My aunt takes The Pentecostal Herald. This is my first letter and I hope it is in print. I am 52 inches in height.

Lucy Elizabeth Wallace.
Irvine, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? It is very unusual to see a letter from Virginia. I have dark hair, blue eyes and medium complexion. Who has my birthday, July 20? I am fourteen years of age and am in the second year of high school. I have two sisters and three brothers. Both of my sisters are married and two of my brothers. I go to Sunday school most every Sunday.

We do not take The Pentecostal Herald, but I read it sometimes, and enjoy reading page ten. This is my first letter to The Herald, so I hope to see it in print.

Lueray Edwards.
Elberon, Va.

Dear Aunt Bettie: This is my third or fourth letter to The Herald. My grandpa takes The Herald and I enjoy reading page ten. I thought maybe you would have enough room for a little Iowa girl to take a seat. Does anybody have my birthday, July 27? I am eleven years of age, and in the fifth grade at school. My teacher's name is Miss Shoemaker. I hope Mr. W. B. doesn't come around with the mailman today. Who can guess my middle name? It begins with E and ends with A, and has six letters in it. I will send my picture to the one who guesses it. Well, I do think I see Mr. W. B. coming with the mailman, but I hope not. Write to us once, Aunt Bettie. I will close in Jesus' name. Alta Clevenger, I think your name is Gertrude.

Ruth E. Richardson.
Rt. 2, Mondamin, Ia.

Dear Aunt Bettie: I want to thank you for printing my letter in The Herald. I am sixteen years of age. I have been reading The Herald for about two years and think there is no paper better. I certainly enjoy reading the good sermons and also page ten. How many of you cousins are living for Jesus? It pays to serve Jesus. I was saved and sanctified at a holiness camp meeting last August a year ago. Rev. L. E. Williams, of Wilmore, Ky., was holding the meeting at that time. I hope he will visit our camp ground again. I belong to the M. E. Church. Mr. J. E. Johnson, I certainly enjoyed your letter to The Herald. I also enjoy the other letters of the cousins. I think it is just wonderful that the Christians can get acquainted with each other through this paper. I am just delighted to have the privilege of corresponding with God's children. I wrote to one of the Cousins at Shawsville, Va., and she answered my letter. But I have lost her letter and forgotten her name. You cousins who have time, write to me. I will try to answer all letters received.

Lucinda Middleton.
Dyer, Tenn.

Dear Aunt Bettie: I am a little girl ten years old. I have blue eyes and light hair. I live with my grandparents; my mama died when I was two years old. I go to school and am in the fifth grade. I go to Sunday school when I can get there. I have two brothers and my papa. If I see my letter in print I will write again.

Maxine A. Lisher.
Rt. 3, Cuba, Kan.

Dear Aunt Bettie: It has not been so very long since I wrote you, but I have had a greater desire to write again. The girls took me to be a single girl. I am married and am the mother of eleven children. There are only six alive, though. When I wrote before two of my children were unsaved, now they are both saved and are active Christians. My children are all married except one boy. I have received some very sweet letters from some of the cousins. I see lots of the cousins who write are Christians and I do hope and pray that those who are not will accept offered mercies soon. A Christian life is the only life worth while. I forgot to tell you my age. I was sixty-four last August. I sure do enjoy reading the old Herald. I hope this doesn't find its way to the waste basket, but that I shall see it in print soon.

Nannie Hurt.
Bridgeport, Ala.

Dear Aunt Bettie: Move over and make room for me. I decided to write again after three years' absence. We still take the grand old Herald, and I always turn to page ten first. I have medium complexion, brown eyes, and dark brown hair. I am five feet, five inches low, and weigh 118 pounds. I go to school at Helton, Va. I am a sophomore in high school. I like to go to school very well. Who has my birthday, May 18? I am leaving my age for the cousins to guess. It is between fourteen and eighteen. The first one that guesses it, I will write to

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them. Virginia girls and boys, get a move on you. My favorite flower is the tulip and my favorite author is Gene Stratton Porter. I go to Sunday school every Sunday. I must close before Mr. W. B. gets my letter. I hope he will be washing dishes when my letter arrives. Well, all you cousins please write, both boys and girls. I will sure answer all the letters I receive. Lots of love and best wishes to all the cousins.

Georgia Neal.
Mace Springs, Va.

Dear Aunt Bettie: Here I come again after several year's absence. This is my third or fourth letter to The Herald. What are all the cousins doing? I go to school and am a Senior. I am both sorry and glad that it is my last year in school. I am planning to be a Linotype operator when I finish school. There is lots of beautiful scenery near here. The famous Natural Tunnel is about twenty-four miles from Mace Springs, and the Hanging Rock is only a mile from here. It hangs over the other side of Clinch Mountain. I have fair complexion, dark brown (bobbed) hair and blue eyes. I am eighteen years old. Who has my birthday, June 16? I would like to hear from boys and girls from any part of the United States or foreign countries. I will try to answer all letters I receive.

Venus Neal.
Mace Springs, Va.

Dear Aunt Bettie: This is my first letter I have written to The Herald. I enjoy reading The Herald very much, especially page ten. Hurry up, Virginia girls and boys, don't let the other states get ahead of us. I have fair complexion, blue eyes, light curly bobbed brown hair. I am five feet, four inches tall and weigh 120 pounds. I am seventeen years of age, and am a junior in school. My favorite flower is the rose, and my favorite author is Zane Gray. Who has my birthday, Jan. 2? Who can guess my second name? It begins with an L and ends with an N, and it has seven letters in it. The first one that guesses it I will write to them. I will close as this is my first letter to The Herald. I don't know anything interesting to write. I hope Mr. W. B. has gone fishing when this arrives.

Mabel Fugate.
Mace Spring, Va.

FALLEN ASLEEP

WATERSTON.

Christina Steele Waterston was born June 20, 1839, in Scotland. She came to America with her parents in 1856, locating in Wisconsin. In 1861 she was united in marriage to John Waterston, also a native of Scotland. He preceded her twenty years having died in 1907.

To this union five children were born. Agnes E., who survives; Robert, who died in October, 1922; Nellie, who passed away October, 1908; and James and Willie, who died in childhood.

They came to Kansas in early seventies and lived at Clyde, enduring the hardships of early settlers. They came to Atchison in 1874, where she lived until the death of her daughter, Nellie (Mrs. Fred Hartman) when she moved to Kansas City to live with her daughter, Mrs. C. W. Jones, in whose home she passed away. For the past four years they have lived in San Diego, Calif.

She was brought up in the Presbyterian Church but was affiliated with the Methodist Episcopal Church since living in Atchison where she was a devout member, her life an example for any one to follow, being careful in what she did that she would not cause another to stumble. She was never happier than when talking to people of the Word of God, ending with, "All I can say is, Be ready when he comes."

Besides the daughter, she leaves one brother, John Steel, of Oconomowoc, Wis.; a niece, Mrs. Edwin Jones, of St. Joseph, Mo., several nieces and nephews and their families in Wisconsin and a host of friends to mourn her loss. To know her was to love her.

LEWIS.

George Bennard Lewis, son of Edwin W. and Ann E. Lewis, was born July 24, 1855, and was killed by an automobile on the streets of Petersburg, Va., Jan. 22, 1927, in his 72nd year.

He was converted early in life, and was an active member of the church until the time of his death. At the time of his death he was a member of the Board of Stewards of his charge, Chairman of the Board of Stewards of Smith's Grove Church, and assistant teacher of the Bible Class of the Sunday school. He had been connected with this church and Sunday school about thirty-five years.

He received the purifying, empowering baptism of the Holy Ghost, a second definite work of grace subsequent to regeneration, and testified to it with his lips as well as with his life. With him religion was a creed and also a life: a creed because creed is the basis of conduct, and a life, because a "new creature in Christ Jesus" has, and of necessity must live, the "life more abundant." "From him shall flow rivers of living water" was spoken by our Lord of those who should believe on him, and was fulfilled in this man who "lived his religion" as few men do.

He believed "in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead." And he believed every other part of the Apostles' Creed. He regarded the Bible as fully, completely, and entirely God's Word as the Tables of Stone written by his own fingers on thundering, flaming, smoking Sinai.

On February 3, 1875, he was married to Miss Nannie T. Wilkerson. To this union there were born four sons and eight daughters, all of whom reached manhood and womanhood, and all of whom came to know Jesus Christ as their personal Saviour. Two of his sons became preachers of the Gospel of Jesus Christ. His wife, one son, and one daughter preceded him to the place Christ said he was going to prepare for them, and there are now living three sons and seven daughters. He married the second

time, October 29, 1924, Mrs. Sarah Elizabeth Crank, who also survives him.

Hundreds gathered at his funeral to pay tribute to him, and the church, with standing room taken, overflowed with those who loved him. A veritable wilderness of flowers covers the mound where they laid him.

He was a man who loved deeply, and lived and sacrificed that others might enjoy. E. K. Hall.

SERMON LIBRARY.

This sermon library consists of nine booklets by some of the leading preachers of the nation. They are so arranged that they cover a wide range of subjects, thus making an interesting set.

Nearly everyone knows Bud Robinson and how his unique philosophy commands interest. He has written two pamphlets for this set. "Two Sermons" and "Walking With God or the Devil, Which?" will not disappoint you. In these he deals with "God's Ability," with "The Blood of Jesus" and with the proposition of living for God or Satan. They not only make interesting reading, but are valuable for distribution to those whom you desire to reach.

John Paul gives us two fine sermons in "Another Man" and "Sermon on Sin." E. A. Fergerson completes the cycle of this discussion with "Heart Purity."

In this collection is found "Two Sermons" by M. P. Hunt already mentioned in a previous article, and "Sinners in the Hands of an Angry God," by Jonathan Edwards.

Dr. Morrison completes the list with two of his fine booklets. "The Pearl of Greatest Price" is a sermon on the thirteenth chapter of First Corinthians. Those who have heard him preach on this chapter know what a fine thing this little book is. The other booklet is larger. It is a discussion on the tragic effects of modernism today. "Crossing the Deadline" shows that the preacher who denies the Blood Atonement, the Virgin Birth, the Authenticity of the Bible and such themes is "denying the blood that bought him" and that such preaching can be nothing but fearful apostasy. This is a striking polemic on a vital issue of the day. Every preacher ought to read it.

The writer of these reviews is a minister of the Gospel. He has read these booklets and has gotten good from them. In them he has found much material for thought and illustration. Any minister or layman can do the same thing, and while he is reading them can think of some brother or sister who would get a real blessing from reading some particular one. After they have read them you can pass them on to others and thus preach the Gospel to people in their quiet home—at a time when they are most receptive of the truth. Will you not try it out on this or some of the other sets and see if it will not bring a great blessing to you? It will cost only one dollar to try the plan and it might mean salvation or sanctification to some one you love. Write The Pentecostal Publishing Company about it at once. Cast your bread upon the waters and see if they will not return to you. Just this week a friend of mine received a letter from one to whom she had sent a pamphlet thirteen years ago, who said that he wanted to thank her for that bit of Christian service—it had been a great blessing to him. Go thou and do likewise.

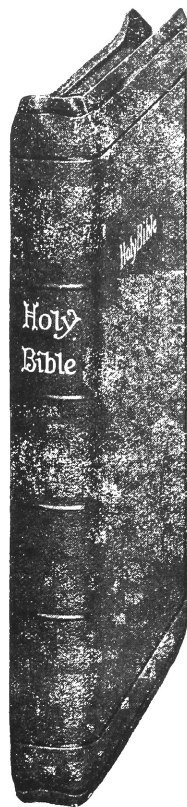
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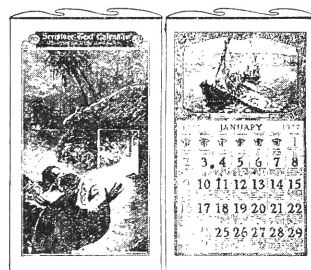
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SUNDAY SCHOOL LESSON

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

Lesson XI.—March 13, 1927.

Subject.—Making the world Christian. Matt. 28:16-30; Acts 16:6-15.

Golden Text.—Go ye therefore, and teach all nations. Matt. 28:19.

Time.—A. D. 30.

Places.—Galilee, Asia Minor, Macedonia.

Introduction.—Far be it from me to be guilty of levity; but this lesson reminds me of a beautiful pie with fine top and bottom crusts, but in some way the cook forgot to put the fruit between them. In the first part of the lesson we find Jesus and his disciples, according to his own orders, on a mountain in Galilee. He commanded them to go to that spot for an interview with him after his resurrection. How many obeyed orders we know not. It may be that this was the time when he was "seen by more than five hundred brethren at once."

The latter part of the lesson deals with some of the work of St. Paul and his missionary companions in the regions north of the Mediterranean Sea. These two parts of the lesson fit together beautifully; but something is lacking. Jesus commanded his disciples to tarry at Jerusalem until they were endued with power from on high. Pentecost must come between the two passages of Scripture in the lesson of today, or the lesson will be a total failure. The fullness of the Holy Spirit was an absolute necessity for missionaries in Paul's day; nor is he any the less needed in our day, whether it be in the homeland or in the foreign field. Put the baptism with the Holy Ghost between the two parts of our lesson, and the whole becomes luminous. Leave that out, and all is dark.

Jesus was the world's first missionary. The word missionary means, sent. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He frequently speaks of being sent of the Father. If God so loved us as to send his only Son to die for us, we should count it a great privilege to have him call our boys and girls to go to the ends of the earth as co-workers together with his Son for the salvation of our fellowmen. Our responsibility is measured only by our ability and our opportunity. Some things we can be indifferent about; but we must take the Gospel to the world, or suffer spiritual death ourselves. Just as no church can live and refuse to be missionary, so can no individual Christian live without missionary fire in his soul.

Comments on the Lesson.

16. The eleven disciples went away into Galilee.—Judas Iscariot had committed suicide soon after betraying Christ, leaving but eleven apostles. Into a mountain where Jesus had appointed them.—This appointment was made before the crucifixion; and the angel guard at the tomb immediately after his resurrection reminded some of the disciples of the Lord's command; and in obedience thereto they met him on the mountain top.

17. They worshipped him; but some doubted.—They worshipped him; therefore he is God. Some one suggests that the doubts of some may have been due to the distance between them and him; but that their doubts were dispelled when they drew nearer to him. Maybe so.

18. All power is given unto me in

heaven and in earth.—Power here means authority. In earth should be upon earth; the prepositions are different in the Greek Testament. The Deity of our Lord is here portrayed. No one but God could wield all authority in heaven above and upon the earth beneath. Those who deny the Deity of Jesus Christ must be possessed of marvelous credulity. They are wonderful believers.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—I have transcribed the entire verse, because it is what we commonly term The Great Commission. Notice that the three persons of the Godhead are here associated on co-equal ground; so that The Great Commission is not only set forth by the Son, but is backed up by all the persons of the Godhead. The Church must obey orders, or suffer direful consequences.

20. Teaching them to observe all things whatsoever I have commanded you.—Christianity does not call upon men to believe in Jesus, and then go out and live in sin. Our Lord makes perfect obedience to the commands of God the basis of remaining in his love. St. John says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Very strong words, but very true words. Lo, I am with you.—Gracious words. In the person of the Holy Spirit he will dwell in us "always, even unto the end of the world." End refers to time, and not to place. These precious words have consoled many a wayworn preacher in the homeland; and they have been the support and stay of many a lone missionary among the dark tribes of earth amid persecution and danger.

6. Were forbidden of the Holy Ghost to preach the word in Asia.—We are now dealing with the second part of our lesson. It is a fine thing for us to mind the checks of the Spirit. Why did he forbid Paul and his group to preach the word in Asia? Maybe the prospects for doing something over in Macedonia were better than those in Asia. Maybe the precious sowing must be done early for the coming harvest. It is all guess-work here.

7. Again we find the Spirit stopping them when they assayed to go into Bithynia. For some great reason, not here revealed, he was evidently pushing them down to Troas.

9. A vision appeared to Paul in the night.—It is not said whether the apostle was awake or asleep; but that matters little. God was calling them into Macedonia to preach his Gospel, and used this means to accomplish his purpose. We call this the "Macedonian Cry." It is ringing in the ears of the Church now from many shores. Help us.—What a cry that is; and the heathen need help far more than they believe, and far more than we believe. In helping them we shall help ourselves.

10. Assuredly gathering that the Lord had called us to preach the Gospel unto them.—They were obedient unto the heavenly vision. The Church today needs some missionary visions, and she needs to obey them.

11. A straight course to Samothracia.—They made a fine run from Troas that first day. The distance was about sixty miles; but to run that in one day was fine sailing for their

little boats; although a modern steamer would make it easily in a couple of hours. The next day to Neapolis.—Night sailing was not very easy with their sort of lights, especially in such a sea as they were in.

12. Thence to Philippi.—Paul was looking for a favorable place to preach, and he was right; for God wishes his workers to use time and strength as wisely as possible. Philippi was the chief city of all that part of Macedonia, and being a Roman colony, it was a strategic point for a good beginning; and its Roman character might give Paul some protection, as he was born a Roman citizen.

13. This verse is full of interest. It is not here stated whether or not there was a synagogue in the city; but Paul and his party learned that there was a place of prayer outside the city on the river bank, so they went thither, and found a group of devout women gathered for their devotions. Paul preached Jesus unto them, and had one convert, a woman from the city of Thyatira, as we learn from the fourteenth verse, her name being Lydia. She must have been fairly well to do for that day; for she seems to have had a business of her own, being a seller of purple goods, and having her own home. Following on into the fifteenth verse, we find that after she had been baptized she manifested a fine spirit of hospitality by inviting the missionaries to come into her home, and to abide there, if they adjudged her worthy. Nor was her invitation a tame affair. Luke says: "She constrained us." She pleaded with them, told them that she and her household—all of whom had received baptism—wanted them to come in, and that they would be disappointed if they did not come. So she constrained them. It is always fine to be constrained to visit such splendid folk as Lydia and her family. And it is a great thing to entertain the Lord's prophets. They are likely to leave some blessing behind that will tell for years on the children.

EVANGELISTIC AND PERSONAL.

Rev. T. B. Bandy, pastor of Hill Street Methodist Church, Louisville, Kentucky, informs us that he will be open during this spring for some revival meeting work. Brother Bandy is a man of fourteen years' pastoral experience, and has preached quite a bit in revivals. He can furnish recommendations upon request. If you are interested in getting a safe, sane, God-fearing man to help you in your revival this spring write to him at 911 West Hill Street, Louisville, Ky.

Rev. E. W. Leach, pastor of the United Brethren Church, Monroe and Franklin Sts., Baltimore, Md., is holding a good meeting, assisted by Rev. Baker, and a number of splendid singers. Brother Leach always preaches a full gospel and is building the work up most wonderfully.

Rev. F. G. Whitlock, New Brookland, N. C., is a man of many years' experience and is available for meetings. He gives special attention to young people in helping them to become Christians. He solicits correspondence with any who may desire an evangelist.

The Pilgrim Holiness Church, Cynthia, Ky., began a meeting Feb. 15, continuing until Feb. 27. Rev. W. R. Cox and H. B. Waddell were the workers. Mrs. Waddell was the pianist for the revival services.



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Rev. P. P. Belew: "Following up the Cleveland, Ohio, meeting which closed Feb. 27, I have some time I would like to give to interested persons in Pennsylvania, or Ohio, but will go anywhere. Those concerned may communicate with me at 3608 Denison St., Cleveland, Ohio, or my home address, 1529 W. Nelson St., Marion, Ind."

Rev. Curwen Henley, Waverly, Ill., desires to get in touch with parties who may wish assistance in revival meetings. Bro. Henley has had many years' experience in revival work, served eight years as presiding elder, and is anxious to keep busy. He has a tent that he can furnish, but only when he can go with it. He also can direct music for a meeting.

Miss Gertrude Patrick desires to engage in revival work. She is an accomplished musician, has a sweet voice, and considerable experience in directing church choirs. She can furnish recommendations if desired. Address her, 487 West St., Paintsville, Ky.

Rev. Judge Morris has recently closed a good meeting in Crowell, Tex., also one in Hagerman, N. M., which resulted in something over 500 conversions.

Rev. R. F. Whitehurst, Wilmore, Ky., is making up his spring and summer slate and would be glad to hear from any one needing his assistance. Bro. Whitehurst is a man who carries a burden for souls and will do

his part in bringing to pass a great revival. He has held some marvelous meetings, but just at this time has some dates open, owing to a protracted spell of sickness.

A revival will begin at Monroe, La., Feb. 17 and continue for some time. Services will be held daily at 7:30 P. M. Dr. C. A. Beale will conduct the services, assisted by Robert Courtney, well known soloist and leader. We trust The Herald family will pray for this meeting.

Rev. G. W. Ridout will preach Sunday, March 13, at Independent Methodist Church, Newark, N. J. Readers of Herald around Newark invited to come and join in the services at 10:30 A. M. and 7:45 P. M.

Rev. S. F. Clarkson, Bluffs, Ill.: "I have a few spring and summer dates I would like to fill. Any one desiring the old-time gospel write me. I'll go anywhere the Lord opens up, regardless of the conditions."

Jos. H. Lewis, Wilmore, Ky.: "I have open dates from April 1 to June 1. Would appreciate calls from pastors who are in need of evangelistic help."

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Montgomery, Mich.

W. FLETCHER CAREY TO ENTER
EVANGELISTIC FIELD.

The undersigned desires through the medium of The Pentecostal Herald to communicate with pastors, committees, etc., desiring assistance in evangelistic meetings. Will be pleased to go anywhere the Holy Spirit leads, preaching a full salvation. Early calls for revival meetings in churches (interdenominational), Union meetings, holiness conventions, or camp meetings, will be appreciated. Now arranging slate for 1927.

Have been a member of the Baltimore Conference, Methodist Episcopal Church, for twenty years, the past ten years serving pastorates in Baltimore City, and Washington, D. C. Know the pastor's problems, and may be depended upon to help along constructive lines. Will be ready to begin evangelistic labors, D. V., April 10th, Palm Sunday. Address until April 1st, Rev. W. Fletcher Carey, 412 10th Street, S. W., Washington, D. C.

TO THE CHRISTIAN READER.

Dear Friend: Through the kindness of the editor, I am addressing you in a heart to heart talk. What is known today as "Modernism" is abroad in the land. It is undermining the Bible as the word of God, and the old-time faith of our fathers. It is denying everything supernatural in the Christian religion. It is rejecting the Genesis account of creation and is ruling out God from his word and his work. Of course, it is a subtle type of infidelity. It is worse than the teachings of Bob Ingersoll, because it is in the Church, and is given out to the people as the Gospel. The "Gospel" means good news, and there is certainly no good news in eviscerating the Bible. We have been taught to love "the Old Book" as a message from the skies, as a true account of creation, man's fall into sin, and a glorious supernatural redemption through our crucified Lord. We did not come from monkeys or from tadpoles, or from invisible animalculae. The Bible says, and it is true, that

God made man of the dust of the ground, and when man sinned the sentence pronounced upon him was, "Dust thou art, and unto dust shalt thou return." Man then was not an improvement on insects or animals, but a direct creation of the all wise and Almighty God. We were made in his image, and will meet our life record at his judgment bar.

The Fundamentalist Association is pleading with the church and ministry for a return to the "old paths." We want to hear from every lover of "the Old Book and the Old Faith." Write us if you are in sympathy with the work we are doing. Send us the names of a few friends who would like as yourself to know about our work, and our literature will be sent to you and them.

Yours for "the Old-Time Gospel."

The Fundamentalist Association,

L. L. Pickett,

Vice Pres., and Campaign Mgr.

Wilmore, Ky.

A VITAL CAUSE.

Experience has taught us that what a preacher reads during the week largely determines the character of his sermons on the Sabbath. There is a fearful need just now that the ministry of this country speak with no uncertain sound concerning spiritual verities. There is danger that the people become confused in the thousands of clamorous voices they hear. We are anxious that the "man of God" be so thoroughly saturated with the "strong meat" of spiritual things that from Sunday to Sunday he will proclaim the whole counsel of God.

During 1927 The Pentecostal Herald will offer some unusual features. Every preacher ought to read some of the articles that will be printed within the next few weeks. We have a great number of pastors and evangelists on our subscription lists. But for the sake of the congregations to whom they minister, and for the sake of their own ministry, we greatly desire to add not less than 5,000 preachers to our lists during the month of March. Think what that might mean! It might kindle a flame of evangelism that would sweep this country from coast to coast! One preacher ordered seventy-five subscriptions the other day, saying, "I want to sow down that town with Heralds for three months, and then go there for a revival." We believe he will have a revival there.

Now you can help us get that list of 5,000 preachers! How? First, during March we shall make a special offer for preachers only, to send The Herald for a year for \$1.00. Send us the name of your preacher, and a number of others, enclosing \$1.00 for each one, and we shall send them The Herald for twelve months. Second, tell your preacher of this offer and solicit his subscription at the reduced rate. Third, get someone who has money to send the paper to several preachers. What better way could a little tithe money be used than this? A little work on this by you would be of incalculable service for the kingdom of God. Help us in this vital cause, and let's see what the harvest will be.

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ANDERSON, T. M.

Marion, Ohio, Feb. 20-March 6.
Pittsburgh, Pa., March 13-20.
Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL

Maude, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL

Oakland, Calif., March 6-20.

BENARD, GEORGE

Flint, Mich., March 31-April 17.
Blissfield, Mich., Feb. 20-March 13.
Tustin, Mich., March 16-30.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND

Salem, Ohio, Feb. 13-March 6.
Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

CAIN, W. R.

Litchfield, Neb., March 6-20.
Jamestown, N. D., March 27-April 10.

CALLIS, O. H.

Whitesburg, Ky., Feb. 27-March 13.
Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE

Colorado Springs, Colo., March 6-20.
Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak,
Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA

Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.

Hitchcock, Okla., Feb. 27-March 13.
Windom, Kan., March 20-April 3.
Home address, 808 N. Ash, Guthrie,
Okla.

COLEMAN, PAUL

Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COX, F. W.

Harrisburg, Pa., Feb. 18-March 6.
Yeagertown, Pa., March 11-27.
Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MAR-
GARET

Butternut, Mich., Feb. 22-March 6.
Melburn, Ohio, March 13-27.
Constantine, Mich., April 3-17.
Home address, 726 1/2 Washenaw St.,
Lansing, Mich.

DUNAWAY, C. M.

Charleston, S. C., March 2-27.
Home address, 216 N. Candler St., De-
catur, Ga.

DYE, CHARLES

Columbus, Ohio, March 6-20.
Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
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EDEN, THOS. F. AND SISTER

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ELSNER, THEO. AND WIFE

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Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brook-
lyne, N. Y.

FLEMING, JOHN

Bloomington, Ind., March 3-13.
Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA

East Liverpool, Ohio, March 6-20.

FRYE, H. A.

Wilkesburg, Pa., Feb. 27-March 20.
Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-
June 12.
Home address, 1326 Hurd Ave., Findlay,
Ohio.

FUGETT, C. B.

Pomona Beach, Calif., Feb. 22-March 6.
Stockton, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Ana-
heim, Calif.

GADDIS, TILDEN H.

Wichita, Kan., March 7-13.
Springfield, Ohio, March 20-April 3.

Oblong, Ill., April 8-24.
Carlanville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-29.
Monroe, Ind., June 27-July 10.
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nati, Ohio.

GREEN, JIM H.

Greensboro, N. C., March 1-13.
Spear, N. C., March 13-27.
Randleman, N. C., April 24-May 8.
Connelly Springs, N. C., Aug. 7-15.
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Springs, N. C.

GROGG, W. A.

Hanley, W. Va., March 2-20.

HAMES, J. M.

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O'Leary, P. E. I. Can., March 11-27.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.

Plainfield, Ind., Feb. 26-March 8.
Auburn, Pa., June 16-26.

HUNT, JOHN J.

Iona, Mich., March 1-14.
Pitman, N. J., March 27-April 10.
Chicago Evangelistic Institute, Chicago,
Ill., March 16-22.
Pitman, N. J., March 27-April 10.
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HYSSELL, HARVEY B.

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IRICK, ALLIE AND EMMA

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El Paso, Tex., March 27-April 10.
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Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
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JOHNSON, ANDREW

Canadian, Texas, Feb. 27-March 13.
Germantown, Ky., March 17-April 3.

KENNEDY, ROBERT J.

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LaMANCE, W. N.

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Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LAMP, W. E.

Coffeen, Ill., Feb. 27-March 19.
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LEWIS, M. V.

Keyesport, Ill., Feb. 21-March 6.
Tionesta, Pa., March 13-27.
Home address, Wilmore, Ky.

LANCASTER, S. F.

Burns, Oregon, March 3-20.
Home address, Hardtner, Kan.

LOVELESS, W. W.

Arcanum, Ohio, Feb. 9-March 6.
Columbus, Ohio, March 11-27.
Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-29.
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MACKAY SISTERS

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McBRIDE, J. B.

Ontario, Ore., Feb. 21-March 6.
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adena, Calif.

McCALL, F. P.

Gulfpert, Fla., Feb. 20-March 6.
Kathaleen, Fla., March 20-April 3.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G.

Churubusco, Ind., Feb. 27-March 13.
Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
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MILLER, JULIUS

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Somerton, Ariz., March 8-10.
Council Bluffs, Ia., April 3-17.
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Ave., Colorado Springs, Colo.

PARKER, J. R.

Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE

Berrien Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REID, JAMES V.

McMinnville, Tenn., Feb. 27-March 13.
Wilmington, N. C., March 20-April 3.
Murfreesboro, Tenn., April 5-17.
Home address, 2912 Meadowbrook Drive,
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REDMON, J. E. AND ADA

Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE

Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RUTH, C. W.

Eustis, Fla., Feb. 20-March 6.
Orlando, Fla., March 10-20.

SANFORD, E. L. AND WIFE

Ashland, Ky., Feb. 27-March 13.
Tolesboro, Ky., March 20-April 3.
Open dates April and May.
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ington, Ky.

SELLE, ROBERT L.

Hogers, Ark., April 1.
Leroy, Ind., April 10-24.
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SWANSON, F. D.

Zanesville, Ohio, Feb. 17-March 6.
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Bude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
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SWEETEN, HOWARD W.

St. Bernice, Ind., Feb. 19-March 7.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TEETS, ODA B.

Dunese, W. Va., March 6-20.
Home address, Aurora, W. Va.

THOMAS, JOHN

Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Fleming, Pa., Feb. 21-March 13.
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dianapolis, Ind.

VAYHINGER, M.

Holton, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

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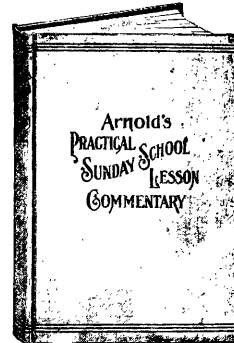
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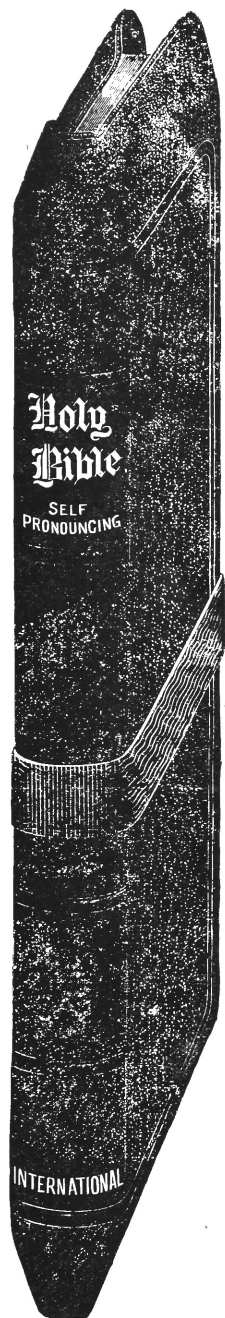
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POWER AND NOISE.

By The Editor.

LET it be remembered that there is a wide difference between mere human excitement worked up by singing jig songs, jumping about and clapping the hands, and the joy and gladness which comes with the outpouring of the Holy Ghost.

* * * *

It is most unfortunate for the people of a community, church, mission or camp meeting to get into the habit of working themselves up into religious excitement and imagining that that excitement is produced by the outpouring of the Holy Spirit and attributing to him any unseemly capers they cut or gymnastics they may perform. When such excitement dies down there is heaviness of heart and a disappointment. The soul is still hungry. It has been cheated. There has been a rattling of plates, a clatter of knives, forks and spoons, but no food.

* * * *

No doubt when the Holy Spirit fell upon the disciples at Pentecost, there was great joy and much demonstration. I intentionally avoid the word, "excitement." People may be excited without any salvation or real manifestation of the gracious power of the Spirit. On the other hand, they may be graciously baptized with the Spirit and have great joy that manifests itself in weeping, laughing and handshaking and not be excited at all. Reading of the coming of the Holy Spirit at Pentecost, we learn that the bystanders thought that the disciples were full of new wine. No doubt they were rejoicing, praising God and perhaps embracing each other and moving about in the room with uplifted hands speaking to each other in the raptures of the marvelous blessing they had received. Those who had experienced nothing of the great blessing that had come to them could not account for it, but believed them to be drunk.

* * * *

We have come upon times that if the Lord's people rejoice and give him praise, they are sneered at as "holy rollers," and we are told with wise and solemn looks that "still water runs deep." The fact is still water does not run at all. It's the habitation of frogs and moccasins. It breeds mosquitoes and malaria. We have a good many "still water" churches today that breed dancers, card players, movie trotters and all sorts of worldlings. They can whoop and yell with tremendous enthusiasm at a football game, but they become indignant if any one should shout the praises of Jesus in the quiet of the services of the sanctuary.

* * * *

We believe that it is the will of God to give his people a salvation that will make them so joyful, that will give them such freedom, such shouts of praise and gladness in testimony, that other people will long to have what these joyful witnesses possess. We have found this true in many years of varied experience. When the church is revived, when the people are happy in the love of

their Lord, when their testimonies ring clear; when the old saints lift up their voices in shouts of praise, conviction settles down, sinners begin to weep and ask, "Is there hope for us?" "What must we do to be saved?" It was David who said, "Restore unto me the joy of thy salvation. Then will I teach transgressors thy way, and sinners shall be converted unto thee." This statement of David is quite up to date. It will hold good everywhere. Let the church overflow with the joy of the Lord and sinners will come, will listen to testimony, will be teachable and will seek the salvation of the Lord Jesus.

* * * *

Nothing is much more unpleasant and really offensive to devout people than mere noise, a whoop and hurrah entirely mechanical, when it is evident that the Spirit is not moving the demonstrators, but they are trying to move the Spirit with their exaggerated and mechanical demonstrations. This sort of thing is repellent and hurtful. I have had many a revival crippled and service hurt by people who were loud and noisy and would yell out their "amens" at the wrong place, give their approval at the wrong time and in the wrong spirit. They were not only offensive to the people, but I think they grieved the Holy Ghost. They seemed to undertake to take his place and produce some sort of emotion entirely apart from the work of the Spirit, thus substituting his work and hindering him in his gracious movements upon the congregation. Let us distinguish between the gracious power of the Holy Ghost among the people, and the mere noise of people who think they can bring down power by making a noise.

An Open Letter to My Dear Bishop

No. I.

My Dear Bishop:—

NOT long since I heard a prominent Methodist minister, while talking to a group of Methodist preachers, say, "We have our Sunday school system remarkably well organized. We take the little tots and pass them up from grade to grade, going from room to room, until they finish the regular course and enter the adult Bible classes. It is all very fine." He said, "We bring many of them into the church on Decision Day, and with a large percent of them it means little or nothing more than passing from one grade to another grade in the Sunday school. They come into the church quite like moving from one room to another in the Sabbath school."

The remarks of this preacher led to very serious conversation in which there seemed to be unanimous agreement in this group of ministers, and the fact was brought out very clearly that the children of the church are

hearing but little preaching of the gospel. They attend the Sunday school and then go home. When they grow older they join the Epworth League and attend the League meetings and leave the church in large numbers before the preaching service. Thus the young people of the church grow up without hearing the gospel. They come into the church on Decision Day without a series of sermons on repentance, the forsaking of sin, the confession of it, without being powerfully impressed with the necessity of regeneration, without any comprehension or appreciation of the meaning of redemption, or experimental knowledge of Christ as a Savior, or obligation to him for their personal salvation, a life of faith and loving service.

This conversation took place at a Monday morning preachers' meeting in a prominent city where, I judge, the spiritual life of the churches is easily up to the average. There was no debate about the matter, but there was agreement and regret that, notwithstanding, the excellent organization of the Sunday school system, the children were not hearing the gospel preached, and no doubt large numbers of them were coming into the church without any conviction for sin, or regenerating power.

The question arises, What sort of a church shall we have as the years go by, the old Methodists die off, and the church is filled up with an unregenerated people? An unregenerated congregation furnishes a fine field for the sowing of the seed of false doctrine; the teachings of the destructive critics will be received by those who have no experimental knowledge of personal salvation.

It would be well not to forget that there is a God; that he has something to do with world affairs. What will God do about a situation of this kind? The Lord Jesus Christ has said, "Ye must be born again." He has also said, "God is a spirit, and they that worship him, must worship him in spirit and in truth." Those who have not been born of the Spirit have no spiritual life. They do not know God; they cannot worship him. They may entertain themselves with pageants, amusements, magnificent church buildings, great organs, fine choirs, and fascinating preachers, but what about salvation?

My dear Bishop, there can be no question but in many places large numbers of people are being brought into the church without regenerating power, and they are growing up under very liberal teaching with reference to the inspiration of the Scriptures and the whole matter of the supernatural in religion. I am well aware that if a man raise any objection, or even call attention to these conditions, he is accused of disloyalty; that he is interfering with the program of the church, but it seems to us that loyalty to the word of God, to the Lord Jesus Christ and his teachings, should have first consideration.

Sometime ago a friend sent me a postal card with the following printed on it:

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A BUNDLE OF GOOD BOOKS.

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

LORD Morley once said that literature alone will not by any means arrest and dissolve all the travelling acids of the human system; of itself it will not make a good man, but the right books awaken within us the diviner mind; they rouse us to a consciousness of what is best in others and ourselves. Thackeray thought that no man could sit down in the library of the British Museum without a heart full of grateful remembrance. "I own," he writes, "to have said grace at the table and to have thanked Heaven for this my highest birth-right, freely to partake of the bountiful books and speak the truth I found there."

A great man whose books and writings in the British Weekly I have enjoyed for years was Sir W. Robertson Nicoll, M.A., LL.D. He was England's greatest writer. He was a Scotchman, educated at Aberdeen and at the Cross of Calvary. No man influenced the thought of the English speaking world more than he, and he was always on the right side of religion when he wrote and spoke. He was no Modernist, no Unitarian. He was an Evangelical through and through, and when he preached and when he wrote he always preached soul-saving truth, and often struck hard, telling blows at the minister and church that failed to preach the whole counsel of God. Writing one time to Professor Peake the leading Methodist (?), Modernist and higher critic of England, he said:

"It always impresses me that with you every question is open. Now I cannot think that they should be so. Some questions are closed, else how can we be set for the defence of the Gospel? We are not set for the provisional acceptance of certain views and the candid consideration of everything urged against them.... I went lately to a meeting of your students in Whitechapel. I noticed particularly the opening prayer delivered by a comparatively young minister.... It was curious to see that he never prayed for the conversion of souls. He made no allusion to the death of Christ or to the work of the Holy Spirit—in fact it was a prayer which a Unitarian might have offered.... I feel very deeply that if Primitive Methodists lose their evangelistic power they will lose their Savior." "I am also extremely impressed by the heathenish manner in which certain settlements are carried on. There is a certain pretence of Christian teaching but what is taught is not Christianity. No heart is thrown into it and no interest taken.... people are got through socialism, waxworks, magic lanterns and the like."

I want in this article to invite my readers—preachers friends especially and educators—to read the following books by Sir W. Robertson Nicoll.

Life and Letters of William Robertson Nicoll by Darlow, published by Doran, \$3.50, and the two latest books put out by Doran: "The Seen and the Unseen" by Nicoll, \$2.00, and "People and Books" by Nicoll, \$2.00.

The book, "The Seen and the Unseen," contains the cream of Nicoll's writings on religious subjects. These subjects are many. The Bible, Sin and Salvation, Coming to Christ, In the Pulpit, Eminent Preachers, Prayer, Hymns, Kept in the Faith, etc., etc.

Here is a little bit from some books which he calls:

Gethsemane Books.

There are a few books peculiarly dear to the heart of the Church, which I may call Gethsemane books. The chief are the lives of Brainerd, Martyn, and McCheyne. All of these died young, not without signs of the Divine blessing—but prematurely—rich and fervid natures exhausted and burnt out. I do not overlook physical causes and reasons, but in each case there was a Gethsemane.

Read the memoir of Brainerd, which Wesley published in an abridged form. It was written by Jonathan Edwards, the greatest intellect of America. Mark its reserved passion, its austere tenderness. Read the story of young Jerusha Edwards, who followed her betrothed so soon, and you feel that you have done business in great waters. Read Brainerd's aspirations—"Oh! that I might be a flaming fire in the service of my God. Here I am; Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness!"

Regeneration.

"Christianity begins with the regeneration of the individual and has no belief in any regeneration of society apart from that. Christianity is either a religion of redemption or a dead and powerless nothing."

Prayer.

We complain of the decline in candidates for the ministry, and remedies are suggested. But I have not seen it stated that Christ faced the same difficulty, and met it in his own way. Said he, "The harvest truly is plenteous, but the laborers are few." There is a decline of candidates for the ministry. What then? "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." What would be thought if you had a week of prayer-meetings to plead with God on this subject? Would anyone attend? More than you think would attend. More will be done in that way than by giving better salaries and better education. But prayer is no easy thing; prevailing prayer. We must waken the Lord. For this he will be inquired of. He says, "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days." Nor will he awake at once. He will refuse till we ask him more earnestly. He says, "Let me go," that we may answer, "I will not let Thee go except Thou bless me." We must waken God before we waken the dim sunken masses. Savonarola used to cry: "Wake Christ! Wake Christ!"

Conversion.

One man is able to remember the way of his definite conversion at eight years of age. He was born in a deeply Christian home, and subject to all its influences. When the revival swept the country, the child attended the meetings, and learned the hymns. One evening there came home to him distinctly the words of one hymn:

"He is my Prophet, Priest, and King,

Who did to me salvation bring,

And while I live I'll always sing,

Christ for me."

At that moment Christ suddenly seemed alive, ready to take the young life into his keeping, and it was given. What could the child know of the offices of the Redeemer? He could not tell how Christ executes his offices as a Prophet, a Priest, and a King. He simply knew in the divine way that Christ was his Lord and Friend. There was no excitement, no keen feeling, but the quiet and peaceful recognition of a fact.

His book, "People and Books," is a charming volume of 300 pages just brimful of the most entertaining, suggestive, illuminating, stimulating sayings and conversations on books. Get this book and your appetite for books and reading will increase a hundred-fold—book lovers, writers and authors will find here the cream of the best things in literature old and new.

Here is a bit he writes of Stanley: "Stanley's powerful face impressed me as the most melancholy I had ever gazed on. At a small literary club in London where jests were in the air and the atmosphere was easy and joyous, Stanley sat a man apart, as if brooding on some wrong that never in time or eternity could be set right."

Of W. J. Bryan he writes: "The lower part of his face strongly reminds one of the late Dr. Parker. The oratorical lines are very plainly marked. He impresses one as a man conversant with great affairs, accustomed to handle crowds, strong, reposeful, and tenacious, but I may say that what struck me most was the gentleness with which Mr. Bryan spoke of everyone. There is not a particle in him of the soured and baffled leader."

Books Nicoll wrote:

You ought to have three kinds of books. There is a verse in one of the Psalms: "Lover and friend hast Thou put far from me, and mine acquaintance into the darkness." Lover, friend, acquaintance. Your individuality is the center, round it and near it is the little circle of love—those who are your nearest and dearest. Round that is a larger concentric circle of friends, and then round that is a very large circle of acquaintances. All the people you know are lovers, friends, and acquaintances. I say the same thing about books. Certain books you love, and they are the special books, the books you want to read every year, the books you would not be without, the books which you bind in morocco, the books you would keep at all costs. Find the books that you love, and then find your friends among books. By friends I mean excellent books, though not the books that appeal most immediately and sharply.

Your mental life will be determined by your lovers and your friends; but if you have lovers and friends, there is no reason why you should not have a great number of acquaintances. A public man said recently that he had 4,000 acquaintances, and one may certainly know 4,000 books. In the world of books, it is essential to have acquaintances, if it were only for this—that the acquaintanceships help us to appreciate our lovers and our friends.

Let me name a book now by Dr. Broadus, "Sermons and Addresses" by Rev. J. A. Broadus, D.D. (Doran, \$1.00).

Dr. Broadus was a notable scholar, preacher, and teacher of preachers—a worthy representative of the American pulpit, with an international reputation. His work on the Preparation and Delivery of Sermons is widely used in this country and England, and has been translated into Chinese, Japanese and Portuguese. In this volume of selected sermons one is deeply impressed with the great preacher's skill in interpreting Scripture, his knowledge of human nature, and his marvelous clearness and charm of expression. These discourses reveal why Dr. Broadus was such a powerful factor in raising the pulpit standards of our day.

"Pulpit Germs" by W. W. Wythe. This is an old book newly published and furnishes to the preacher the greatest array of sermon outlines that it is possible to pack into a dollar and a quarter book.

"Ministerial Life and Work." This book just published by the Moody School, (The Bible Institute of Chicago Association, Chicago) by the late Dr. W. H. Griffith Thomas, as its title suggests, deals with "Ministerial Life and Work," and is one of Dr. Thomas' best books. I am thinking seriously of using this book as a Text Book next year in my Pastoral Theology classes.

Into this book have gone the knowledge and experience gained in a long and fruitful ministry, an intensive study of the Scriptures dealing with the subject, and a wide reading of the literature about it. The result is a thorough, systematic study of great value—even to the experienced minister. Gives substantial help and inspiration to the younger clergyman—a boon to the ministerial student and to the isolated Christian

worker who ministers as a prophet of God.

Contents: 1. The Man: The Ministry of the Prophet, The Ministry of the Twelve, The Ministry of St. Paul, The Ministry in the Pastoral Epistles, The Call and Its Responsibilities, Some Aspects of the Ministry. 2. The Work: The Public Worship of Almighty God, Preaching, The Reception of Church Members, Visitation, Sunday schools and Bible Class Work, Foreign Missions, The Prayer Meeting, Personal Work, etc.

Touching the ministry of Dr. Thomas, on page 91 is given the following:

From these four watchwords we readily recognize four things in connection with the ministry: a Supreme Necessity; a Supreme Danger; a Supreme Problem, and a Supreme Secret.

1. The Supreme Necessity. This is spiritual life, and life in abundance. Without it there is, and can be, no ministry.

2. The Supreme Danger. This is spiritual death. By this I mean soul-death, what some one has called a lost soul in the pulpit. Not sinfulness, but uselessness; not badness, but soullessness. Sermons well prepared but without the electric spark of fellowship with God.

3. The Supreme Problem. This is to keep the soul alive. Not our sermon, nor our work, nor our organization, but *ourselves*; to keep our spiritual life keen in the face of professionalism. And to this end we must guard the fire and keep it burning. One of the foremost dangers of the ministerial life is intellectual indolence, and it is far more common than is generally supposed. Mental activity is not natural, but acquired; not congenital, but achieved. It requires and demands mental toil. A man may be "fussy" and busy and yet be an intellectual "dawdler." He may engage in work of all sorts,

and yet not compel his mind to work. Intellectual interest must ever be strong; we must feed the fire of the mind; reading, thinking, storing.

And the spiritual enthusiasm must be maintained by a closer walk with God. As some one has acutely said, ninety-nine may tolerate our sermons, but the hundredth will find us out. Some men may be able to hide intellectual sloth, but the clergyman cannot. Some men may hide spiritual weakness, but the clergyman cannot.

4. The Supreme Secret. This is perpetual freshness of soul, due to the "continual dew" of the Divine blessing, and through prayer, the Bible and the Holy Spirit.

In conclusion, let me advise my readers that they may order any one or all of these books from The Pentecostal Publishing Co., Louisville, Ky.

How Shall I Know That I Am Saved?

Commissioner Samuel L. Brenkle, D.D.



HOW shall I know that I am accepted of God?—that I am saved, or sanctified? The Bible declares God's love and pity for sinners, including me, and reveals his offer of mercy to me in Jesus Christ on condition that I fully repent of my sins, and, yielding myself to him, believe on Jesus Christ, and, taking up my cross, follow him. But how shall I know that I have met these conditions in a way to satisfy him, and that I am myself saved?

The Bible cannot tell me this. It tells me what to do, but it does not tell me when I have done it, any more than the sign-board at the country cross-roads, pointing out the road leading to the city, tells me when I have got to the city.

My religious teachers and friends cannot tell me, for they cannot read my heart, nor the mind of God toward me.

My own heart, owing to its darkness and deceitfulness and liability to error, is not a safe witness previous to the assurance God himself gives. If my neighbor is justly offended with me it is not my own heart, but his testimony that first assures me of his favor once more.

How, then, shall I know that I am justified, or wholly sanctified? There is but one way and that is by the witness of the Holy Spirit. God must notify me and make me to know it.

When the Holy Spirit witnesses to me that I am saved and adopted into God's family as his child, the other evidences begin to abound also.

A NEW CREATURE.

My own spirit witnesses that I am a new creature. I know that old things have passed away and all things have become new. My very thoughts and desires have been changed. Love and joy and peace reign within me. My heart no longer condemns me. Pride and selfishness, and lust and temper, no longer control my thoughts, nor lead captive my will. I am a new creature and I know it, and I infer without doubt that this is the work of God in me.

My conscience bears witness that I am honest and true in all my purposes and intentions; that I am without guile; that my eye is single to the glory of God, and that with simplicity and sincerity of heart I serve him; and, since by nature I am only sinful, I again infer that this sincerity of heart is his blessed work in my soul, and is a fruit of Salvation.

The Bible becomes a witness to my Salvation. In it are accurately portrayed the true characteristics of the children of God; and as I study it prayerfully, and find these characteristics in my heart and life, I again infer

WHEN OUGHT I TO BE SAVED?

It is as foolish to ask this as to question when one ought to eat or drink. Salvation ought to be sought when it is needed. If you are not saved, the greatest blessing you could have is the realization of how urgently you are in need of Salvation, not only in the future, but in the immediate present.

You need Salvation now because of the effect it will have upon your own heart and life.

You need Salvation now because of the difference it will make in your influence upon other people—in your own home, when about your daily work, and in all your relationships.

You need Salvation now because without Salvation you will be eternally lost, and the only way you can be sure of finding it is by seeking it at once.

The way of Salvation is by repentance, confession and faith. Seek God now and he will pardon and receive you.

that I am saved. This is true self-examination, and is most useful.

These evidences are most important to guard us against mistake as to the witness of the Holy Spirit.

The witness of the Spirit is not likely to be mistaken for something else, just as the sun is not likely to be mistaken for a lesser light, a glow-worm, or a moon. But one who has not seen the sun might mistake some lesser light for the sun. So an unsaved man may mistake some flash of fancy, some pleasant emotion, for the witness of the Spirit. But if he is honest, the absence of these secondary evidences and witnesses will correct him.

The witness of the Spirit is far more comprehensive than many suppose. Multitudes do not believe that there is any such thing, while others confine it to the forgiveness of sins and adoption into the family of God. But the truth is that the Holy Spirit witnesses to much more than even this.

WITNESS TO TRUE CONDITION.

He witnesses to the sinner that he is guilty, condemned before God, and lost. This we call conviction; but it is none other than the witness of the Spirit to the sinner's true condition; and when a man realizes it nothing can convince him to the contrary.

Again, the Holy Spirit not only witnesses to the forgiveness of sins and acceptance with God, but he also witnesses to sanctification.

Paul seems to teach that the Holy Spirit witnesses to every good thing God works in us, for he says: "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." It is for our comfort and encouragement to know our acceptance with God and our rights, privileges and possessions in Jesus Christ, and the Holy Spirit is given for this purpose that we may know.

But it is important to bear in mind God's plan of work in this matter.

The witness of the Spirit is dependent upon our faith. God does not give it to those who do not believe in Jesus; and if our faith wavers the witness will become intermittent; and if faith fails it will be withdrawn. Owing to the unsteadiness of their faith many young converts get into uncertainty. Happy are they at such times if someone is at hand to instruct and encourage them to look steadfastly to Jesus. But, alas! many old Christians, through unsteady faith, walk in gloom and uncertainty, and instead of encouraging the young they discourage them. Steadfast faith will keep the inward witness bright.

We must not get our attention off Jesus, and the promises of God in him, and fix it upon the witness of the Spirit. The witness continues only while we look to Jesus, and trust and obey him. When we take our eyes off him, the witness is gone. Many people fail here. Instead of quietly and confidently looking unto Jesus, and trusting him, they are vainly looking for the witness; which is as though a man should try to realize the sweetness of honey without receiving it in his mouth. Jesus saves. Look to him, and he will send the Spirit to witness to his work.

The witness may be dulled by neglect of duty, to sloth in prayer, by inattention to the Bible, by indefinite, hesitating testimony, and by carelessness, when we should be careful to walk steadfastly with the Lord.

There may be seasons of fierce temptation when the witness is not clearly discerned; but we may rest assured that if our hearts cleave to Jesus Christ and duty he will never leave or forsake us. Blessed be God!

The witness will be lost if we wilfully sin, or persistently neglect to follow where he leads.

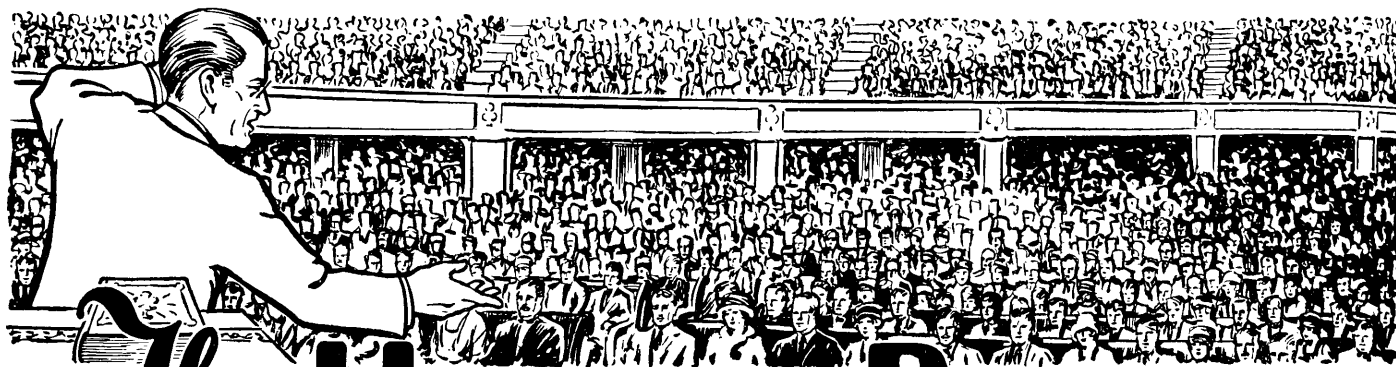
If lost, it may be found again by prayer and faith and a dutiful taking up of the cross where it has been laid down. Thousands who have lost it have found it again, and often they have found it with increased brightness and glory.

If you have it not, my brother or sister, seek it now by faith in Jesus. Go to him, and do not let him go till he notifies you that you are his.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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The HERALD PULPIT

"Who Is He That Cometh From Edom?"

Rev. Seth C. Rees.

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"—Isa. 63:1.

NO more profound question has ever engaged human thought. It was propounded throughout the then known world during the first century. Philosophers and critics have considered and settled this question for twenty centuries. The wisdom of our modern halls of learning, as well as our most stately pulpits, have discussed and disposed of this question. But since no question is ever settled until it is settled right, there is almost universal unrest, and endless debate resulting in many strong delusions.

Every possible phase, or shade of Unitarianism, Christian Science, Russellism and Universalism is the product of a wrong conclusion. "Who is this that cometh from Edom?" Is he the Christ, or look we for another? Is he mere man or is he very God? The masses have answered, "He is the son of Joseph." But there have always been a few who have crowned him Lord of all.

I. I notice that the deepfelt need of the human race calls for more than human resources. There is a need as high as heaven, as deep as hell, and as universal as humanity. All have felt this empty aching void in the soul. There is a great unbridged gulf, a dark, deep, unspanned chasm, between man and God. Men long for something they know not what; they have looked restlessly 'round the world, but have found no relief.

Philosophers have groped about in the dim light of natural religion and they have sometimes found fragments of truth which have only increased their sense of need but satisfaction they have never found. Job's cry in the long ago, "How shall a man be just with God?" is answered only in my text. At Sinai the people called for a middle man, a daysman. The unfathomable need of the human soul calls for a Divine Christ. Enoch was good enough to walk with God for three hundred years, but he could not bridge the gulf. Abraham was good enough and great enough to be called the "Father of the Faithful," the "Friend of God," the "Rich man of the Plain," but he was not good enough to span the chasm.

The glorious heaven-born doctrine of the Deity of Christ is predicated upon certain other doctrines which prove it to be a necessity. For instance the immortality of the soul, the total depravity of man, future rewards and punishments and the immutable justice of God. These all call for an atonement which requires and proclaims the Deity of Christ.

From the archives of Greece and Rome and other nations of antiquity, we learn that in the darkest ages of idolatry and superstition, the doctrine of a future life was held.

Virgil, Homer and others speak of the dead as "consigned to the shades below," or, "sent to the realms of Pluto." Pythagoras, an ancient and eminent philosopher, taught that man in some sense was immortal. The great and virtuous Socrates, at the hour of his death, expressed to his sorrowing friends the cheering hope that man would have a being after death better than the present state.

The untutored foresters of America held that the good Indian, after death, would go to a warm country where game was fat and plentiful and the bad Indian to a cold country, where game was scarce and lean.

II. Characters are known and judged, not by what they seem to be but by what they are and do. The marvelous achievements of Christ establish and proclaim his Deity. He hath wrought the impossible. This world had lost its course and was speeding toward hell and eternal ruin; Christ arrested, lassoed and brought it back to the realm of mercy and hope, with one hand on the race at Calvary and the other on the great White Throne. Like a golden chain he has made the connection and brought us back to God. Like a bridge of infinite strength, he has spanned the gulf so wide and has established a wireless communication, and heaven is no longer far away.

We are not only brought nigh by the blood of Christ, but heaven is lowered so that mercy and truth meet together, and heaven and earth kiss each other. The gulf is bridged. Oh! hallelujah, the gulf is bridged. Christ built a reinforced concrete buttress on Calvary and swung a span across to one already built on the highest throne of heaven and opened communication and transportation between earth and the world on high. His stupendous accomplishment establishes and proclaims his Deity.

III. His resurrection from the dead proves his Deity. One of the subtle errors of the times is the teaching that only humanity suffered and that Divinity slipped away. But the angel said to the elect ladies, "Come and see where the Lord lay." He did not say, "Come and see where his remains lay." The word of God says, "They crucified the Lord of glory." Christ himself said "No man taketh my life from me. I lay it down of myself and I have power to take it again." The opening of that borrowed tomb is a divine guarantee that all the dead, small and great, shall get up out of their graves. They will come from the pyramids of Egypt, from the Mosque of Omar, from Westminster Abbey, from Bunhill Fields; every mountain will bare its brow and open its seamy sides. Every valley will belch forth its dead; every coral coffin and cavern of the deep sea will surrender its dead. Every monument will topple and every country graveyard will open wide. The saints will come forth a thousand years before the wicked dead; but with God a thousand years is as one day.

IV. All the miracle-working power of all the centuries, is by the Deity of Christ and the Divinity of the cross. It was Christ who secured for us the Holy Ghost. No one but a god could do that. The Holy Ghost never came until Christ said, "It is finished," and further said, "If I go not away the Comforter will not come; but if I depart I will send him unto you." The work of the Holy Ghost in staying judgment, limiting Satan, restraining hell, reproving sin, in conviction, conversion, sanctification, transformation and preparing the Bride for the coming Bridegroom, all establish and proclaim the Deity of Christ.

V. The cross is all the more wonderful because its effects reach back to the gates of Eden, as well as forward to the setting of the Great White Throne. All the wonders of the long ago were by the power of the Christ and the cross.

(1). Stand and witness the Jordan's swollen stream cut off, that Israel's millions may cross to Gilgal's happy shore. Already the Red Sea had opened and stood in walls, mountain high on either side, that Israel might march dry-shod from the brick-fields of Egypt, to liberty and freedom.

(2). See Jericho's massive walls crumble and lie prostrate in answer to the thundering shout of a living faith. When we were preaching on Mount Ramalah our eyes rested on Gideon and Ajalon. We were reminded of Joshua's battle when the day was too short. Joshua lifted his hand to heaven and cried, "Sun, stand thou still upon Gideon and thou moon in the valley of Ajalon. And the sun stood still and the moon staid, until the people had avenged themselves upon their enemies."

(3). Witness that thrilling scene on Carmel's brow, when fire from heaven consumed the Tishbite's sacrifice.

(4). Think of old nature's course being reversed without a jar and the shadow of King Ahaz's dial, went back ten degrees in answer to Isaiah's thundering appeal.

(5). See the hero of the desert, who was cradled on the bosom of the Nile, as he, barefoot, stood at Horeb, saw the coming King of kings and rejoiced. He saw him "traveling in the greatness of his strength." It was his strength that buried Pharaoh in the sea. It was his strength that split the rocky summit of Horeb, that rivers might gush forth. And we have all drunk of "that spiritual rock, for that rock was Christ."

A New Book.

Dr. Ridout is now at work on a new book which will be entitled "The Beauty of Holiness." It will be a dollar book and will be in readiness for the camp meeting trade. The object of the book is to show up the real beauty of Bible Holiness as against the "un-beautiful" and distorted forms so often given through fanaticism, etc.

Wanted: Fearless Preachers of A Full Gospel.

L. R. Akers, President of Asbury College



WANTED: A cure for cancer! Needed even more—a cure for sin-soiled souls. Society is sin-sick and because it is sin-sick it is heart-sick, and everywhere in this land of ours soul-hungry men are asking, "Is there any balm in Gilead?" They are disappointed when they go to the sanctuary seeking bread for their hungry souls, comfort for their troubled hearts, and solace for their disquieted souls, to find there oftentimes a message which touches not their need nor satisfies the spiritual yearnings within.

This is the day of the preacherette, and of the sermonette served up a la omelette with a dash of ethical spice, with a bit of pepper of modern day events, with a flavor of sentimental philosophy, but without a remedy for the sin that paralyzes the faith, blinds the vision, and cuts the nerve of moral endeavor.

The paramount need now is a commanding, compelling, tremendously earnest emphasis upon the one remedy for discouragement and sin, for there is a remedy—only one. There is none other name under Heaven given among men whereby we must be saved. The message of the Annunciation Angel to Mary was, "Thou shalt call his name Jesus for he shall save his people from their sins." John the Baptist, the forerunner, speaking of the Christ said, "Behold the Lamb of God which taketh away the sin of the world." It was sin that separated man from God. It was the Atonement that bridged the gulf between sinful man and a sinless God. This Atonement is unlimited in its scope and efficacy. It is a sin against God and a slander against Jesus for any man to proclaim a limited salvation. He is indeed a false shepherd who dares to stand at the sacred desk claiming to be ordained of God and yet offering the people a Redeemer who cannot redeem, and a Savior who can offer at best only a partial salvation.

The only message that can possibly meet the needs of men today, that can solve the problems and uncertainties, that can give confidence and holy boldness, is that of a full and complete redemption from the power of, and a deliverance from, the guilt of sin. It has been the preaching of a flabby, enervated, and compromising Gospel that has filled our schools with skepticism, our churches with worldliness, robbed Heaven of those who were blood-purchased by Christ, and has crowded the broad way whose end is darkness eternal. God's Word is shot through and through with warning against the deadliness of sin and the need of its remedy. Its supreme message is the need of cleansing from sin, and the privilege, yea, the duty, of possessing victory over sin. It is the height of presumption and folly for men who are called to proclaim God's truth to ignore this claimant trumpet blast that, "Without holiness no man shall see the Lord."

There is only one way to successfully meet the challenge of this great material age, and that is by proclaiming earnestly and fearlessly the great truths of entire sanctification from sin and deliverance from its bondage. This preaching will be opposed by those who are unwilling to surrender their vices, to cease from their habits of evil, to relinquish their pride, and walk in the ways of humility and lowly service, yet we must deliver our souls. The watchman on the walls of Zion must not be silent. He must cry aloud. He must cease not to proclaim deliverance to those who are in bondage and the way of escape for the captive. In this period of jaded emotions, when men's appetites have been stimulated by mental thrills and bodily excitement, when our land is inundated by floods of salacious, lewd and lustful literature, when the raucous voice of the *seaxophone*

is continually dinned into the ears of our youth, when every sort of address must be flavored with red pepper sauce and garnished with firecrackers,—only a gripping, compelling, heart-stirring, soul-probing message of full salvation can avail to meet the trenchant needs of this hour of moral crisis. This is no time for those who claim to believe in full redemption to be indefinite in their preaching and so careful of their terminology that they suffer no reproach and see little or no fruit. This tremendous age in which we live calls for stalwart men who have rock-ribbed convictions, and who will not hesitate to suffer for those convictions,—men who are always courteous, but who also are unfailingly candid, men who will speak the truth plainly, who will strike with the sword which divides joint and marrow, soul and spirit.

The only preaching today that will avail and prevail is that of full redemption. No limitations must be placed upon the Holy Spirit. He must be honored. He must be given continually the power to cleanse, to fill and to empower. Sin must not remain in the heart. Carnality can have no fellowship with purity. While the Holy Spirit brings the fullness of life, yet before this fullness of life there must be a complete death; before the filling time, there must be a killing time. Opposition to the gospel of Entire Sanctification is unscriptural, unreasonable and God-dishonoring. Let the trumpet sound no uncertain blast. Proclaim the full and complete message of God's Word,—the message of entire sanctification from sin, the eradication of entailed and inherited depravity, the omnipotent power of Jesus Christ to save to the uttermost and to keep by the indwelling of the Holy Spirit.

We have no apologies for our faith in the unlimited love and the omnipotent power of our Christ. Sin has wrecked and ruined God's divine plan for his beloved children. Heaven has declared unrelenting and ceaseless war against sin and will fight on to the victorious finish. No quarters will be offered, no terms made, no stipulations accepted, but that of full surrender and absolute death to sin. Those of us who believe in these eternal truths must look the whole world in the face without fear, and speak the truth of God without hesitation. Those who seek worldly applause, who would evade the vital issues of life, who would save themselves from derision and reproach, will do so at their own risk; those who will ascend the mount of worldly approbation will meet their own souls coming down. Let those who have found the Lord in the fullness of his salvation, who have been cleansed with the precious blood of Jesus Christ and who have a commission from God to preach a full redemption, proclaim this message lovingly, fearlessly, faithfully, fight for, suffering with, and carrying on the battle to the end. Then cometh the crown of life!

Let us reinforce and make our holiness more compelling by lives that illustrate the crystal purity, resplendent beauty, and dynamic power of him who was humanity's one perfect example. Let it be said of each one of us as was spoken of one of Asbury College's missionaries in India, "There goes Jesus Christ's man." There are some men who claim to have grace without being gracious. Some who profess holiness without possessing the beauty of it; some who claim to have experienced Christ's power over sin without giving evidences of its deliverance. Too many of our believers in full salvation remain warped, censorious and one-sided. "Christian perfection," says Fletcher, "is a constellation of the following gracious stars: perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial,

perfect resignation, perfect hope, perfect charity and, above all, perfect love to God." Surely this garden of soul flowers should appeal to all who love the good and the true and the beautiful.

Back then to the cleansing fountain. Back to the preaching of power. Back to the day when men shall cry mightily for mercy in true repentance and contrition, when believers shall tarry until they be endued with power from on high. Back to the main line of God's power in a free and a full salvation. Back to a prayerful and expectant church, a church that is not satisfied to live beneath her privileges. Back to a fearless, compelling ministry, one not weakened by doubts nor palsied by fear, but a bold, mighty, aggressive, conquering band of crusaders.

More than silver and gold, more than eloquence and oratory, more than programs and cathedrals, do we need the living, cleansing, empowering Christ in our midst.

Dr. Osborn and Evolution.

REV. A. S. HUNTER.



I have read Dr. Henry Fairfield Osborn's book, "Evolution and Religion in Education." The chief effect which it leaves is *disappointment*. From what I had read of the man and of the book, I anticipated something solid and informing, something which would add to my stock of knowledge of the general subject of evolution and science, even if I could not agree with him. There is not a new thing in the book from lid to lid.

Instead, I find only speculation and assumption, colossal and arrogant assumption. He assumes everything in sight for evolution, and leaves nothing for those who do not accept evolution. It is so much easier to assume than to prove. He assumes organic evolution for all plants and animals, including the physical body of men; and also evolution for our spiritual and intellectual natures. He assumes evolution for the Bible and for religion; for the Bible from human experience, and for religion from nature—of course from evolutionary nature. He professes reverence for God and respect for the Bible; and yet repudiates God's revealed account of creation, as given in the Bible, for the unsupported hypothesis of evolution. He treats the Bible in the jaunty way which is characteristic of evolutionists in general, brushing aside as lighter than chaff, what cannot be revamped to fit the evolutionary theory.

He declares that the theory of evolution is as firmly established as is the law of gravitation, which law no one questions; only he calls evolution a "fact." He would incorporate the entire universe of knowledge under evolution. All his assumptions, and there is nothing more to be said.

Calling himself a scientist, he is not scientific in the book. He does not deal in demonstrated facts, but in affirmations. He declares that one tooth, the size of a pinhead, fixes historic data reaching back 3,000,000 years. Another tooth, probably larger, demonstrated that certain animals arrived in Nebraska 30,000 years ago. He can take bits of bone, a fragment of skull the size of a saucer, or a piece of jaw, and from it reconstruct an entire head, showing brows, cheek bones, facial features, etc.; and use them to demonstrate our gradual evolution from beast to modern man. He can read the entire history of now extinct (?) races of men,

(Continued on page 9)

WHY BETHEL ACADEMY?

BETHEL Academy previous to 1925, was catalogued as Asbury College Academy and so recognized by the state of Kentucky. In its past history the academy was very closely associated with the college. Its faculty met on the same chapel platform. Many of its students took part work in the college, and college students who lacked the foundation in some subjects enrolled in some academy subjects. Thus the college and the academy were linked together with one common aim—to give a chance for young people who desired, to receive an education in a school where stress is laid on the culture of the heart as well as the head. It was an institution where young people could begin at the bottom and secure a good high school training and continue their college course; a school where young people were trained to do service in the many callings of life—trained to be honest, upright, cultured, and have reverence for God and things sacred; a school where students were not only led to a saving knowledge of Christ but were established in the doctrine and experience of holiness. The object of Bethel Academy as set forth in her latest bulletin is as follows: "The object of Bethel Academy is to give an opportunity to young people in their formative period to complete a fully accredited high school course under Christian instruction in a definite holiness school. This school believes that the best intellectual attainment can be obtained where students are led to know the Lord in the forgiveness of their sins and have the indwelling of the Holy Ghost."

The enrollment kept increasing and the standards for recognition in the state and Southern Association of Colleges and Secondary Schools raised so that it was necessary to separate the two departments and make the Academy a distinct unit operating in a separate building with no crossing of classes or enrolling in both college and academy at the same time, as formerly. Instead of dropping the academy, as many church schools have done, and let their young people depend wholly upon the secular public schools, the board of trustees of Asbury College decided that the department for high school training should be retained as a valuable asset in character building and foundation for true scholarship.

It may be asked, "Why retain Bethel Academy when there are so many well equipped city high schools and rural consolidated schools in nearly all sections of our country?" If we could print many of the letters we receive from parents as well as from young people themselves, they would answer the question and explain why there is a demand for an institution of this character.

The Bible has been taken out of most of the public schools and even the chapel or devotional exercises have been abandoned or substituted by exercises that make very little appeal to real character building; and in many places the students in their formative period are led to doubt the Bible as the inspired word of God.

After twenty-five years of teaching in the public schools as principal or superintendent, we have keenly felt the gradual drift toward worldliness, disrespect for law and order, and shameful conduct, which, we believe, has increased and has been encouraged by the lack of the chapel devotionals and spiritual instruction. The young people of high school age are easily led in the direction of true Christian character if the daily atmosphere of the school-room is permeated with confidence in the Bible stories, characters, and precepts.

There are many fine men and women de-

voting their lives and energies to the public schools, but they are more or less hindered in their efforts to maintain or reach their ideal moral standard because they are not at liberty or are not permitted to conduct devotional services effectively, or are unable to have co-workers in full sympathy with such a program. As a result, the moral standard is lowered in the public schools in many places and the young people are drifting away from the standard of piety and rectitude of their fathers.

The parents who have a vision of the spiritual condition of their children and many young people themselves feel the need of a school where Christ is exalted and prayer is heard in chapel as well as in classroom.

Bethel Academy exists to offer to young people a full four-years' high school course, that is taught by Christian men and women who are college graduates of high standing. Music, art, expression, and Bible courses are also offered. And with the daily devotional services in which the young people take an active part, Bethel Academy is giving to nearly 200 young people from different denominations over the country a healthy, wide-awake school that trains body, mind, and soul. The shining, happy faces, attested by many quickening testimonies in the chapel exercises, give the answer to "Why does Bethel Academy exist?" She has A(SA) rating in Kentucky and is a member of the Southern Association of Colleges and Secondary Schools.

For further information write Geo. B. Burkholder, Principal, Wilmore, Ky.

The Virtue of Complaisance.

REV. E. L. EATON.

"Be subject unto the higher powers."—Paul.

Alexander Morel, in his studies of butterfly-life, tells how he searched for cocoons of a magnificent and rare butterfly in Haut Valois, hoping to raise some of the purple and silver beauties. He finally succeeded in finding five chrysalides in perfect health on a certain Alpine plant that attracted them. But when the time for hatching came, out of the first crawled an ichneumon, out of the second another, and out of the third still another. Only the fifth at last produced a butterfly.

What had happened? The ichneumon fly had deposited its egg in each of the living caterpillars. The ichneumonized caterpillars lived on as though nothing had happened, ate, grew, constructed its cocoon. The unfortunate creature did not realize that under its skin it carried a perfidious enemy which, while letting it live, slowly transformed its destiny altogether. In fact this mysterious something which should have been a beautiful butterfly, gave birth to a larva, and became an ichneumon.

We make the following observations: the Chrysalides of this magnificent butterfly are to be commended for their noncombativeness if such be a virtue. Again, the ichneumonized caterpillar no doubt realized very little what was involved as to its destiny; and may have had very little to do with it anyhow. But alas, what was once to give birth to a lovely butterfly, passed completely into another creature and became a very common parasite.

There was one exception: one of the chrysalides was immune to the virus of the fly. It had enough resistance to say "No," whatever that means. It was in the minority too, and must have felt strangely different to see all of his companions crawling off ahead of time, if crawl they must. But history places the premium on the exception; and we are still looking for the beautiful. There are too many grubs always, be they few or many.

If non-combativeness be a virtue, where is

Paul, or Moses, or Samuel, or Elijah; and no less Huss, and Knox, and Luther; and who was sainted John Wesley anyway! So too, Joan of Arc, and Frances Ridley Havergal, and Madame Guyon, and Frances Willard. We cannot say how much these changed the destiny of their own generation, but we will say that they had much to do about their own destiny. There were certain marks upon them so one could tell them from the crowd; and so they were never lost, and never will be. They kept their particular stripe and color, and dream, and wings.

UNCTION.

MRS. MARGARET BOTTOME.

I have often thought of an "attachment," as they call it, to an instrument a friend of mine always used in a dear old library every morning at family prayers. The piano was an old one; but there was an Eolian attachment, and I used to listen to the attachment. So I have often listened to sermons that were by no means brilliant, but they moved me, or something moved me. And the "something" was in the man, or perhaps was the man, more than what he said. Another might have used the same words and I should have been unmoved. In other words, the preacher that moved me had the unction. There was an attachment.

Undoubtedly that was what the minister was waiting for when a messenger was sent to him to tell him the congregation was waiting for him. The messenger returned to those that sent him, saying, "There is some one in the room with him, and I heard him say, 'I will not go without you.'"

The minister soon appeared, and the other One was with him. O believe me, it is the "other One" we need to see and hear!

A legend is told of two emissaries from the Evil One who were sent out by his Satanic majesty to preach if they could get a chance. They were disguised as men. One Sunday they went to church as usual. A sudden illness prevented the minister from getting to his pulpit. The congregation had gathered, so one of the deacons arose and asked if there was any clergyman present who would take the pulpit, as they did not like to dismiss the congregation immediately. One of the messengers from Satan stepped forward and offered to preach. He took for his subject, "The redemption of the world through the blood of Jesus Christ." When he rejoined his companion he was asked how he dared to preach on that subject; nothing could do more injury to their kingdom than that truth. His reply was, "No harm has been done; there was no unction."

O brethren, can it be possible that his professed messengers can utter truth and there be no unction? I am sure there is an awful possibility, and so the people come and go from our churches unchanged.

I have never forgotten the young minister who went to his presiding elder with such satisfaction and told him that the church was so crowded he could hardly get through to his pulpit. The old man looked at him and asked him in his blunt way, "Was anybody converted?" "No, but the crowd was a sight." "Did anybody get mad?" said the elder. "No, no," said the young man, "they seemed delighted." The old minister shook his head. "No one converted, no one mad. There's something wrong here," he murmured.

Peter had an unction from the Holy One, and "they gnashed on him with their teeth."

No one awakened! No one converted; no one saying, "I must be holy!" And they come in and they go out. As I heard a

(Concluded on page 7, col. 2).

REPORTS FROM SOUL WINNERS

FAIRMOUNT, INDIANA.

We have just closed a revival meeting for the Friends' Church near Fairmount, Ind. The spirit of the Lord was on the meeting from the first service. The pastor, Rev. Stanley Carey, of Jonesboro, Ind., took charge of the singing and we the preaching service. The services were without any form or program, relying entirely upon the leadership of the Holy Spirit. The heavy snow hindered the meeting for about a week, but they were resumed again at the end of that time and the same spirit of victory rested upon the services until the close. Several sought and obtained the experience of justification and sanctification during the meetings.

Frank E. Kinsey.

1220 Tecumseh Ave., Indianapolis, Ind.

A REPORT.

A splendid revival meeting closed January 30, with Stella B. Crooks, of Chicago, as the evangelist. The crowds were excellent, with the church being filled to its capacity more than one night during the campaign. Between fifty and sixty were at the altar, counting them just as they came, and many of these found definite experiences. Rev. F. F. Freese, pastor of the Church of the Nazarene, Newell, W. Va., had charge of the singing, and did his part well. The male quartet of his church rendered several special selections during the campaign. Also Rev. Benedum, pastor of East Liverpool church, came over, and his good people came several nights to the revival. They dismissed two of their week-night services for the meetings. This was very thoughtful of the Liverpool folks. The Newell church had fine representations of their co-operation. Also, we were glad to welcome our old friend and brother, Rev. I. N. Toole, who has held great revivals in Chester in years gone by, and who is now in the evangelistic field in our meetings. He was with us in two or three services. His prayers were thoughtful and brought the glory down upon our hearts. God bless him.

This meeting greatly blessed our church. Many new faces were seen in the congregation from night to night. Methodists, Free Methodists, Presbyterians, Nazarenes, and others were in attendance. Sister Crooks is a great preacher, and on the closing night raised \$100 in cash and pledges, which was to be applied on our budget. To God be all the glory.

B. H. Pocock, Pastor.

REPORT FROM THE FIELD OF BATTLE.

The meeting at Windor, Indiana, began Jan. 2, and lasted for three weeks through some of the worst weather they have had in this state for years; but the weather did not seem to affect the attendance a great deal. We started with splendid crowds and good interest which continued until the close. It was made very plain in the meeting that Satan was still alive and in the business of blinding eyes and stopping ears to the truth of the Bible.

Knowing that if we were to be true to the Bible, to Methodism, and to our own experience, we must preach sanctification as a second definite work of grace to be sought and obtained in this life. This we tried to do as the Lord directed and the word had the desired effect; quite a number sought and obtained the experience. While some were seeking others were standing by saying there is no such thing to be had. But the delight of all was the very fact that while some were staying away from services and others objecting and showing off the carnal mind some of the very best people were praying through to wonderful victory. I find the truth presented earnestly will always bring results. The revival was practically altogether within the church. There are hungry hearts everywhere starving for the truth of God. Bro. McKee and his wife stood nobly by us. He is the pastor here. They are Asburians of a very high type. The people think a great deal of their pastor. The work is making some notable strides under his very efficient leadership. Success awaits a consecrated heart and an educated head. The Lord be praised who giveth us the victory. Mrs. Parker was with me in this meeting. We are in another battle now; will report later.

J. R. Parker.

FROM THE FIELD.

The Lord is doing business in North Carolina. Since conference in October, we have been in five meetings; first in Pilgrim Holiness Church in Thomasville, Brother J. F. Nonce, pastor. He is much loved by the people. A very good meeting, there being 12 professions.

Next, we were 12 days in the Methodist Church, Sparta. Good attendance, but not a victory; not a soul prayed through, so far as we know definitely.

We went next to Dicks Creek, near Asheville, where the Lord gave a very blessed victory. Twenty-four prayed through, eighteen joined the church and the church was wonderfully revived.

Jan. 2, at Proximity Church in Greensboro, N. C., we began what proved to be one of the greatest winter time revivals we have seen in years. The night before it began the beautiful new \$38,000 Methodist Church in which the meeting was expected to be held, went up in flames before our eyes. Sad indeed, but by 11 A. M. next morning a beautiful thing was seen; a delegate from the Missionary Baptist Church appeared, to offer us the free use of their beautiful new church for the entire revival. Their offer was readily accepted, and for three weeks this Methodist holiness evangelist preached to great congregations. The Methodist

pastor, Rev. W. L. Dawson, one of the strongest sanest holiness preachers of our conference for twenty-five years, and Rev. C. F. Rogers, the Baptist pastor, a sweetly sanctified, cultured brother, without a hitch or jar stood prayerfully, actively, wholeheartedly with us. Shall we ever forget that delightful fellowship? God bless them and theirs.

The revival broke upon us one night when we had preached on the Holy Ghost from Acts 1:8, and called believers to the altar to be "filled." Some prayed through with a powerful shout. More than two hundred prayed through; about a hundred came into the churches there. God be praised forever.

We are now in a good meeting in a country church near Mooresville, S. C. Been here one week and 36 have been converted. Today one faithful woman entered into the rest of Canaan and has a blessed testimony; others were renewed, and others are seeking. The people of this generation are needy; many are hungry. Time is passing, eternity is approaching and we should do our best to get them to Jesus.

Jim H. Green,
Connelly Spring, N. C.

FROM CHARLIE TILLMAN.

Last Monday night, Feb. 7, we closed one of the best meetings the Lord has ever given us. It was in South Jacksonville, Fla., Hendricks Memorial Methodist, of which my friend C. J. Tyler, is pastor. He has done a marvelous work since he was sent there in June by the Florida Conference. The Sunday school has grown to where they were compelled to secure the use of one of the public school buildings near by to house the increased attendance. The meeting we just closed will give him something over forty new accessions to his church as well as fifty-three new tithers, and fifteen new family altars.

We began there—daughter and I—Jan. 16. The attendance and interest grew from the very start and I never had such liberty in preaching, for the blessed spirit of unity and sympathy was very manifest. We had many interferences, among them the failure of the principal bank in which all of Tyler's people had their money, as well as his month's salary, and from a financial remuneration standpoint it looked discouraging, but they gave us the largest offering we have had in years.

Another unexpected distraction was the death of my older brother in Jacksonville. This necessitated my absence from the meeting for several services, but God did not allow this or anything else to seriously interfere with the success of the meeting.

We had the hearty co-operation of the other denominations and the Baptist pastor and his people liked my work so well that they engaged us to return and conduct their meeting for them this next month. In this meeting we will have the Presbyterian pastor and Brother Tyler to assist us in the singing. Reader, if ever you prayed for a little fellow with limited capacity you must do so for me, for this man will need help.

Charlie D. Tillman.

SPENCERVILLE, OHIO.

We have just closed a splendid revival at Olive Chapel on the Spencerville Circuit with Rev. Joseph H. Lewis as the evangelist. The meeting ran for four weeks; in spite of the fact that we had much snow and ice and some very cold weather the attendance was good and the results gratifying. There were some conversions, reclamations and sanctifications. Bro. Lewis, who is from Wilmore, endeared himself to the people and was unanimously called back for the next revival a year hence. I can, without reserve, recommend Bro. Lewis to any pastor who has a vision of the needs of his people and who desires a spiritual revival. He prays through and gets his messages from God. He is an elder in the Kentucky M. E. Conference and is appointed by Bishop Henderson to do the work of an evangelist. It is my hope that our preachers will keep him busy.

Fred Andrews, Pastor.

MITCHELL, NEBRASKA.

We are glad to report a real Holy Ghost revival which started January 21. We called Evangelist C. P. Ellis, of Mason City, Neb. He came, and from the first night on to the end God blessed the messages. Twelve year old snags were uprooted, seventy earnest seekers bowed at our altar; others found victory in their homes, one thousand chapters were read by the people between meetings. And we are delighted with results. We will have Bro. Ellis again, with his messages, banjo, and original songs.

Rev. E. D. Gideon, Pastor.

KENOVA, WEST VIRGINIA.

The special evangelistic services at the First Methodist Episcopal Church, Kenova, W. Va., which closed Jan. 30, proved to be an old-fashioned Holy Ghost revival. The pastor, J. S. Thornburg, was very ably assisted by Conference Evangelist, Rev. W. A. Grogg, of Roncove, W. Va., and Rev. W. Raymond Wilder, of Macon, Ga., who is a student at Asbury College, Wilmore, Ky.

The preaching and singing the gospel by these men of God, together with the earnest prayers and hearty co-operation of the Christian people, brought real Holy Ghost conviction and many yielded to the workings of the convicting Spirit, and found way to an altar of prayer and prayed through to a definite experience of conversion, reclamation or sanctification, until more than sixty persons realized in their own hearts that the Lord could supply all their needs according to his riches in glory by Christ Jesus. Forty names have already been received for

membership in this church and some will join other churches. The people came in such crowds that the capacity of the church was not sufficient to take care of them.

The following was the action of the Official Board: We, the Official Members of the Kenova Methodist Episcopal Church hereby express our appreciation of the most excellent service rendered by Rev. W. A. Grogg in his clear and effective preaching of the Gospel, and to Rev. W. Raymond Wilder, for his very impressive and inspiring gospel messages in song. We therefore give them our hearty commendation and extend to them our unanimous invitation to be with us in our revival campaign next year.

J. S. Thornburg, President.

Mrs. B. D. Garrett, Secretary.

ORANGEVILLE, ILLINOIS.

The union meeting at Orangeville, Ill., closed Jan. 30. A spirit of union and good fellowship prevailed, and God was honored. A full salvation was preached throughout the campaign. Several were saved and the churches took on new life. Rev. R. A. Doss, of Everly, Iowa, directed the singing and we can heartily recommend him to any church requiring a song leader's service.

J. W. Bostian,
F. Z. Winebrunner,
W. O. Albert,

Pastors.

GOOD MEETING.

The revival just closed at the Abbyville Methodist Church with Evangelist J. B. McBride was a profitable one and resulted in the salvation to a number of souls. People came in for miles around to attend the meeting as the Evangelist is known in Reno County. Rev. Ernest Bartlett located at Arlington, six miles distant, was with us most of the time. He gave his services to the meeting and was fine help in the singing and praying. Mrs. Bartlett conducted three children's meetings the last week which resulted in much good. Brother Bartlett's church was closed up over two Sabbath days on account of sickness in the town. He and some of his people were with us over the last two Sundays of the meeting.

Brother McBride was at his best and did very fine work here. He preaches the Gospel in all its fullness and with the power of the Holy Ghost. He is free from any frivolity in the pulpit which would tend to amuse people rather than draw them to Christ. Brother McBride lives the gospel he preaches, at all times.

Ruben Bridgewater, a student at the Bible School in Hutchinson, was with us and led the singing. This was his first meeting and the people were delighted with his work. He brought other singers out from the school and their singing was greatly appreciated. The offerings taken for the singer and the evangelist were ample and satisfactory, nearly three hundred dollars in all.

The Reno County Holiness Association recently organized, met with us during the revival in its first meeting. The day is the last Tuesday of each month. The next meeting will be with the President, Rev. V. L. Darby, at Langdon.

H. G. Grosdidier, pastor.

UNCTION.

(Continued from page 6)

Scotchman in a pulpit in London say as he leaned over the pulpit and looked at a fashionable audience, "Ye look very fine in your gray clothes, but I fear in the sight of the angels ye are not fit to be seen."

I wish more ministers had the courage of the young man who received a call immediately after he left the theological seminary. He had graduated from his college with honors and then prepared for the ministry. He was very much elated at his call to fill a pulpit so soon. He started on Sunday morning with his manuscript to preach his first sermon. As he approached the pulpit he saw the words, made with scarlet pinks on a bank of white pinks behind the pulpit, "Sir, we would see Jesus!" The Holy Ghost did his work on the conscience of the young preacher. The preacher gave out the hymn and the congregation sang, and then before kneeling he said, "I answered your call. I am your minister. I came to your church this morning with my sermon, but I cannot read it. All that I can see are the burning words you have placed for me to look at—'Sir, we would see Jesus.' O, my people," he exclaimed, "how can I show him to you when I have not seen him myself? But bear with me. I will seek him. I will see him, and then I will show him to you." And then he prayed, and the people wept, and they all prayed, "Show me Thyself! I beseech Thee, show me Thy glory."

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OPEN LETTER TO MY DEAR BISHOP.

(Continued from page 1)

INFORMATION FOR THE PASTOR.

"I believe in the Christian Church of today, and acknowledge it as the greatest institution in the world for the moulding of character, the upbuilding of mankind, and the development of good fellowship, and in order to become identified with so essential an organization, I desire to be enrolled as a member of Trinity Methodist Church." I shall leave out the name of the city which is also printed on the card.

It does seem to me that this is a most slipshod method of bringing people into the Methodist Church. Something very close akin to this method is being practiced and in many places people are being urged to join the church, and are welcomed into its membership without any indication of true repentance, saving faith, and the regenerating power of the Holy Ghost. Such people will become the easy victims of the modern liberalist preacher, and can be led into all kinds of false doctrines denying the inspiration of the Scriptures, virgin birth, sacrificial death, and triumphant resurrection of our Lord.

Methodism is better organized for a great revival than ever before in her history, and far better prepared to take care of the fruits of a revival than ever before. However great a revival may be, a very important item is the careful husbanding and developing of the results. Spiritual babes are as much in need of protection, care and feeding as physical babes are. The church is better provided with buildings than ever before. She is better organized. The Sunday school system is excellent. The Adult Bible classes count large in the church life of today. It is an interesting and encouraging fact that hundreds of thousands of men and women are gathering every Sabbath morning for the studying of the Holy Scriptures. The Brotherhoods and various organizations of business men are rendering practical service as never before. There is more intelligence, system and liberality in giving than has ever been known in the church. The Epworth League has enlisted a vast army of bright young Methodists who are capable of incalculable service for the Master and humanity.

If we could now turn our attention to the great need of a deep, powerful, widespread revival, and God should pour out his Spirit in gracious power, there is every reason to believe that the forces of the church would be prepared to carry it forward into all the ramifications of life, to bring it into personal touch of every class of society, to carry its gracious influence and saving power into the alleys, slums, mountains, and neglected social highways and hedges; and then, to gather in, house, organize, care for, educate, develop and harness into active and joyful service, the results of such a spiritual awakening.

We do not think anything could be more unfortunate at this time than an organized effort to bring large numbers of unregenerated people into the church, or to increase mere machinery and organizations, of one kind and another. The great need of the

times is more power, deeper piety, a revival that will quicken and thrill the entire membership of the church with the Spirit and power of the Lord Jesus.

There is no question but the bishops, the editors, the secretaries, and the educators of the church could tremendously contribute to such a spiritual awakening. Will they do it? That's the question. Some one answers that, revivals of religion do not begin at the top; that God generally has to go outside of the church and raise up humble, simple, men and means to awaken the people, and stir the dry bones in the ecclesiastical valley, but it would seem it need not be so. The leaders in Methodism have a powerful influence. Methodism is not dead; there is much of life, energy, and capacity throughout the church.

Preaching, prayer, fasting, visitation, exhortation, and crying to God day and night can bring on a revival. Why not neglect other things, forget other things, and give ourselves to this one thing—a great, widespread, deep, powerful revival of pure religion? Such a revival would save millions of souls from sin and hell and bring mighty throngs into heaven.

A Chapter from My Autobiography

CHAPTER XVIII.

LIFE AT VANDERBILT, CONTINUED.

I had four professors at Vanderbilt: Dr. Baskerville in the literary department was a brilliant scholar; married a daughter of Bishop McTyeire, and was making a fine record as a scholar and instructor in English. He died many years ago. Dr. Shipp was the dean of the Biblical Department and teacher of exegetical theology. Dr. T. J. Dodd was professor of practical theology, one of the finest scholars and most cultured gentlemen of all the southland. Dr. W. F. Tillett was professor of systematic theology. Drs. Shipp and Dodd died many years ago. They were a fine group of men, all of them. I remember them with gratitude and admiration.

I had gotten an incorrect idea of what a theological school was. I thought the instructors would somehow, help me to make sermons and tell me just how to preach. I was impatient to be preaching. There was a cry in my heart and I longed for words, arguments, and wisdom to let the message out. I wanted my teachers to give me texts; show me how to divide, expound, illustrate, and drive home the truths contained in them, so the sinner who heard me preach would fall from their seats in an agony of conviction, and come running to the altar of prayer in tears.

I longed to win souls, and was deeply conscious of the paucity of my resources, and expected these professors to put the sharpened sword into my hand and teach me how to use it to best advantage, and with most powerful effect. But my instructors put me to work on great volumes of history, deep and difficult theology. Their method was to fill me with knowledge from these various sources,

and let me do my own thinking and sermonizing, the best method, no doubt.

Dean Shipp was quite an aged man, with hair and beard as white as snow, prophetic-like in appearance, full of concern and kindness for the boys. Dr. Dodd was a most fascinating gentleman. He was as refined and pure in feeling, thought, language and manner as the most superior woman. It was a delight to go to his room. He was a Kentuckian, had once been the pastor of many of my relatives in Perryville. I spent many social hours with him, with pleasure and profit. It was a delight to go to his lecture room. Dr. Tillett was thoughtful, serious and exacting. He got far more hard work out of us than any other of our professors. He made us feel, as no other man did, the responsibility of our life work and the importance of careful and thorough preparation for it. He frequently called us to prayer before our recitations, and often reminded us that no preacher would be able to guide his people into a spiritual life higher than that which he himself enjoyed. We always went out of his lecture room feeling that we carried something for future use.

Rev. Gross Alexander, D.D., was the Chaplain of the University, was also pastor of West End church. He was on fire with a great hatred of sin and love for souls, and created no small stir among us. Under his ministry a revival broke out at West End church which reached the University and had a most gracious effect upon the theological students at Wesley Hall. Dr. Alexander was in poor health and frequently invited me to preach for him at West End. On such occasions my fraternity men and other students came out in large numbers to hear me.

Dr. John J. Tigert was then in the morning of his splendid young manhood. He and Dr. Alexander were both Kentuckians, members of the Louisville Conference and devoted friends. Dr. Tigert was professor of philosophy in the University. I loved those men passionately; to walk at their heels and hear them talk was far more interesting to me than all books and lectures.

I shall never forget walking home with them one night from West End church to the University campus. Dr. Alexander had preached a great and searching sermon. I do not think I have ever heard a man search the people out more closely than he was doing in those days. On this evening he had tarried in the church until the people were all out. Dr. Tigert waited for him at the door; I walked along in silence with them. It was a beautiful moonlit night and a deep silence had fallen on the city. As we walked to the campus the brethren talked to each other with great earnestness. Dr. Tigert was suggesting to the Chaplain that he be a bit more patient with the people, while the Chaplain insisted that it would take desperate means to awaken them. We came over the steps, walked slowly up under the elms, and stopped close to a clump of magnolia trees in front of the main building, with Commodore Vanderbilt's bronze statue looking down upon us.

In subdued and earnest tone the strong men reasoned with each other. They were not disputing, but communing and suggesting. After standing thus for some time,

Dr. Tigert said, "Well, Gross, you know how I love you. I acknowledge your scholarship, I believe in your spirituality, I admire your courage and zeal, but my brother, you have been using the currycomb quite severely since you came to us, and I think it is time for you to give us some corn."

With that, each man turned in silence to his home. I had not uttered a word in the tramp from the church, but had listened closely to all they had said. When they separated I walked over to Wesley Hall, to lie quietly upon my bed, wide-awake and thinking seriously until deep in the night. How great and grand those men were to me! How devotedly I loved them! In the years that followed, after I started the publication of THE PENTECOSTAL HERALD, with an earnest defense of some of the great old doctrines of Methodism, they gave me many good words of comfort and encouragement.

Some years after I left the University, while stationed in Frankfort, I invited Dr. Tigert to come during vacation and preach for me. He gave our people a great series of sermons. The weather was warm; we had no day services, but during the days we walked along the river bank, climbed the cliffs, and roamed through the woods. After his great sermons at night we would have prayer; my family would retire, and Dr. Tigert and I would sit and talk until after midnight. I believe it was Garfield who said, that to sit upon a log in the woods and converse with Mark Hopkins would be like attending a university. Those were two great university weeks with me, while Dr. Tigert was with us at Frankfort.

Tigert and Alexander, great souls, have passed on to the other world. In fact, I believe all of the older professors at Vanderbilt when I was there, have gone, except Dr. Tillett, who is still living, in excellent health, and apparently as vigorous in mind as ever. A few days ago I received from him a Christmas poem. For a number of years he has been writing a poem each Christmas and sending out to his old students. Four decades have passed since those eventful days at Vanderbilt; a generation of human beings has passed away and a new generation has come upon the stage of action.

(Continued)

DOCTOR OSBORN AND EVOLUTION.

(Continued from page 5)

without even so much as a bit of bone, just from flint implements; how they walked, their brain capacity, grade of intelligence, etc. And he calls this sort of thing "the missing link."

Some human skeletons he spaces off at intervals in the past from 40,000 to 500,000 years; and does it with absolute cock-sureness, and then knows that there were hundreds of millions of years of evolution before that, to reach the human stage at all. He gets there on the basis of the old "onion coat" theory of geology, serenely ignoring the fact that the assumed uniform "order" of stratas and fossils is violated in "nature" many fold oftener than it is observed; and that the rocks and fossils have absolutely no chronological value.

The material collected into this book was evolved by Dr. Osborn when the late W. J. Bryan got his goat, and that of his fellow evolutionists, on the monkey-ancestry of man, and at the time of the Scopes trial in Tennessee. It is really amusing how he reacts to and rejects our monkey-descent now, though not so long ago it was a "scientific fact," as well established as evolution now is; that is, as certain as gravitation. But these articles were written to bolster up weak-kneed evolutionists in that crisis, and perhaps we should not make fun of them. They are a repetitious rehash of old stuff, without a new thing in them.

However, one would not expect a "scientist" to disown his own progeny, as Dr. Os-

born does the monkey-ancestry, so quickly. He just pushes the "primates" back some hundreds of millions of years into oblivion, where no one can possibly prove or disprove anything; and now says that we come of an independent line of descent, not through the simian. How long will it be till "scientists" will abandon the whole evolutionary scheme? Real scientists have done that now.

Dr. Osborn is not wholly sincere. He speaks of Mr. Bryan and the Fundamentalists generally, as pirates endeavoring to board and scuttle the good ship Evolution; and he, as a loyal defender, would run the Commoner through with his pen. Dr. Osborn knows full well that he there perverts the truth. He knows that what the Fundamentalists stand for has been the faith of all Christendom for centuries, that it was universally believed by Christians when he was a boy. It is evolution that is new, and on the rampage to drive out the old faith of the Bible. Yes, there has been and is an attempt at piracy, but it is not the Fundamentalists who are the pirates.

If Dr. Osborn's other books, of which eight are listed, are no more trustworthy than this one, they belong in the catalog of light fiction.

DEEPER LESSONS IN GIVING.

MRS. H. C. MORRISON.



WE have a strange way of looking at things these days, especially in the matter of rendering unto the Lord that which is due him. Of recent years the question of tithing has been agitated, as if it were a long hidden command which was recently brought to our attention, and to be a tither places one in the rank of a very exemplary Christian. But does not the Apostle admonish us to "Lay by as the Lord hath prospered us?" Our liberality is gauged by what we have left and not by what we give. This is why the jingle of the "widow's mite" has sounded throughout the whole world; it was all she had.

No, we have to learn deeper lessons in this matter of giving, than we have ever known if we would win the divine approval to that extent that our Lord, who sits over against the treasury, can say, "She hath done what she could." We are persuaded that this is the unused talent which many of us have buried, and for which we shall have to answer with shamefacedness when the Master calls for our final account. He not only wants what was intrusted to us, but with usury. We give below some paragraphs which we trust will stir every reader's heart to new action in the matter of rendering unto God the things which are God's.

"Our Lord charged his disciples to give, in the assurance that they should receive yet greater blessings in return. Riches were not to be selfishly hoarded up, but were to be freely spent in the service of the kingdom. Some disciples were called to make complete and final surrender of wealth and enter on public work for God. The very poorest were to give, and might thus yield more in essential value than the rich.

"St. Paul in his second letter to the Corinthian Church lays down the principles of giving. The members of the church in every age are reminded that while giving regularly and cheerfully to the cause of Christ, they are to see to it especially that they give in due proportion to their means, or, as the Apostle puts it, 'as God hath prospered them.' This is a feature on which the Lord Jesus laid particular stress. The contributions of the rich men whom he saw casting their gifts into the box for the temple revenue, were estimated in relation to the abundance that was left untouched, and not in their comparative amount. In this respect they

were surpassed by the poor widow that followed them. When men give to foreign missions they should set their offering at least in fair proportion to what is retained for personal use. The giving of Christian disciples who have embraced the world-wide cause of missions, would require to be always bountiful up to the point of sharp self-denial. Only thus can they expect to get into partnership with the giving of Christ the Lord. In these days there is need for gifts to missions that shall bear the crimson tint of the life's heart-blood. It is only through the narrow portals of Jesus' own poverty, thick-set as it was with the keen thorns of endurance, that Christian men and women can have their souls enriched with the fullest revenues of spiritual blessing and success.

"In this connection it can be seen that within the wide range of the church's membership there may be an inner circle of men and women to whom the Lord may address the call to abandon utterly the resources they possess, in order that they may fulfil the service and destiny to which they are divinely called. Think of the poor widow, giving her last mite; of Barnabas, surrendering his all; of Raymond Lull, cheerfully embracing a life of poverty; of William Carey, using only £38 a year and giving away thousands; of Livingstone, content with the plainest subsistence; and of William Burns, yielding up all his salary to missions in China, with the exception of an annual love token to his aged mother, and leaving a trunk whose meager contents stirred a little child to say, 'Surely he must have been very poor.' Who that recalls these givers can help being convinced that they are specimens of what one has called 'the individual moral instance,' which deserve a fuller consideration at the hands of rich members of the Evangelical Church than has ever yet been given. In the words of the great evangelist of South Africa, 'Do we not need—as much as when he and his apostles were upon the earth—men and women to give concrete and practical evidence that the man who literally gives up all of earthly possessions, because he sets his heart upon the treasure in heaven, can count upon God to provide for the things of earth? Amid the universal confession of worldliness in the church and in Christian life, is not just this the protest that is needed against the subtle but mighty claim that the world makes upon us?'"

Dr. O. G. Mingleddorf is to give a special series of lectures at Trevecca College, Nashville, Tenn., from February 28th to March 13th. He will preach at nights in the First Nazarene Church. He will be open for dates in that vicinity immediately after March 13. If anyone should desire the services of Dr. Mingleddorf write to him at once in care of Trevecca College at Nashville.

Another Book by Dr. Morrison.

There cannot be too many. His latest one, "The Christ of the Gospels," has reached me and been read with pleasure and profit. Of course, all who have heard him preach will want this small volume, which is small only in size, a beautiful size, neatly bound, clear type, and Morrisonian in style. All the friends of this our premier preacher rejoice that he still brings out these treasures new and old, and that God is verifying his word in renewing his youth and giving him fruit as he approaches the evening. Simple, clear and direct in style, dealing with themes that are imperishable, the book is a fine addition to the already long list of good books from the author. Price \$1.00. Pentecostal Pub. Co., Louisville, Ky.

Yours in Jesus,
J. L. BRASHER.

If these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:8.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Please move over and let me sit by Doris Hilton. The reason I want to sit by her is because I am of the same given name. I have written once before to page ten. I just read page ten and was reading the rest of *The Pentecostal Herald* and discovered a picture of the tent work helpers and lo, I found Rev. Lamp's picture; of course, he looked the best to us. He held a great tent meeting for the Oblong M. E. Circuit last July and we are expecting him again. I go to Sunday school and church most all of the time. I want to tell you and all of the readers something that will make you all smile, the Dogwood S. S. has been having an average of forty in attendance, and now we have jumped a cog and are having seventy. Aunt Bettie, do you know Bonita Lamp? What is the shortest verse in the Bible? What is the longest verse in the Bible? Wake up, Illinois girls and boys, don't let the other states get ahead of us. The first one that writes me and guesses my middle name I will send a picture. It begins with L, and has five letters in it, it ends with E. I'd like to receive a letter from at least one-half of the cousins, and if you have an extra photograph I'd like to have you send it too.

Doris Whetstone.
Rt. 3, Oblong, Ill.

Dear Aunt Bettie: I was surprised when I saw my little letter in print. I live in Washington, not in Virginia. When my letter was in print you put Virginia instead of Washington, that is why the cousins did not write to me. But just the same God knows all about us; we shall meet by and by. I am in the fifth grade public school.

Esther Bergstrom.
Rt 5, Box 166, Mt. Vernon, Wash.

Dear Aunt Bettie: This is my first letter. I am a girl from Kentucky, seventeen years of age. My birthday is Dec. 10. I am writing this letter to tell you I make artificial flowers to sell, all colors, and they are very pretty. The prices are from 25c up. They are nice for your dining table, and especially for decorating. I would like to get some orders for them, and I will be glad to fill the orders soon as possible. I make them to help Daddy out, as he is old and not able to work very much. I am a good Christian girl. I would like to exchange letters with some good Christians. I have three sisters and two brothers. May the Lord's blessings rest upon all of you.

Nellie Mae Fitzgerald.
Balls Landing, Ky.

Dear Aunt Bettie: Will you let a little Cairo girl join your happy band of boys and girls? I have two brothers and three sisters, beside myself. My birthday is Dec. 14. I wonder who can guess my middle name? It begins with G and ends with an A, has eight letters in it. I go to the Nazarene Church. I enjoy reading page ten. I am in the fourth grade.

Edna G. Wilson.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and hope to see it in print. I go to school every day and am in the seventh grade. My teacher's name is Mr. F. E. Webb, and I like him fine. I go to Sunday school every Sunday. I am thirteen years old, five feet and five inches tall, and weigh 105 pounds. I have dark brown hair, blue eyes, and fair complexion. My father and mother are dead and I live with my Aunt. I have one sister eleven years old. Any of you cousins that wish to write I will answer your letters.

Emma Rogers Feese.
Columbia, Ky.

Dear Aunt Bettie: Hello, folks, one and all. May I have the pleasure of joining your jolly band? I will be glad indeed, if you all will allow me to become one of your cousins. I am from Kentucky, my native state. I have dark brown hair, blue eyes, rosy cheeks and fair complexion. I am sixteen years of age, five feet, two inches tall and weigh 106 pounds. I have been reading *The Herald* for

only a few months. My uncle had it sent to mother for a Christmas gift. We find it very interesting. I especially like page ten. I live on a farm at Pleasant View. I like the country very much indeed. I have a brother seven years old, and a sister nine years old who go to the Pleasant View school. They are in the third and fifth grades. I am a Freshman in high school. I took one half years' work of the first year. It was impossible for me to continue because it wasn't an accredited high school and so far to go to school I had to stop. I love school and it was the end of my happiest days. Mother and I are members of the Methodist E. S. Church. The Pleasant View church is in walking distance of my home. We go to prayer meeting every Friday night and Sunday school every Sunday, unless it is too bad weather for us to go. Our pastor is Marvin Richardson. We are very fond of him and I am very, very sorry to say that he is seriously ill and will not be able to fill his appointment this third Sunday, which is our meeting day here. He is in the King's Daughters' Hospital at Frankfort, about to undergo an operation for appendicitis. We do not know when he will be able to preach for us again, maybe never, but we are trusting in the Lord and praying that he will soon recover and we can have the pleasure of listening to his sermons again. I will be very, very glad to write to any one who wishes to be my friend and writes to me. I will answer all letters received. I just must close as this is my first letter to *The Herald*.

Evelyn Hellice Cox.
Rt. 4, Box 77, Frankfort, Ky.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday. I am in the third grade. I have brown eyes and brown bobbed hair and light complexion. The one who guesses my name I will write to them. It starts with E and ends with L and has five letters.

Ruth E. James.
Box 25, Robson, W. Va.

Dear Aunt Bettie: I am a little girl eleven years old. I go to Sunday school almost every Sunday. My mother teaches my class. I like her fine. She has been my teacher about five years. I know the books of the Bible and the Lord's Prayer. I have gone to school every day this year. I weigh 80 pounds. My birthday is April 26. I have one brother and one sister. My sister goes to high school. I would like to hear from any of the cousins.

Edna Kittinger.
Dale, Ill.

Dear Aunt Bettie: I am a little girl from Ohio, with brown eyes and chestnut brown hair. I am fifteen years old, and fifty-seven inches high. I am a Methodist. I go to Sunday school and church at Wesley Chapel, every Sunday that I possibly can. I am the pianist for the church and almost all of its organizations. I am assistant teacher trying to teach the scholars all I can about the love of Jesus. I am saved and sanctified by the Lord Jesus Christ; he has washed all my sins as white as snow. I am just one year old in God's kingdom. We just closed the revival meetings at our church, and I want to say God was there. Oh my, cousins, don't slip away from your Jesus, for he is needing many reapers to reap his harvest. There are many sheep and only one dear, kind Shepherd to go and stand by. I do love to read the dear old *Pentecostal Herald*, especially page ten. I have learned to know and love Dr. Morrison. I had the privilege last May of hearing him address the Senior Class of B. A. at their commencement exercises. I am glad that I've learned to know and love true-hearted Christian boys and girls from dear Asbury College. We had a wonderful trip seeing Kentucky, but we did long to get back to dear old Ohio. Dear cousins, I want to tell you if you ever want to see and be in Heaven on earth just go to dear old Camp Sychar, near Mt. Vernon, for there

you hear the glories, amens, shouts and hallelujahs. There's where you meet true saints of the Lord Jesus Christ. I have preached two sermons in my church at Wesley Chapel. My dear good pastor has led me much farther in the Christian work than I would have gone, but the dear God led me out. I enjoy the Christian life more each day, and I never feel like turning back. I just feel like pressing onward.

Rosannah Heister.
Canal, Winchester, Ohio.

Dear Aunt Bettie: I am a little girl ten years old and am in the fifth grade. I go to Sunday school every Sunday I can. Esther C. James, I guess your middle name to be Catherine. Am I right? If I am don't forget your promise. Fern Longshire, I thought your letter was sweet. I try my best to live a Christian life. Aunt Bettie, I have a pretty little brother named Charles Wesley, and we want him to go to Asbury College and make a preacher. Well, I hope Mr. W. B. will be gone to town when this letter arrives.

Monda Stewart.
Dyer, Tenn.

Dear Aunt Bettie: I would like to join the happy line which leads closer to our Savior. My mother used to take *The Herald*, but the year is up now, but we get it from another lady next door. My parents are both Christians, working for Jesus. I have one sister and two brothers. I am thirteen years old. I am a Christian and would like to receive letters from the other cousins.

Anna Houston.
Turtle Lake, N. Dak.

Dear Aunt Bettie: Will you move over a little, cousins, and let me sit down? I am a little boy four years old, blue eyes, yellow hair and rosy cheeks. Who has my birthday, April 7th? I help daddy get in wood and help mother carry water. I love to go to Sunday school and I like to hear the letters read on page ten. I have one sister and no brother. Please print my letter.

Frank Terry.
Rt. 4, Harrison, Ark.

Dear Aunt Bettie: May a Wyoming boy join your happy band of boys and girls. I go to Sunday school every Sunday at the Methodist Church. After Sunday school we have Junior church which all the children enjoy. A deaconess, Miss Boobar, is our leader. I am eleven years old, have light hair and gray eyes. I like it out here but I don't like to meet with Mr. Rattler. Casper is a nice city of 25,000 people. There are lovely homes and school buildings here. Casper is in a valley with a beautiful range of mountains on the south. Prairies stretch to the north. I would be glad to write to the cousins who want to write to me.

David Luther Edelman.
135 East 4th St., Casper, Wyo.

Dear Aunt Bettie: I hope you will let a little Alabama boy join your happy band of boys and girls. We take *The Herald*. I like to read page ten. This is my first time to write. I hope to see my letter in the paper. I belong to the Baptist Church. I am eleven years old. I am in the fifth grade. If some of you cousins will answer my letter I will be glad to answer.

Woodrow Blane.
Millry, Ala.

Dear Aunt Bettie: This is my first letter I ever wrote to *The Herald*. I like to read page ten. My brother takes *The Pentecostal Herald*. I go to Sunday school nearly every Sunday. I belong to the Methodist Church. Our pastor is A. T. Puntney. I go to school. My teacher's name is Miss Milton Donnell. I am fifteen years old. I am in the eighth grade. I have long brown curly hair and brown eyes; I have fair complexion. I hope to see my letter in print. God will bless every one. I must say good bye to all.

Edna Hay.
Rt. 1, Box 405, Hutchison, Ky.

Dear Aunt Bettie: Will you please admit to your circle a little Florida school marm? My parents take *The Pentecostal Herald*, which, I think, should be in every home in the world. I am five feet tall, have gray eyes, brown hair, about 40 to 45 inches long, and fair complexion. My weight ranges from ninety to one hundred pounds. I am twenty-three years of

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age. I have taught for seven years and thoroughly enjoy the work. Wherever I work I try to win my little folks with love and kindness and try to teach them to be kind and lovable and it is very seldom that I have to use serious punishment. I try to let my pupils see Jesus in me. I shall enjoy getting letters from the cousins, as I enjoy reading and writing letters.

Ruth Smith.
Allenhurst, Florida.

Dear Aunt Bettie: This is my first letter. My brother takes *The Pentecostal Herald*. I enjoy reading page ten. I belong to the M. E. Church. I go to Sunday school nearly every Sunday. I go to school. I am in the seventh grade. I have long black hair and black eyes. My teacher's name is Miss Milton Donnell. I like her just fine.

Viola Hay.
Rt. 1, Box 405, Hutchison, Ky.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? This is my first letter to *The Herald* and wish to see it in print. Wake up, Georgia boys and girls, I never do see a letter from Georgia. I go to the M. E. Church, and Sunday school, at Sylvania, Ga. Our pastor's name is Rev. Paul Muse. We sure do like him. I am ten years of age and in the sixth grade at school. My teacher's name is Mrs. H. L. Reddick. I sure do like her. She is the best teacher I ever had. We have 48 pupils in my class. I am going to tell you a very pretty little prayer sent me from the Little Bible Book League in Chico, Calif.

"I thank thee, dear Father, for Jesus thy Son,
Who came down from heaven to save us each one.
I thank Thee for all the good gifts thou dost give,
For food and for clothing and home where I live.
I pray Thee that all of the children so dear
May know Thee and love Thee no matter where.
Help me to do my part the good news to send,
And show by my life I love Jesus my friend."

R. Zeagler.
Rt. 1, Box 8, Zeagler, Ga.

Don't fail to take advantage of the great bargain in books that we offer in this issue. See page 16.

FALLEN ASLEEP

ROBINSON.

Clarence H. Robinson, son of Allen and Sarah E. Robinson, was born June 3, 1877, at Little York, Indiana, and departed this life December 30, 1926, age 49 years, 6 months and 27 days. He was the fourth in a family of five children, two sisters, Cynthia and Jennie, and one brother, Thomas Victor, having preceded him in death. One brother, Joseph, survives him. He was left an orphan when only three years old, too young to remember anything about his parents. He and his brother Joseph made their home with an aunt, Mrs. Mary Criswell, who preceded him to the heavenly home six weeks ago.

He enlisted as a volunteer in the Army in 1898, and served in the Spanish-American War.

In 1903 he was united in marriage to Almeda Borden; to this union eight children were born, six girls and two boys, two girls, Alice Marie and Constance Beatrice, having gone on before.

He was a most devoted husband and father, a good neighbor, kind and accommodating to all, doing all his strength would permit. He had been in poor health for sometime, and on Dec. 22 he was stricken down with double pneumonia. All that loving hands and hearts could do was done, but to no avail, as Jesus saw best to take him home.

He joined the Methodist Church at this place sometime ago, and on the night of Dec. 27th, he was converted and confessed his faith in Christ, claiming his promises, and leaning on "The Everlasting Arms," until at 2:00 A. M., Dec. 30, the death angel called and beckoned him to come up higher.

He leaves to mourn their loss, a wife, six children, Howard, who is in the U. S. N. Radio Service, now stationed on Long Island, New York, Olive, Mary, Inez, Mabel, and Harold, one brother, Joseph T., and a host of other relatives and friends.

The stream of life flows on,

But still the vacant chair

Recalls the love, the voice, the smile,
Of the one who once sat there.

The flowers we lay upon the grave
Soon wither and decay,
But the love we bear for him
Will never fade away.

The golden gates were opened,
A gentle voice said come,
And with farewells unspoken
He calmly entered home.

Another guest for the promised land
Another robe of white,
Another crown of life brought forth
With fadefless jewels bright.

Funeral services were held at the M. E. Church, Sunday afternoon, conducted by Rev. S. S. Spaulding, the remains were interred in New Hope Cemetery.

STRICKER.

Frederick D. Stricker was born in Detroit in the year 1848. The entire 78 years of his life, with the exception of a brief time, when he lived just out of Detroit, were spent in his native city.

He was united in marriage to Loida Wegner in 1874. Two years ago they very happily celebrated their golden anniversary.

He was a man of remarkable energy and untiring activity. Early in life he engaged in the milk business in a small way. His unusual energy, and strict honesty won for him not only business success, but an enviable reputation and a host of friends. At one time when many creamery men of Detroit were under severe official criticism, his product was found several points above standard requirements.

His early religious training was in the German Lutheran Church. Forty-five years ago Mrs. Stricker entered into a very clear and definite experience of conversion, and united with the German Methodist Church. This gave our brother great distress and much fear for her spiritual wellbeing. On various occasions we have heard him relate the soul struggles he experienced for about a year before he finally surrendered to God and entered into the same glorious experience of sins forgiven and a soul set free.

and followed Mrs. Stricker into the fellowship of the same communion. About ten years later, in the loft of a barn under the ministrations of The Salvation Army, he entered into the perfect soul rest known by Methodists and others as "entire sanctification." And ever since he has been an unfailing witness to God's sanctifying power.

Later he united with the East Grand Boulevard Methodist Episcopal Church, and has been an honored member of the Official Board to the end of the race. He was a charter member of The Detroit Holiness Association, and as trustee and treasurer of the same he guarded carefully its financial interests. For a long term of years he has been a very active and honored member of The Board of Management of Simpson Park Camp Meeting Association.

The genuineness of his Christian experience was attested by his love for the things of God. How he did love God's word! It could be truthfully said of him, "His delight is in the law of the Lord, and in his law doth meditate day and night." He loved God's house. He was always "glad when they said unto him, let us go unto the house of the Lord." He loved God's people. No other fraternity attracted him but the Brotherhood of The Disciples of Jesus. But his greatest joy was when he heard the cry of the penitent seeking for mercy, and the shout of victory when a seeking soul touched the "mercy seat" and the shackles of sin broke, and a soul was born into the household of God. These are the unfailing characteristics of a true Christian.

But I think the things that speak most loudly of the sterling qualities of this good man and his faithful companion are the fruits of their union, and of their Christian family life. It is no small thing to have given to the world a minister of the Gospel and a missionary to carry the lamp of life to benighted souls, but out from this home have gone Rev. Edwin W. Stricker, of Tucson, Ariz., and Miss Annie E. Stricker, of Sao Paulo, Brazil. Then this same home has given two sons who are physicians are ministering to the physical needs of the sick and suffering, Dr. F. D. Stricker, of Portland, Oregon, and Dr. Henry D. Stricker, of Detroit. Then Miss Helen Stricker a Christian teacher in the public schools of Detroit has for a number of years been making her contribution to the intellectual development of the young. And last, but by no means least, there are the two daughters, Mrs. Ida Weber of Detroit, and Mrs. Louise Lindow of Cleveland, Ohio, Christian mothers seeking to train their children for Christian life and service. This family has surely been left a glorious heritage—far above gold and silver or vast estates. How much of Divine grace they will need to enable them to live up to such a standard.

It surely has been good for us who have known Bro. Stricker to have had the privilege of service and fellowship with him. His last days were greatly cheered by visits with all his children except Miss Annie in South America. He was able to be about the house till the very last, when about ten P. M. Saturday, Jan. 8, he heard the call to come up higher. He did not resist the messenger who came for him. There was no struggle at the last. He had just taken his bath and was partly dressed when the family heard a fall in the bath room and all was over.

Funeral services were held at the residence, 3468 Field Ave., Detroit, on Tuesday, Jan. 11. The service was in charge of his pastor, Rev. W. C. S. Pellowe, who brought a fitting message and paid fine tribute to the splendid Christian character of Bro. Stricker. Other ministers who took part were Rev. James Chapman, pastor of Woodmere Methodist Church, Rev. C. W. Butler, of Cleveland, Ohio, and Rev. W. B. Weaver, pastor of Bethlehem Church. All expressed great appreciation of the excellent worth of this worthy servant of God.

Keep Some on Hands

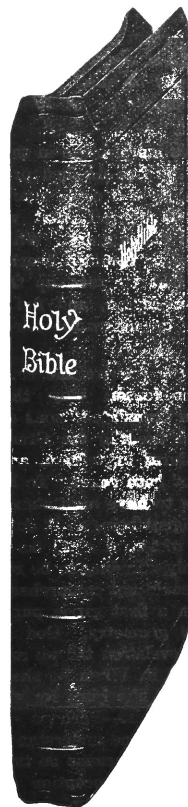
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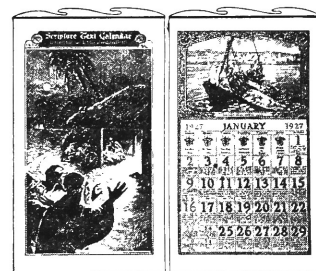
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SUNDAY SCHOOL LESSON

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

Lesson VII.—March 20, 1927.

Subject.—The Christian's hope.
John 15:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

Golden Text.—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 14:2.

Times.—Part one, A. D. 30; part two, about A. D. 57; part three, near the end of the first century.

Places.—Part one, Jerusalem; part two, Philippi; part three, probably Ephesus.

Introduction.—Our lesson centers in the Christian's hope; but a multiplicity of things in the different parts of the lesson point to that hope; so that one finds it no easy task to gather all these flowers, and form them into a tasty bouquet. We shall have to gather some from John's garden and some from Paul's; but they transplanted them all from the paradise of God; wherefore they are not only beautiful, but rich in heavenly fragrance; and there is something in their odors, that is very healing to troubled hearts. Breathe freely and deeply, and they will do you good.

Jesus spoke the words quoted from John 15:1-3, the night before his crucifixion, which makes them doubly tender and sweet to us. They were among the last things spoken to his troubled disciples on that dark and trying night. Had a mere man been going to a cross the next day, such words would have sounded superhuman when falling from his lips; but they are perfectly natural from the lips of the God-man. They were spoken not only for the comfort of the eleven apostles with whom he was conversing, but for all his saints in all the ages.

Paul's part of the lesson is rich in consolation for the troubled, persecuted Christians down at Corinth, and for us who are coming on in these latter years. He makes death look small by bringing it into the light of heaven; and verily it does look small in the midst of such supernatural light. Ask some dear old saint who has tarried about the door-way that leads out of this world into that which is beyond, while the ineffable glory of the brightness of the face of Jesus Christ was shining all about him and all over him and all through him, what he thinks about Paul's words: maybe he can tell you something of their meaning to a soul down in the valley of death among blooming flowers and luscious fruits transplanted on this side of the river from the gardens of God on the other side, just to give passing saints an earnest of things on the other shore, so that they will not be overjoyed when they get there. But the apostle does not stop without a word of warning: The final Judgment is coming for all of us; wherefore be ready in that hour; for there is no escape.

Dear old John was nearly a hundred years old when he wrote the blessed words that close our lesson. God had pulled back the veil that hides the eternal world from ours; and John had seen the imperishable things that await the faithful. Just commit his immortal words to memory till we come to our comments on the lesson.

Comments on the Lesson.

1. Let not your heart be troubled. —Those were strange words in such

an hour. They would have been meaningless, had he not added: "Ye believe in God, believe also in me." Real living faith in God settles all our troubles.

2. In my Father's house are many mansions.—House here must stand for place of abode; for mansions themselves are houses. The language seems to be figurative. Christ is emphatic in his statement, and declares: "If it were not so, I would have told you." It is blessed to know that he is preparing a place for us in his Father's house.

3. But we have his promise in this verse that when he has finished preparing the place, he will come again, and receive us to himself, that we may be with him in his glory. What a blessed promise to troubled hearts.

Suppose now that we take up the third part of the lesson, and finish with John before taking up the selection from Paul.

2. Beloved, now are we the sons of God.—I see no reason why this should have been translated "sons of God." The word used in the Greek text is tekna, plural of teknon, and means children of both sexes. To be a child of God is to have high standing among intelligent beings. It doth not yet appear what we shall be.—Were our heavenly standing to be revealed now, we could not comprehend it any more than a first grade pupil could understand geometry. God is withholding the revelation till we are able to understand it. When he shall appear, we shall be like him; for we shall see him as he is.—Perhaps no two of us have the same understanding of this statement, because no two of us have the same conception of Jesus. "We shall be like him" is the big part of it. Seeing him as he is, is simply the result of being like him.

3. Every man that hath this hope in him purifieth himself, even as he is pure.—Hope in him, in Jesus Christ. The standard is so high that it almost makes one dizzy to think about it; but it is not too high, since it is the only standard that will admit a soul into heaven. HOLINESS!!

Now we shall go back and see what Paul has to say to the Corinthians.

1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—We shall not quote the three following verses, but shall use this one as a sort of introduction to them. The four verses are full of mystery. If you have Clarke's commentary, read in full what he has to say in commenting on them. He regards them from a Jewish standpoint, supposing that the apostle is referring to the old wilderness tabernacle which could be dissolved, or taken to pieces at will, and then could be rebuilt again. This he would have to represent our bodies. The ark of covenant, however, remained intact and was covered by its own veil, representing the soul after the dissolution of the body in death. The Jews believed that the soul had some sort of veil or covering between the death of the body and its resurrection. The passage has been the ground of much controversy, and some have made shipwreck of themselves in their exegesis of it. Maybe it will all be clear some day. Till then we can

wait, spending our time on things that are not above us.

5. Hath given unto us the earnest of his Spirit.—Old time real estate dealers understood that. When they sold a man a piece of land they gave him a bagful of the soil as a warrant that when he paid the balance of the stipulated price, he should have his good things to come.

Take now verses 6 to 9 inclusive. Paul is drawing a contrast between the two states of the soul. In the one we are at home in the body: in the other, we are out of the body, but present with the Lord. Paul's conclusion is that the latter state is preferable. What joy, what rest, what glory there is in being safely housed in heaven. "A religion that does not make one homesick for heaven is hardly worth having." The true Christian is willing to remain in this world and labor as long as God sees best; but the home-going day should be the happiest day of all his life. Then he will see the King in his beauty, and be safe forever.

10. We must all appear before the judgment seat of Christ.—No matter what may be our own notions, or our own wishes, in that regard, we must be there. There will be no chance to hide or to dodge. But some one may say: "I am not ready." No matter about that; when the hour arrives we shall all be there. That every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—It will not be the purpose of the final judgment to find out where any one must spend eternity. That matter will be settled forever when we breathe our last breath. Belief or unbelief in Christ settles it. God will not take the responsibility; but we must. The judgment will fix rewards for saints and punishment for the wicked. We fix both our rewards and our punishments, whichever is to be given to us, as well as our everlasting destiny.

NOTICE.

To any one desiring a singing evangelist I would unhesitatingly recommend Prof. R. S. Adams, who has just assisted me. He is well equipped for choir directing and solo work. He goes into all the business houses, visiting and making friends, which helps the meetings. He has a pleasant personality, a good mixer and religious, which makes a good combination.

H. R. Tate.

CHAUNCEY, ILLINOIS.

As the weather has been so bad that I could not hold my meetings this winter, I would like to get in touch with some single man that can preach, sing, pray and run a Ford to help me in my meetings this spring and summer. I have several revivals to hold, and to keep my other work going is too much for one man. Let me hear from some one right away.

Chas. H. Campbell.

NOTICE!

Evangelist Roy L. Hollenback, of Cambridge City Ind., is conducting a series of revivals on Prince Edward Island from Feb. 20th to March 27th. Between April 1st and the middle of May, he could hold two or three meetings for pastors in the East, preferably Eastern Canada, New England, or New York. Pastors interested may address him at O'Leary, P. E. I., Canada.



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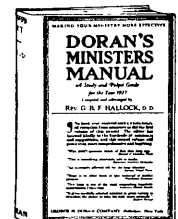
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JESUS MY LORD IS THERE.

John W. Jasper.

When steep is the precipice that I must scale,
When howling the wind, and when rough is the gale,
Jesus my Lord is there.

When wild is the wave and tempestuous the deep,
His words will soon charm the wild billows to sleep—
Jesus my Lord is there.

When death's icy clutch on my heart I shall feel,
To waft my redeemed soul to infinite weal
Jesus my Lord is there!

OUR FATHER'S HAND IN DANGERS SEEN AND UNSEEN.

A company of students was going on a trip to play basket ball with students of three other schools; they were to be gone several days, the last day to be spent seeing the sights of Boston. They were to leave Boston by boat Saturday evening, arrive home on Sunday.

One of these boys did not believe in traveling on the Lord's day; he was leaving Friday evening intending to go from Boston to New York by bus. He phoned for his reservation, his seat was engaged and he was to be there at 9:45. He was there a few minutes ahead of time, but his seat had been sold. Of course, he was disappointed, had to go back and take

the train, which was much more expensive; but after the bus had traveled a few miles there was an accident, a collision; one killed and eleven seriously injured. Don't you think that boy is praising his heavenly Father for his protective care in dangers seen and unseen? Does it not pay to be true to the Lord?

Mrs. C. C. Shipp.

BURLINGTON, NEW JERSEY.

If you have room in *The Herald* I hope you will give it to these few words. I want to say that nobody knows what they are missing until they read *The Herald*; it is just like breakfast, dinner and supper to me. I am one preacher that is not afraid to tell the unsaved where they will go if they fail to serve King Jesus. We need more preachers that will do as Jesus told everybody to do, "Go ye into all the world and preach the gospel to every creature." Let us not fail to preach the gospel. My family and I travel together and the Lord has given us 2,899 souls and we expect more, for it pays to preach the gospel and not try to have entertainments Sunday nights instead of the gospel, as lots of the churches are doing. Rev. William P. Young.

813 Stacy St., Burlington, N. J.

SERIOUS REFLECTIONS.

To an observing, thoughtful mind conditions at the present time are grave indeed. We are living in an age of turmoil. This old world seems to be shaken from center to circumference; not only a new year but a new world, seemingly, has been ushered in also. Why this reckless, seething mass of humanity seeking something to satisfy? Is it possible that Christian people are asleep at the switch while countless thousands are plunging over that unfathomable abyss into the blackness of darkness. Something must be done to stay this slaughter of human souls. Dr. Morrison said, "Is there a remedy for these conditions? Is there balm in Gilead? The remedy will not be found in the election of a President or by a change of administration at the Capital of our Nation. The only power that can turn the tide of wickedness, bring salvation power back to the church, faith back to the schools, purity and happiness back to the home is infinitely higher than anything human. We must have God in his divine authority, we must have Jesus in his compassionate love, we must have the Holy Ghost in his cleansing and empowering for service."

No truer words ever fell from the lips of mortal man. Oh, for more ministers of the gospel like Bro. Morrison, who is not afraid to thunder forth from the pulpit and the press in words that cannot be misunderstood—"Ye must be born again."

Christian men and women everywhere, let us put on the whole armor of God. The night is far spent, the day is at hand. I can hear a voice in the distance coming nearer, and nearer. "Oh Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

"Time is now fleeting, the moments are passing, Passing from you and from me; Shadows are gathering, Jesus is coming, Coming for you and for me."

Mrs. Florilla Pinney.

HOME MISSIONARY OUTLOOK OF THE CHICAGO CENTRAL DISTRICT.

We are now planning to put on the most aggressive Home Missionary Campaign in the history of the Chicago Central District. In the last three years, we have organized about sixty churches. We have a net increase in church property of \$250,000.00, and are paying approximately \$30,000 more for pastors' salaries than three years ago, and last year we raised on the District more than \$100,000 for all purposes than we did four years ago. We take courage in the battle. We have only just touched the edges of the 11,000,000 people in our great territory of the state of Illinois and the city of Chicago.

We are hoping to put on Campaigns in many of the following cities: Metropolis, Harrisburg, Olney, Mattoon, Robinson, Kankakee, Gibson City, Herrin, Marion, Jacksonville, Centralia, Hillsboro, Kampsville, Rushville, Lewiston, Monmouth, Princeton, Dixon, DeKalb, Woodstock, Waukagen, Elmhurst, and Newton. Also in Wisconsin, we have the following places slated to enter: Beloit, Milwaukee, Portage, Fondulac, Oshkosh, Neenah, Wausan, Wisconsin Rapids, Green Bay, Rhinelander, Phillips, Ladysmith, Hurley, Superior, Eau Claire, Chippewa, Flasco, LaCross.

Anyone who may live in these cities and have friends living in them will you please address me at Danville, Ill. Will you help me to get in touch with these cities in Wisconsin?

We are contemplating buying seven new tents this year. We have between ten and fifteen of all grades and kinds already. We have an army of workers begging us to go to work. We believe that God is calling the Church of the Nazarene to give the saving gospel to the masses in the twentieth century and so far as I am personally concerned I am going to work at the job.

Anyone interested in going out and pouring out their lives and sacrificing to preach old-fashioned holiness that will cause people to go the straight and narrow way, may write us at Danville, Ill., general delivery.

E. O. Chalfant.

DO YOU THINK SO?

A short time ago a prominent evangelist said to me, "Johnson, we ought to have *The Pentecostal Herald* put in the libraries of the various cities of this country." "Yes," I said, "but we cannot afford to send them." "But you make an appeal in *The Herald*, and ask the people of different cities to send in subscriptions for their libraries," he said.

He thinks, and I think, that *The Herald* ought to be in every public library in the U. S. Do you think so? I'll tell you what we shall do. If you would like for this good holiness paper to be where the public can read it, if you will send us \$1.00 with the address of your library, we shall send it there for a year. This is a reduction of fifty cents on the yearly subscription.

But you say, "We cannot afford to do that." Well, let me remind you that the Russellites do; and the Christian Scientists and Mormons do; yea, more than that, they put their literature in the railroad stations. What do ye more than they? *The Herald* ought to be more widely read. I think so; you think so; let's get together and make it so. Z. T. Johnson.

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Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.
Meade, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL
Oakland, Calif., March 6-20.

BELEW, P. P.
Elkhart, Ind., March 23-25.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENARD, GEORGE.
Flint, Mich., March 31-April 17.
Blissfield, Mich., Feb. 20-March 13.
Tustin, Mich., March 16-30.
Flint, Mich., March 31-April 17.
Muskegon Hts., Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BEVINGTON, R. W.
Lennon, Mich., Feb. 27-March 13.
Open date, March 15-28.
Home address, Miltonvale, Kan.

BROWNING, RAYMOND.
Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

CAIN, W. R.
Litchfield, Neb., March 6-20.
Jamestown, N. D., March 27-April 10.

CALLIS, O. H.
Whitesburg, Ky., Feb. 27-March 13.
Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE.
Colorado Springs, Colo., March 6-20.
Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA
Portsmouth, Ohio, Feb. 27-March 13.
Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.
Hitchcock, Okla., Feb. 27-March 13.
Windom, Kan., March 20-April 3.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.
Indianapolis, Ind., March 6-20.
Thornstown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COX, F. W.
Yeagertown, Pa., March 11-27.
Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

**GRAMMOND, PROF. C. C. AND MAR-
GABET.**
Melbern, Ohio, March 13-27.
Constantine, Mich., April 3-17.
Home address, 726½ Washenaw St.,
Lansing, Mich.

DUNAWAY, C. M.
Charleston, S. C., March 2-27.
Home address, 216 N. Candler St., De-
catur, Ga.

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Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
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lyn, N. Y.

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Bloomington, Ind., March 3-13.
Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA
East Liverpool, Ohio, March 6-20.

FRYE, H. A.
Wilkinsburg, Pa., Feb. 27-March 20.
Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-
June 12.
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heim, Calif.

GADDIS, TILDEN H.
Wichita, Kan., March 7-13.
Springfield, Ohio, March 20-April 3.
Ohlong, Ill., April 8-24.
Carlinville, Ill., April 25-May 8.
Wabash, Ind., May 13-20.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
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Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GREEN, JIM H.
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East Marion, N. C., March 15.
Spear, N. C., March 28.
Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly
Springs, N. C.

GROGG, W. A.
Hanley, W. Va., March 2-20.

HAMES, J. M.
Kokomo, Ind., March 7-20.
South Bend, Ind., May 20-June 5.
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Waverly, Ill., April 24-May 8.

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N. Y. City.

HOLLENBACK, ROY L.
O'Leary, P. E. I. Can., March 11-27.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.
Auburn, Pa., June 16-26.

HORN, LUTHER A.
Orville, Ala., March 1-13.
Blountstown, Fla., April 28-May 8.
Home address, Mobile, Ala., P. O. Box
1322.

HUNT, JOHN J.
Iona, Mich., March 1-14.
Pitman, N. J., March 27-April 10.
Chicago Evangelistic Institute, Chicago,
Ill., March 12-22.
Pitman, N. J., March 27-April 10.
Home Address, Media, Pa., Rt. 2.

HYSELL, HARVEY B.
Waycross, Ga., March 2-16.
Screven, Ga., March 20-27.
Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-20.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
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El Paso, Tex., March 27-April 10.
Pilot Point, Tex., April 27-30.
Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambridge, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW
Canadian, Texas, Feb. 27-March 13.
Germantown, Ky., March 17-April 3.

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Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LAMP, W. E.
Coffee, Ill., Feb. 27-March 19.
Home address, Wilmore, Ky.

LEWIS, M. V.
Tionesta, Pa., March 13-27.
Home address, Wilmore, Ky.

LANCASTER, S. F.
Burns, Oregon, March 3-20.
Home address, Hardtner, Kan.

LOVELESS, W. W.
Columbus, Ohio, March 11-27.
Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-20.
Home address, London, Ohio.

MACKAY SISTERS.
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Va.

MCALL, F. P.
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McCORD, W. W.
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MILBY, L. G.
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Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
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MILLER, JULIUS.
Ellendale, N. Dak., March 8-27.
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MILLER, JAMES.
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Modoc, Ind., April 10-24.
Hope, Mich., July 31-Aug. 14.
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dianapolis, Ind.

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Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
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Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
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Bldg., Dallas, Texas.

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Council Bluffs, Ia., April 3-17.
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Ave., Colorado Springs, Colo.

PARKER, J. R.
Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.
Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.
Berrien Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
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dianapolis, Ind.

REID, JAMES V.
McMinnville, Tenn., Feb. 27-March 13.
Wilmington, N. C., March 20-April 3.
Murfreesboro, Tenn., April 5-17.
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Ft. Worth, Texas.

REDMON, J. E. AND ADA
Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

RICE, LEWIS J. AND EDYTHE
Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RUTH, C. W.
Orlando, Fla., March 10-20.

SANFORD, E. L. AND WIFE.
Ashland, Ky., Feb. 27-March 13.
Tollesboro, Ky., March 20-April 3.
Open dates April and May.
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ington, Ky.

SELLE, ROBERT L.
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Leroy, Ind., April 10-24.
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Rude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 508, Shreveport, La.

SWEETEN, HOWARD W.
South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TEETS, ODA B.
Danese, W. Va., March 6-20.
Home address, Aurora, W. Va.

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Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

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Sebring, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.
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dianapolis, Ind.

VAYHINGER, M.
Holtton, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

WILLIAMS, L. E.
Open dates, March and April.
Home address, Wilmore, Ky.

ZEITS, DALE G.
Martin's Ferry, Ohio, Mar. 6-20.
Home address, Lima, Ohio.

SEE PAGE SIXTEEN.

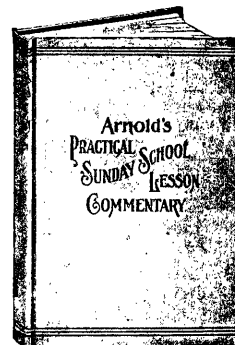
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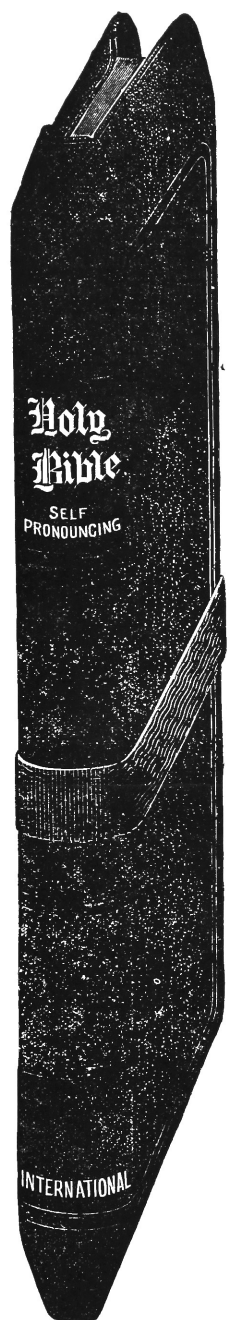
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 22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
 23. Weights, Monies and Measures.
 24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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13. It contains the Harmony of the Gospels, enabling one to find what is treated in the different Gospels.
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The Helps consist of center column references (50,000 of them) an Oxford Concordance, a Subject Index, a Dictionary of Scripture Proper Names, an indexed Atlas, and 12 beautifully tinted maps of Bible lands. Regular price **\$8.00**
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The Binding. Genuine solid leather, with overlapping edges, very flexible.

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The Paper. A very thin, white opaque Bible paper. Red burnished edges.

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Our price, postpaid **\$1.70**

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This Bible weighs only 11 ounces, is ¾ of an inch thick, and size 4¼x6¾. It has a very readable minion type, splendid morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Regular price, \$4.75. Our Special Sale Price, Postpaid **\$3.00**

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Very Special Sale Price, **\$1.00** postpaid.

Same as above in fine morocco binding, Price, \$2.00.

Same as above with words of Christ in red, \$2.50.
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You will be delighted with this large, clear type Testament, self-pronouncing, pocket size, 4x6, and very thin. Splendid fine Bible paper and Persian Morocco binding. Regular price, \$2.20. **\$1.75** postpaid for only.

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THE POWER OF TESTIMONY.

By The Editor.

IT should be remembered that the Apostle Paul was called to preach and witness. He was not only to set forth the deity of Christ, the atonement he had made for sin, and the plan of salvation offered in the Gospels, but he was to witness that he personally had demonstrated the power of this Gospel to save and the glorious fact that Jesus Christ had arisen from the dead and had appeared unto him.

* * * *

Every true witness for the Lord Jesus, and what he can do for a lost sinner, is a good preacher. He may not have made an exhaustive study of theology. He may not have been ordained with the laying on of hands. He may not be in a pulpit, nevertheless, his witness is good, saving Gospel. This preacher may be down deep in a mine, lying on his side under the rocks digging out coal and, while he eats his lunch, he may talk to his fellow laborers of what the Lord has done for him and bring his fellows to repentance and saving faith. He may be a soldier on the march alongside his comrade or waiting in the trench for the command to go over the top; he may meekly tell of the assurance of salvation in his soul and, in the telling, he may have preached a sermon that proves the power of God unto salvation to his fellow soldier. He is working in the foundry, at the forge, at the cabinet-maker's bench. He is on a train shoveling coal into the engine or punching tickets for the passengers. He has within himself the blessed consciousness of sins forgiven and sweet communion with his Lord. He speaks to his fellows; his voice is gentle, his face is shining. There is compassion and solicitude beaming in his eyes. He wins a soul. He is a preacher of the Gospel.

* * * *

"Ye are my witnesses," said Jesus to his disciples, and he says the same to all of his disciples in all ages. Blessed are they who can tell their fellowbeings of the Christ who is mighty to save, of the salvation they have found, and of his readiness to receive all those who come to him in answer to that gracious promise that none who come will be cast out, but that they shall find rest to their souls. Sabbath days are too few and preachers are not enough to carry on the work of the Kingdom. God wants every Christian to be a preacher. Not necessarily a carefully prepared message, not a "firstly, secondly and thirdly," not a long-drawn-out discourse, but a *testimony*: "I have found Jesus. I am the lost sheep that you read about in the parable. I had wandered far away. The wild beasts of sin had torn and mangled me. There was no power left me to go or come. I was dead in trespasses and in sin. Jesus sought and found me; he bore me back to the fold of God upon the omnipotent shoulders of his power. He brought me into the folds of peace and rest. He had to suffer. He spilt his blood, but he rescued me from the lions of sin that would have rent me to

SPEAKING OF GOOD NEWS.

We frequently receive letters of this character: "The Pentecostal Herald has been coming to me for several months. I suppose some friend of mine subscribed for the paper for me. I greatly appreciate the kindness of this friend; the paper has proven a real blessing to me. I thoroughly approve of the stand you take in defense of the Bible and a genuine religious experience and life of true consecration. I would not be willing to do without the paper, and I want you to let me know when my time expires so I can renew my subscription. If you know who sent me the paper, please extend to them my thanks.

"Faithfully yours,

"A. B. Blank."

We have received enough letters of this character to make a good-sized booklet. Many ministers are now constant readers of *The Herald* and renew their subscriptions promptly to whom the paper was sent by some friend. You have a young pastor, or perhaps an elder one, or you know of some young minister in whom you are interested; send him *The Pentecostal Herald* for one year at the reduced price of one dollar. No doubt it will be a good investment.

death." Such testimony is inspiring. Men will listen to it. They will think about it. The Holy Ghost will bless it. The inspired writer tells us, "The entrance of thy Word giveth light," and so it is with the testimony of a good witness.

* * * *

Once there stood up in a meeting a broad-shouldered, strong man and with clear voice and emotional emphasis, he said, "I was a great sinner. I was far out on the ocean of rebellion against God. The tempest was sweeping me to doom. I was like a ship with her masts splintered by the lightnings, her sides beaten in by the icebergs, her rudder broken, her sails torn to rags by the wind. It took a master hand to bring me into port, but a Master came to me. He turned the prow of my sinking ship toward the ports of peace. He brought me safely past the reefs and into the haven of rest. Jesus was the Pilot who rescued me. I stand here with my sins all washed away through the atoning merit of his blood to say to all sinners, however far you have gone, or deeply you may have fallen, that Jesus is more than equal to the situation. It's easy for him to lift the mountains of your guilt off of your prostrated and crushed souls. It's easy for him to heal your wounds and bring you peace and rest. I would that you all might find in him what I have found. Repent, believe and learn for yourselves that Jesus is mighty to save." The testimony thrilled the audience. The people wept and sinners hastened up the aisle, fell at the altar, prayed through to victory and went out rejoicing in Jesus. There must be a life back of the testimony. The life to the testimony is like the bow to the arrow that speeds it to its mark. The Psalmist tells us that praise is comely in the upright. Those who would witness for the Master must be filled with the love and salvation of the Master.

Some of The Reasons Why The Doctrine of Entire Sanctification is Unpopular.



THE doctrine of entire sanctification, as taught by the Wesleys, the early Methodists, and down through the century and a half of Methodist history by many prominent and devout Methodists, and by what is known as the modern Holiness Movement, has always been an unpopular doctrine both with the unregenerated world and those ecclesiastical bodies that teach that sin must remain in God's children until death.

Sin is so tenacious, so persistent and so common, that a very large per cent of the population of any community is prone to believe that it is impossible to live without sinning, and the idea of holiness of heart and life appears to them to be abhorrent fanaticism.

I suppose it will be reasonable to say that at bottom of all this is the fact that the carnal mind is, in the very nature of things, at enmity against God. The Apostle Paul tells us, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." Depraved human nature could hardly be expected to be friendly to the doctrine of holiness. The unregenerated will not be found hungering and thirsting after righteousness. Those in rebellion against God will certainly have no desire to be cleansed from sin and enjoy the blessedness that Jesus Christ says belongs to the *pure in heart*.

No one will deny but that there has been a very general departure from the doctrinal teaching of entire sanctification in Methodism, and we now have a spirit and propaganda that is radically opposed to the fundamental truths underlying this great Bible doctrine and gracious Christian experience.

In the first place, the preacher of entire sanctification insists that all human beings are naturally depraved, carnally minded, that man is fallen, that he has a corrupt and sinful nature. This teaching is quite repulsive to a large element of religious teachers, who are very boldly and aggressively teaching that there is no such thing as natural depravity. They tell you that children are born in a state of moral purity; that they do not need to experience regeneration, much less sanctification; that being born pure they should have good environment and careful training; by and by they should be brought into the church and introduced into service, having been taught and established in the belief that they are Christians.

The teacher of the old Bible, Methodist doctrine of entire sanctification insists that

(Continued on page 8)

Asbury Theological Seminary---School of the Prophets.

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

PERHAPS one of the most important decisions Dr. Morrison ever made in his remarkable career as preacher-educator, was when in 1923 he finally resolved to put in connection with Asbury College, a definite, clear-cut, conservative Evangelical School of Theology, known now as "Asbury Theological Seminary."

We remember the things which led up to this decision. When Dr. Morrison invited the writer to a place on the faculty of Asbury College to take the chair of Systematic Theology we were face to face with the fact that our students in Theology after graduating from college had to go elsewhere for their B.D. work. The modernistic theological seminaries were offering attractive inducements to our students, and we knew if we did not do something to give our Divinity students their complete theological course under our own roof they would be going to schools where they would be subjected to the most perilous dangers to their faith and to their after ministry.

The whole matter was thoroughly gone into and finally Dr. Morrison called together in his office, Dr. Larabee, Dr. Harrison, Professor Maxey, Professor Hawkins, Professor Reynolds and the writer, and a plan and prospectus for a Theological School was fully discussed until a decision was reached and Dr. Morrison said with emphasis, "Let us have it and begin with the Fall opening." Thus, in 1923, the Asbury Theological Seminary opened its doors and started upon its history with Dr. H. C. Morrison, Pres.; Rev. F. H. Larabee, Dean and Professor of Greek; Rev. F. P. Morris, Systematic Theology; Rev. W. E. Harrison, Biblical Theology, Rev. G. W. Ridout, Practical Theology and Evangelism; Rev. W. R. Reynolds, Church History.

PURPOSES OF THE THEOLOGICAL SEMINARY.

Asbury Theological Seminary regards it fundamental to maintain in all its teachings, the doctrines of the faith which have come down to us from the Apostles and the Fathers, the faith that has been tested through the ages, the faith that gave birth to the Reformation and that in the latter days brought on that great evangelical revival in the days of John Wesley. All our teachings range around the Bible as the inspired word of God; around the Cross as the great center of redemption's plan; around Jesus Christ as the incarnate Son of God who died, the just for the unjust, that he might bring us unto God. In these days of tragic unbelief we must build a School of Theology at Asbury where divinity students will grow in faith and grace as well as in intellectual attainments, and where they can acquire an adequate theological training consistent with a sound gospel faith.

Asbury Seminary stands among the theological seminaries of our country as a school distinctly aggressive, but at the same time without an apology for the faith of our fathers—the faith held by Paul the Apostle, John the Divine, Augustine and Athanasius, Luther the reformer, Wesley the Methodist.

Asbury stands for the Arminian-Wesleyan faith, which believes in the Trinity, in divine revelation, in the inspired Scriptures, the fall of man, the divine incarnation, the divine Christ, the atonement for sin, pardon, regeneration and sanctification by faith, the second coming of Christ, the judgment, heaven and hell.

The purpose of the founders of this Theological Seminary is to have associated with Asbury College a theological seminary where students for the ministry and Christian work generally, may secure their preparation in divinity in strict accord with Bible orthodoxy and the historic faith of the Christian

ASBURY THEOLOGICAL SEMINARY

Stands for

The Historic Christian Faith.
The whole Bible for the whole World.
The Faith once for all delivered to the saints.
The Bible as a Special Divine Revelation.
The Evangelical Faith as against Modernism.

For Christian Education consistent with sound Orthodox Theology and the "Old Paths." Jer. 6:16.

The Divine Afflatus.

"Let the warm and living spirit of Christianity shed its magic breath upon the youthful minds that crowd those halls of learning; then shall hope beam over them in the light of hallowed prophecy, and the revolution of Time's wheels shall evolve the destiny of each in the brightness of knowledge and virtue. Be it our labor to plant this school in the shadows of the Eternal Throne, draw over it the shield of Omnipotence and protect its interests with the thunder that issues from the thick darkness in which Jehovah dwells.

"Talk ye of Pierian springs and Castalian founts and Arcadian groves; give me the Testament of Jesus, the Inspiration of the Spirit, the Baptism of the Holy Spirit! Let others seek the accomplishment of classic lore, wander amid the ruins of antiquity, learn the lessons of wisdom from grey chronicles of departed times, sit wrapt in poetic mood as the evening looks down upon the lone and mighty wild over whose bosom, wide and waste, lie scattered the molding relics of cities that have crumbled into tombs; be it ours to lead our students amid the gardens of God, and point them to the glories of the great hereafter. Let others spend their millions to rear marble monuments within whose capacious dimensions the fearful experiment is to be made of raising men without religion; but on this Institution may there rest forever the dew of Zion, and the smile of God."

church. Never was there a louder call for a school of theology which will hold uncompromisingly true to the faith of the fathers and the fundamental doctrines of historic Christianity. Our Seminary will have as its constant and unwavering purpose to cultivate both scholarship and piety, and to provide a place where Christian students may pursue their studies in such a way as to increase their faith in God, in his Word, and in the supernatural, and where they shall become so rooted and grounded in the "Most Holy Faith" that when they leave us they will ever stand firm as faithful preachers of a whole gospel, courageous defenders of the faith, and workers that need not be ashamed, rightly dividing the Word of Truth.

It has been well said "That the aim of all theological investigation is to give knowledge of God, and man's origin and destiny. Such knowledge comes in part by reason—natural theology, but these are inadequate—they must be augmented by Revelation." The perils which have invaded the theological realm in the past several decades and which are becoming more and more acute in our age are due almost entirely to the tendency to make *intellect* the sole arbiter in things theological. It was a wise saying of Luther, "Pectus facit theologum"—*the heart makes the theologian*. Too much theological training is done today in schools where there is no heart passion and no soul culture—everything runs to brain, and the next thing we know is brass. A lot of graduates from the Modernistic Theological Seminary have no gospel message and their preaching is as lifeless and powerless as sounding brass! Then on the other hand we have theological professors who become so arrogant and intoxicated with intellectualism that they have brass enough to assert the most monstrous and the most skeptical things in the name of Religion so called. Such a thing as reverence they are destitute of. Dr. Thomas, of England, has well said: "The processes of intellect have their sphere, but logic is very fallible and should be correspondingly humble. When it presumes to modify the message of God to men according to its own lit-

tle measurements; when it dares to limit the manner of God's working, whether in ages past or present; when it demands that the limits of its own comprehension shall be the limits of our faith; why then we say: "In the name of Christ, cease your folly, and return to your appointed tasks. This is the Kingdom of the Spirit; and except ye become as little children ye cannot enter here!"

When Robertson Smith, that great Hebrew scholar, of Aberdeen, met his students in the class-room he generally put into all his prayers this petition: "May we be mighty in the Scriptures." To be mighty in the Scriptures means reverence, faith, humbleness, devoutness, having the Spirit as well as the letter. This is the province of the Theological School—to produce scholarly men and saintly who will be mighty in the Scriptures through the power of the Spirit of the Lord.

Asbury Theological Seminary came into existence in answer to the urgent call for a modern return to orthodoxy.

The Reformation was a *Rediscovery* of orthodoxy. Luther originated no new doctrine but he exposed the atrocious errors of Catholicism and cleansed away the rubbish of sacerdotalism and ecclesiasticism which had hid the precious truths of Redemption and brought forth again the great and glorious doctrine of *justification by faith*.

The Wesleyan Revival was a return of orthodoxy. Such a great man as Mr. Gladstone said of the Evangelical Revival under the Wesleys that "It aimed at bringing back on a large scale and by an aggressive movement, the cross, and all that the cross essentially implies." John Wesley swept away the accumulated rubbish of centuries which had hidden in the established church the *great doctrines of grace and he brought forth to the multitude* the great truth of the witness of the Spirit and the yet more glorious truth of Christian Perfection.

Asbury Theological Seminary is guarded in its theology and teachings by the fact that it is identified with, and is a part of, one of the outstanding Holiness Schools of the Nation. Holiness and Orthodoxy always go together. Dr. Buckley, writing in the early theological schools in Methodism, said:

"So strong were the fears of the fathers that theological seminaries would breed heresy and undermine the vitals of Methodism, knowing how faculties in Europe and America had persuaded trustees and had radically changed the doctrines taught, and how difficult it was to silence such teachers, they would not give their consent to their establishment without special guarantees against heresy being devised. Hence in the 1856 General Conference, the Report on Biblical Institutes had this to say:

"The Committee on Education have had under consideration the subject of biblical institutes and beg leave to report in relation thereto the following resolutions:

"1. That this General Conference rejects all institutional means for ministerial education which assume the sufficiency of merely educational qualifications for the sacred office, and most strenuously require that no candidate for that office be admitted to our biblical institutes and departments for ministerial training without a certificate from the Quarterly or Annual Conference of its belief that he is divinely called to the ministry.

"2. That the General Conference looks with approval on those biblical departments which are in connection with our colleges, and which may hereafter be established in such connection and upon our biblical institutes which now do, and hereafter may, exist separately for the education of such candidates: *provided always that both these*

classes of ministerial institutions be encompassed with guards sufficient to protect them from heresy in doctrine and error in discipline."

They then provided that all instruction shall harmonize with the doctrines and discipline of Methodism.

Let it be remembered that Asbury Theological Seminary must accord in its teachings with the standards of a distinctly out-and-out holiness school. Its President, Dr. Morrison, is known not only Nation wide but world-wide for his stalwart unswerving devotion to holiness as a doctrine and a cause, and all its Professors are men whose lives have been devoted to holiness doctrines and promotion.

And now what shall be our appeal to the Holiness people?

1. *Give us your support and sympathy.* Send us your sons and daughters that we may train them for the Lord's work and send them back to you not only educated but on fire for God. We believe in revivals and pentecosts in our Theological Seminary.

2. *Give us your Prayers.* Our earnest request is that you pray for us. Our task is a great one, our work hard, our responsibilities to the hundreds of young men and women who come to us are tremendous. We need the prayers of the godly that we may be true to the heavenly vision.

3. *Give us your financial support.* If we could secure \$50,000 endowments for a Chair

of Systematic Theology, a Chair of Practical Theology and Evangelism, a Chair in Bible, a Chair in Christian Missions, what a blessing it would be to us! I believe there will be several reading this article who could endow one of those chairs very easily. What a splendid place to put \$50,000 that would be yielding interest year by year by some man of God pouring out from that chair Theology, Bible, Evangelism, Missions, etc., for years to come!

This is written with the hope and prayer that the holiness people of America will stand by this the only distinctively out-and-out Theological Seminary in the Movement. Stand by Dr. Morrison, stand by the men of God who teach in its halls!

THE GIFT OF SUFFERING.

Rev. B. F. Knapp, M. A., B. D.

THAT is what Paul calls it. He is writing to his best beloved church—the one at Philippi. It is of these converts that he exults, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." The key word of the whole letter, used in some form fourteen times, is "joy!" And yet, strangely enough, he is himself speaking from a prison, "My bonds in Christ are manifest in all Cæsar's Court," and he is speaking to those "having the same conflict which ye saw in me," and his epistle is to be delivered into the hands of the believers by Epaphroditus who has just been sick "nigh unto death not regarding his life to supply your lack of service toward me." Having these facts in mind, listen now as he speaks of this strange "gift," "For unto you it is *given* on behalf of Christ...to suffer for his sake."

"Covet earnestly the best gifts," is a Divine command. These in order are listed (1 Cor. 12) as first, apostles, secondarily prophets, thirdly teachers, etc., etc. But at the background of each such outstanding personality is this somber gift of suffering. Sacred history records in unmistakable narratives that have thrilled and inspired records in all ages the fact that the apostles and the prophets have been the greatest sufferers of all time starting with "Consider Jesus Christ the Apostle...of our profession." "For I think," says Paul, "God hath set forth us the apostles last, as it were appointed to death...even unto this present hour we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling-place...we are made as the filth of the world, and are the offscouring of all things." We have only to remember the burning of Savonarola and John Huss, the trials of Martin Luther, the imprisonment in filthy jails of George Fox, the mob-attacks upon John Wesley, to know that to be first in leadership means to be first in suffering.

Since suffering is the gift of God it might seem strange that modern Christians would avoid it. But we are here at odds with an age that is decidedly averse to the least feeling of pain or annoyance. Dr. Bernard J. Bell writes in the January *Atlantic*:

"As for comfort, our twentieth century people are soothingly immersed in it. Ours is a steam-heated, well-lighted, cunningly upholstered, warm-bathed era. With almost incredible ingenuity we ward off the bumps, plane the sharp corners, escalate the heights. From twilight-sleep birth, to narcotized death, we insist upon ease."

Accentuating the same facts, Reinhold Niebuhr thus addressed a recent Conference in Milwaukee:

"We worship our bodies; we sublimate, we feed them; we pillow them in luxury. Hu-

man ingenuity is exhausting every resource to provide new physical comforts."

If men who make no pretensions to full salvation thus accurately gauge the present world trend, certainly those whose eyes are enlightened by the Holy Spirit must be increasingly cautious of compromise, especially at this point, of our joy in suffering for Christ's sake. God's gifts are never to be despised or omitted from the believer's treasures. They are always in some points at variance with the present world order. God uses no static and programed method of producing Christian character. His grace is the same, but every soul has a different story to tell of Divine guidance and Divine glory. The gift of suffering is as much a part of his plan as the gift of an uttermost salvation.

The gift of suffering is the gift of vision. Our natural eyes are like unground lenses for a telescope. We can only see a little way with them. But when we are put on the wheel of adverse circumstances or a grinding trial bears down heavily upon us, the vision of our own need, of unlimited grace and of human possibility, is increased to an infinite perspective. A Christian man had an only boy, who was of an unusually charming and loyal disposition and a beautiful follower of Jesus. The lad was compelled to undergo an operation which seemed to be successful. The father felt compelled to leave a few days later on an important though not lengthy journey. The boy was perfectly satisfied for his father to go and kissed him goodbye with a light heart. Four days later the elder man returned and at once telephoned to the hospital for news about his son. Like a bolt from the blue came back the answer, "He is dead." "A spasm of pain swept over the father's face as he uttered these words, and uncovered the agony of his soul after a lapse of six years. But a new light was in his eyes, and a new joy in his voice as he told how he had found the blessed will of God for his life and what unspeakable joy he had found in doing that precious will."

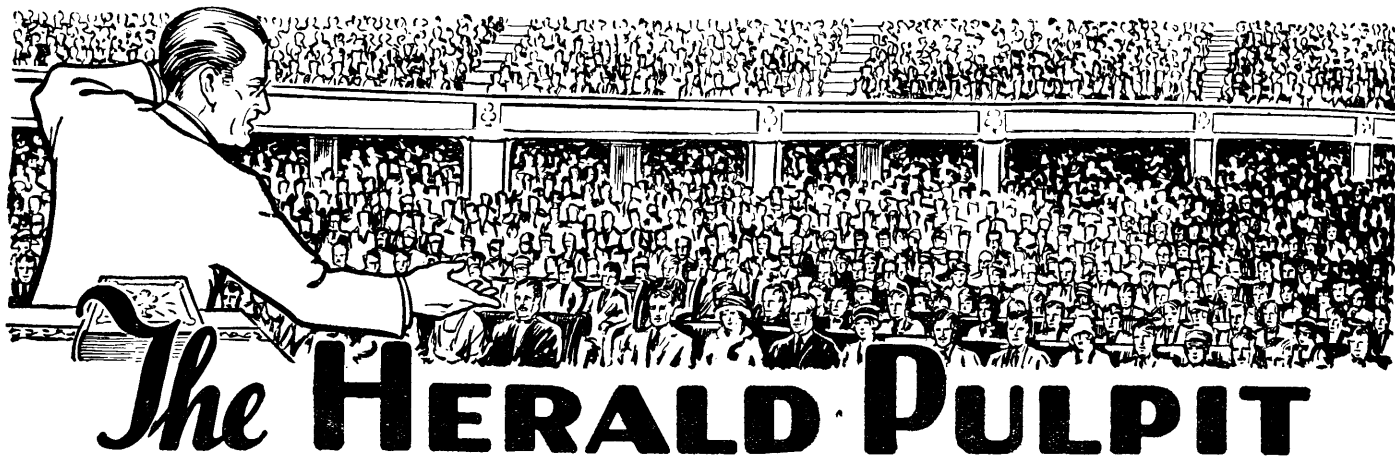
The gift of suffering is the gift of value. With God there is no waste. "Conservation of energy," is a spiritual as well as a physical law. Destructive as well as negative forces are made to work in his plan. Not only the "foolish" and the "weak" things of the world hath God chosen, but the "base things" and "things which are despised to bring to naught the things that are." One of the most famous and successful of our evangelists was recently heard to say, "For many years now I have been thanking God for one permanent and continual though heart-breaking trial that has been my lot for more than a generation; and I say to him, 'I do not ask Thee to remove this trial on my account for it has been and now is the greatest blessing that Thou hast ever given me.'" To a few who know the actual facts, it is no less than a miracle of divine grace that this

man has not long ago broken under the burden that has been his to carry all through the years. Yet merely not to break under it is one thing while to mount upon it, not as some past event in retrospect, but as the living daily tragedy which it is—such a victory makes us understand the content of Paul's repeated "joy" in Philippians as no dictionary or lexicon could possibly give it to us.

The gift of suffering puts a new valuation upon many things and gives peculiar and otherwise unattainable sympathy and understanding for those in distress so that to comfort others becomes a source of rejoicing rather than an irksome duty. "And whether we be afflicted, it is for your consolation and salvation...Blessed be...the God of all comfort who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." The uncut diamond is little more than any other piece of quartz save in its possibilities. If it is genuine and without flaw, the diamond cutter will take almost unlimited pains to grind and polish until every one of its facets flashes back the glory of the sun and will shine through the darkest night. The glory of the diamond is in giving back what it has gained. Uncut and unpolished it might be good enough for gravel in the streets, but when it has been tried, it becomes fit to add lustre and renown to the grandest courts of earth. Its value depends directly upon the way it has stood the test. And our value to God and the world is to be measured in terms of suffering and of the joy that was produced from it.

The gift of suffering is "for his sake." That alone would make it bearable. If nothing of permanent perfection or Christ-like character were to be thus gained, if no increase of influence and power to heal other broken hearts could be thus achieved, the gift of suffering would still be gladly acceptable to the Bride of Christ "for His sake." It is told of a young Englishman that he went out to the Australian gold fields to seek for a fortune, first plighting his troth with a lovely girl in his native village. His labors were successful and soon he was able to send his beloved a real gold nugget as a souvenir of his findings. But later he invested in an ill-fated enterprise that swallowed up all his savings. In a moment of discouragement he wrote releasing the young lady from her engagement. Months passed by and already he regretted his hasty letter, for once more fortune smiled upon him. What was his joy one day to receive an enclosure of a solid gold ring made from the very nugget that he had sent his sweetheart for a present. On the inside was engraved these words, few but how precious: "Entreat me not to leave thee."

(Continued on page 6)



"IT IS FINISHED."

Rev. G. E. Shaffer.

"He said it is finished and gave up the ghost."—John 19:30.

THESE are days when more dependence is being placed in the arm of flesh than ever before. Many are they who are being deluded through false doctrine and false teaching. Schools of modern thought are sending out into the world atheists, false teachers, false prophets and ungodly men, who are creeping into the pulpit, and from behind the sacred desk are "turning the grace of our God into lasciviousness"; perverting the word of truth to their own damnation. We have in this day and age, organizations with large memberships that are blinded to the real vital truths of the Scriptures concerning spiritual things, and "by whom the way of truth is being evil spoken of." In many instances, the house of God has been made a "house of merchandise," through competition with the business world in serving meals in the churches, having contests on bowling alleys that have been installed on the pretext that they will "attract the young folks and hold them in the church." The angel Gabriel could not hold the majority of church members of the present day church organization, because they have had no change of heart. Talk to them about the "new birth," "witness of the Spirit," etc., and they will look at you in astonishment. Get the young folk thoroughly saved and sanctified and our leaders will not have to resort to the things of the world to hold their flock together and conserve their membership.

The sin question is winked at, the second coming of our Lord is being ridiculed, and holiness and divine healing are outlawed in many a pulpit today; but, beloved, Satan is still the same; he has not changed; he is still as persistent in his efforts to deceive as he was in the Garden of Eden; death is just as real now as the day when God spoke to Adam and Eve the words: "In the day that thou eatest thereof thou shalt surely die." Sin has all the sting it ever had since the fall of Adam; yet men and women play with it in these last days to their own peril.

The words of our text: "It is finished," were spoken by our Lord while hanging on the Cross, and through these words Jesus proclaimed to a lost and dying world that he had paid the debt and satisfied the law and that his work was "finished," as mentioned in his memorable prayer to the Father in the 17th chapter of John and the 4th verse, "I have finished the work which thou gavest me to do." Our eternal salvation was made complete in the death, burial and resurrection of Jesus Christ; he suffered death on the tree for every man. His precious blood was shed for our justification, "Much more then being now justified by his blood, we shall be saved from wrath through him." Romans 5:9. His

precious blood was shed for our sanctification; "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." Heb. 13:12, 13.

St. Luke tells us in the 23rd chapter of his gospel and the 46th verse, that Jesus cried with a loud voice and said, "Father into thy hands I commend my spirit: and having said thus, he gave up the ghost." Reader, you will notice that it was when the cross held Jesus that he was fully yielded to the Father, so it is with every man and woman that lives the Christian life today; they are fully yielded to Jesus when self has been crucified and they can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Many a person has rejected sanctification (or holiness) because they are not willing to bear the reproach of the name of Christ. Any believer who has not been sanctified is like a man who owns a house but does not possess it. To fully possess a house, one must occupy it. If I own a house without occupying it, the same may be a home of all that is sinful and evil.

As Christ finished the work which the Father gave him to do, and that work was the giving of his life's blood to obtain a full and complete salvation for a lost world, then every man and woman who would be worthy of the name Christian, must measure up to God's standard of holy living. No person can truly say he is saved unless he is completely saved, and full salvation consists of one being justified, sanctified and glorified. The Word plainly teaches us to "Follow peace with all men" and holiness, "without which no man shall see the Lord." That this holiness is obtainable in this life is clear from the exhortation for us to "follow peace with all men" now; also in the 1st Epistle of John 1:7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." You will note that the word "cleanseth" is in the present tense, which means *Now*, in this present life, this side of the grave. The two works of grace, justification and sanctification, must be experienced in this life, but as to glorification we know very little about, only we are to "hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." However, as in a building we have the foundation, superstructure and the roof, so in the spiritual life we have the spiritual house consisting of justification, the foundation, sanctification the superstructure, and glorification, the crowning glory; but glorification is not experienced until our fleshly bodies have been changed and "fash-

ioned like unto his glorious body" at the second advent of our Lord. (See 1st Cor. 15:51, also Phil. 3:21).

Well! one says, "I do not believe we can be holy until death separates soul and body." Salvation is to live by, beloved. Death is spoken of in the Word of God as an enemy, and the last enemy that shall be destroyed, 1st Cor. 15:26; we are also told that the "wages of sin is death," Rom. 6:23, and "to be carnally minded is death." Rom. 9:6. Nothing is purified in death, nothing in the grave, nothing in heaven. Adam Clarke, the great Commentator said: "The living stones of the temple like those of the temple at Jerusalem are hewn, spared, and cut here in the church militant to prepare them to enter into the composition of the church triumphant." It is the work of the blessed Holy Spirit to prepare you and me in this present life for the glories of Heaven, and why under high heaven, would any person want to charge him with unfaithfulness in his duty. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (See also John 14:16).

How often we have been asked the question, "Does not the first Epistle of John 1:8, tell us that 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' Thousands of 'church sinners' are scanning the dear old book from cover to cover these days to find an excuse for their sins, and they are probably more familiar with some of the more isolated scriptures on sin than they are the Ten Commandments, or the Beatitudes. The words quoted above mean exactly just what they say. If an unconverted person says he has no sin to be cleansed from, or that he has never sinned, indeed he is a liar, and the truth is not in him, for all "have sinned and come short of the glory of God," and the Psalmist says "In sin did my mother conceive me." To be sure, all are born in sin BUT "If we confess our sins, he is faithful and just to forgive us our sins (that is, the sins we have committed) and to cleanse us from all unrighteousness" (that is, he will cleanse us from the sin principle, or inbred sin). The 8th verse of this epistle speaks of one who says he has no sins to confess while the 9th verse speaks of one who willingly acknowledges and confesses his sins and receives forgiveness.

Well, another says: "I believe we have to sin as long as we are in this body." We should like to ask such a one this question: "Is it the body or the soul that commits sin?" The Scriptures say "The soul that sinneth, it shall die." Indeed, the body is only a temple that houses the soul of man, and after it has served its purpose, will go back to dust, but the soul lives on and on forever. If it is the body, flesh and bones that sinneth, would not the giant wish himself a dwarf? as the more flesh a man has, the more capacity he would

have for sinning. How ridiculous to think that the body of man sinneth, except as its members are used as instruments of the soul. Sin is a disease, and if not rooted up and purged out of the soul, will grow until it eats out the very vitals of its victim. Who can expect to be saved from his sin in the next world, but they who cling to the doctrine of purgatory. Leprosy, the disease of old, is typical of inbred sin in the believer, and we read in the gospel according to Matt. 8:2-3, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean, and immediately his leprosy was cleansed." Notice, dear reader, this leper was a worshipper; but he needed cleansing, so he came; he prayed; he believed, and Jesus touched him and made him every whit whole. Bless God forever, for a salvation that saves and keeps. Amen.

Every believer must be sanctified in exactly the same way as this leper was, there is no other way. The disease of sin is in every believer until he has been cleansed with the Baptism of the Holy Ghost. You may keep the "old man" suppressed and quieted for a time, but in some unguarded moment he will spring up and become a conquerer. The old fellow must be crucified: he must die the death that Paul tells us about in Gal. 6:24: "And they that are Christ's, have crucified the flesh (old man) with the affections and lusts." Also in Romans 6:6 "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." That is to say that the "old man" or sin principle in man, was crucified potentially when Christ was crucified on the cross, but actually in faith and baptism with the Holy Ghost. Christ does not regulate sin but casts it out and purges the soul from its evil effects. That the old man is crucified is evident from Eph. 4:24, where Paul speaks of the "new man" created in righteousness and true holiness.

Well, another says: "I hope I'm saved, I have been a member of church for a good many years." That is fine, my brother, but church membership will never save you. The Pharisees were wonderful church members, and no doubt, would put many of the present day church members to shame, but what does the Master say to them in Matt. 23:23: "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." Read the whole chapter. Yes, you may have been baptized with water, but this will not save you. Simon the sorcerer, was baptized and yet he was in the gall of bitterness, and in the bond of iniquity after he was baptized. Acts 8:23. You may be able to prophesy as Saul, the King, you may hear preaching gladly as Herod; you may make long prayers as the Pharisees did; you may find no fault with Christ as Pilate; you may be as near the Kingdom as the man spoken of in Matthew 19:22, and yet perish. If you are counting on anything short of full Bible salvation, the experience of being made a new creature through the pardoning grace of our Lord Jesus Christ, and the removal root and branch, of the old Adamic nature, through the pentecostal Baptism with the Holy Ghost, you are on very dangerous ground, and will not be able to stand in the day of judgment, but may be among those that are "left" when Jesus comes to catch away his Bride, the true church. (See Luke 17:34-37).

Reader, if you do not know your sins forgiven, seek Christ now for forgiveness of your sins. If you are already a believer but have not experienced the Baptism with the Holy Ghost, seek it now, this minute, so that Christ can do a "finished" work in your heart and cause you to "stand and rejoice in the hope of the glory of God."

These few simple words are written with an earnest prayer on my heart that this

message may fall into the hands of men and women who are unprepared to meet God, and that they will take heed; for truly I believe the time is very short and that Christ will soon appear in the cloud to steal away his people and then it will be too late to repent.

"Tis finished! so the Saviour cried,
And meekly bowed his head and died:
"Tis finished"! yes, the race is run;
The battle fought; the victory won.
"Tis finished," Son of God, thy power
Hath triumphed in this awful hour;
And yet our eyes with sorrow see
That life to us was death to thee."

An Attempt to Strike Christ From Christianity

REV. J. D. WILLIAMS.



HE•passing centuries have witnessed many a human institution laid away in time's great cemetery. The dynasties of Pharaoh and Nebuchadnezzar, of Cyrus and Alexander the Great, of Cæsar and Charlemagne, have passed into oblivion. These empires, which one time seemed as fixed as the stars of heaven, have long ago crumbled to atoms. Their proud capitals and palaces and temples have been buried beneath the drifting sands of the ages. Many iron-clad customs too, which held men as mighty chains for long decades, have been utterly broken, and, today, are known only by the pages of history. Institution after institution has been destroyed by the ravages of time. But amid the wreckage and ruin of the centuries, there stands one institution erect and unmoved. That institution is the church of Jesus Christ.

The colossal monument of time towers heavenward, not because it has been left unmolested or unattacked for since it was first launched, it has been called upon to withstand the most malignant storms of earth. And many times during the raging of these storms of opposition, it has appeared to man that the Christian church must succumb to the terrific attacks of its relentless foes. It seems that every power has besieged it, every science has assailed it, every blasphemy has cursed it—yet the sacred institution stands. Proud kings and haughty peoples, skeptical philosophers and presumptuous latitudinarians, have conspired for its destruction. Students have ransacked dusty files, archeologists have sought amid the remains of antiquity, geologists have dug deep into the bowels of the earth, and astronomers have pierced the starry heavens, to secure evidence to marshal against this divine institution. But all have labored in vain; they have spent their strength for naught. "Like foolish birds, they have assailed the old lighthouse, with clanging wings, only to fall stunned and wounded into the dark waters which roll at its base."

Our present hour is witnessing the most subtle and malignant attack upon the Christian church of any preceding century. Its strategy has never been equalled. The Paines and Voltaires and Ingersols of our day are no longer on the outside of its walls. Today, they are found within its breastworks. And after having entrenched themselves within its sacred borders, these betrayers are attacking the central citadel of Christianity—its Author and Life.

Under the banner of Jesus Christ, these modern apostates are making an avowed effort to strike Christ from Christianity. They are denying his virgin birth, his divine Sonship, his teachings, his fulfilment of prophecy, his miracles, his substitutionary death, his resurrection, his ascension, his intercession, and his second coming. Their design is to rob him of everything supernatural.

If these men permit Jesus Christ to stand

forth merely upon the pages of history, as one of earth's greatest ethical and religious teachers, but succeed in disrobing him of his supernatural character in the belief of men, the great institution of Christianity will fall with a crash. If these avowed enemies of the gospel of the New Testament succeed in their attempts to convince men that the virgin birth of our Lord is but a myth, they rob the human family of their God-man. If these twentieth century high-brows succeed in their efforts to teach that our Redeemer died merely a martyr's death, Adam's race is destined to experience the retribution of a broken law throughout the unfolding cycles of eternity. Again, if these modern critics can delude men into believing that our Master became an everlasting victim to the pale monarch of death's domain, they strike the sun immediately from the moral heavens, and eternal darkness settles down upon the Christian church. For that empty tomb, as one man has said, was the cradle of Christianity. Yea, if the infidels of our present hour succeed, in the minds of men, in robbing Jesus Christ, in any particular, of his supernatural nature and divine character, the sacred institution of the Christian church will soon be buried alongside the other countless institutions in time's great cemetery.

No one today, not even the most pronounced apostate, denies the fact of the birth and life and death of our Lord. He is granted a place in history, as much as are Buddha and Confucius and Mohammed. But this acknowledgment, alone, is not sufficient to explain the existence of the Christian church. For Christ holds an infinitely different relationship to his church than does Buddha to Buddhism, or Mohammed to Mohammedism. Deny Jesus Christ's supernatural nature, and Christianity has no more meaning than has the English word "Christianity," after the first six letters have been erased from it. For Christianity is Christ; and Christ is Christianity.

Redemption's most renowned human champion, the Apostle Paul, clinched the basic fact of the vital relationship between Christ and his church, when he said that his life, as a disciple of Christianity, was not lived by his own strength and wisdom, but by Christ living in him. He maintained that Christianity was more than a code of laws, more than a set of doctrines, yes, more than a religious system. He declared that the life of Jesus Christ pulsated through the intellect and passions and will and affections of every true disciple of the church which bore the name of his Master. How different is the institution of Christianity, then, from the other world religions. In no proper sense, can the Brahmin be said to be in Brahma. The Buddhist never speaks of himself as being in Buddha, nor of Buddha being in him. The devout Moslem never speaks of himself as being in Mohammed. There is not interfusion of life, no felt presence of the Master in the soul of the disciple, as the secret of his strength, and the foundation of his hope and joy. But such is the relation, mysterious as it may be, between Christ and his disciples. Other faiths have no transforming power in them; but as Paul states, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." The great institution of Christianity is mysteriously bound up in its Author.

The mysterious history of the Christian church defies every attempt on the part of the modern apostates to deny the supernatural nature of our risen Lord. If men affirmed the mythical character of Michael Angelo, they would still have to account for St. Peter's Cathedral, with its great pillars pressing Rome's soil and its mighty dome which towers heavenward. And likewise, those who assert that Jesus Christ was only human, have still to account for earth's greatest moral phenomenon—the Christian

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THE GIFT OF SUFFERING.

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This is the part of the gift that squeezes the joy from the presses of pain. This is the secret of the fact that Philipians is the epistle of joy among all the writings of the whole Bible. Paul had learned that his biggest victories came out of his worst defeats. It was this lesson that enabled him to say, "I thank my God upon every remembrance of you." Yet one would not think that the town of Philippi would hold many pleasant recollections for the Apostle. There he had come after "assuredly gathering that the Lord had called us to preach the Gospel unto them." But there he had found no hospitable home except in the house of Lydia, perhaps despised as a tradeswoman and thus beyond the social pale. There he had, with Silas, both of them brave Roman citizens, been dragged into the police court, where their garments were ruthlessly torn from their backs on which was plied the terrible lash, not once or twice but "many" times. Following this they had been delivered to the inhuman jailer who instead of attending to their sufferings thrust them lacerated and gouged as they were into the dungeon, where they lay on the filth-soaked ground, their feet in such a position that to sit still was agony and to move was torture. But among the converts in Philippi was the very jailer who had so mistreated them who is included in Paul's, "I thank God upon every remembrance of you!" Nearly two thousand years have passed by, yet this "joy" is still in the world. Witness the following incident from far away Java:

"There is a Dutch leper settlement with 340 patients, of whom 200 are baptized Christians. A traveler recently visited the place, and though himself a man of the world, with no settled religious faith, he was very much impressed by the lives of these converted lepers. There is only a line scratched on the soft earth round their colony, yet none ever go beyond it. They are industrious, unselfish, orderly, and most responsive in every way. 'The joy of the Lord' is indeed their strength, and it touches all who see them so happy and content with their lot. 'Their abode,' says the traveler, 'could only be called a village of joy.'"

It is always best for us to see things in the light of a spiritual vision and to have a fair valuation for spiritual entities, but it is of fundamental importance that we "know him." Anything that will help us to "know him" is of eternal worth; anything that will make us more like him is the supreme gift from his hand. The gift of suffering does all this only when it is accepted as a "gift." So long as it is regarded as a bitter calamity, or an unjust visitation, or an object of stoical indifference, it fails to accomplish God's purpose, but when we learn with Paul at Philippi that the suffering is "for his sake," and that it is as Christ's own engagement ring to his loved bride, then we can sing as a present experience.

"Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my frame in anguish shivers,
And trembles 'neath the fiery glow.
"He kindles for my profit purely
Afflictions 'growing fiery brand
And all his heaviest blows are surely
Inflicted by a Master hand."
"And so I whisper 'As God will'
And in his hottest fire hold still."

A Church Choir Smitten by the Holy Spirit.

A. W. ORWIG.

I learned of the strange and solemn fact about a dozen years ago. It occurred in a certain church of a large city, perhaps what might be said to be a "fashionable" church. Often its services were of a painfully routine and perfunctory nature. In the absence of

the pastor for several weeks, a man filled with the Holy Spirit was invited to conduct a special series of meetings. He knew something about the coldness and worldliness of the church, and in advance of holding the meetings gave himself to mighty and unceasing prayer, expecting God to effect a spiritual revolution, and he did.

When this truly man of God stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly groaned and prayed that God would break it up. The levity of the choir was especially distressing to him. Soon the Lord said, "Go on with the services, and I will take care of the choir."

After the sermon the Spirit of God fell on him in wonderful intercession, and he heard a noise proceeding from the direction of the choir, as though people were falling, chairs being upset, and the like. When he ceased praying and opened his eyes he noticed that there was a penitential commotion in the audience, and that the members of the choir were stretched out in rows under deep conviction, calling on God for mercy. The next night scores of prostrate people, professors and non-professors of religion, wept and confessed their sin. And again God saved sinners, backsliders were restored, and others were baptized with the Holy Ghost.

But there are other churches where considerable lightness characterizes the choir. How very important that persons composing a church choir realize that their part of the service be as devoutly engaged in as the sermon by the preacher. Instead of their singing being a mere performance (as well as that by the congregation), it should always be a "making melody" in the "heart to the Lord," and always with an eye single to his glory.

Oh that the sin and self-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails, and smite with overwhelming conviction all such members of the choir as merely execute a human program! Yea, Lord, let it come in veritable earthquake power!

Sanctification: What Is It?

J. N. DRAKE.



SANCTIFICATION is the work of the Holy Spirit, whereby that which is carnal in the nature of man is destroyed, and his nature spiritualized. The work of salvation begins in the inner man and works outwardly. This being true it must be a progressive work. Man is a trinity, the component parts of which are spirit, soul and body. The Holy Spirit begins his work in the salvation of man by convicting him of sin; endeavoring to subdue his spirit and bring him to repentance and confession of faith in Jesus Christ; whereupon God forgives his sins and puts a new spirit within him.

Let the reader note he has received a new spirit, not the Spirit. "That which is born of the Spirit is spirit. (Jesus plainly said, the world cannot receive *The Spirit of Truth*). This new spirit is not of the world but of God. That which is born of God doth not commit sin; a new man is born in him, who after God, is created in righteousness and true holiness. He is a new creature in Christ Jesus; he vows he will serve the Lord as long as he lives; he may run well for a time, but sooner or later makes the appalling discovery that the carnal mind still crops out; that the old man is not dead yet. This brings him into a seventh chapter of Romans experience (which is the picture of a man under the new covenant of grace, under which, according to Jeremiah, God puts his law in his inward parts). This is a crisis in

his life, in which his soul is engaged in one of the greatest struggles ever waged between the powers of light and darkness. Will he win the victory? Does he know what ails him? Has he heard the gospel of full salvation? He delights in the law of God after the inward man; but he sees another law in his members, warring against the law of his mind (which is born of God) and bringing him into captivity to the law of sin, or in other words, bringing him into condemnation. He is filled with doubts and fears, and is most wretched. Will he be able to put off the old man, and put on the new man? Will he be able to keep the vows of his first love? The world has an awful pull on him; he wonders if he was ever converted? Yes, he knows the time; he wonders if he is backslidden? He knows he still loves the Lord, and he wants the joy of his salvation restored. With the old man, the world, and Satan arrayed on the one hand, and the new man and the Holy Spirit on the other, the conflict wages. His own will must be the determining factor; he prays; he is in agony of soul; he makes his choice, and cries for deliverance; and the Holy Spirit falls upon him in power; the old man is crucified; the love of God is shed abroad in his heart, and he shouts the victory; his doubts are gone. "The Spirit himself beareth witness with his spirit, that he is a child of God."

He has now received a second work of the Spirit, whereby his soul is purified, and he is made a vessel unto honor, sanctified and meet for the Master's use. Now so long as he walks in the Spirit, he will have fellowship with the saints, and truly their fellowship is with the Father, and his Son Jesus Christ. He will do well to follow the example of that greatest of all exponents of Christian living, the Apostle Paul, who "Forgetting those things which are behind, and reaching forth unto those things which are before, pressed toward the mark for the prize of the high calling of God in Christ Jesus." This he can do if he will. If he is faithful he will pray without ceasing, in everything give thanks, rejoice evermore, and abstain from all appearance of evil. His whole spirit, soul and body will be preserved blameless unto the coming of our Lord Jesus Christ, who will change his corruptible body and fashion it like unto his glorious body. And then will be brought to pass the saying, "The very God of peace himself, sanctify you wholly," and he will be presented faultless at "The Great White Throne, before the Father, and the holy angels. Faithful is he that calleth us, who also will do it. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Somebody—You.

Somebody needs a helping hand,
Somebody finds it hard to stand;
Somebody's slipping in the night,
Somebody's losing grip on right.

Somebody's calling for a hand,
Somebody's trying hard to stand;
Somebody fears the shades of night,
Somebody wants to do the right.

Somebody must extend a hand,
Somebody help the weak to stand;
Somebody must help through the night,
Somebody help to do the right.

Somebody will reach out a hand,
Somebody will help the weak to stand;
Somebody will help through the night,
Somebody will help in the right.

Somebody? Yes, but who, O, who?
Somebody, quick! Will that be You?
Somebody, now! It must be done!
Somebody, YOU! A soul is won!

ROBERT L. SELLE.

REPORTS FROM SOUL WINNERS

A REPORT.

It was my privilege and pleasure to attend, for a time, services of a revival campaign recently held in Brooksbury, Ind., in the Methodist Episcopal Church. Rev. Stambush, the pastor-evangelist, preached unusual sermons. His earnest messages were blessed of the Lord in the salvation of souls. He was ably assisted by M. V. Lewis, Song Evangelist, of Wilmore, Ky., who displayed unusual ability as a song leader and soloist, and through his untiring efforts and co-operation with the pastor, his ministry proved a blessing to many souls.

On the last Sunday afternoon, children's service was conducted by Mrs. M. V. Lewis. The service was inspiring and resulted in the conversion of a number of children. The people of Brooksbury were loyal in their support of the meeting. May this spirit of loyalty continue among them!

A Visitor.

OLIVESBURG, OHIO.

We are glad to report a very successful revival in the Olivesburg Methodist Church, Olivesburg, Ohio, which came to a close Jan. 30. This church is on the Pavia charge, in the Mansfield District of the North-east Ohio Conference, and is about six miles from Ashland, Ohio. The meeting which continued for two weeks, was in charge of Brother and Sister D. W. Cox, of Mansfield, Ohio.

Sister Cox brought most of the sermon messages which rang true to the old-time gospel truth and carried conviction to the hearts of the hearers. Brother Cox's leadership in song, and the special numbers by Bro. and Sister Cox contributed much to the success of the meeting, as did the work of Sister Cox with the young people with whom she met for a special half-hour service each even'g.

During the two weeks about twenty people bowed at the altar as definite seekers and nearly all, if not all, were definitely blessed. At the regular service on the last Sunday morning fourteen persons ranging in age from ten to seventy, all of whom had been definitely blessed in these meetings, presented themselves as candidates for membership in the church and more are coming. Truly it was a time of refreshing for the church at Olivesburg, and we thank God for answers to prayer and take courage to press the battle for the salvation of precious souls with more determination than ever. Just now we are engaged in another revival at the Franklin Church, another point on this charge with Sister Annie McGhie, of Akron, as the evangelist.

In the closing weeks of November Sister McGhie was with us in a very gracious revival at the home point, Pavia, during which about fifty souls were either saved or sanctified and about twenty united with the church. Truly it has been a great year thus far on this charge, and we look forward to great victories in the revival in which we are now engaged. We earnestly request the prayers of The Herald family for the work here.

Rev. H. W. Middleton, Pastor.

TWO GOOD MEETINGS.

Since last reporting, we have conducted two meetings, one was with the Church of the Nazarene at Adrian, Mich.; the tide was well on and souls getting into the fountain when we were called away by the death of wife's mother. District Superintendent Cox finished the meeting. Rev. Earl J. Stevens is the pastor of this church, and he has accomplished wonders during the short time that he has been there. This was the third meeting that we have held for him, and we never enjoyed working with him more than we did in this meeting. This was our first engagement with the Adrian Church, but we can say that we never preached to people that appreciated the truth more than this church seemed to appreciate it. God blessed them. Numerous requests were made for us to return for another campaign.

The other meeting was with the M. E. Church at New Burlington, Ind. We endeavored to preach holiness "constantly, strongly, and explicitly," but did not see the results that we had hoped for. Along with other difficulties, the great sheet of ice that covered that part of Indiana greatly curtailed the attendance and made it impossible to have service at all for two nights; however, the church was helped spiritually and some sought the "second blessing properly so-called." The church was very kind to me. Rev. H. V. Cummins, the pastor, is a good man and stood by the meeting. He is a former student of God's Bible School. He and the writer held two meetings together when boy preachers, and were glad to be again associated in the battle.

At this writing we are in a campaign with the Second Church of the Nazarene at Cleveland, Ohio. The fire is falling, and souls are being saved. Remember to pray for us.

P. P. Bewley.

REPORT OF EVANGELIST W. W. LOVELESS.

I have had two meetings since I last reported; both in Nazarene churches. The first one was at Findlay, Ohio, running from Dec. 31st to Jan. 16th. This revival was just ordinary, hardly that. It is true that our picture was in the daily paper, and the revival duly announced and advertised; but for some reason or other the public did not crowd the church to get to hear us. If the little city got stirred or excited over our preaching we failed to hear about it. Empty pews were very plentiful during the entire meeting. I believe 36 was the largest crowd we had. However, we believe there was some good done. We had a few seekers, and we believe some of them got a good experience; also the church

was blessed and edified to some extent. We found the pastor, Rev. Roy Klingler, and his good wife, very congenial folks to work with. This was our third meeting with Brother Klingler in different churches in the last few years. He is a fine pastor and stands by the evangelist in every way.

Our last meeting was at Monticello, a mountain town in southern Kentucky, where we closed February 7th. Here the first night we were greeted by a full house, and I would judge that the church will seat over 200. After the third night seekers began to come to the altar, and from then on we never had a barren altar service. There were 89 seekers, counting them as they come, and the most of them did some real digging and praying, and of course were happy finders. The crowds increased until night after night standing room was at a premium; in fact, the crowds were too big to obtain the best results. On the last day we baptized 8 by immersion in Elk Creek, and at night we received 27 fine members into the church. Among those who joined were three preachers; one a Baptist; one a Methodist, and the other a Christian Union. This church had no pastor, but Rev. L. T. Wells, the District Superintendent, is sending Rev. J. W. Norris on the field to take charge of this church as pastor. We are expecting to hear of the Monticello Church forging in the front.

I am now with The Pilgrim Holiness Church at Arcanum, Ohio. We are just getting started but the outlook is good for an old-fashioned revival. "I feel like traveling on."

W. W. Loveless.

REVIVAL AT HUBBARD, IOWA.

The pastor of the Methodist Church of Hubbard on the Fort Dodge District, Rev. Clifford Liming, secured the help of J. M. Howdeshell, pastor at Williams, and began a series of evangelistic meetings on the evening of Jan. 24th. The attendance and interest both were very fine from the start, but not until well into the second week did the break come, however, when hungry souls began to seek the Lord many plunged in while the waters were being troubled. The Spirit of God was gloriously manifested, the crowds increased, conviction deepened until folk would get saved at home between services. Over thirty adults and young people knelt at the altar and wept their way to Jesus Christ. The writer is not the judge as to the genuineness of these conversions, but after experience in many such revivals he believes that a complete change was wrought in most if not all of the hearts seeking. The closing day of the effort was so full that the pastor thought it unwise to receive the new converts into the church, but it is possible that he will not only receive most of these but many others as well for the entire community was aroused in an unusual manner.

The results were so determined that the young people of the church began to ask for an Epworth League, (a thing this church had not had in years) and we proceeded to organize a very fine cabinet on Sunday afternoon. There are twenty or more of these young people with fine talent, splendid characters, and energy enough to develop one of the finest leagues in the district. The meeting closed on the evening of Feb. 6th, in a halo of divine glory with thirteen kneeling at the altar for salvation and many others saying, "The revival is just getting started."

J. M. Howdeshell.

EVERETT, MASSACHUSETTS.

Dear Friends of The Pentecostal Herald:

I have read his great messenger of holiness for many years, and felt that I would like to write this report as it will reach so many of God's people that I know. Many of my people are readers of The Herald, and I pray that it may ever stand strong for holy living.

We are holding the fort here in Everett, Mass., against sin and carnality and a growing population of godless immigrants from Southern Europe that threaten to drive Protestantism from New England unless God intervenes.

We had a most wonderful revival in our church with Rev. Preston Kennedy, of Middleburgh, N. Y., last fall, in which God graciously opened the "windows of heaven" and gave us such a blessing that we could not contain it. How God did manifest his glory among us! At least a dozen other churches have reported that our blessing reached them; believers were baptized with the Holy Ghost, and sinners saved.

We are having Bro. Kennedy with us again in March, and we are looking again for another great meeting. Pray for us here in conservative New England, that old-time revivals shall again break forth.

L. E. Darling, Pastor.

JUST A LITTLE REPORT.

Our meeting at Toronto, Ohio, closed Feb. 6 with very good results. The pastor, Rev. George E. Johnson, is an excellent Christian gentleman. He believes, teaches and preaches that God can save all men from all sin and his people have implicit faith in him; many of his people take some good holiness paper. All of the official board profess the experience of full salvation.

The above made it easy for us to get the truth to the people. The little opposition we had to contend with was soon overcome and the truth began to settle down and souls brought under conviction and to the altar. The fire of God was on the place for days and the shouts of happy souls stirred the city. I suppose at least one hundred were at the altar

during the seventeen days and a goodly number found the Lord in pardon or purity. The Lord's people of different denominations came up to the feast of good things and returned home rejoicing. Brother Householder, of Hollow Rock fame, was with us for several days and did much to help us in his prayers and testimony. He is a beautiful, Christian character. Our singer, Bro. Cox, of East Liverpool, was not well and dropped out on account of sickness. Cox is a fine Christian man, with a limited experience as song leader, but with good possibilities. We were invited to return next year.

On leaving Toronto, we came on to Olive Branch, Ill., and began our meeting. The prospects are encouraging. The pastor, Rev. Shaffer, is a young man and wants to see a real revival. We are trusting God for great results. I have all of March and a date in April open. All who read this report please breathe a prayer for us. I have some camp meeting dates open.

L. E. Williams.

Conf. Evangelist, Ky. Conf., Wilmore, Ky.

CAMBRIDGE, MASSACHUSETTS.

The Evangelical Church of Cambridge, Mass., recently experienced a real Holy Ghost revival. Here, in a land where for over three centuries men have been demonstrating that, "the world by wisdom knew not God," and where ancient heresy and modern error are enthroned, the Holy Ghost again wrought a definite work. This church is the "Old Evangelistic and Holiness center" for Boston and vicinity. Here the ministries of Joshua Gill, C. J. Fowler, Godbey, Carradine and many of the other holiness evangelists still live in precious memory. Sad fact it was that evil times had dimmed the manifestations of God here, where once his glory dwelled. But God, in his good providence caused Preston E. Kennedy, of Middleburgh, N. Y., to come to us as our evangelist. He was true to his calling and discharged his office as evangelist fearlessly. We did not "number Israel," yet some obtained the experience of holiness, some were reclaimed and some saved. The church was much helped and has taken a definite step forward, while the wholesome effect of the revival meetings is still being felt in Cambridge and neighboring cities.

We rejoiced in the wholesome, fervent, unctuous ministry of Bro. Kennedy. This was his second meeting in New England, and there are promising indications that God is going to continue to use him in this section of the country to his glory.

Rev. Henry E. Chase, Pastor.

IN ILLINOIS.

This has been a very busy winter with me. God has wonderfully blessed my labors in the salvation of many souls. My last meeting was at Carmi, Ill., First M. E. Church, where I had the pleasure of assisting Rev. W. J. Fahnestock, a man of God who preaches the full gospel in its sincerity. This was my first time to visit Carmi, but the third time to sing for Brother Fahnestock, and the 70th revival meeting in this one conference, where God had permitted me to sing his praises. Not only did the church get on a higher plane of living, but many strong men and women were saved from sin and united with the church; more than 30 persons united with the M. E. Church and other churches will receive strength also.

I am now in a meeting here at Bridgeport, Ill., where we are expecting to see God work wonders.

C. E. Edwards.

HOLINESS CONVENTION IN CAMDEN.

God still moves where he is honored, is the thought of the holiness folks in and near Camden, N. J.: this was evidenced by the outpouring of the Spirit in a recent holiness convention held at Wesley Chapel, Jan. 20 to 23. It was a local affair, and the pastor, Rev. Preston Kennedy, did the preaching; some of the folks from the First M. E. Church of Collingswood, and the Alliance work at Pitman, helped with the music.

The Convention started Thursday night with the service in charge of the Unity Bible Class Colored Singers of Philadelphia. Thanks be to God, whether black or white skinned he has made provision for every heart to be made "whiter than snow"; filled with the power of God and faces aglow, they sang the old-fashioned Gospel in the old-fashioned way until such waves of glory struck the place that it reminded us of an old-time Methodist class meeting.

Friday, Saturday and Sunday there were three meetings a day and lunch was served to those who cared to stay. The attendance was fine and, best of all, "God was with us." The services on Saturday and Sunday were especially blessed; God manifested himself in a real way until a number were slain by the Spirit and lay prostrate under the power of God. We are confident that God is waiting to bless if folk will humble themselves and be willing for him to move in his own way "His wonders do perform."

Pray with us that in these last days God will keep his saints "in perfect peace" and continue to add his blessing to this work.

Rev. F. N. Bradley, Asst. Pastor.

If You Want Something

Convincing on the title, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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while the child, of course, is born in a state of innocence, nevertheless that it is in a fallen state; that "in Adam all die"; that the Atonement provides for the redemption of the child, and if it should die before coming to years of responsibility its salvation is secured. But if the child lives, it manifests an inward sinful nature while very young, showing anger, and selfishness, and that it does many naughty and ugly things before it is old enough to understand any nice distinction between right and wrong; that passing over the line of responsibility, because of this inward evil tendency it commits sin, becomes guilty, must needs repent and be pardoned and receive the regenerating power of the Spirit imparting a new life; that in addition to this there needs to be the gracious work of cleansing or entire sanctification in order to the eradication of the old sinful nature.

These teachers of Christian Holiness insist that the Holy Spirit uses two very different figures in order to convey correct conceptions of the great work of God in dealing with the sinner and the believer; the figure of birth is used by our Lord to convey to us a conception of what takes place in bringing the sinner into a state of salvation; the figure of crucifixion is used to indicate what takes place in our sanctification. In the first place, a *birth* brings in a new life, and a *death* eradicates or destroys the old life; not physical death, you understand, but, as the inspired Apostle puts it, the "crucifixion of our old man", the sin nature.

It will be understood that these two schools of religious teaching are wide apart, and can hardly hope to be reconciled. It perhaps should not be called intolerance, but honest conviction, belief of certain facts that each separate group of teachers believe to be fundamental.

Those who insist that the race is a fallen and sinful race, that the human heart is naturally depraved and prone to wickedness, and that in the program of redemption two distinct works of grace are necessary,—one, regeneration, bringing in the new man; the other, sanctification, or the crucifixion, destroying the old man, have tremendous advantage over the other school which insists that neither regeneration or sanctification is necessary for those who have had a proper environment and teaching. The advantage lies in this fact: that the older school, holding to the doctrine of human depravity and the need of a supernatural power in salvation, have the entire Scriptures on their side of the discussion. This other school has only the notions and unscriptural philosophies of men.

Not only has this older school the Scriptures on their side of the discussion; they have all human history, and human nature as we find it in ourselves, in our children and fellowbeings about us everywhere. The doctrine of human depravity, of the corruption and sinfulness of the human heart is not only written in the Bible, but it is written deep in human nature. The experiences of life bear witness to the truthfulness of the Scriptures when they declare that "the heart is desperately wicked."

By all means, give us the best possible environment. Surround the child with all the protection possible to prevent the learning of evil habits, teach and train him to fear God and keep his commandments. After all this is done, we are face to face with the fact that the very highest authority possible has said, "Ye must be born again." Not only so, but we soon discover that notwithstanding good environment and careful teaching there is an utter lack of something in the life of the individual that must be imparted by the Holy Spirit. In the program of salvation, we must rise into the realm of the supernatural; the human heart must come under the direct and gracious power of the Holy Spirit.

The man who licensed this writer to preach was raised in one of the best of families. The environment was good; the teaching was excellent. He grew up with faith in the Bible and fully believed all that the inspired writers had to say about Jesus Christ. He had a tender conscience and very high moral standards. He joined the church while quite young, grew up in the services of the church, came to young manhood and entered the ministry, preached several years, always with hopes and fears, never with any glad assurance in his heart of personal salvation and finally while he was engaged in a revival meeting he came to Christ with his burden and was gloriously converted, born again, and gave glad and powerful witness that regeneration was a necessity, that environment, catechism and good moral training cannot take the place of the inward working of the Spirit of God, changing the heart and producing what our Lord Jesus calls being "born again."

The doctrine of entire sanctification, in the nature of things, finds itself confronted with the whole tide of human depravity. Pride does not want to admit a state of lostness, wickedness, helplessness, the utter impossibility of salvation apart from divine help, that one must confess sin, forsake sin and come humbly, trusting only in the merit of Jesus Christ. To the proud human heart such preaching, the Apostle admits, is "foolishness."

A very large per cent of church members of all denominations have set up a very low standard of Christian living. They do not believe that they can be saved from sinning in this life. They have been taught from their pulpits and in their church literature that they must remain corrupt and that this corruption will break out in actual sin. This corruption and sinning is not condemned, but condoned, excused and apologized for. Not only so, but they are taught that for any one to claim to be cleansed from all sin is an unscriptural and boastful fanaticism; that it is an almost infallible evidence of blatant hypocrisy or mental weakness. Thus, through the years, the great mass of church members are taught to oppose the doctrine of entire sanctification, and to look askance at and ridicule any one who claims an experience of full deliverance from the carnal mind, cleansing from all sin.

It must not be understood that this teaching is confined to those churches under the influence of Calvinistic teaching. It is spread abroad in Methodism and great num-

bers of Methodists, prominent in authority, have become quite antagonistic to the old Wesleyan doctrine of entire sanctification as a second work of grace, and the sanctified preacher often finds himself handicapped and opposed not only by prominent members of his church who are not hungering and thirsting after righteousness, who have no desire or intention of having the "old man" of sin and selfishness crucified and who do not want to be annoyed with preachings, warnings and exhortations on the subject of an entire consecration, a death to sin and a holy life, but he also finds himself, in many instances, at great disadvantage with those in authority over him.

In these days, when the positive note is left out of much of preaching and religious teaching, when men boast of their liberality, when it is supposed to be an evidence of great piety to be so generous that we can give the right hand of fellowship to Jews, Unitarians, Roman Catholics and prominent heathen teachers, it is unpopular for the preacher to be what is called "dogmatic", i. e., clear-cut and positive with reference to the essentials of salvation.

In the very nature of things, the preacher of entire sanctification covers the whole ground of fundamental truth. He takes in the entire Bible. He believes it to be a direct revelation from God. He insists that "all Scripture is given by revelation and is profitable for doctrine." He is dogmatic in his declaration that the human race is fallen, that the human heart is corrupt, that out of the corrupt heart issues a sinful life. He insists on repentance and trust in Christ for forgiveness. He rings clear on the new birth. He points out the clear Scriptural teaching with reference to indwelling sin, the carnal nature and the necessity of the baptism and fiery purging of the heart, the crucifixion of the old man of sin. He insists that without holiness no man shall see the Lord. These great truths are fundamental with him; they are urgent; they are from God; they are at the very foundation of true, pure Christianity. He claims to have passed through these processes. He insists that necessity is laid upon him, he cries out, "Woe is me if I preach not the Gospel!" and to him the Gospel is the good news of full redemption here and now by simple faith in Jesus Christ.

This full salvation preacher makes much of the *blood* of Christ. The Cross, with its dying victim, its sinless Savior, is the very heart and glory of his message. Against all questions and oppositions and doubts, he runs away to 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

All of this is unpopular. In the nature of things, it must meet with opposition, strong opposition. To the slipshod, easy-going, world-loving church member, it is utterly hateful. To the proud, over-bearing, ecclesiastic, it is thoroughly annoying. To the bitter sectarian, religionist it is cant and hypocrisy. To those, who are the willing captives of sin, who are under the dominion of the flesh, and follow greedily after the things of the world, it is contemptible and laugh-

ble. But to all of this the faithful preacher of full salvation stands unmoved and unabashed. He has heard the voice of God. He has experienced the cleansing power of Jesus' blood. He has felt the inward movings of a power given by the Holy Ghost and faithfully he stands, calling all men to repentance, warning all men of judgment, declaring that all men are sinful, that all must forsake their sins, that all must come to Christ, that all must be born again, that all must wait in the upper room of consecration and believing prayer, that all may receive the Holy Ghost, cleansing the heart and abiding to keep the temple consecrated to Christ and he sees gracious results. The power of God attends his work, sinners are smitten, penitents are pardoned, believers fall under a powerful urge of the Spirit. There is hungering and thirsting after righteousness, consecration and faith, the divine fire consumes sin and God's children move out into a Canaan of perfect love, shouting the praises of the Christ who is able to save to the uttermost.

THE LORDSHIP OF CHRIST

MRS. H. C. MORRISON.



HE enemies of Jesus sought to ensnare and tantalize him by asking him if he were a king, to which he answered, "To this end was I born." Eternal resources were worked out in his consciousness. He not only affirmed lordship, but made it manifest in his realm of being; he is the very soul of nature and the consummation of all forces is his personality. Combinations do not make the universe, but oneness with Christ. He is the only being at home with nature; the winds may howl, the waves dash and the storm rage, there is no disturbance in him; the billows rock their Lord and lay like a cowed cur at his feet. Who ever dared to talk to a thunderstorm as did he? There is no law in nature that did not yield plastic at his touch; no disease dared to hold on to its victim when he spoke; death knew him and the grave gave up its dead when he said, "Come forth." He had no argument with death but burst its bands and came forth more than conqueror. The rocks knew him and dissolved at his feet; there is not a star whose orbit he did not fix, not a sun whose light he did not kindle, a channel he did not carve, nor a mountain over which he is not Lord and Master.

He exercises lordship not only in matter, but in all realms. "Ye have heard," but I say runs against it all. When the critics rebuked him for letting his disciples pluck corn on the Sabbath, he reminded them that he was Lord of the Sabbath and his interpretation was final. One touch of his finger throws us into intellectual insanity.

The lordship of Christ is shown in his marvelous authority over the human will. When he wanted followers he had but to say, "Follow me," and the fishermen responded without asking any questions. There was something that went with his words that caused men to act. He alone can make men bend the knee in confession; this was evidenced when Saul was stricken down and he cried, "Lord, what wilt thou have me to do?" Thomas sought material proof, but when shown the nail-pierced hands, he saw the Eternal God revealed in his Master, and he cried out, "My Lord and my God."

Christ occupies a place peculiarly his own; he is in a class to himself. He is what we ought to be, not what we would like to be. There is in Christ a quality that modern skepticism would like to get rid of; they deny his divinity in order to get rid of his authority and the pain he brings with him; back of the person who trims the divinity of Christ, there is a smitten conscience.

The philosophy of all history is Jesus Christ; history travels in but one direction and toward a definite goal, while the evolutionist is dumb about the future. His word has stood amid the ruins of Greece, Rome and Spain; he is the Master of centuries. The story of Paul's imprisonment is written in the wreckage of the Roman Empire and America will sell peanuts in Africa if she does not yield to Christ. We must lower the flag of conceit or we will be rejected as "worked out mines" as is Egypt and the Jewish countries.

Christ declared that all power in heaven and earth was given unto him and then said, "Go ye, therefore." We must preach the gospel from his throne and obey God rather than men. The men of old preached with power because they preached with God-given authority. The devil is not afraid of most preachers, but trouble came to town with Paul; he was accused of turning the world upside down. The devil did not come up and eat salt out of the hand of Paul, but like Agrippa, men trembled under his words of truth. He made trouble because God's chariots came with him.

There are many ways in which we can compromise the truth; to deny that religion rests upon any other grounds than the Scriptures. They are the end of all argument. We can pauperize Christ before the world, limit him to ecclesiastical circles, but he is Lord of everything or nothing. He must be in the parlor as well as the church; people have an idea that they can be right on Sunday and follow all kinds of meanness the other six days.

In the midst of the restlessness and confusion that are apparent on every hand, what is the destiny of this old world? What is to be the end? If it were not for the fact that we believe in the ruling of Providence, our hearts would grow faint, but he steadies our nerve and makes us willing to labor on. Jesus anchored and held Paul, and the church is not going to ruin, for Jesus is living and holds the key.

The man who would make a stepping-stone out of the mangled body of our Christ by sacrificing his principles is a traitor. No, God is not dead. When birds sing no more, and flowers do not bloom, then will I say God is dead. He will care for his own, even if the ravens have to minister to their necessities. It were better to risk crowds *with* religion, than a Board of stewards *without* religion. The man who dares to believe God, press forward in the face of difficulties, preach the unsearchable riches of Christ to a dying and hungry world, while he may go forth weeping, will doubtless come again rejoicing, bringing his sheaves with him.

AN ATTEMPT TO STRIKE CHRIST FROM CHRISTIANITY.

(Continued from page 5)

church. Never, since time began to unfold, has history presented such a supernatural spectacle as that of the beginning of the early church. A few unlettered fishermen and publicans, all members of the most despised nation of earth, and followers of a crucified man, launched a system of truth, with a blood-stained cross as its outstanding theme, which has girdled the globe, breaking the power of sin and making saints out of sinners, wherever its demands have been met. That religion of weakness and ignominy was destined to triumph over every opposing power. No wonder Dante once declared, as he studied this supernatural institution, that if the idea of the miraculous were eliminated, the achievement of Christianity would become only the more miraculous.

The church of Christ has presented a power that its enemies have not been able to explain. And the strangest thing about this power is that it has lost none of its potency during the ravages of nineteen long centuries.

Whenever or wherever its demands have been met, it has completely conquered the most malignant and subtle opposition. This mysterious power has changed enemies into life-long friends; it has linked into closest bonds persons of different nationality and disposition and customs and tastes and habits and culture. It has caused men and women to forego native land, comfortable homes, kindred ties; and to cross seas, traverse deserts and waste places, to make their dwelling among savages, in order to tell benighted peoples of its peace and power and promise. Yea, thousands of individuals, through the centuries have gladly endured hardship and poverty and hunger and reproach and imprisonment and death, that they might spread the glorious truths of redemption.

None of these left their homes because of adventure, nor for personal gain, nor because they were followers of one of earth's great military conquerors. The secret of their sojourn can be traced back through the centuries to a seemingly insignificant scene, where *he*, whom our present-day critics declare was but a human creature, stood on the slope of the Mount of Olives and gave to a few humble disciples this short command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." And he dismissed them by saying, "Lo, I am with you always, even unto the end of the world." These two short sentences have become the warrant and marching orders for every future disciple of Christianity.

We, now, pointedly ask these modern apostates, what manner of man was he, whose very whisper stretches across twice a thousand years of human history; whose quiet command, spoken to a group of humble men, rolls through the decades and centuries to the close of time, penetrating the hearts of men, controlling the minds of men, and ruling the lives of vast multitudes, such as earth's greatest military leaders have never dreamed? There is only one answer—such a man was more than human. He was supernatural. He was the incarnate Son of God.

The astounding fact, that men and women today are denying the deity of Jesus Christ with such vehemence, indicates only that the hand of the great clock of time is nearing the zero point for this dispensation. It appears that he who stepped across the threshold of eternity onto the shores of time, so quietly and unpretentiously at his first advent, is soon to return to earth the second time. This time, not to work out a great redemptive program for a lost race, but as the Judge of each human creature's eternal destiny. The fact that men are attempting to rob Jesus Christ of his deity will in no sense retard the chariot wheels of the avenging King of Zion. For he moves steadily forward to the accomplishment of his far-flung designs. His redemptive scheme has been converging for twenty long centuries upon his great judgment day, when he will judge the world in truth and righteousness. The outstanding issue of that court-room will pivot upon the question whether or not we have believed on the name of Jesus Christ and enthroned him in our lives.

Would that every man would join with Edward Perronet, in his immortal words:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

"O that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

OUR BOYS AND GIRLS

THE SATISFACTION OF THE SOUL.

Oh, is there nowhere on this earth
Where peace and happiness have
birth,

Where man can find respite from care
And rest his soul in quiet there?
Or shall he be like the fabled stone,
Rolled up the hill with many a moan,
Only adown the hill to roll.

And give the greater pain of soul.
The toiling world though sick and
sore,

Go, like the brook, forever more,
They find no peace, no joy, no rest
Forever hoping, never blest.
And thus they live from day to day
And never seek a better way.

Although the Christ who knoweth
best
Says, Come to me, I'll give you rest;
I'll take the burden from your soul
And you shall reach the long sought
goal,

And find in me a friend indeed,
Who can supply your every need.
O, weary soul, so long oppressed,
Come, find in me that longed-for rest;
Give me your heart, and you shall
find

The remedy for all mankind.
The waves of trouble ne'er shall roll
In billows o'er your troubled soul,
But tranquil as the glassy sea,
The mind shall be, that trusts in me.
Give me your life, and earth shall
change

Its aspect, it will seem so strange
That what before absorbed your life
With toil and pain and endless strife,
Has lost its charm, and then you'll
see

That all of that was vanity.
'Twas wasted strength, and time mis-
spent,

And failed to give the mind content.
The more of earthly pleasures gained
The greater void within remained.
But now the clouds shall roll away
And sunshine brighten every day.
The Christian life will be a joy,
With pleasures pure, without alloy.
The rugged way, the Lord will
smoothe,

And fill your heart with perfect love,
While I will walk along the road
And carry all your heavy load.
O, man of sorrow, man of grief,
Come unto me and find relief,
I'll make the road a joyful way,
And take you home to endless day,
There you shall lay your burdens
down,

And find a scepter and a crown.
Carrie Canter.

Dear Aunt Bettie: I have been a silent reader of page ten for almost a year. I enjoy the letters very much. I have not seen a letter from any of the cousins in Toledo since I have been taking *The Herald*. Wake up, cousins in Toledo. I am five feet, four and one-half inches tall and weigh 120 pounds. I have dark brown hair. I go to High School. My age is between fourteen and eighteen. Who ever guesses my age I will write to them. Dear cousins, how many of you have a testimony for Jesus? I praise Jesus for saving a poor lost sinner like me. After Jesus saved me I served him for months until I wandered away into sin. Praise God, last August he called me back to the fold and since then I've been living a victorious, happy life. This day I can say from the depth of my heart I love my Savior better than my life. I could not live without him. I am determined to serve him all the days of my life. Dear cousins, remember me in your prayers. If there is any one who reads this and does not know Christ as his personal Savior, Jesus is willing to save you any time you are sorry for your sins and come to him for forgiveness. There is no need in life that God has not provided for: light for the eye, sound for the ear, food and clothing for the body, problems for the mind; redemption for the sinners. He has handled the sin-problem in absolute completeness. The man who continues to live in sin, does it because he is ignorant of the Gospel, or stubbornly refuses to accept its provisions. God will provide for your need of salvation. He has a cure for sin which is your most important need. If you wish to know

how you may become a Christian look up in your Bible Isa. 1:18; John 1:11, 12; John 3:16; John 5:24; Rom. 10:9, 10. I shall write to all of the cousins who will write to me, so boys and girls don't forget to write to me. Eunice Helm, you owe me a letter. God bless you dear cousins and Aunt Bettie. *Marguerite Hess.*
Rt. 1, Box 2, Woodville Rd., East Toledo, Ohio.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I am ten years old. I have dark bobbed hair, gray eyes and fair complexion. I go to school every day, and am in the fourth grade. I go two miles and a half to school. Who has my birthday, April 17? I will answer all the letters I receive. I am five feet tall, and weigh 95 pounds. Hazel L. Laughlin, I guess your age to be fifteen. Am I right? I had better get my hat and go before Mr. W. B. gets me and eats me up, as he sometimes does.

Juanita H. Gentry.
Rt. 2, Searcy, Ark.

Dear Aunt Bettie: How are you and the rest of the boys and girls? I have not received any letters from the cousins. My grandfather takes *The Herald* and I enjoy page ten. I was sanctified at the last revival we had. I go to Sunday school every Sunday if I am not sick. Well I guess I must close as some one else will want to write. With lots of love. *Mary Louise Hampshire.*
Rt. 3, Salesbury, Md.

Dear Aunt Bettie: This is my first letter to *The Herald*. I hope I can write again. My mother takes *The Herald*. Who is my twin? I was born July 20. My age is between nine and thirteen. To anyone who guesses my age I will gladly write. I go to school. My teacher's name is Bertha Coomes. I like her fine. I weigh 138 pounds. I have three sisters. I have brown hair, blue eyes and fair complexion. My height is five feet, four inches. My mother is dead. *Lizzie A. Bragg.*
Sparksville, Ky.

Dear Aunt Bettie: I am a little Georgia girl. Will you please let me join your happy band of girls and boys? I have medium complexion, brown eyes and light brown hair. Who has my birthday, May 17? I am nine years of age. My mother is dead, but I stay with my grandmother, and I enjoy her reading page ten. I am a Christian and so is my grandmother. I hope very much to see my letter in print. My teacher's name is Miss Martin. I had better close for this time. With love to Aunt Bettie and all of her cousins. *Velma Elben.*
Lebanon, Ga.

Dear Aunt Bettie: Here comes a little girl from Missouri. I haven't seen but a few letters from the good old state of Missouri. I will be twelve this coming June. I have black hair and dark gray eyes. Mama says to include the freckles on my nose. My teacher's name is Blanche Wiggins, and the preacher's name is J. W. Ridley. I go to the M. E. Church. I have been saved. I have three sisters and three brothers. I like to read *The Herald*. We live on the farm. *Eliza J. K. Egley.*
Alexandria, Mo.

Dear Aunt Bettie: Here goes my first letter to *The Herald*. I guess you will let me join, won't you? I am the youngest in the family, but have three sisters and one brother. My oldest sister is married and has a baby girl, but I have never seen my niece, although she is two years old. My married sister, Mrs. Olga Sells, got acquainted with her husband at Asbury College. I am nine years old and in the fourth grade. There are six in our class at school counting myself. My teacher's name is Miss Marvel. I like her very well. I broke my arm coming home from school Jan. 12, 1927; it hurt quite a bit. I missed two days of school, but went

again yesterday. Miss Marvel has to help me put on my wraps. I must close and let my other cousins write. *Elda Pearl Eberle.*
Deek Creek, Okla.

Dear Aunt Bettie: Mother is sending in her renewal to *The Herald*, so thought I would write to you and the cousins. Why do I not see any more letters from the North Dakota cousins? I think we should wake up or the cousins from the other states will get ahead of us. If Miss Cave will write to me I will send her a few pieces for her Mission quilt. I have mislaid *The Herald* with her letter in and therefore cannot send them until I get her address again. Who has my birthday, June 26? Would like to hear from some of the cousins. *Helen S. Dressler.*
Perth, N. D.

Dear Aunt Bettie: Will you let a little Indiana boy join your happy band of boys and girls? I am ten years old and my birthday is on the 17th of November. I have blue eyes, brown hair. I weigh 63 pounds. I am in the fifth grade at school. I am four and one-half feet tall. The ground is covered with a thin sheet of ice, and I can't go to school. I go to Sunday school every Sunday I can. At school the children are always talking about going to a dance or a show. I am the only one at my school who does not go to places like that. *Mayme Mullin.*
Rushville, Ind.

Dear Aunt Bettie: How are you and the cousins getting along? This is my first letter to *The Herald*. My father takes *The Herald* and I enjoy reading page ten. I live on a farm. I like to go to school. I am eight years old. My birthday is April 29. Who has my birthday? Would like to see this in print. *Ina Cummins.*
Rt. 4, Box 54, Falmouth, Ky.

Dear Aunt Bettie: I've never seen a letter from North Dakota from page ten, so I guess I will write. My neighbor gets *The Pentecostal Herald* and gives it to us. I enjoy reading page ten. My sister surely enjoys all of it because when she gets it I can't make her do anything else until she finishes it. I go to the M. E. Sunday school, church, and Junior League. We have a good preacher who looks just, or nearly like, Abraham Lincoln. I am starting from the beginning of the Bible and am going to read a chapter every day. I was converted two years ago and am trying to live a Christian life. I am thirteen years old and go to school. I am in the seventh grade. I live about one-half a mile from town on the creek. I have brown hair and gray eyes and am four and one-half feet tall. I just learned to skate a few days ago. *Mary Seeman.*
Linton, N. Dak.

Dear Aunt Bettie: Here I come for the first time. I am nine years old. My school teacher's name is Miss Conaughty. I have two sisters, Harriett and Margaret. Harriett is six years old and Margaret is three. I go to the M. E. Church. When *The Herald* comes I always turn to page ten. I love Jesus and I want to do what he wants me to do. *Bernard E. Dickinson.*

Dear Aunt Bettie: Would you let a little Iowa girl join your happy band of cousins? I am eight years old. I would like to have one of your cousins guess my first name. It has seven letters in it; also a name of a town. Starts with M and ends with A. What is it? *M. A. Goings.*
9 St. 10 Ave. Vinton, Iowa.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am fourteen years old, have dark hair, dark complexion, and gray eyes. I go to school every day I can get there. My teacher's name is Mr. Robert Winfrey. I like him fine for a teacher. How many of the cousins like history? As for myself, I don't like it much. I like geography. I have a finger cut off; my forefinger on my left hand. I weigh about 103 pounds. My birthday is August 23. I was born in 1912. My middle name starts with A and ends with L; it has five letters in it. I have six brothers and five sisters. My oldest

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brother is in Indiana. My father
takes *The Herald* and I like to read
page ten. Velma J. James, I guess
your age to be eighteen.

Nora A. Walker.
Breeding, Ky.

Dear Aunt Bettie: I am a little
eleven-year-old girl. I go to school
every day. I am in the fifth grade.
I weigh 83½ pounds. I am 48½
inches tall. I go to Sunday school ev-
ery Sunday. I go to church. I know
the names of the New Testament and
I can say the Lord's Prayer. Has
anybody my birthday, June 15? I
have one brother and one half brother.
I would like to hear from any of
the cousins who wish to write.

Grace Wheeler.
Dale, Ill.

Dear Aunt Bettie: Will you open
the door and let me in and chat with
you and the cousins? I am fourteen
years old, have dark curly, bobbed
hair, blue eyes and light complexion.
I am in the seventh grade at school.
I go to school in town. I have three
teachers. I go to church and Sunday
school most every Sunday. Our pas-
tor is Rev. Vernon. What are you
cousins planning on doing next sum-
mer? We are planning on going on
a camping trip. If any of the boys
and girls wish to write to me, I will
answer all letters I receive.

Edith Shrader.
Box 26, Squire, W. Va.

Dear Aunt Bettie: I am a little
girl seven years old. My school is
out. I sure like to read page ten. I
have one brother and no sister. I got
a little doll chair, a harp, doll, watch,
bracelet, box of candy, a story book,
two handkerchiefs and an apron
Christmas. My birthday is March
13. Who has my birthday? As there
are so many little boys and girls I
had better close. May God bless Aunt
Bettie and all of the cousins.

May Ruth Terry.
Rt. 4, Harrison, Ark.

Dear Aunt Bettie: Will you kindly
let an Oklahoma boy join your group
of happy cousins? I am thirteen
years of age and am in the eighth
grade. I go to Sunday school every
Sunday. My teacher is Mr. Owen
Crouch. My father is the pastor of
this church. I have two sisters and
one brother. *Harold Hollana.*
Box 352, Wilburton, Okla.

FALLEN ASLEEP

STOUT.

Mary E. Stout, one of eleven children born to Joseph and Emily Stout, was born March 1, 1861, and departed this life on November 21, 1926, at 3:00 A. M., being 65 years, 8 months, and 21 days of age.

She was married to Adrian V. Criswell on April 7, 1886; to this union seven girls were born, Emma, Dela, Jennie, Rose, Laura, Blanche and Edith, Jennie and Edith having preceded her to their heavenly home some years ago. Besides her own children she reared two nephews, Joseph T. Robinson and Clarence H. Robinson and for a number of years Thos. J. Stout, her youngest brother, made his home with her.

Early in life she gave her heart to God and united with the Methodist Episcopal Church at Little York, Ind., and has since that time lived a life of devotion and loyalty to Christ and his Church and has in a very large measure reflected the life of the Master, in that she has given herself freely in service to her neighbors. Unmindful of self or pleasure she sought diligently to relieve suffering wherever she found it, ministering to the needs of her family and friends. She has endeared herself to the hearts of all who knew her.

Truly can it be said of her, "She has fought a good fight" and "kept the faith," and we know she is occupying the mansion prepared for her by the Master, as a few hours before she went away, she called the family and friends who were there and told them she was not going to die, but just going home to Heaven, and called the nephews to ask them to meet her in heaven; seeing she wouldn't be able to talk when one of them arrived, she just left her message with the family for him.

She has been a sufferer of rheumatism for many years. A little more than three weeks ago, she fell, and from that time had kept her bed. All that loving hands and hearts could do was done but Jesus saw best and took her to her reward and thus relieved her of her suffering. She leaves to mourn their loss the husband, five daughters, one brother, one sister, six grandchildren and many other relatives and friends.

On November 23rd, at 1:30 P. M., a short service was held at the home conducted by Rev. J. O. Scott, of Scotsburg, one song, "No Burdens Yonder," was furnished by the Rev. Walter Mosley and wife of Uniontown. The funeral services were held at the Methodist Episcopal Church, conducted by Rev. S. S. Spaulding, her pastor, assisted by Rev. H. W. Woodbridge, of Marengo, a former pastor. Music was furnished by the choir of both the M. E. and Christian Churches, who sang some of her favorite hymns. The remains were laid to rest in the Mounts Cemetery, besides the two daughters gone on before.

Mother's form we lay beneath the sod,
'Tis all that is a-soiling;
She is now enjoying her rich reward,
For all these years of toiling.

Dear father and sisters, let us strive,
To love and serve each other;
And do God's will while here on earth,
In memory of our mother.

Each of us must leave our abode,
And go from this world to another;
We'll strive to live that all may say,
That we've lived in honor of mother.

Death has today taken mother away,
All we possess is her treasures;
The life God gave her she gave to us children,
Heaping and full were the measures.

SHADER.

The following tribute to the late Tom Shader, is paid by Rev. C. F. Wimberly, former pastor of the Glasgow Methodist Church of which Mr. Shader was a devout member:

The writer first became acquainted with Tom Shader in 1912, when I assisted Rev. R. T. Brown in a revivifying meeting at Glasgow. Then in 1918 I went to Glasgow as pastor of the Methodist Church; our Christian friendship and brotherly love ripened

with the years. The news of his serious illness and approaching end, caused me a sadness as genuine as if some loved one by ties of blood had been afflicted in the same manner. The truth is, there are ties stronger than those of blood. I loved Tom Shader devotedly, and as I have loved few men. To me he was so truly guileless and sincere, that there was never a fear entertained that I might do something for which he would criticize me, and place on it a wrong construction. Others did misunderstand, and no doubt found cause for just criticism of some things I have said or done; but not so with Tom. He seemed to see deeper into my heart, and to understand me to a greater degree than others who were close to my life. I mention these things to give my estimate and analysis of this precious man of God.

We wish to say further, concerning this brother's spiritual discernment. We have had the privilege through a long stretch of years to have among congregations the rich and the poor; learned and unlearned, captains of industry and men of all professions; but Tom Shader had as much religious intelligence as any man that ever sat under my ministry. The sounding brass and the tinkling cymbal never deceived him for a moment. As we once heard Dr. Morrison say, in another matter, as an illustration: "Ye can no more fool him as to the calibre of preaching, than you can fool a Kentucky thoroughbred as to the difference between bluegrass and dog-fennel."

I can say this truthfully in regard to Tom Shader. He belonged to the class who knew. The number of people whose knowledge of God and his word enables them to appreciate the difference between the genuine and the spurious message, is few; but he belonged to those who knew.

His superior religious intellect was not an accident; but it was founded first of all on a deep, conscious religious experience; and second, he was a close, careful student of the Bible and religious literature. He found great pleasure in corresponding with cripples and shut-ins all over the country, and kept a large collection of pictures of his many friends whom he had never seen. This was unique ministry, and the many little girls and afflicted over the country will verify these words.

Tom Shader was modest and unassuming; a man of few words, and for this reason he would not bring twenty-five cents on the dollar of his real worth in the big world markets among men; one had to really know Tom Shader to appreciate him. His going away was a serious personal loss to me.

Should I ever return to Glasgow, there will be a distinct void, even among the many fine men and religious characters who remain—men and women that I know and love for their true worth; but two faces will be missed that cannot be duplicated: Tom Shader and Armstrong Hill. I loved Brother Hill as truly as I loved Brother Shader, but the men were different. From my viewpoint, the loss of those two men is irreparable; loss to the community, loss to the domestic life of each, loss to the highest ideals of society and church life. When I think of Glasgow without these two men, there is an ache in my heart that brings a sense of deep loneliness. I shall always thank God that it was my privilege to know and love two such men. And may God bless to the good of their memory which is like sweet incense in the temple of God.

MOUNT CALVARY.

Mount Calvary lifts her hoary head—
She lifts it toward the sky.
And He Who, dying, conquered death
Is coming by and by.
His feet shall stand on Olivet—
Weep not, my soul, nor sigh.

Keep Some on Hands

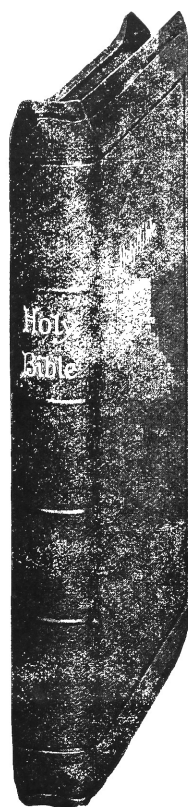
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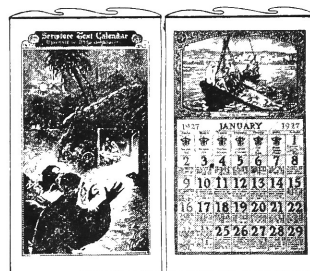
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SUNDAY SCHOOL LESSON

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

LESSON XII.—March 27, 1927.

Subject.—Review: Studies in the Christian Life. Matt. 5:1-10.

Golden Text:—If ye love me, keep my commandments. John 14:15.

Dr. E. Stanley Jones has written a little book that he calls *The Christ of the Indian Road*. It is a thrilling volume for almost any one, but especially for him who can read between the lines; for the book suggests a thousand times more than it tells. Two things rush squarely to the front in this book: (1) The missionaries by the distribution of Bibles and their own personal message, have in large measure impressed upon the people of India their own conception of Jesus Christ; (2) the natives as they listen to the preaching of the missionaries and read the Bible, are forming for themselves an Indian conception of Christ. The latter must take place, there being no alternative; and it is best that they should form their own conception of him. If we could give them ours, it would not fit their innate style of thinking, their peculiar psychology. That does not mean that their Christ will be inferior to ours. He may be superior. No two of us have the same conception of Christ; and yet the aggregate of all our conceptions forms the American conception of him; and ours is different from that entertained concerning him by any other nation on the earth. We are anxious to know what the Indian conception of him will be, but the beginning will not portray the finish. Maybe we shall never be able to see him as India will see him.

For three months we have been studying Jesus Christ; and if we have been faithful to our task, our convictions concerning him have changed a good bit during our study. One thing is certain, as we have contemplated him and his manner of life, and as we have listened to him as he has been telling us how to live, our own characters have undergone no little change. As we with open face have been beholding as in a glass the glory of the Lord, we have either been changed into the same image from glory to glory by the Spirit of the Lord, because we have yielded ourselves to him; or else we have stiffened our necks and hardened our hearts against him, and are worse beings now than we were at the beginning of the year. What shall we say for ourselves?

To follow Jesus is to live as he lived, not in the letter, but in the spirit. "He that saith he abideth in him ought himself also so to walk, even as he walked." But that calls for Christlikeness; but now I am in trouble, for my idea of him is not yours, and yours is not mine. When I think of him, three thoughts rush into my mind: (1) I think of God in all the perfection of all his infinite attributes; (2) I think of perfect man, without the taint of sin, or the debilitating touch of disease; (3) I am lost in the contemplation of the infinite mystery of the everlasting union of the two, resulting in a single personality that bridges forever the deep, sin-blasted chasm that once separated between us and the Godhead. I cannot understand it; but glory to God, I know it is true; for I have tried the bridge. Form your best conception of Jesus, and then by God's grace live up to it; and your

sun will never set. This is our standard of Christian living set forth in the second lesson.

But this standard calls for the Bible, that wonderful book of sixty-six books, a library in itself, written by thirty-five different authors over a period of sixteen hundred years, with a blood-red line running through it from Genesis to Revelation, that spells the saving blood of the Lamb of God on the cross of Calvary. It tells us all we really know about God, tells us whence men came and whither they are bound. It is full of history, song, poetry, philosophy and religion. It tells us how to live here below so as to shun hell and to reach heaven at last. It comforts and strengthens us while we live, and soothes us in the dying hour, pulls back the curtain of eternity and fills our souls with a hope that is worth more than ten thousand worlds. This book we must study, and pattern our lives after its teachings, if we would walk as Jesus walked.

But the Bible would soon become dry and tasteless if we could not commune with him who inspired its writing. I am not sure that the saying that God shines upon the pages of the Book is correct; but while in faith we worship and pray, he shines into our hearts and opens our understandings, that we may understand the Scriptures. "Prayer is the Christian's native breath." As Jesus is continuing to pray since his ascension to heaven, the inference is that we shall forever have that privilege ourselves. There is no reason why we should ever have to cease our devotions. We shall never "bid farewell to Thee, Sweet Hour of Prayer."

In this life we are overcomers through much prayer. We conquer sin and Satan in proportion as we tarry at the mercy seat. As we worship and adore and continue with the Triune God, our souls expand and grow into the divine likeness. Our association with great and noble human souls is glorious. Their companionship makes us wiser and better. Little souls could not remain little and follow along with St. Paul in his missionary journeys. John Wesley's lay-preachers grew great because they feasted upon Wesley's soul and brains. So when we feast upon God in our worship, we find ourselves filled with new and better motives; and our thoughts and purposes taken up with better things in life. "Prayer changes things"; and most of all, it changes us, so that we become "more than conquerors through him that loved us and gave himself for us."

In some way, as we walk and talk with Jesus, and read the blessed Bible, our purse-strings come untied; and we grow liberal as we realize that we are his stewards, entrusted with his goods to occupy till he shall come to reckon with us. As we renounce personal ownership in ourselves, wealth, life and time all become very sacred. "Ye are not your own: ye are bought with a price, even the precious blood of Jesus." Therefore we cannot live for ourselves, but for him.

In view of all these things, how strange it would be if the saints did not strive to have Christian homes. When Joshua was growing old, he said to straying Israel: "As for me

and my house, we will serve the Lord." A sinful home is a dark place in which to bring up children. They have a right to be brought up in the "nurture and admonition of the Lord"; and we are cheats when we deny them this God-given right. But it must be forever remembered that there can be no such thing as a Christian home without Bible study and much earnest praying.

From our homes we must go into our churches for worship and service. Our homes cannot be religious when our churches are neglected. The Christianity of our homes should make the Christianity of our churches. Only as our homes are filled with divine life and warmth will we be able to keep our churches alive. Not only must the Christian support the Church with his sympathy and his prayers; but his finances must be as liberal as possible. There are no stingy Christians among us.

The Church, through all her members, is charged with responsibility for the salvation of the lost. Our light must shine, that others may see our good works, and glorify our Father Who is in heaven. We are the salt of the earth, put here to save lost souls; but if we lose our saving power, we are good for nothing. A church that has no conversions about her altars is no better than a club. She is dead.

A real church will share the good news of salvation with all the world. It will have a care for the lost in its neighborhood, and it will be a missionary church, sending the Gospel to the ends of the earth. Nothing less can suffice. Living thus in touch with the Lord, such a church lives and rejoices in an eternal hope that is as pure and bright as heaven itself.

NOTICE.

The annual meeting of the General Board of Missions will be held in the Lambuth Building, Nashville, Tenn., beginning on the morning of Tuesday, May 3rd, at 9:30 o'clock. The session will probably continue for two days.

ANNOUNCEMENT.

Evangelist J. L. Glascock will hold a meeting in Sweden Valley, Pa., March 13 to 27. Immediately after that he will have one or two vacant dates which he can give to some pastor or association while he is in the East, or on his return to Cincinnati. Persons desiring to correspond with him relative to dates should address him 1350 Grace Ave., Cincinnati, O.

DEAR BRETHREN OF THE MINISTRY.

Should any brother need my help in revival work, I shall be delighted to hear from you. I have just three open dates till the Fall season and they are as follows: The last half of April and the first half of May, also, the first half of July. I also have a few open dates in the Fall which I should like to fill.

Yours in his service,

G. M. Spivey,
Conf. Evangelist.

"Henry Clay Morrison," a biography by Dr. C. F. Wimberly is a most interesting book. It is worth while, not only as a memento of the "grand old man" of the Holiness Movement, but also as an inspiration to the reader. Read it for a faith tonic. A \$1.50 book. Special Clearance price, 75c.

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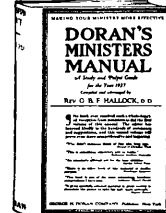
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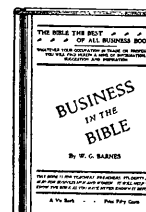
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WHAT GOD IS DOING IN CAMDEN, NEW JERSEY.

A few people in Camden believe that the time of revivals has not passed and that his promise, "Jesus Christ the same yesterday, and today and forever" is for his children today. Not only is it believed, but has also been proven in the case of the holiness work at Wesley Chapel, which has been recently organized in Camden. Some ten years ago the building which now stands as a beacon light for the Old Faith, and which was originally a motion picture house, was opened as a mission, and was supported by a few Christian business men. Like every work of its kind it passed through some trials and was overshadowed by many a cloud; yet through it all Bros. John Pidgeon and Pew stood true in prayer and loyal in support, hoping that some day it would prove a blessing to Camden.

In the fall of 1925 God raised up a preacher of the old John Wesley doctrine whom he has used as an instrument in the establishing of this work. In September of the above year and also the spring of 1926, Rev. Preston E. Kennedy, a preacher of the Old Faith who has evangelized through the east for more than twenty-five years, held two blessed and successful revival meetings. With many new spiritual babes as the result of the meetings, and many who entered into the sanctified experience, and no place in the city proper to receive full gospel teaching, it seemed very necessary that something be done. After prayerful consideration the board decided that a holiness work in that particular part of the city would be more beneficial than a mission. Learning that the evangelist was heavily burdened for South Jersey, he was asked to pastor the proposed new work. Rev. Kennedy accepted the appointment with the understanding that he would spend part of his time in the evangelistic field. In September the building was renovated and many improvements were made, including the enlarging of the down-stairs, new flooring, metal ceiling, stain glass windows and many minor adjustments. On October 10, the building was reopened and dedicated; the place was crowded with hungry souls and the blessing of God was on all of the services of the day. In the afternoon service \$1,700 was raised for the improvements and many pledges were made for the support of the work. Every service since has brought blessing to those present and a spirit of revival is prevalent. God is providing every need and the work is growing in spiritual depth; all praise to the Giver of every good gift.

Recently Rev. Floyd N. Bradley, who is also an evangelist, has been appointed as assistant pastor. The pastors and congregation extend a hearty invitation to all preachers and evangelists to visit the Chapel when in or near Camden, the address being 823-825 Elm St. Our doors are opened for holiness conventions and Bible conferences.

Pray with us that God will continue to bless and add to the work daily such as shall be saved.

F. N. Bradley.

"Human life is crowded with possibilities, but the best and highest of them all is that we may be delivered out of all sin and guilt, and made like unto God himself in time and for eternity," so says James McClure in his book, "Possibilities." It is packed full of illustrations; interesting and helpful. The regular price is \$1.00. Our special price is 50c.

SHEPHERDSTOWN, W. VA.

I was converted at Gilboa, Ohio, forty-nine years ago tonight at ten o'clock; all is well. Being older one would naturally suppose that I would know and enjoy more if opportunities had been rightly improved. I found myself rushing, or rather being rushed on to the time and place where I would be required to give a strict account of my kind of faith and knowledge to the Judge Eternal. If my coronation depended upon the kind and quality of my faith and knowledge rather than the quantity and variety, plainly there seemed but one thing to do. I put my own faith and knowledge of the Christian doctrine and the creed of Methodism to a prolonged examination, and also denominational and other religions. Of these there were so many with endless shades of meaning that it seemed difficult to know what to believe. I made the Incarnation and Atonement, the requirements of the Scriptures, my dependent nature, and the judgment the standard. What else could I do? When I found Christ Jesus, the "Chief Corner Stone," I had only one starting point and not any one of a hundred or more, thus removing many of my difficulties at one stroke. If Methodism had the essential truth, why not find it out; if some other creed contained the profound secret why not know? As an ambassador of Christ Jesus I should be able to speak with authority which I could not do if the creed of Methodism did not measure up to the standard.

From a child I have heard those holding a creed sharply criticised and denounced. I looked about, and to this day I have not found a creedless sinner, moralist, church member, denomination, organization, society, infidel, Modernist, Pagan or Christian, and how could I be creedless? I have found folks, even some Methodists, with a number of conflicting creeds, unable to tell one from the other and did not know of a certainty whether they were coming or going. They could not tell the vital and workable difference between Modernism and Christianity. Perhaps this is what is meant by a creedless believer, one who is inefficient and powerless for good. If there are creedless bodies, members, Modernists or moralists there are no creedless Christians. I do not say that the rank and file are responsible for this defective understanding, for they are not, and I would not put myself where I would be responsible for their ignorance of vital truth.

Therefore I have proclaimed the necessity of repentance and pardon for all transgressors, for the sins of omission as well as the sins of commission, and to one and all, young and old the necessity of the regeneration and sanctification of the soul here and now, and that no one cometh unto the Father but through faith in Christ Jesus the only begotten Son of God, and the peace of God that passeth all understanding, and the joy that is abiding, fills all my soul tonight.

L. I. McDougle.

I HAVE MINE—HAVE YOU YOURS?

"The Christ of the Indian Road," by E. Stanley Jones. I have read it through once; am reading it the second time. It will bear a third reading. It is in a class of its own. I bespeak for it an immortal name; on a parallel with Bunyan's "Pilgrim's Progress." Young preachers should get it, read it, study it. I never read its equal. Get it.—M. L. Custer.

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I need your love and you need mine;—
We neither one need hate;—
We need to bless each other's lives
Before it is too late.

I need your hand of helpfulness,
And so do you need mine;
We need each other's sympathy,
Each other's treatment kind.

I may not like just what you do,
Nor do what you think best;
But let's forgive each other's faults,
And die and go to rest.

I may not like just all your ways,
And neither you like mine;
But let us look for nobler things,
Which make our lives sublime.

Our Lord will give us eyes to see
The good our lives contain,
If we but trust Him as we should,
And from the wrong refrain.

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Pittsburgh, Pa., May 20-28.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL

Meade, Kan., March 3-20.

AYCOCK, JARRETTE AND DELL

Oakland, Calif., March 6-20.

HELEW, P. P.

Ottawa, Mich., March 6-27.
Vincennes, Ind., April 4-7.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE

Tustin, Mich., March 16-30.
Flint, Mich., March 31-April 17.
Muskegon Hts., Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BEYINGTON, R. W.

Open date, March 15-28.
Home address, Miltonvale, Kan.

BROWNING, RAYMOND

Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

CAIN, W. R.

Litchfield, Neb., March 6-20.
Jamestown, N. D., March 27-April 10.

CALLIS, O. H.

Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE

Colorado Springs, Colo., March 6-20.
Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak,
Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA

Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.

Windom, Kan., March 20-April 3.
Home address, 808 N. Ash, Guthrie,
Okla.

COLEMAN, PAUL

Indianapolis, Ind., March 6-20.
Thorntown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COX, F. W.

Yeagerstown, Pa., March 11-27.
Goodland, Kan., March 23-April 17.
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GARET

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DICKERSON, H. N.

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Adrian, Mich., April 15-May 1.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ash-
land, Ky.

DUNAWAY, C. M.

Charleston, S. C., March 2-27.
Home address, 216 N. Candier St., De-
catur, Ga.

DYE, CHARLES

Columbus, Ohio, March 6-20.
Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
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EDEN, THOS. F. AND SISTER

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Oakton, Ky., March 21-April 2.
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Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1431 Pacific St., Brook-
lyn, N. Y.

FLEMING, JOHN

Westover, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA

Fast Liverpool, Ohio, March 6-20.
Mt. Pleasant, Iowa, April 15-24.
Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FRYE, H. A.

Wilksburg, Pa., Feb. 27-March 20.
Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 29-
June 12.
Home address, 1324 Hurd Ave., Findlay,
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FUGETT, C. R.

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GADDIS, TILDEN H.

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Carlanville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
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Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-15.
Home address, 4805 Ravenna St., Cincin-
nati, Ohio.

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GLASCOCK, J. L.

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Boomer, W. Va., April 2-17.
Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

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HUNT, JOHN J.

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Chicago Evangelistic Institute, Chicago,
Ill., March 16-22.
Pitman, N. J., March 27-April 10.
Home Address, Media, Pa., Rt. 2.

HYSSELL, HARVEY B.

Scriven, Ga., March 20-27.
Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Cay, W. Va., June 26-July 10.
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Millport, Ala., Aug. 31-Sept. 12.
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Booneville, Ind., March 25-April 10.
Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LAMP, W. E.

Coffeen, Ill., Feb. 27-March 19.
Home address, Wilmore, Ky.

LEWIS, M. V.

Tionesta, Pa., March 13-27.
Home address, Wilmore, Ky.

LANCASTER, S. F.

Burns, Oregon, March 3-20.
Home address, Hardtner, Kan.

LOVELESS, W. W.

Columbus, Ohio, March 11-27.
Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE

Colorado Springs, Colo., March 9-27.
Greeley, Colo., March 30-April 17.
Merrill, Wis., May 15-29.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.

MACKAY SISTERS

Orlando, Fla., March 10-20.
Home address, New Cumberland, W.
Va.

MCBRIDE, J. B.

Amnutt, Idaho, March 7-20.
Arlington, Kan., March 27-April 10.

MCALL, F. P.

Kathleen, Fla., March 20-April 3.

MCARD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G.

Chester, W. Va., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS

Ellendale, N. Dak., March 8-27.
Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

MILLER, JAMES

Modoc, Ind., April 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., In-
dianapolis, Ind.

MILLER, B. W.

Warren, Pa., March 21-April 17.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Columbus, Miss., March 9-27.
Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Pulton, Ky., May 29-June 19.
Home address, 441 Southwestern Life
Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE

Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak
Ave., Colorado Springs, Colo.

PARKER, J. R.

Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMogene

Terrien Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REID, JAMES V.

Wilmington, N. C., March 20-April 3.
Murfreesboro, Tenn., April 5-17.
Home address, 2912 Meadowbrook Drive,
Ft. Worth, Texas.

REDMON, J. E. AND ADA

Gary, Ind., March 4-20.
Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1331 North Holmes Ave.,
Indianapolis, Ind.

REES, PAUL S.

Burnips, Mich., March 13-27.
Columbus, Ohio, March 29-April 5.
East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EVDYTHE

Osage, Okla., March 2-20.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RUTH, C. W.

Orlando, Fla., March 10-20.

SANDFORD, E. L. AND WIFE

Toledo, Ky., March 20-April 3.
Open dates April and May.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SELLE, ROBERT L.

Rogers, Ark., Jan.-April 1.
Leroy, Ind., April 10-24.
Home address, Winfield, Kan.

SPINKS, OTIS W.

(Song Evangelist)
Laurel, Miss., March 8-20.
Bude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 500, Shreveport, La.

SWEETEN, HOWARD W.

South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

TEETS, ODA B.

Danvers, W. Va., March 6-20.
Home address, Aurora, W. Va.

THOMAS, JOHN

Pittsburgh, Pa., March 6-20.
Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Sobering, Ohio, March 6-20.
Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAYHINGER, M.

Holton, Ind., Feb. 27-March 20.
Terre Haute, Ind., Jan. 23-Feb. 13.

WILLIAMS, L. E.

Open dates, March and April.
Home address, Wilmore, Ky.

ZEITS, DALE G.

Martin's Ferry, Ohio, Mar. 6-20.
Home address, Lima, Ohio.

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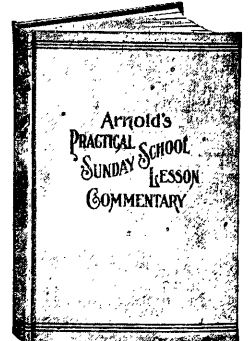
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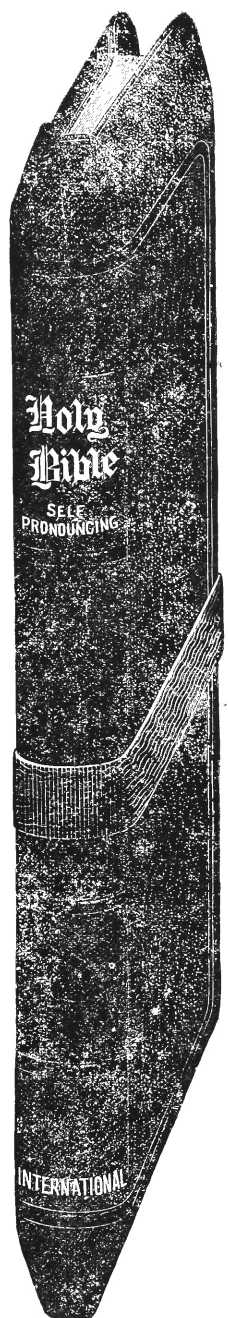
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The Paper is the famous Oxford India paper conceded to be the thinnest and most opaque used in Bible making. The print does not show through the page and the pages can be easily turned.

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

Louisville, Ky., Wednesday, Mar. 23, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 39, No. 12.

EXAMINE THYSELF.

By The Editor.

THE inspired Apostle exhorts us to examine ourselves and see whether or not we be in the faith. Merchants at the close of the year make an inventory of their stock. They must know what they have on hand, something of its value, whether or not they must reduce the price in order to get rid of old goods and secure cash with which to buy new goods. We suppose that no merchant could hope to be successful who did not occasionally make an inventory of his stock on hand. Why may not this be true with reference to the spiritual life? Ought we not occasionally to make a careful invoice of our spiritual stock, see what we have on hand, what growth, what development, what sinking out of self into Christ?

* * * *

We are not to be content if we are not producing fruit. It will be remembered that Jesus once blasted with his Word a barren fig tree, root and branch. The record does not tell us that this fig tree was exuding poison, that it produced snakes which grew long and slimy, ripened, dropped off and ran about the country biting people to death. No, the tree was not doing the community great harm. It was failing to produce fruit. We are all trees planted in the vineyard of the Lord and the parable of this fig tree teaches us that we are under divine inspection and that notwithstanding the gracious patience of the Lord by and by he will say of the barren tree, "Cut it down. Why cumbereth it the ground?"

* * * *

So, my dear reader, let's ask ourselves. "Have I truly repented of my sins, sorrowed for them, forsaken them, exercised faith in Christ, experienced forgiveness and regenerating power? Am I hungering and thirsting after righteousness and pressing on with eager heart for the enjoyment of the fullness of the blessing of the Gospel of Christ? Am I honest in my dealings with my fellowmen, am I truthful in all my conversation? Is dishonesty and falsehood abhorrent to me? Am I chaste in my thinking or my imagination, free from vanity and self-exaltation? Can I bear opposition and suffer wrong without resentment or any desire for retaliation? Can I suffer long and be kind? Am I entirely free from the censorious spirit? Can I be neglected, contradicted, or even persecuted and preserve a spirit of sweetness and compassion toward those who misuse me? What about me? Am I orthodox? Is my faith in the Bible and the Christ of the Bible unhesitating? Do I go still further than a mere belief of the truth and trust the Lord Jesus whole-heartedly for my salvation? And have I the abiding witness of the Spirit? Am I striving for holiness of heart and righteous living? These are searching questions and no doubt they are practical. Let's not fear to ask them of ourselves, face them frankly and give positive answers.

* * * *

My dear reader, are you doing this? Is

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There is nothing more important than the sowing of good spiritual literature among the people. We receive letters from a host of preachers who thank us for what The Pentecostal Herald means to them, and the inspiration they get out of it in the preparation of their messages for the future. Often they tell us that some friend sent them the paper, and that from that time they have been constant readers of the paper.

We want, in the next sixty days, to donate The Herald to FIVE THOUSAND preachers, many of them among men who are entering upon their ministerial career. At \$1.50, the price of the paper, that would amount to \$7,500. The Pentecostal Publishing Co., will donate \$2,500 of this amount. Will the great Herald family donate the remaining \$5,000? This will mean the sowing of good seed in the very best of soil. There are thousands of godly women and devout men who will gladly give one dollar to put The Herald into some young preacher's home for twelve months. Send in the name and address, with the dollar; if you have no one especially in mind, send the dollar and we shall find the preacher. This is a great, good work. Help us to sow the seed.

your life an active service? Are you a witness for Christ? Are you a worker in the church? Do you visit the poor, the sick and the imprisoned? Have you a word of fellowship and encouragement for the ignorant? Are you kind and patient toward the vicious? Are you reaching out the helping hand toward the downtrodden and the outcast so dear to the heart of Christ? Are you helping to make your home a little more comfortable? Are you bringing some happiness to your fireside, some good cheer to your table? Are you improving your opportunities for mental culture? Are you curbing your physical appetite? Are you careful to preserve your health? Are you planting a young tree that will produce shade and fruit for others when you have gone? Are you pulling up some noxious weed by the roots before its seeds ripen to scatter and produce a great family of weeds? Are you picking up a nail off the highway now and then that might puncture a tire of your neighbor's car? Are you making your life felt for good? Are you rising up into broader and deeper things and striving to bring others with you? Very well, have a talk with yourself and be sure that whatever the past may have been the future shall be a life of earnest endeavor to do good and get good by the help of God.

THE REMEDY.

PART IV.



REACHING of the truth is one of the most powerful remedies in the world for all evil. Mighty preachers of the gospel of Jesus Christ are indeed the salt of the earth, and the light of the world. Give us preachers, cleansed with the atoning blood of Christ, filled with the

Holy Ghost, called of God, with a mighty passion for the salvation of souls, and through them God can bring things to pass.

It was by preaching that Paul stirred the Pagan world, and started going the powerful influence that spread the gospel and built up the Church of Christ. It was by preaching that Martin Luther drove back the tides of ignorance and superstition, stirred the dry bones in the valley of a dead ecclesiasticism, and thrilled the hearts of men with the great truth of salvation by faith. It was by preaching that John Wesley awakened the sleeping multitudes of England, aroused Ireland, stirred Wales, and sent a torch of evangelistic fire across the oceans and around the world, bringing in the greatest revival since the days of the apostles. It was by preaching that Charles G. Finney broke the power of infidelity and universalism in the New England and Middle States, turned back the tides of unbelief, and did much to save this nation for vital Protestantism. It was by preaching that Dwight L. Moody brought on one of the most gracious revivals in the history of the American people, and led untold thousands of prodigal sons and daughters back to the Father's house. It was by preaching that Sam Jones and Billy Sunday sowed broadcast in this nation the truths that counted tremendously in putting out the fires of the distilleries and the breweries, closed the saloons and saved millions of human beings from the curse of drunkenness.

The great need of the nation and the world today is a well trained, powerfully saved, Spirit-filled ministry. Give us preachers of the right kind and we need have no doubt or question but God will be glorified, men will be saved, politics and commerce will be purified, there will be social betterment everywhere, and a spiritual church will permeate, with its gracious influence, every class of society, crime will be stayed, and there will be prosperity and progress along every line for the uplift and blessing of humanity. These facts have burned in my soul for years. They stimulated and stirred me in meeting a thousand difficulties in the upbuilding of Asbury College. A holy passion to send out into the world a well trained, Spirit-filled ministry, puts youth and vigor into my old age. Oh, how I wish fifty-thousand earnest, honest children of God could see and feel this tremendous need as I see and feel it, for one year's time. What wonderful things we could do toward remedying the evils in the world, toward the evangelization of these United States, the turning back of the tides of skepticism, immodesty, lawlessness and sin of every kind.

I suppose it is well known to THE HERALD readers that I am now president of the Theological Seminary, Asbury College, Wilmore, Ky. We have an excellent faculty of highly educated, well trained, godly men, absolutely loyal to the Bible, to the vital truths emphasized by John Wesley and his co-workers. They have no sympathy with any of the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

The Religion of the Narrow Way vs. The Religion of Main Street

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



A few years ago Rev. Percy S. Grant, the noted liberal preacher of New York City—the man who, though occupying a Protestant pulpit, preached in it pure infidelity and modernism of the rankest sort—put out a book entitled “The Religion of Main Street.” In this book he said such things as:

“Most of the clergymen I talk with agree with me in the points just mentioned.”

“The time has come for plain speaking in the pulpit. Today we need to know enough of economics to save civilization. Our minds are stuffed out with religious fables and we are not disposed to study the facts of life nor have our minds made ready for them.”

“We don’t need outworn religious authority because the laws of the soul are laws that can enforce themselves.”

“Very few clergymen today who have been educated in the large universities accept the idea that Jesus had the power of God.”

“Consecration of churches is a custom inherited from the age of witchcraft, magic and taboo.”

The papers announced last week the death of Dr. Grant. We once heard him at the Methodist Preachers’ Meeting in New York. He got off the most blatant infidelity that morning in which he said that he did not go into the Baptist Church where he belonged because they required him to get converted. He further said that preachers need to bring their theology up to the new psychology, etc., etc., etc. At the close one prominent Methodist preached moved a vote of thanks to Dr. Grant and bade him God-speed!! Shades of Wesley!!! What has Methodism dropped down into?

My title suggests a contrast. The Religion of Main Street is the religion of unbelief, skepticism, irreverence, unitarianism, modernism. But let us wake up to the fact that this kind of religion is spreading all over the land.

On the other hand, let us note some things about the religion of the narrow way.

1. The Religion of the Narrow Way is that which honors Jesus Christ.

The following incident illustrates this point:

The Emperor Theodosius was a pervert to Arianism, that doctrine which denied that Jesus Christ was the Son of God and equal with the Father. After reigning for several years, Theodosius decided to make his son Arcadius, a lad of sixteen, a partner with himself in the government of the empire. When the royal will was made known, the nobles and great men of the day assembled to pour congratulations upon the new and youthful wearer of the imperial purple. Among the gay company was a bishop named Amphilocus. He made a well-worded and loyal address to the emperor, and was about to take his leave when Theodosius exclaimed: “What! do you take no notice of my son? Do you not know that I have made him my partner in the empire?”

Upon this the good old man placed his hands upon the head of young Arcadius and said: “The Lord bless thee, my son!”

The emperor, irritated to the point of fury, exclaimed: “What! is this all the respect you pay to the prince that I have made equal in dignity with myself?”

Amphilocus, looking the emperor full in the face, replied: “Sire, you do so highly resent my apparent neglect of your son, because I do not give him equal honor with yourself. Then what must the Eternal God think of you when you degrade his co-equal and co-eternal Son to the level of one of his creatures?”

2. The Religion of the Narrow Way is Reverential.

THE SALVATION OF THE SOUL.

This is a present salvation, already received by all believers in the Lord Jesus Christ. “In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your souls” (1 Pet. 1:8, 9).

1. It is a great salvation (Heb. 2:3).
2. It is an eternal salvation (Heb. 5:9).
3. It is a wonder to angels and prophets (1 Peter 1:10-12).
4. It is a personal salvation (Isa. 12:2).
5. It is obtained by faith (Rom. 10:4-10).
6. It is brought to all men (Titus 2:11).
7. It is found only in Christ (Acts 4:12).

Future Salvation.

This refers to the redemption of the body at the coming of our Lord Jesus Christ. “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Peter 1:5).

1. It will be revealed at His coming (Heb. 9:28).
2. It is drawing near continually (Rom. 13:11).
3. It is the hope of the Christian (1 Thess. 5:8, 9).

The Prayer of Asa.

2 Chron. 14:11.

1. It was earnest—“Asa cried unto the Lord.”
2. It was personal—“Unto the Lord his God.”
3. It was definite—“Help us, O Lord our God.”
4. It was a prayer of faith—“We rest on Thee.”
5. It recognized the power of God—“It is nothing with Thee to help.”
6. It had a powerful plea—“In Thy name we go.”
7. It put God on His honour—“Let not man prevail against Thee.”

The following story is told of Daniel Webster: When on one occasion he was asked the question, “Can you comprehend how Jesus Christ could be both God and man?”

With one of those looks, which his contemporaries said none could imitate, the great lawyer and statesman fixed his eyes upon the interrogator and replied: “No, sir, I cannot comprehend it, and I would be ashamed to acknowledge him as my Saviour if I could. Could I comprehend him, he would be no greater than myself, and such is my conviction of accountability to God, my sense of sinfulness before him, and my knowledge of my own incapacity to recover myself, that I feel I need a supernatural Saviour.”

3. The Religion of the Narrow Way is the Religion of the ages.

John Wesley declared at one time when criticised for his doctrinal preaching, “My doctrines are simply the common, fundamental principles of Christianity; they are the plain old religion of the Church of England.”

4. The Religion of the Narrow Way is the Religion that goes in for the soul’s salvation at all costs.

The following story of a great preacher and a great conversion is worth repeating here.

“How much am I offered for this human soul? How much for a soul?” With such words, Rowland Hill won back the crowd which had come to hear him preach in the fields. While he was preaching, Lady Ann Erskine was drawn near in her carriage, and, wishing to hear the famous preacher, she had ordered her coachman to draw up as near to the rude stand he used as a pulpit as possible. Seeing a vacant place behind the stand the driver urged his horses thither. The splendor of the carriage and the fine dress of the occupant, of course, drew the eyes of the crowd from the preacher, and he soon discovered the cause of the diversion. Then came to him the inspiration for one of those eccentric deeds of holy daring for which he was so famous. Turning his back on the crowd that surged about the carriage of the opulent lover of pleasure, he lifted his voice and cried:

“Hear, ye! I summon you to the public auction of a soul. I have here a lady and her equipage to expose for public sale. Her carriage I count as worth not much; the lady is the principal object of this vendue, and she is precious because she has a soul, and it is that soul I now desire to dispose of at public auction. Come, now, what will ye bid for a soul?”

“Do you hear? What am I offered for this human soul? Does not one bid? ‘Yes, I am a bidder.’ It is the world. Well, what will you give? Do you hear the bid? The world says he will give her riches and honor and pleasure. Is that all I am bid for a human soul? It is not enough. She is worth far more, for when the riches are corrupted and the honor mildewed, and the pleasures of this world melted like the snow, she will yet live and pine for greater things. Stand back, O world, I reject thy bid.

“Ha! Here is another bidder. I know thee! Thou art the devil. Well, what dost thou offer? What! You have no more to offer than that? Why, thou outcast of Heaven, that is an old bid, and a rejected bid, and will not serve thee now. ‘The kingdom of the world and the glory of them.’ Bah! The passing centuries should have made thee wiser. She is worth far more than that, for she will continue to exist when the kingdoms of earth and the glory of them shall have long passed away. Go back to thy pit and heat it for those who have sold themselves to thee, but this soul thou canst not have.

“Glory! Listen! Do you hear His voice? I knew he would bid. Do you know who this latest bidder is? Why, he is the Lord Jesus Christ! Let me dare to ask Thee what Thou dost bid, my Lord? He says He will give grace here, and glory hereafter, an inheritance incorruptible and undefiled, and that fadeth not away. Lord, it was just as I expected. I knew that Thou wouldst outbid all the rest. Thy bid I receive for her. I place her at Thy disposal. She is Thine, Lord, sold to Thee at public auction. Do with her what seemeth good unto Thee.”

And then the strange preacher looked into the face of the pale woman, and said: “My lady, do you object to this bargain? Remember, you are not your own; I have sold you this day to Jesus Christ. You are his property from this time henceforth and forevermore. Heaven and earth here attest this sale of yourself to God; dare you withdraw from this solemn, glorious purchase?”

5. The Religion of the Narrow Way brings great Relief to the Sinner and full Redemption to the Believer.

President Mahan testified that “Forty-seven years ago, when my desire for the open vision had become almost insupportably intense, in a moment, in the twinkling of an eye, I stood face to face with the Sun of Righteousness, feeling his divine healings through every department of my being.”

The grace of entire sanctification glorifies the God of all grace and works a work in the believer’s heart whereby he can attain to complete victory over sin, the world, the flesh and the devil, and serve God “acceptably with reverence and Godly fear.” Heb. 12:28.

It is a grace in which the soul is carried over into a state of Godliness and the joy of the Lord becomes our strength. Those who enter this state can sing:

I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And his spirit and blood makes my cleansing complete,
And his perfect love casteth out fear.

6. The Religion of the Narrow Way is one of Real heart Experience. Dr. H. Bonor expresses it thus:

"I heard the voice of Jesus say,
'Come unto Me and rest':
Lay down, thou weary one, lay down
Thy head upon my breast;
I came to Jesus as I was,
Weary and worn and sad;

I found in Him a resting place,
And He hath made me glad."

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto Me, thy morn shall rise

And all thy day be bright';
I looked to Jesus, and I found
In Him my Star, my Sun,
And in that light of life I'll walk
Till traveling days are done."

MODERN APOSTLES OF FAITH.

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

CHAPTER X.

JOSEPH PARKER.

NO country was so well blest during the last half of the Nineteenth Century, in having an unusual number of great preachers, as that of England.

It is the consensus of opinion, that the preacher, par-excellent, however, was C. H. Spurgeon; as a fine type of scholarly and popular preacher, wielding a powerful influence in the higher social and religious circles. Alexander McLaren was outstanding in every particular. There were others nationally known—Mark Guy Pearse, Hugh Price Hughes, might be named. But the religious history of England during the last decades of the century would be incomplete without a summary of Joseph Parker, the great Non-Conformist preacher of London. He could not be compared with Spurgeon and others in certain particulars; but in the realm of stentorian pulpit oratory, with convictions as consuming as ever fired the heart of Peter the Hermit, none were greater than he.

He could not be compared or classified with any other great preacher of his day, any more than Sam Jones could be compared with D. L. Moody or Bishop Marvin. Dr. Parker was original and eccentric; the throngs who waited upon his ministry were often shocked and even dumbfounded by his startling statements, often couched in terms of near-blasphemy. But when they caught their breath, and digested his words, they would see and appreciate the scathing truth conveyed. Dr. Parker was great in physique and brain, and his tremendous physical energy was backed and enhanced by dramatic force, which when aroused by some social outrage or political wrong—was a veritable human dynamo. All London gasped when the preacher of the City Temple trained his guns on the Sultan of Turkey, and with eyes blazing with holy frenzy, called upon God to "damn the Sultan." It was at the time when the Turks were butchering the Armenians by the hundreds with the silent approval of the Sultan. Certainly if ever a statement, invoking the wrath of God was justified, it was in this case. But right or wrong, Dr. Parker could say it, and with the parlanche of the street, "got by with it." This was just one case of many similar ones, and we doubt if any one else except Dr. Parker and Sam Jones, could have done it. Other wielded a keen Damascus blade in the defense of the truth; Dr. Parker mauled with a bludgeon, and pulverized whatever he mauled.

Joseph Parker was born at Hexham on the Tyne, England, May 9, 1830, of humble origin, in that his father was a day laborer, working at the trade of stone mason. This meant that young Parker had no educational or social advantages whatever. His early years were spent as an assistant bread winner for the family. Early in life he acquired a thirst for learning, and became an earnest student, gathering information from every possible source while laboring daily as a wage earner. At the age of fifteen, he enlisted in the National Guards, which were the reserves called out in the time of revolution or strikes; he remained in this service until he was twenty years old.

Wherever he was, as a lad at home toiling ten and twelve hours a day, or in the service

of his country, he sought the company, or association, when it was only as a listener of great men—preachers and statesmen. It was a rule of his life to get in close contact with the leading preachers and members of Parliament, whereby he might, in every way possible, catch inspiration from great leaders. He allowed no opportunity to pass without siezing on some principle or data, learned in such a manner. He literally redeemed the time. Not a day passed that did not in some way add to his store of information gleaned in this manner. He formed early in life, the Liberalistic viewpoint on all social, political, and religious questions. All of which, when it came to maturity, headed up in one of the most outstanding Non-Conformist leaders of this country. The problem of the poor, ignorant, and underprivileged held a strong appeal for him. He became the champion of the common people and their needs; having sprung from the stratum of the struggling masses, he knew the meaning of their heart-throbs from personal experience.

When about twenty years of age, young Parker wrote Dr. John Campbell, pastor of the Whitefield Tabernacle, London, for religious advice, touching life service in general, and the ministry in particular. This friendly communication resulted in Joseph Parker finally entering the ministry of the Congregational Church on probation. He served for some time in the capacity of local preacher; this initial ordination opened the door through which he entered boldly, once he got his mental and religious bearings. His first public service as a public speaker was lecturing on the evils of the liquor traffic. His fiery denunciations, his crude but thundering oratory, very soon gained for him an ever-widening reputation. His vigorous utterances, and drastic treatment of those who fattened on the rum business, though often in language immature, was almost startling. The foundation was being laid for him, who became a terror to evil doers, when he reached a place where he spoke with authority. After a reasonable probation, he was given the position of assistant to Dr. Campbell. This gave him the opportunity he had long sought for—a chance to better equip himself for service in the work of the ministry. In connection with his labors in this large pastorate, he attended lectures at the College of London, an institution which afterwards became the University of London.

In 1853, he received a call to the pastorate of the Banbury Congregational Church, and he accepted it, entering upon his new duties just one year from the time he was chosen assistant of Dr. Campbell. He served in this field for five years, and at the end of which, he was beginning to be a recognized leader of the Non-Conformist forces of England, though only twenty-eight years of age. He was then called to the Cavandish Street Church, Manchester, where he then was accorded the leader of the Congregational denomination. His pulpit was a veritable throne of thunder against all wrongs, frauds, and shame, in whatever sphere they operated—political, commercial, or religious. He was the perfect antithesis of Dr. McLaren, then in the same city, and enjoying the zenith of his popularity. Both men were moulders of public opinion; but in a very different manner. Dr. Parker was not only

the leader of English Non-Conformity, but he was the head.

While in Manchester, he published his first book: "Ecce Deus," which was a rejoinder to a book which had just appeared, bearing the title of "Ecce Homo." The book was a strong argument, that too much stress must not be given to the humanity of Jesus Christ, so as to overshadow his Deity. We need some more books on Ecce Deus these days. Dr. Parker was a stalwart defender of the authenticity of the Bible and the Godhead of Jesus Christ. All England began to recognize Dr. Parker as her greatest champion of righteousness, and revelation, touching the tenets of faith.

In 1869, he was called to the pastorate of Poultry Church, London; a congregation which was first organized by Dr. Godwin. One of the first things discovered by those people was that their building was inadequate to accommodate those who sought to hear Dr. Parker.

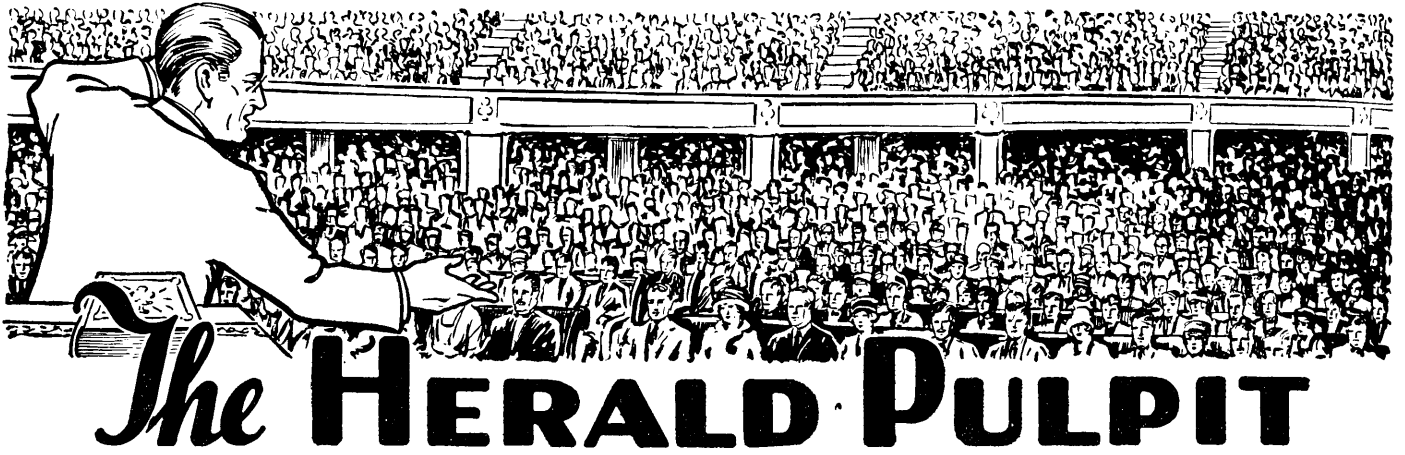
He was one of London's great voices "Crying in the wilderness," as it were, and the multitudes from all London flocked to hear him. In a few weeks a movement was inaugurated for the erection of the City Temple, which was in Halburn Viaduct, and this enterprise was carried to a successful ending. The first service was held in it, May 19, 1874. The cost of this gigantic structure was above \$350,000, and if given a modern estimate, would be far above a million dollars. A marvelous proposition for that early period of Protestant church building.

Dr. Parker, on entering this great temple of worship, began a career of unusual power and usefulness. City Temple was his throne, and from it he wielded an influence second to no man in England, although a contemporary of England's three greatest men: William E. Gladstone, Chas. H. Spurgeon, and Alexander McLaren.

Evidently in all walks of life feared him, and he knew his position was secure, as he was backed by a great congregation; he could not be reached by those who sought ratification. When the public was aroused over some great question of moral or political interest, it knew that the Voice in City Temple would pay its respects to it, and it was never disappointed. Dr. Parker feared neither king, nor the nobility. All alike were made to feel the terrific onslaught of his tremendous messages. He was never dull, but always racy, and often his sermons were accentuated with the vernacular of the street. Whatever he chose to say or do, he was big enough to say and do it, without fear or favor. Like our own Sam Jones, his greatest strength seemed to be in his ower of denunciation; his personality was such as to be without comparison or classification. Viewed from any angle, he was unique and original, and for over a quarter of a century he was one of England's ten-talented, high-powered characters, and always standing foursquare for the truest and best in life and godliness.

The University of Chicago gave him the degree of D.D., even before he was honored by institutions of his own country; he was chairman of the Congregational Union of England for many years. Dr. Parker was pre-eminently a preacher; but no man perhaps has given more printed messages in sermons and books than he. He published

(Continued on page 6)



The HERALD PULPIT

Is The Natural Man Sinful?

Rev. Earl B. Parker.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

THE verse quoted is found toward the end of the same chapter in which we find that wonderful promise. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The apostle has been giving in this and the preceding chapter a discourse on the vision of God and the wisdom of men. He has made it clear that, though the wisdom of God is foolishness with men, yet the reverse also is true, and that God has chosen the things which seem to the world weak and foolish that with them he might confound the strength and wisdom of men. Many instances are seen in the history of the Jewish nation, notable among them being the story of Gideon's band, of the blinded and taunted Samson, and of Ahab's army of servants against the Syrian host. It is clear that the chosen people of God were continually a puzzle to the nations about them. There was presented one explanation after another of their victories, as in the case of Benhadad's army when the enemy said that surely Israel's God was a god of the hills, and, if they could fight them in the valley, they would prevail. They found to their sorrow that this was not true. There was no natural explanation of Israel's strength. They could not know the secret, because it was spiritually discerned.

But the sinful nations that opposed Israel in their early history were not the only people to whom the dealings of God were foolishness. The Israelites themselves found it difficult to distinguish carefully between the things which are naturally discerned and those which are spiritually discerned. When they came to the Red Sea, Moses had spiritual discernment to see that they were in the path where God was leading, and that a way would be opened if it took a miracle. The people were not thus in touch with God, and with their natural vision did not discern this at all, but only the barriers ahead and at the side, and the danger approaching behind. If God had not empowered his servant Moses to control the people, no doubt the calamity which seemed inevitable to the natural man would have caused them to turn and surrender, to be led back to a life of slavery more miserable, if possible, than that from which they had escaped.

Another outstanding instance is that of the twelve spies who went from Kadesh to

see the promised land. Two of them had a mind to discern spiritual things, else they would never have said, "We are well able to overcome it." The ten, in the littleness of their own perception, said, "We be not able to go up against the people; for they are stronger than we." Oh, the blindness of those whose vision is limited to things which they see with their natural eyes, and understand with their natural minds. Caleb and Joshua saw all that the ten saw, but they saw also what God revealed to them by his Spirit. As did the servant of Elisha when the Lord opened his eyes (2 Kings 6:17), they saw the chariots of God which would make Israel more powerful than a whole nation of giants.

The Scriptures clearly indicate that, while those who have never received the Spirit of God in any degree are eminently "the natural man," yet those who become Christians are still natural, and only let the spiritual man replace the natural in those things which pertain to the Christian life. There is a distinct difference between the natural or psychic man, and the carnal or fleshly man. It is the natural man in us that desires to nourish and preserve our bodies, and we would be loath to dispense with it. The natural man is not sinful in itself, but it is the point of approach which Satan uses to lead the sinner into countless sins by the perversions and excesses of natural appetites, and to cheat the Christian out of countless blessings by making them seem beyond his reach. If spiritual discernment were truly allowed to replace the natural in all things which pertain to the Christian life, all would be well. But this is the point at issue, to distinguish clearly between the realm for which God has given us, and in which he expects us to use, our common sense, and on the other hand the realm in which he expects us to obtain from him, and to use, a wisdom which is not of men, and may be foolishness to the natural man, but is truly the wisdom of God.

Moses failed to distinguish clearly between these two when he complained that he was "slow of speech and of a slow tongue" (Exodus 4:10). This was the discernment of the natural man, and the anger of the Lord was kindled against him when he accepted its verdict instead of the word of the Lord, "I will be with thy mouth, and teach thee what thou shalt say." Saul failed to make a clear distinction when he was commanded utterly to destroy the Amalekites (1 Sam. 15). The spiritual man within him counselled him to obey the command of God by his prophet Samuel, but his natural man discerned the fitness of the animals for sacrifice, and prevailed. The natural man in the prophet Jeremiah said, "I cannot speak: for I am a child" (Jeremiah 1), but his spiritual man understood the revelation of God, "I have put words in thy mouth," and accepted

the seemingly impossible. The lives and testimonies of many eminent saints reveal the fact that the greater their progress in spiritual things and the deeper their knowledge of God and of his word, the smaller the realm in which they feel free to decide things for themselves, and the larger that in which they realize the need of divine illumination.

There are many phases of our lives as Christians which seem to us to be purely in the natural realm, but which pertain very definitely to our spiritual lives. In fact there are few of the smallest details of our lives for which God does not desire to give us divine wisdom. The natural man in many Christians says, "I cannot afford to tithe." When their spiritual vision is increased, the difficulties seem just as real, but their spiritual man, able to discern supernatural things, says, "I will prove God" (Mal. 3:10). Many a college student who is a Christian, as he contemplates his chosen work in business, the professions, or even in the Lord's work, will discern with the natural mind the need of overwork until he produces in himself a condition of physical weakness and spiritual leanness. If he would enlarge his vision to include the things discerned by his spiritual man, and not let it be clouded by the hard realities of life, he would say, "Let me, with all my getting, get wisdom; let me have time for prayer and the word if I accomplish nothing else." If every such student would look to the Lord at the beginning of the semester and let him choose his load, he would not be overtaxed physically, mentally, or spiritually. Let us not claim to desire God's will above everything else, and then choose our own load, one which crushes and oppresses us. The natural man, on contemplating a day of difficult tasks, demands an extra amount of rest; his spiritual man seizes extra time for prayer. The spiritual man discerns the voice of the Spirit calling to the foreign field: too often the natural man says, "I am unfitted for such a life," or, "I can make money and send others," and stays at home. Some have made similar excuses not to enter the ministry, and have lived to gain great wealth, but they look back with such great regret to the time when they disregarded their call that they would give all their possessions to be able to retrace their steps. The natural man says, "Let us shorten the revival, lest we overtax our strength": his spiritual man says, "Let God conduct the revival, and let us have souls at any cost." The natural man says, "My companion is beautiful and accomplished; she will make me a splendid wife": his spiritual man says, "Let me know God's will, lest I fall into a snare." When Samuel looked upon the son of Jesse, the natural man noted his merits and said, "Surely the Lord's anointed is before him": the spiritual man discerned the voice of God, which said, "I

have refused him: for the Lord seeth not as man seeth" (1 Sam. 16).

There is a yet more intimate realm in which spiritual discernment is by far the better. The natural man in temporal need says, "I am in distress, and there is none to help me": his spiritual man, if he is heard, will say, "My God will supply all your need." The natural man says, "My disease cannot be cured. I must die": his spiritual man says, "With God all things are possible." The natural man says, "There are depths of joy in the Christian life which I desire to experience, but I cannot attain them": the spiritual man grasps the promise, "Delight thyself also in the Lord; and he shall give thee the desires of thy heart." Oh, the joys and blessings we miss because our vision is limited. They have not entered into our hearts because not yet has the Spirit been able to reveal them to us.

The ministry, above all others, should give the true place to spiritual discernment, for they are God's under shepherds, and can lead the flock no farther than they themselves go. The failure to do so is the cause of many an unctious sermon and fruitless call. The spiritual man may say, "I must have a quiet time alone before the evening sermon": the natural man may argue, "This is a pleasant company; let me remain just a little longer." The natural man may say, "This is the best dinner I have had in a long while": may the spiritual man always answer, "Restrain thyself, lest a full stomach give thee a dull brain and a lean soul." The natural man might say, "It would be out of place to end such a visit as this with prayer": his better spiritual self would answer, "To what end do I call, if not to bring the spirit of prayer and to give spiritual help?" Some follow the natural bent, and call where they expect a good time. Others deny themselves this privilege and go where they realize the presence of a need. The natural man often says, "I must search my library for a subject for next Sunday's sermon": his spiritual man says, "God only knows the need of the people; let me live where I can receive his messages and deliver them in the power of his Spirit." The

natural man says, "I must graduate from an approved seminary, that my standing may be high among the ecclesiastics, and I may have the place of greatest service": the spiritual man says, "Let me get the training that will make me a greater winner of souls, be my place high or low." The natural man says, "I must find some way to entertain the people, lest they stay at home or go to the place of amusement": his spiritual man gives better advice when he says, "Souls are hungry; if I give them spiritual food they will not wander." The natural man says, "I must preach against the sins of the people, that they may reform": the spiritual man says, "Let me warn my people, but above all let me lead them close to Jesus, so that they will forsake all their sins." In the place of decision above these two is the power of choice, and the course that is taken will depend on the Christian's conception as to which is the wiser of the voices.

Is the natural man sinful, or is it wrong to use common sense? Only so far as it is allowed to replace that better thing God has provided for us, the sensing of the mind of the Lord. The story is told of a man in a northern state who arose one morning to find a blizzard raging. His natural sense told him that it would be foolish to venture out at all. But he had learned that "the foolishness of God is wiser than men," and discerned the voice of the Spirit calling him to go to a town twenty miles away. He made the journey with his team in the face of great difficulties, and arrived in time for a prayer meeting. He was asked to speak, and the power of God came upon him so wonderfully that a far-reaching revival was begun then and there. In the tenth chapter of 2 Corinthians, Paul speaks of himself as "Casting down reasonings (marginal reading), and every high thing that exalteth itself against the knowledge of God." It is well to have sense, and to use it, but it is better always to seek to know the mind of the Lord, lest unconsciously we miss the better way. Reasonings bring all our worries and fears. Spiritual discernment brings such a confidence in God's love and power as takes

them all away. The natural man finds the path of duty by the study of conditions and circumstances, and the application of logic, and then steps forward with uncertainty and fear. The spiritual man finds it in the still small voice of the Spirit, and proceeds with a calmness and certainty born of heaven. But only he can understand the voice of the Spirit who gladly follows the path laid out for him. To step aside means to lose the guiding voice.

The question might arise, "What is the good of an education, if so many of the details of life may be spiritually discerned?" It is answered immediately by the manifest blessing of God upon some institutions and the testimony of many students that he sent them there. But the scarcity of such institutions impresses upon us another great fact, that those who strive after the wisdom of this world to the neglect of the wisdom of God are soon in great spiritual darkness. Some years ago it was a common expression that "education without salvation is damnation." Knowledge is not a toy to be lightly handled by those unlearned in the ways of life. Knowledge is power, and its use should by all means be under the control of him who is allwise. If we could always know every fact connected with our problem, and could know with certainty the outcome of every course of action, then our judgment would be much more reliable. God, in his all-wisdom, does know these things, and our affairs are safe in his hands. The ignorant are often led into excesses by the reasoning of their own minds. It is said that a man in the mountains presumptuously allowed a poisonous snake to bite him, through an extreme interpretation of some passage of Scripture. He died physically. Some learned people are led by their reasonings to declare the supernatural impossible. They die spiritually. Every man in his place, whether learned or unlearned, may, like Enoch, walk with God while he walks the earth, and have revealed to him continually the things that God hath prepared for them that love him.

"FOLLOW ME."

Rev. J. F. Knapp, M. A., B. D.



THESE words were often on the lips of our Lord. In the Greek, the Gospels have given us the equivalent of a word meaning "follow" that has a very tender association from the Old Testament. It was Ruth who used this expression when she said to Naomi, "Entreat me not to leave thee or to return from following after thee." There is another common word translated "follow" in the New Testament, but it means to "pursue." We are to "follow", "pursue", "peace", "charity", "righteousness", "holiness," to catch up with these graces and to go on with them. But Jesus never told his disciples to "pursue" him. They were to follow him as sheep follow a shepherd, as men follow one whom they are to serve, to protect, to love, whose burdens they are to lighten and whom they "reach after so they may be joined" to him. It is a humble term that found its use directly in the early Christian name for the servitor in the House of God, the *acolyte*, who was a steward of lamps and sacramental elements. Later the Captain of the Greek Emperor's bodyguard was given the name *Acolouthia* or *The Follower*.

What did Jesus mean when he said, "Follow me?" Let us hear him lay down the life of a follower in his own words. It meant, to *forsake all other leaders*, "a stranger will they not follow," and *to leave all hindering impediments behind*, "go sell that thou hast,"

and to say good bye to dearest friends who might come between, even to the death service for one's own near relatives—"He that loveth father or mother more than me is not worthy of me." "Follow me and let the dead bury their dead." And last of all these preliminary tests, never to turn back, or even to "look" back. "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God." Most of those thus tried never went further. With him who is known as the rich young ruler they turned away sorrowful but secure in their own smug, economic and ecclesiastical position, or like the company of the earliest disciples they were "offended" and "went back, and walked no more with him." To the active experience of following him men had to bring empty hands and hearts that were attached by no material or physical interests, "Ye cannot serve God and mammon."

Then, to "follow" him was (1) to walk "after" him; and to "walk" in God's Word usually means the whole life and conversation; (2) To say "no" to the demands of Self, "let him deny himself" for "Even Christ pleased not himself;" (3) to carry a burden like he carried, "let him take up his cross;" not the glorious jewel encrusted cross of triumphant Christendom, but the cross that meant ignominious death between two thieves; (4) to "be among you as one that serveth," "that where I am there may my servant be;" (5) "to preach the kingdom

of God"—at once this was an immediate test and service for that new disciple who would "first go and bury" his father; (6) to find other "followers" and to be "fishers of men" as were Andrew, who "first findeth his own brother Simon, and Philip," who "findeth Nathanael." Finally to "follow him" was to go on into the "afterwards" which was such an enigma to the disciple, who rebelled from the delay saying, "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

The characteristics of these followers are also brought out in Christ's own words: "They follow me," "hear my voice," "I know them," "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand....and none is able to pluck them out of my Father's hand"—salvation, sustenance, security—these all belong to those who are willing just to "Follow me."

See how Jesus disposed of would-be followers. A professional man, attracted no doubt by the singular simplicity of his character and the Divine wisdom of his doctrine, said, "Master, I will follow thee." But Jesus was not flattered: He was not to be patronized. This man of office and emolument could only shrug his shoulders and go away as the Lord told him of holes for foxes and nests for birds that were better than anything he pos-

(Continued on page 9)

MODERN APOSTLES OF FAITH. (Continued from page 3)

"City Temple Sermons," and "Parker's People's Bible," in twenty-five large volumes. We wish to mention in this connection, that with every published sermon or address, there was a printed prayer. Those prayers are classics, both in spirit and language, breathing the very essence of reverence and worship. Nothing in religious literature superior to the hundreds of prayers, viewed from the standpoint of language, scope, appeal, and brevity.

In his People's Bible he does not give the extent of his own creations, but opens windows, so that preachers and Bible students may look out upon the same glorious landscape of vision and eternal Truth as he saw it. Besides the above mentioned works, he published the following books: "Autobiography," "Springdale Abbey," "The Inner Life of Christ," "Tyne Clide—My Life Teaching," "A Preacher's Life," "The Evils of Rum," "The Sultan of Turkey," and "Corrupt Politics." One of the most illuminating volumes from the pen of this gifted man, was "Dr. Parker and His Friends."

In the year 1899, his second wife died, which so grieved and depressed him, that his great spirit never recovered from the loss, and in November 28, 1902, he died. Truly a great man in God's Israel had fallen.

The Motion Picture Business.

ANDREW JOHNSON.

RECENTLY the *Chicago Daily News* carried an article by the Secretary of the Motion Picture Producers' and Distributors' Association in which the author lauded the "movies" to the sky for their power to build character. He stated, according to the Associated Press, that "the movie is building character by making 'the pursuit of happiness' guaranteed under the American constitution, easier."

Among the things which the Secretary said in support of the proposition that the moving picture industry is contributing to character development are:

1. "That good is triumphant and that evil is defeated; preaching over and over the moral, you can't get away with it."

2. "Self-sacrifice, loyalty to purpose, staunchness to an ideal are themes about which motion pictures revolve."

3. "Filmdom's heroes have character, and those who see imitate to their improvement."

4. "The cinema teaches patriotism; sanctity of the home; the dignity of parenthood and respect for law and order."

5. "Love, of course, plays a part. Love, in spite of the efforts of cheap sentimentalists and the vicious-minded, still is the most beautiful thing in life, the foundation stone upon which every happy life is laid."

6. "The motion picture is bringing understanding to the world, because it is teaching nations the life customs, habits and environments of all others. The motion picture speaks a universal language, and it is teaching all men they are alike. When nations learn the truth of this teaching war will be forgotten, for men do not fight when they do not hate."

Thus the Secretary of Motion Picture Industry puts up a strong argument and a powerful plea for the movies. In his opinion they furnish happiness, build character, instruct the mind, honor the home, teach patriotism, respect for law and order, set forth love in its purity and beauty and promote peace and good will among the nations of earth. If the movies accomplish all these things they ought to be approved and patronized by all; they ought to be sealed and sanctified as a great blessing to mankind. But

do they really accomplish all these wonderful things that the honorable secretary of the Industry claims for them? We are compelled to dissent from the views of the secretary and take issue with him in regard to the manifold benefits which the movies bestow upon the world. We will take up his points one by one and discuss them in fair but frank manner and show where he has missed the mark.

1. The "pursuit of happiness." The secretary or the newspaper reporter speaks of the "pursuit of happiness" guaranteed under the American Constitution. There is nothing said in the Constitution about the "pursuit of happiness." The preamble to the Constitution reads thus: "We, the people of the United States, in order to form a perfect union, to establish justice, to insure domestic tranquillity, to promote the general welfare, to provide for the common defense and to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States." The clause—blessings of liberty—refers primarily to civic liberty, freedom, the tyranny of European oppression.

The familiar expression, "the pursuit of happiness", occurs in the Declaration of Independence instead of the Constitution. It is mentioned by Thos. Jefferson. Among the inalienable rights—Life, Liberty and the Pursuit of Happiness—worldly, sinful pleasure is far from being happiness. The momentary pleasure derived from seeing a moving picture show is one thing, and real permanent happiness is another. Health, morality, prosperity, philanthropy, altruism, humanity, a pure noble purpose, a lofty ideal, are among the elements that go to constitute happiness and not the thrill of sinful pleasure in witnessing some carnal scene in a moving picture show.

So, the secretary has confused sentimental gush with genuine happiness. The moving picture has been the means of producing misery instead of happiness in lives of multitudes. It has taken many valuable moments from the people, created false ideals and caused numbers to attempt to imitate the evil which, in all of its attractiveness, is thrown upon the screens.

2. "You can't get away with it." The secretary thinks the movies preach a great moral by showing that good is triumphant and that evil is defeated. In that case why did Uncle Sam make the movies quit putting the counterfeiter of money on the screens? They always taught the moral that the counterfeiter was punished. But this did not satisfy Uncle Sam. He protested that the dishonest fellow would "catch on" and learn how to make counterfeit money and take his chances on the punishment part of the program. So the United States made the movies "cut out" all pictures on counterfeiting, even though they did teach that "You can't get away with it." The secretary's theory, therefore, will not hold good. The evil is so attractive to the eye that the punishment attached is overlooked.

3. Instead of the motion picture revolving around "self-sacrifice, loyalty to purpose, staunchness to an ideal" as the secretary claims, it revolves around the divorce case and sex plays. If the pictures only represented loyalty to purpose and sacrifice the whole motion picture industry would go into bankruptcy in a very short time.

4. "Filmdom's heroes have character and those who see, imitate to their improvement." It is true the heroes have character, but what kind of character. The crowd that gathers at movies is not looking so much at the character of the hero, but rather to the capers of the shero. The hero of Filmdom is rarely ever a moral hero. He is more often a desperado. Herein is the trouble. The youth of America take the desperado of the screens as their ideal hero. The secretary is correct for once when he says that those who see imitate the "heroes." If movies keep on mov-

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ing they will turn out a grand army of "heroes" for the next generation.

5. The secretary highly commends the "cinema" for teaching patriotism, sanctity of the home, dignity of parenthood and respect for law and order. That is certainly some "movie-ma" if it can inculcate and cultivate all these noble ideas. It is strange that we have so many divorces nowadays if this marvelous "cinema" can accomplish such magical wonders in behalf of the sanctity of the home. It is likewise very strange, indeed, that there is so much lawlessness throughout the land in the face of this "cinema's" teaching on law and order.

6. The secretary finally comes to the crux of the whole question. He says that "love, of course, plays a part." Is it love or lust that plays the great role among the "heroes" and "sheroes" of movie-land? We would like for the paid secretary to tell us. We dare say that about ninety percent of the "love" represented upon the screens of the modern movie is lust instead of the "most beautiful thing in life," "the foundation stone upon which every happy life is laid." Most of the "love" exhibited by the movies is a stumbling-stone instead of a foundation stone. The honorable secretary, however, is paid to boost the business, and he, of course, must have something good to say about the Institution. Nevertheless, and notwithstanding, the motion picture industry destroys more character than it builds. Yet in spite of all these facts multitudes of worldly-minded church members flock to the movies and say they see no harm in the beautiful pictures which are really so educational in character.

"There is a generation that is pure in their own eyes, yet is not washed from their filthiness." (Prov. 30:12).

Personal Word to Methodist Preachers About a Great Book.

In these days when Methodist doctrine is being attacked within our own household every Methodist preacher both North and South, who believes in Methodist doctrine, should get a copy of the greatest book in print on this subject entitled, "*Doctrinal Standards of Methodism*," by Bishop Neely. I understand Mr. Pritchard purchased a job-lot of these books so that he can sell them at one dollar. (Regular price, \$2.00). Here is a chance, preachers, to get the greatest book on this subject at bargain price. I knew Bishop Neely intimately. He is as straight as an arrow on good old Methodist doctrine. It is a big book of 350 pages and can be had at half price. Get out your dollar bill and send for a copy before they are all gone.

G. W. RIDOUT.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

NIXON AT SYCHAR.

William R. Chase.

Rev. Nixon was to have been at Sychar last year, but sickness prevented. This season he was able to be with us for the first half of the meeting. He preached for us the first time on Friday, Aug. 6, at 10 A. M. Rev. W. D. Akers, of Wilmore, Ky., prayed. Bro. Yates sang a special after the people had sung three selections, and then Bro. Nixon preached. He took for his text, Psalm 51:10: "Create in me a clean heart, O God, and renew a right spirit within me." He announced his theme, "The key to soul-saving power." The modern church, said he, has largely lost the key to soul-saving power. I have a tormenting fear that this is true. We have hundreds and hundreds of churches that make no effort to have revivals; we have "decision day" in place. I have a fear that the average church has lost this key. They will do a whole lot of this and that kind of work, but there are very few who will do the real work which is soul saving. Very little soul saving work is being done in America; very little do we talk about Jesus and his power to save.

This Psalm teaches us of a man who once had had the power, but who had lost out through lust. He went awful wrong. It tells of a man who had lost power with God and got back, got back in the good old-fashioned gospel way. God sends his prophets to uncover sin. This is the first way God has of bringing us back. The task of the prophet is not an easy one, but a needful one. The prophet is different from the politician in that he has his ear attuned only to know what God would have him say. The politician has his ear to the ground to know what his folks want. We have too many in our pulpits who pussy-foot. It takes a prophet to make a man feel his sin. It is a solemn time when we face our sins, but better face them here than hereafter. It takes a prophet to bring us face to face with our sin and that is the reason you have this camp meeting. Put under conviction by the prophet of the awful sin that he had committed, David at once humbled himself. That is the only way one can get back after having committed sin. We must humble ourselves. The only way to be heard of God is to go down, down, down. It takes humility to do this, but David did it. Then David began to take stock of himself, to diagnose his case. "I acknowledge my transgressions; and my sin is ever before me." David knew he had to have forgiveness to get back. The second part of David's diagnosis was that he must have heart cleansing and he shows his need of it by his plea to be purged with hyssop, to be cleansed, washed again, made whiter than snow. David had had this experience before and fell. He knew of the washing of regeneration and the renewing of the Holy Ghost. He knew that his mother had conceived him in sin, and he was shapen in iniquity. Conceived in sin did not mean that he was born in adultery, but that there was a stain, a blemish, a thing which cannot be converted, but God can kill it, take it out, make us clean, just as David prayed to be made. There is something in us that is running towards hell. It is a result of sin that has made all graveyards. Sin came and then death. David applied the remedy and so must we. "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

He prayed for two things: forgiveness and cleansing. What David was after was to have the want to taken out of him, so that these hell-born tendencies would be taken out. Some of the results that came to David was: he prayed through. The joy of the Lord was restored to him. Joy is the cutting edge of your experience. Like a scythe your experience must have this to accomplish for God. The joy of the Lord is your strength. You get no sweep until you get the joy of the Lord. Forty years ago the people made as much noise when converted as we now make and hear at a holiness camp like Sychar. Uphold me. The Holy Spirit is able to do this. If we keep ourselves in his hands he will keep us, and this makes us of use to others. "Then will I teach transgressors their ways and sinners shall be converted unto thee."

The only way any nation can stand is to stand on this word of God. Proud as I am of my country, you hear me, if we forget this word and read it out of our schools, home, life, it will come under the awful judgments written in this prophecy.

Sin left us stuck in the bog, but God has flung his corduroy road across the mire and at the end is his helping hand to help us out.

I have no sympathy with those who think the way is a shut-up way. It is not. It is along here that we have the most beautiful of scenery. It leads up into the hill country where your horizon is lifted and you can see the beauties of the mountain country. You never do see the beauties until you journey up into the hill country.

God has put a toll-gate between the way and the highway, and just as you used to pay toll at certain places, you pay the toll and God lifts the gate and lets you through on to the way where advantages are that you did not have before. It is a prepared way, provided at great cost.

It took the blood of Jesus to prepare this new and living way that Paul tells about in Hebrews, and he is very careful about this way being kept up. He puts it into the hearts of men to do this, and every time you stand up in your church at home and testi-

fy to full salvation, every time you lift up the standard you are helping to keep the way prepared.

It is an accessible way and as easily found, if you want it, as is your mother's door-step. To say you don't understand it is not so. The truth is you don't want it for it is a plain way and easily found.

It is a safe way where no ravenous beasts are and where only the redeemed are. You keep on the trail and God will keep off all and any who would harm or hurt you.

Holiness is the normal life; any other is below normal. Nor does God intend that we shall go all the time over the bumpy, corduroy road.

What a hell heaven would be to an unregenerate soul! He could have no worse.

The way of holiness is the only one that enters heaven's gate. Without holiness no man shall see the Lord.

Your new year resolution cannot be kept. Lift up one foot from the bog and the other foot goes down deeper. Jesus alone can lift you out, and he will, and will lead you to the toll-gate. Pay the toll and God will lift the gate and you will enter the highway of holiness. Get up into the hill country. Get holiness which is wholeness, savedness.

REVIVAL IN EAST LIVERPOOL, OHIO.

Boyce M. E. Church, on February 7, closed one of the greatest revivals ever held in the history of the church. It is reported by some that the days of revivals are past. This is only true where the people fail to meet the conditions necessary to bring about a revival. Thank God, the Holy Ghost is still able to work mightily in the hearts of men and he will work now, as always, if the saints will pray and believe for the victory.

In this meeting of three weeks' duration more than 150 precious souls found the Lord in saving or sanctifying power. These souls prayer through in the good old-fashioned way and came up from the altar with their hearts on fire and their faces shining. The influence of this awakening has spread far and we shall only know of the final results when Jesus returns to earth again. Three young men and one young woman have felt God's call into special services and will begin their preparation in some school as the Lord leads. A class of thirty-three members has already been taken into the church and another class will be taken in at an early date.

Rev. Gene Phillips, of Sidney, O., delivered the gospel messages and John Guy, Dellroy, O., had charge of the singing. These two young men are wholly lost in their love for Christ and precious souls. Their Spirit-filled lives were a great blessing and uplift to the people of this community; their faith in God brought things to pass. It is the prayer of this pastor that God, in his good time, will send these two men out together into the evangelistic field. However, God leads, we prophesy a glorious future for them in the service of the Master.

Rev. Paul S. Rees is coming to us in April for another meeting. Pray for us as we stand for holiness and fight sin. The precious blood of the loving Christ sweetly saves and sanctifies the heart of this unworthy pastor just now.

J. Lloyd McQueen, Pastor.

ZELLERSVILLE, PENNSYLVANIA.

We have just closed a good meeting in the M. E. Church at Zellersville, Pa., with Rev. C. B. Pugh, as pastor. This has been a much neglected field. On the last night of the revival services I asked the audience how long it had been since they had had a prayer meeting in the church; one member of the church stated that he had been there for twenty-nine years and he had never known of a prayer meeting having been held in the church. I have just received word from the pastor that Thursday night they had a glorious prayer meeting.

It was wonderful to see the Lord work, when we could witness, at the altar grandfathers and mothers praying through to victory with their children and grandchildren, at the same time it made us feel well repaid for our labors. Rev. Pugh is a young minister and carries a burden for the lost. He stands by the evangelist and is well loved by the people. They showed their appreciation of Rev. and Mrs. Pugh on Monday night following the close of the revival, came in with a nice donation of cash to Mrs. Pugh and other needful articles amounting to about one hundred dollars.

The last part of the revival I preached while suffering with an attack of gall-stones, from which I am not yet fully recovered. Being entertained in the parsonage I was very tenderly taken care of by Brother and Sister Pugh. Sister Pugh is a big-hearted Christian woman. We pray that God will wonderfully use them to his glory and the building up of the Church.

R. M. Kell.

REPORT FROM THE FIELD.

Rev. and Mrs. V. A. Wood, evangelists, of Delaware, Ohio, have just closed a fruitful revival at Grace M. E. Church of that city. Rev. E. L. Rush, pastor. This is the one church on the east side of the river counterbalanced by 14 on the west side, and has been a center of evangelistic effort by its zealous pastor who has held his own meetings during his nineteen years among this people. Many earnest workers have been discovered, developed and exported from this church out into the big harvest field of the world and the ranks of effective membership had become depleted so that threatening difficulties were arising demanding a vigorous

remedy. We are glad to report that after a three-weeks' campaign things look different. Sixty penitents knelt at the altar and the membership of the church was revived and strengthened. The young people were especially hard to touch at the start but the organization of a large "Sunbeam Band" enabled us to gain their confidence and arouse them to a sense of their need of Christ. All who were dealt with came through in the good old-fashioned way. Previous to this campaign we held a union meeting of Methodist and Reformed people at Waldo just north of Delaware, and one near Croton, 25 miles east. Both of these meetings were successful in accomplishing much good and in the winning of souls. We are in the field for further service wherever called and expect to be out with a tent this spring and summer.

Rev. and Mrs. V. A. Wood.

LENEXA, KANSAS.

The first three weeks of January were profitable weeks for the Methodist Episcopal Church of Lenexa, Kan. Rev. F. D. Swanson, of Wilmore, Ky., was the evangelist for the revival and labored faithfully. This was perhaps one of the hardest fields for revival meetings to which Brother Swanson will be called this year. Sin in the form of prejudice, unbelief and worldliness is rampant, even in the "high places" of the church. About two-thirds of the membership either gave little or no attention to the meetings, however, Bro. Swanson preached the truth, clearly, uncompromisingly and in such a spirit as to cause the minimum of antagonism. He was "the man for the hour." We did not have a sweeping victory but the work which was accomplished we believe was well done and was work which will stand the test. A good foundation was laid for further work. About eight professed conversion, one sanctification and another received light as to the name for the second work of grace which she had experienced. I have not "exhausted my superlatives" in reporting this revival, but have told the truth which I feel is better. If any pastor or people are looking for an evangelist whom they can trust to preach the gospel wisely, uncompromisingly and under theunction of the Holy Spirit I can heartily recommend Bro. Swanson. He knows the Lord and will do good to any people who want the gospel.

This meeting proves that God will honor his Word and that hearts are hungry. In the darkest and hardest places God searches out a few who really want him. Let every pastor and evangelist take courage and preach the Gospel to the redemption of the few even though he be persuaded that he is "sowing for the judgment" in the case of the many.

G. H. Keeler, Pastor.

PINSONFORK, KENTUCKY.

We have just closed a two-weeks' meeting with Rev. W. B. Corder, at Pinsonfork, Ky., in the coal-fields of Pike county. Brother Corder, the pastor, also was the evangelist. Bro. Mawson played the piano for most of the services, Sister Mawson playing it part of the time. Bro. Corder led the singing for all but one service, at which Bro. Mawson led. Bro. Mawson and his wife furnished the special music, which was sometimes a solo by one or the other of them, at other times a duet, at other times, a piano solo by one or the other.

The Lord was with us in every service. The little hall in which picture shows were given was the only place available for our services. In spite of the fact that this section is torn with dissension over denominational differences, the attendance was excellent each night that the weather permitted. On the last night, 250 people were packed into the hall which was supposed to be able to seat only 150. Six professed salvation and were taken into the church, while many others were deeply interested in their souls' welfare, and expressed an interest in the prayers of God's people.

Bro. and Sister Mawson are open for more meetings. Any pastor or evangelist wishing their services may communicate with them at Wilmore, Ky. If it is believed that the meeting would not justify the use of two workers, Bro. Mawson can come alone.

Prof. and Mrs. R. K. Mawson.

MOULTON, ALABAMA.

Please let me say in your columns that our work is progressing fine here, considering the inclemency of the weather and bad roads. We have a great work. I am pastor of the new Bethel Charge of the M. E. Church, South. The charge consists of four churches and five preaching places, a beautiful little parsonage with five acres of land, and I suppose not a better people anywhere as a whole, to labor with. We are praying, planning, and believing for the greatest year of our life this conference year. We are planning to put on a campaign for the church and lost souls, with our good brother, Rev. John A. Mancosco, from Florence, Ala. He is our kindred, friend and brother. He and I have had some great meetings together. We are praying for a great outpouring of God's Spirit in the coming meeting.

We earnestly covet the prayers and co-operation of God's children for a great revival of old-time religion; especially let the great Herald family join us in earnest prayers that God may come in sin-killing power, that men, women, boys and girls may be so convicted of sin, righteousness and judgment, until they shall be made to cry for mercy and find God in the old-time way.

John A. Romine.

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THE REMEDY.

(Continued from page 1)

phases of modern liberalism. They are men of God, competent, self-sacrificing, devoted with holy zeal to the blessed task of instructing young men called to the ministry, how to best deliver their message, win their fellow-beings from sin, and build up the church of Jesus Christ in the world.

We have one excellent building; we have a goodly number of books, we have a small and slowly growing loan fund for the assistance of young preachers. We need another building, a large increase of books, the founding of several chairs in the Theological School, a loan fund that will enable us to render assistance to every man saved, sanctified, and called of God to preach the gospel. If the people who stand for full salvation, and a whole Bible for the whole world, would help us, in a few years we could gather here the largest number of theological students on the globe, and year by year, we could send out an army of young men preaching and witnessing to the fulness of salvation through our Lord Jesus Christ.

A thousand good women will read these words who have some money they could give for the building up of this Theological Seminary; a thousand good men will read these lines who love the Bible, who believe it, who are grieved and distressed over the spread of modern liberalism, its defiant boldness, its irreverent sacrilege, who have money, considerable sums, they must live on the income derived from it; but they cannot take it with them when they go, but they could let our Theological Seminary have it on an annuity plan, their money could be engaged in this, best of all work, preparing young men for the ministry, at the same time, they could live on the interest. Ten thousand people will read these words who could give something, large or small, and thus standing up and working together, we could provide a new building, we could endow several chairs, we could build up a large loan fund, and establish a strong Theological School to abide, teach and send forth a host of young preachers who would be winning souls to Christ long after we are dead and gone. Think and pray over these things, and write me care PENTECOSTAL HERALD, Louisville, Ky., what you think, and what you are willing to do for this, the greatest and best work in all the world.

H. C. MORRISON.

Seed Sowing Before Harvest.

The Lord's sanctified people cannot expect a harvest of souls for full salvation without sowing the gospel seed of full redemption by faith in Christ. Hungering and thirsting after righteousness will follow the sowing of the truth of full redemption in the minds of the people. Convince the mind and you stir the heart into longing and prayer.

We want to suggest to a thousand readers of THE HERALD who love the doctrine of holiness and who long to see the people coming into Canaan, that they sow some seed. The Pentecostal Publishing Company has some excellent full salvation seed. This pamphlet, for instance, The Baptism with the Holy Ghost. It contains the very heart of the full

salvation gospel in condensed form. It has an immense sale and has been read with awakening power. This pamphlet has been translated into the Japanese and Chinese languages and no doubt, more than fifty thousand copies have been sold. Send \$1.00 to The Pentecostal Publishing Company, Louisville, Ky., and get seven copies of this pamphlet and circulate them among your friends. Hand one to some neighbor, member of your church. Ask them to read it, and give it back to you and tell you what impression it has made upon their minds. With the number of copies you can receive for \$1.00 you can have twenty or thirty persons in your neighborhood read the book and get interested in the subject of full salvation. This will lead some of them into the experience, it will excite an interest in others. If you feel you cannot invest a dollar, send for a copy, read it and pass it along. The price of a single copy is 15 cents.

ONLY A VOICE.

MRS. H. C. MORRISON.

IT would be a mission which angels might covet, to visit the homes, the shops, the churches, the prisons, the hospitals, the rescue homes, the invalid's room, the hut of poverty, the palace of the rich, the college, the university, the homeland, the foreign land, in fact the whole wide world, and tell the people of a Christ who is mighty to save and strong to deliver. Yet that is just what we, as writers of THE PENTECOSTAL HERALD, have the privilege of doing from week to week. This paper ventured out upon the sea of journalism, modestly attired in a dress of only a few pages, timidly asking admittance into the homes of godly people who were in sympathy with its doctrines and teachings, and, with no other motive in view, save that it might arouse the readers to the fact of their inheritance in the will of God. This unpretentious messenger of righteousness, moved quietly onward, stealing its way into the hearts of those who came within reach of its "glad tidings," until the short clothes of babyhood were laid aside for that of a full grown child. Of course the shell of *limited territory* was broken and, with a faith spurred on by the promises of God, it launched out into the depths of an untried sea, not to find an easy sailing, but to battle against opposition in low and high places. While this has been true all along the way, and the pathway has sometimes been through the fiery furnace, yet there was always One like unto the Son of God, who trod the way with it and brought it out without the smell of fire upon its garments.

THE PENTECOSTAL HERALD! What does it mean? With the idea of pentecost, comes the thought of power; with the idea of herald, comes the thought of messenger, so in combining the two, we have a *powerful messenger*. Is this merely a name, or do we merit the appellation? Candidly, we do not believe that we wear the title undeservedly, for when we consider the hundreds of hearts

all up and down this land and in all parts of the world, who drink weekly from its refreshing streams of spiritual and living truths, we are constrained to believe that we wear our name worthily. There are hungry hearts in every station of life, who look forward from week to week, for a message from some one of God's messengers who may leave his imprint upon the pages of THE HERALD. There is nothing which contributes quite as much to our comfort in this great work of scattering the news of full salvation through the medium of THE HERALD, as the many encouraging letters we get from those who are being lifted to a higher and more satisfactory life in Christ Jesus.

Then there are those who have been passing through the valley, across whose pathway the shadows have fallen, until the way seemed hedged up, and they have been tempted to give up and cease the struggle, when at this opportune time God has winged a message to their hearts, through one of his children, which has lifted the despondent ones to their feet, who, with a fresh grip on God, have begun the battle anew and put to flight the enemy of their soul. To have been able to thus help a fainting, struggling heart, were worth a lifetime of service; to help one whom Satan has been sifting as wheat, is to rise above the ministry of angels, and to feel the joy that angels can never know.

John said to the people, when asked as to whether he was the Messiah or not, "I am the voice"; just a voice announcing the coming of one, the latchet of whose shoes he was not worthy to unloose, yet that voice prepared the people for the coming of him who would vindicate John as his messenger. Dear readers, are we willing to be a *voice*, proclaiming the One who is mighty to save? Did it ever occur to you that you could be a voice without saying a word? Your life speaks more loudly than words and impresses more deeply than fluent rhetoric or high profession. It is the character back of the voice which gives weight to the message.

In the pentecostal revival which swept over a great portion of Korea, there was a man, Keel by name, unassuming, uneducated, and blind, so he had to be led from place to place, but there burned within his soul the flame of divine love which yearned for the salvation of men, and through his instrumentality the spiritual conflagration started, which has been a marvel of grace to the whole world. He was just a voice telling of the One who tasted death for every man. Luther, Wesley, Knox, and others, whose names have become famous because of their devotion to their Lord, have been voices which have sounded down through the centuries inspiring men to greater diligence and faith in the God whom they proclaimed to a prodigal world. Our voices may not sound so far as did theirs, yet we can be faithful in our little sphere, improving the one talent to two, and in the end our reward will be, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Just a voice moving unseen among men, Telling of Him, who can save from all sin. Lifting the fallen, with words of good cheer. Making of earth a heaven while here.

The New Testament Doctrine of Sin.

REV. A. S. HUNTER.

The popular, modernistic idea of sin is "missing the mark." Archery is a favorite illustration—the arrow falls short of the target, because one's arm is not able to draw the bow sufficiently, or his vision is faulty and he miscalculated the distance. The marathon is another favorite figure—one fails of the prize of being a step behind, but he runs the race just the same.

The Greek word, "hamartano," translated "sin," has that idea in it. Jesus and his followers had to use the vehicle of language at hand, however inadequate it was. But, in their use of it certain words acquired a special significance adapted to the truth which they were used to convey. Knowledge of the Greek is helpful but we cannot preach the gospel of Christ from Greek roots.

For instance, there are two Greek words which are translated "love." "Agapao" occurs more than one hundred times in the New Testament and "philos" about a dozen times. Agapao is used almost exclusively in connection with God or the things of God and it comes to signify the Divine love-nature—"God is love." Also "God so loved the world." Christ also loved the Church. "Love your enemies." "Love one another." "Love is of God." "Love God." Regardless of its Greek derivation love in the New Testament has its own gospel force. To preach good will, human kindness, maternal affection, etc., for gospel love is surely "missing the mark." This love is not natural to fallen humanity but is "poured out into our hearts by the Holy Spirit." It begins with the new birth, and is perfected with the funeral of "the old man."

Likewise, the Greek word "evangelion" is, literally, "good news" or glad tidings. In the New Testament, "it is the power of God unto salvation"; the good news becomes Divine dynamite or dynamo. To merely voice pleasant tidings to people is to miss the mark of the gospel ministry. Our preaching is to get salvation results.

So does the New Testament say that "sin is the transgression of the law." That is more than just negative, falling short; it is also positive, going too far, doing the forbidden thing. Sin involves the will, and is moral turpitude. When the angel announced that the name of Mary's Son should be "Jesus, for he shall save his people from their sins"; that meant more than just missing the target or coming in second in the race. Jesus' agony in Gethsemane and death on Calvary was deeper and more fundamental than correcting a faulty aim or helping one to sprint faster. When he said, "Every one that committeth sin is the slave of sin"; he meant something beside impotent arms and legs. When it is written, "By one man sin entered into the world, and death by sin"; that is not limited to archery or the marathon. When we read of "the sin that dwelleth in us"; that is more than just blurred vision or shortening of wind. When we know that "the mind of the flesh is enmity against God, and is not subject to the law of God; neither indeed can it be"; that is more than an error of judgment. When the Holy Spirit "convicts of sin, of righteousness, and of judgment to come"; he is doing more than coaching one for a tournament. The judgment has to do with sin and righteousness as opposites, and "missing the mark" does not cover the ground.

A sinner does miss the mark, but that is not all; he rebels against the Divine government, violates the Divine law, comes under the Divine penalty. The Wesleys would not have rescued England by preaching missing the mark, nor would Asbury and his fellow workers have planted Methodism in America and saved this land from Paineism, had they stopped there. Missing the mark is not the New Testament doctrine of sin. The gospel sees sin as that which damns for time and

eternity. It put the rich man "in torments," with an impassable gulf "fixed" across which he can never escape. Salvation evangelism requires that sin be presented in its real character, not denatured, polished or sugar-coated.

—••—
"FOLLOW ME."

(Continued from page 5)

sessed, since he had not even a stone he could call his own for a pillow. But that other man, who came just then, who wanted to go to the funeral of his father seems to have stood the test. Immediately after Christ's supreme demand for his undivided allegiance, he with the rest followed Jesus into a ship and shortly witnessed the stilling of the tempest. Other boats that had no Christ aboard probably went down that awful night. Perhaps that disciple, had he hastened to the burial, would have been on one of them, and would have been lost. Certainly Jesus knew what he was about even though the test seemed cruel enough and thus there may have been saved to the world a Peter, a James, or a John. There would have been a tempest Jesus or no Jesus, but there would have been no stilling of the tempest apart from him.

Think next of the ones to whom these magic words, "Follow me" were spoken. Some, as Andrew and his unnamed friend "followed Jesus" without an invitation until he said in response to their "Where dwellest thou," "Come and see"; others, like Peter and Nathanael were attracted to Jesus through friends and by his encouraging them with new names or expressions of appreciation. To others he spoke directly as to Philip and Matthew and on another occasion to Simon and Andrew, and to James and John "Come ye after me." Not all who heard the words responded. That delightful young man who was not only rich but legally righteous, he who had kept all the commandments from his youth up, he who to be seen, even by the Son of God, was to be loved by him, heard the same invitation that had come to the humble fishermen, but "having great possessions," he heeded not. Who can tell what this recruit might have meant to the infant church, standing as it did, without men of means or influence? Because he failed to "follow" not only was he lost himself, but a whole thrilling page of history was never written and his name is a blank like the famous slab to the memory of Benedict Arnold in the Chapel at West Point.

The meaning of "follow me," only dawned upon those disciples by slow degrees. Four later episodes of discipleship in the life of Simon Peter are sign-posts on this toilsome spiritual journey. First, *the Episode of Self-Assumption*. From the midst of great apparent popularity our Lord undertook to enlighten his disciples with some most distasteful details of his imminent passion; Peter would have none of it; he spoke with his usual impetuosity, "Be it far from thee, Lord." Jesus rebuked him with a sword thrust, "Thou savorest not the things of God, Simon," and then he annunciated with peculiar emphasis the discipline of discipleship, "If any man will come after me—" To "follow me" comes last of the three. It almost seems as though he is saying to Peter "So far, Simon, you have only 'Come after me,' this and this are what it means to 'follow me.'"

Second, *the Episode of Self-Assurance*, "I will lay down my life for thee." If there was to be a war; if the King could not come into his own without bloodshed, if defiance must be hurled at powers ecclesiastical and political, Peter, chairman of the Apostolic college, spokesman for those seemingly "unlearned and ignorant men," was ready to throw himself into the breach holding not his life dear—at least he thought he was and probably had it been a question of mere ani-

mal courage he would have proved his prowess in any fray. But the establishment of the Kingdom calls for little display of fist and force; the courage for Christ's need is moral and spiritual rather than militant or material. Peter was not yet aware either of his human deficiency or of the Divine requirement. It was to be amid bitter tears and saving self-reproaches that his Master would make this necessary revelation. For,

Thirdly, *the Episode of Self-discovery*, "And the Lord turned and looked upon Peter . . . and Peter remembered. . . ." Peter's sin, like that of most professing Christians, arose out of following the Lord "afar off." Had he gotten close to Jesus as did "that other disciple," or had he just given up altogether with those who "all forsook him and fled," this painful event of denial and backsliding would never have been. But then we would have lost one of the most precious moments in the story of the Savior. Think of him under the burden of false accusations, of broken friendships, of menacing mobs and their leaders, of a sleepless night of excitement and distress, of an opening day that was to end in the slow shedding of his own blood drop by drop from festering wounds in broken hands and feet and then think of him having time to remember Peter, now transformed from braggart disciple to braggart deserter, and you have a portrait of perfection never attained except in him who "knew no sin, neither was guile found in his mouth." It was this new and but dimly realized picture of his Master that broke down Peter's last vestige of self-importance and self-appointed leadership and sent him out into the darkest night the world has ever known to weep tears that were as bitter to his soul as was the wormwood and the gall that cruel crucifiers were soon to offer the Savior. And who can doubt, but that what this shameful incident wrought upon Peter was likewise accomplished for all those other scurrying little men who in other days had been wont to congratulate themselves upon their undying fealty to the Man they now so completely had forsaken. But better times were to come. There was, thank God,

Fourthly, *the Episode of Self-surrender*. "O Lord, thou knowest all things, thou knowest that I love thee." Remember that in revealing their own weakness as followers, to his disciples, Jesus was showing them his mighty strength to be their Leader. Peter at last, and with him all the rest, were ready to follow without dictating their direction or their destiny. But still he was the chairman and the spokesman; if he in following Christ was to be carried whither he would not, yet there were the other disciples—John was first at hand, close to Jesus as usual, "Lord," said Peter, "What shall this man do?" Once more was the sword thrust for Peter's self-life—"What is that to thee—Follow thou me."

And so the first and the last words of him who is the "First and the Last" were of following, always of following. To Peter the "man of nets and boats," and to all the others there by the restless sea of Galilee where first he called them, "Follow me," and again in the after years, beyond the shadow of his cross of dying and the radiance of his crown of resurrection, with final earthly separation just ahead, again, by the restless sea, "Follow me." And across the rolling centuries with their storms that have sometimes almost wrecked the ship and their wars that have beat in blood and fire upon the devoted heads of his disciples, and the schisms and apostasies that have racked and torn the body of believers until again and again all seemed lost—above the tumult of triumph and the terror of disaster still he calls, "Follow me." Not a doctrine, though he has one and those who follow him never question it; not an experience though he gives one that satisfies and saves, but just the God-man Jesus who still is sweetly saying as he did by the restless sea, "Follow me."

OUR BOYS AND GIRLS

THE BOY WHO WAS COVERED WITH MUD.

Sometime ago I saw a little boy, while on his way home from school, whose face and clothes were covered with mud. He looked as though he had fallen into a mud-puddle. And he did not seem as though he cared.

That boy's condition reminded me of the sad fact that all of us, by nature, are covered with something worse than mud, and that is sin. For mud can be washed off with water. Besides, the mud is only on the outside, but sin is largely inside, and can never be washed away with water. But, thank God, both outward and inward sin can be removed by the all-atoning blood of Jesus Christ. Possibly your parents and Sunday school teacher can explain this to you. I trust you know what it means by happy experience. A. W. Orwig.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. I am ten years old. I have light hair. My birthday is Dec. 17. I have six brothers and five sisters. I like to go to Sunday school. My father takes *The Herald*. I like to read page ten. I weight about 63 pounds. I have blue eyes. Bernice Walker. Breeding, Ky.

Dear Aunt Bettie: As my Sunday school teacher brought *The Herald* to Sunday school and read us the letters, I would like to have other children to write to me. I go to Sunday school every Sunday. I am a member of the Nazarene church. I am ten years old and am in the fourth grade. I have blue eyes and light hair. Not very tall. My birthday is May 10. Margaret Weaver. Box 62, Main St. North East, Md.

Dear Aunt Bettie: Slide over and give me a little room, please. What are all you cousins doing today? I am not doing anything. It sure is cold, isn't it? It is snowing here. What is it doing down there? Why don't you answer my letter, Lura Huffman? Dorothy Smith, you will have to write again for I lost your letter. Come again, Cousin Sunshine. Fern Longshire, my birthday is in August. I would like to hear from you, Louise Sanders. I guess your birthday is June 20. I must close before Mr. W. B. comes. Dora Watkins. Rt. 3, Henderson, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. Esther C. James, I guess your middle name to be Christine. Velma J. Jones, I guess your age to be eighteen. I do not belong to any church. Whoever guesses my middle name I will write to them. It begins with L and ends with E; it has six letters in it. My birthday is April 28. I am ten years old. I have two brothers and one sister. I have brown hair and eyes. Bonnie L. Page. Burkesville, Ky.

Dear Aunt Bettie: Have you got room for a little girl from New Jersey? I go to Sunday school every Sunday. I also go to day school and am in the sixth grade. I will be twelve April 18. Have I a twin? As I want to make room for other letters I will close. Isabell Hubbell. Glen Rock, N. J.

Dear Aunt Bettie: As I am sending in my renewal for *The Pentecostal Herald*, may I have a little chat with the children? I am glad to read of so many children giving their hearts to Jesus early in life. Children, if you all will be good and live for God surely there will be lots of good done. I have been taking *The Pentecostal Herald* for some time and enjoy reading it very much. I feel it has been a blessing to our home. Although we don't belong to the Methodist Church I love the Methodists and all Christian people and feel that God has done as much for one as he

has for others. We all ought to live close to God and try to influence others to be Christians. The world is growing very wicked and every Christian ought to do what they can. Mandy B. McKinney. Pierce, Ky.

Dear Aunt Bettie: Will you move over a little and let a little West Virginia girl join your happy band of boys and girls? I have been a reader of *The Herald* for some time. I love to read page ten. My father and mother are both Christians; they belong to the Missionary Baptist Church. I go to Sunday school every Sunday. I haven't missed but three Sundays in three years. We have church every second and fourth Saturday night and prayer meeting every Wednesday night. I have light blue eyes, light brown hair and fair complexion. Am eleven years old and in the fifth grade. I weigh 80 pounds and am four feet, eight inches tall. Tressie Vance. Lyburn, W. Va.

Dear Aunt Bettie: Won't you move over and let a West Virginia girl have a seat? How are you and all the cousins? I am going to school every day. Who has my birthday, Oct. 4? I am thirteen years of age. I go to Sunday school nearly every Sunday. I would like to hear from some of the cousins. May O'Dell. Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you admit a Kentucky girl to greet the group of boys and girls? We take *The Herald* and I enjoy reading it, especially page ten. I am sixteen years of age and am a Freshman in high school. I have dark brown (bobbed) hair and eyes and medium complexion. Do any of the cousins like to read? I have read almost two hundred books, including the Bible, which I have read twice. I have three sisters; two are married, and two brothers. I do not see many letters from good old Kentucky in *The Herald*, so come on, Kentucky and write some letters to *The Herald*. We must not let the other states get ahead of us. Have any of the cousins my birthday, Dec. 20? I belong to the Christian Church, but I like to go to all. We all strive for the one goal in life, and it is a hard task and one must fight all the time, but the victory is easy through Jesus. My favorite sports are riding, skating, and sleigh-riding. Virginia R. Juett. Robinson, Ky.

Dear Aunt Bettie: Will you let an Ohio boy join your band of boys and girls? I am fourteen years old. I am in the first year of High School. I am saved and sanctified. I am five feet, four. I wear glasses, and I have light complexion. My father is the Methodist preacher here and he is holding his revivals. Scores are coming forward. Father has taken *The Herald* for a good many years. I enjoy reading page ten. My birthday is the 4th of July. Who has my birthday? I will close now hoping to see this in print as it is my first letter. Jerome Shiltz. Shadyside, O.

Dear Aunt Bettie: Only a word this rainy day, Just to chase the gloom away.

I have been busy this morning getting ready for school in the morning, and have come all the way from Boaz, Ala., to Louisville, Ky., since noon, just to chat with the circle of boys and girls, or maybe I would be correct if I should say the circle of girls. Would I be correct? I am sure every one had a merry Christmas, and I hope all are having a happy new year. I certainly did enjoy Christmas because I had not been home for four months and a half. How many of you cousins are going to school? I have been here since August, (except during the Christmas holidays) and I intend to remain until May. I will not be a Senior until next year, but think I shall stay

here for commencement if I do not get too homesick. How many of you school boys and girls enjoy proving Geometry propositions, solving Chemistry problems, writing English themes, writing book and poem reports, conjugating Latin verbs, and learning all there is to be learned concerning the Bible and its origin? These are some of the many things I'm having to do this year. If you have ever spent any time away from home and friends, you can imagine how I feel here. Just apply the "Golden Rule" and write me a long letter. I would be very glad to receive, with the letter, a picture of the writer. Since my age is personal property, I will only say my birthday was Feb. 12. Agnes Murphree. McCleskey Home, Boaz, Ala.

Dear Aunt Bettie: May this West Virginia girl join your happy band of boys and girls? I suppose you all are wondering who I am and how I look. My complexion and hair are dark, and my eyes are gray. My height is five feet, seven inches; weight 124 pounds. My birthday is November 23. Who has my birthday? I am fifteen years of age. May God be with us all till we meet in a better world. Opal Smith. Jumping Beach, W. Va.

Dear Aunt Bettie: Will you move over please dear cousins, and let me have some room? It will not take a very large space for me for I am not very big. Will you, dear cousins, let me sit by my chums, the ones that I wrote to? Their names are Elenor Simpson, Minnie Perkins, Kathleen Peerey, Florence M. Wilcox, and Margaret Sue Graham. Eleanor, Minnie and Margaret, I sure did miss your letters very much. Every one of you wrote such fine letters. As I sit gazing out of the window where the sun has left behind it a streak of red fire, it shows a wonderful piece of handiwork. I am so very glad that so many of you are Christians. I am trying to follow Him all the way. My mother, father, grandmother and my two great-grandfathers are Christians; also my two grandfathers and one grandmother and great-grandmother that are dead, were Christians. There are fifteen go to my school. We have a man teacher and I sure like him fine. His name is S. L. Sluder. I have one brother whose name is Loren Vern Okes. I am fourteen years old. In July last year we had two missionaries from Mexico. They told me I should be a missionary, so I am waiting for Jesus to call me for his work. I can play a piano or organ and sing alto. Norma Violet Okes. Rt. 2, Lewis, Ind.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I sure do enjoy reading the Boys and Girls' Page. I am a Christian and belong to the Nazarene Church. I go to Sunday school all I can. I praise the Lord for what he has done for me. Glad to read about so many boys and girls being Christians. Aunt Sallie gives me *The Pentecostal Herald* to read. Rachel Eldridge. Rt. 5, Sparta, Tenn.

Dear Aunt Bettie: I am a little girl at Nelsonville, Ohio. I am ten years old, and my birthday is August 8. I am in the fifth grade at school. My teacher is Mary Cohagan and I like her very much. I go to Sunday school every Sunday at the M. E. Church. Mother goes there too. The last two or three days I have been very sick with the flu and my mother handed me *The Herald* to put in my time. I read all the letters on page ten and I got so interested that I had to write one myself. Louise McDowell. 292 Poplar St., Nelsonville, Ohio.

Dear Aunt Bettie: I am going to write a little about Decision Day, which many churches are holding at this time. Now, I believe in decision day, which we all should observe. Every man, woman and child, who has arrived at years of accountability, should have a day when we make this decision. But that is not all that is required of us. A person in a foreign country may decide to be a citizen of these United States, but that

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does not constitute him a citizen of the U. S. A. They must get aboard of a ship to come to this country. I may cost one all he or she has to get here, but when arriving at Ellis Island they are not entitled to a title of membership, but must go before the proper authorities and sign a document giving his obligation to this country and giving up the country from which they came to become a voter with all the rights of this nation. So this is the same with a decision for Christ's kingdom. One may decide for Christ's kingdom and think that makes them a Christian. But if they go on in the service of their worldly life and forsake not the devil and his kingdoms, they are not Christians. They must leave off the old ways and take up the life of the new kingdom, sign allegiance to the King of the new kingdom and receive the seal, the Holy Spirit to witness that they have become his true followers. May all the dear cousins make this decision and enter the Kingdom of Jesus Christ, is the prayer of Mary S. Hudson.

Dear Aunt Bettie: Will you and the cousins let another Kentucky girl join the happy band of boys and girls? We do not subscribe for *The Herald* but I always like to read it when I have an opportunity. My mother is dead and I keep house for my father and brother. I have three sisters and two brothers. I have chestnut color hair, gray eyes and fair complexion. Who has my birthday, Sept. 8? Who can guess my age? It is between fifteen and twenty-five. As this is my first letter I will close, and if Mr. Waste Basket doesn't get it I will write again sometime. Will be delighted to hear from all the boys and girls that wish to write to me, and will answer. Elva Benningfield. Elkhorn, Ky.

One of the most difficult kinds of work is found in dealing with children. Most of us do not know how to do it.

"Turn But a Stone" is a most interesting book that will show you how to "turn the stone" that may win some young life to Christ. It is especially helpful for workers with young people, and for the "Story Hour" at home. Regular price \$1.50. Special price for the next few weeks, 60c.

FALLEN ASLEEP

MY METHODIST ITINERANT PARENTS.

In Appreciation.

I held in my hands today a check for burial benefit for my mother given me from the Erie Annual Conference, M. E. Church, for the widow of a deceased Methodist preacher. It meant more to me than the monetary value. It meant the severance of a life-long attachment. As long as I had my frail little mother, a "Conference claimant" I felt I was in a measure connected with the conference. How dear to my father was his conference and his brethren! How proud to be connected with them. "Jennie," he said to my mother, "our Erie Conference has a noble body of men. I love them all! I am proud to be a worker for God with them." Honored by them for twenty years as Conference Treasurer, he knew most of them very well. Our home was a veritable preacher's rest. Seldom a week went by but we did not have "brotherly visits." Comfort, advice and general brotherly kindness was sought, given, and the brother went on his way feeling better for his visit. Then, too, my father would find eminent preachers passing through and bring them home. I remember Bishops Thoburn, Hartzell, McCabe, Bros. Kynett, Leonard, Spencer and many others from the various mission fields. Then, too, I remember his bringing home Bro. Wood—the camp meeting Bro. Wood—and one time a Quaker Evangelist by the name of Tatum. It was a feast of good things for us to have these men of God in our home. To hear them talk and then they would pray. I was only a little girl when many of these men were in our home, but it has been an uplift to me all through the years. I wonder if preachers now-a-days keep open doors? They will entertain angels "awares" if they do, and their children will be benefited.

Then, again, this check brings before me not only my parsonage homes and ministerial friends, but the "Elders." We had them in those days. We loved them all. They never would stay anywhere but at the parsonage—if they were sent away to a good brother's home, they would find an excuse to come to the parsonage. "Glad to see you, Elder," was my father's hearty greeting. Then we would all sit up till long after midnight and visit with the Elder. How we looked forward to his visit. Somehow, he always stayed full time with us, some places had substitutes sent, but we got the Elder. The last prayer said at my father's bedside was by his Elder on his way to District Conference. After a touching prayer and good-bye, for he did not expect to see my father in this world again, he said, "Doctor, what message shall I take to the brethren from you? Did you ever regret leaving your profession of medicine and becoming a Methodist preacher?"

"No, Elder, never, never, I would do it again, I have never regretted entering the ministry—tell them I died in the faith, tell them to come to see me in Heaven."

Then this check means to me the churches, both town and country, and the revivals. I see him at the crowded altar praying and singing. He was always his own revivalist. His ministry was strongly evangelistic. I often meet people who say to me, "I knew your father. He was a good man." I am so proud of that; he was all that and more. The text used at his funeral—"Treasures laid up in heaven" illustrates his life.

Then, too, this check represents the life and work of a frail, little woman who nobly stood by her husband; a typical Methodist preacher's wife. President of everything; instant in prayer; visiting and cheering the sick and shut-in; keeping open house for all the "stray preachers" and other brethren and sisters; a careful, loving mother to her only daughter.

For twenty years she lived after her husband's "home going." We lived in various places where I was teaching where she was an inspiration to all with whom she came in contact. In failing health and growing blind, we came back to her childhood home, where in quietness she sat "waiting for the chariot" to come for her. For

two years, she was totally blind to things of this earth but she sees now! A little band of holiness people met with us for prayer each week. She enjoyed their coming so much. She loved our holiness periodicals and delighted to have holiness books read aloud. Her interest in Missions was intense. She prayed fervently for a Doctor for the Chinese work; it was on her heart. When I read of Dr. Wesche's appointment, she said, "My prayer is answered." The January "Call to Prayer" came as she lay near death and I read to her about the arrival in China of our new missionaries, "Another prayer answered," and then in her own comical way, "the good-looking girl married the man who helped Bro. Troxel settle the war, that's nice."

Miss McConnell's work and Sister DeWeerd were mentioned and prayed for as she lay waiting for Jesus to come. Her loving heart took in all. A beautiful smile came over her face and she was gone to meet Jesus and her husband whom she said she saw coming down the road to meet her.

And so, perhaps, the last link that bound me to that radiant past; that wonderful life, has been broken, but, thanks be to God that such have lived, though here on earth no more. And thanks to God for the noble, consecrated lives of Rev. C. C. Rinebarger and his wife, Jennie Clark Rinebarger. God bless and keep the Methodist Episcopal Church true to the Christian standard and keep the Parsonage Homes! Mary C. Rinebarger.

AUSTIN.

The death angel visited the home of Mr. and Mrs. C. T. Austin, Jan. 12, and claimed their daughter Louise Elizabeth, age thirteen years, five months, and three days. Just as the dawn was breaking her soul slipped away to its home in the great beyond. We cannot understand why she should be taken away just as she was budding into life, but the Lord knows best. She was a Christian girl, always in her place at Sunday school when able; while on her bed of affliction she was so patient and bore her suffering without murmur.

Weep not, dear father, mother, brother and sister, for we know Louise is on the golden shore beckoning us to come. She was laid to rest in Mt. Pleasant, Thursday morning, services being conducted by Bro. Kendall.

We miss you, Louise,

More than tongue can tell;

Your place is vacant

And can never be filled.

But the Lord knows best,

And to his will we must submit,

And prepare ourselves here

To meet you in great bliss.

One Who Loved Her.

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Greetings in Jesus' name: Just a few words of praise to God for his goodness to us. He has seen fit to give us a good old-fashioned Holy Ghost revival at the Freemont Menonite Brethren in Christ Church, which went to the bottom. About 28 kneeled at the altar to be either saved or sanctified, and God met their need. Praise his holy name.

We were assisted by Evangelist Mark S. McKie, of Holt, Mich., and God did freely use this Spirit-filled brother. May God set him in a large place. Our attendance has doubled, there is lots of fire in the testimony and prayer meetings, and God's name is glorified. Surely God's arm is not shortened. I am determined to serve him to the end.

Your brother in Him,
Rev. E. W. McClintock.

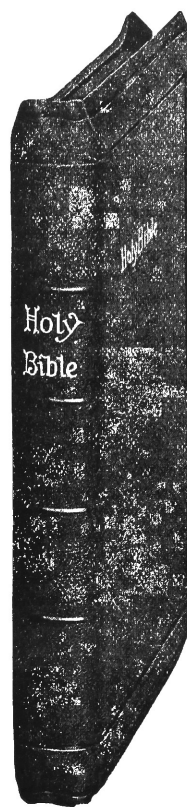
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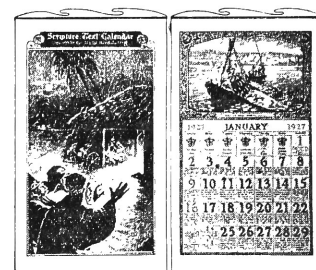
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SUNDAY SCHOOL LESSON

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

Lesson 1.—April 3, 1927.

Subject.—Peter Becomes a Disciple. Mark 1:14-18; Mark 1:29-31.

Golden Text.—Come ye after me, and I will make you to become fishers of men. Mark 1:17.

Time.—A. D. 28.

Place.—The Sea of Galilee.

Introduction.—How we do long to know a little bit more about some of the great characters of the Bible. We come now to study about the doings of St. Peter, and find the sources of information concerning his life previous to his call to an apostleship almost nil. It can be said with some certainty that he was born at the town of Bethsaida, and that his father's name was Jonas. In Matthew 16:17 he is called Simon Bar-Jona; that is, Simon son of Jonas, or son of John. Jesus surnamed him Cephas, "which is, by interpretation, A stone." St. Paul refers to him as Cephas; but he is most commonly known as Peter, the English form of Petros, a small stone. We look in vain for information about his mother, except that she lived at Bethsaida, where Peter, and Andrew were born. It is supposed that his father died before Peter became a follower of Jesus, as no mention is made of him. He was probably a fisherman on the Sea of Galilee, and that he trained his two sons to the same business, as we find them fishermen in later years.

Andrew was a disciple of John the Baptist before he followed Christ, being one of those who heard John call Jesus "the Lamb of God." He found Peter and brought him to the Lord. In all probability Peter was also a follower of John. In truth, John the Baptist was not only preparing the way of the Lord; but he was preparing that way by training men who were to leave him and become disciples of his Master; but John was free of jealousy in the matter; for a little later he said concerning him: "He must increase, but I must decrease."

We do not know exactly when Peter moved from Bethsaida to Capernaum; but some suppose that it was after he became a follower of the Lord. We know that his house became in some sort the abiding place of Jesus whenever he was in Capernaum. On one occasion he arrived at the home to find Peter's wife's mother sick of a fever; and he graciously healed her, so that she immediately arose and ministered unto her guests. It was in this house and about its doorway that he healed multitudes of sick folk and cast out many demons.

We are not to suppose that Peter had not met Jesus prior to the time of his call as recorded in the lesson, which was about a year after Andrew led him to the Savior. He had been with him on many occasions during the year. He was with him at the wedding in Cana, at the feast of the passover, at the cleansing of the temple, and at the time of his preaching to the lone woman of Samaria. But he often returned to his home in Capernaum, and plied his old trade of fisherman between these seasons of following the Lord from place to place. However, after the call recorded in our lesson, he seems to have left all to follow Jesus continually.

Peter was an interesting character. He exhibited almost as many quali-

ties as a well cut diamond has facets. Prior to Pentecost, he was bold and cowardly, hopeful and despondent, strong and weak, quick and slow, one might almost term him a truthful liar; for when he promised Jesus to stand by him to the last, he did not mean to lie so shamefully as he did during his trial. He was too impulsive, and ran ahead of his real convictions. He would have been a failure forever, if he had not been entirely sanctified on the day of Pentecost; but that settled him forever, except the time when he let the Judaizers frighten him, and Paul had to rebuke him publicly to bring him back to his senses.

There has been a good deal of foolishness written and spoken about this man Peter. The Roman Catholics have built their vast ecclesiastical system upon the poor fellow. They have made him the first pope at Rome; although there is little evidence that he ever held any position whatever in the church in that city. There is some evidence that he was crucified there. Building the Church on Peter has grown out of a misinterpretation of Matthew 16:18. Jesus said to him: "Thou art Peter; and upon this rock I will build my church." He called the disciples a small stone, but declared, that he would build (not found, the Church was founded already) his Church upon this Petra, a great table rock, meaning himself. No man is big enough to build God's Church on: it must stand upon the ROCK OF AGES. A little folly is hard to kill when fed by much money and great authority.

Notes on the Lesson.

14. After that John was put in prison, Jesus came into Galilee.—We are in some doubt as to why he went into Galilee at this time; although it may have been for personal safety. Preaching the gospel of the kingdom of God.—Jesus would not waste time preaching history, science and literature to dying men. He had come to give them the good news of salvation from sin; and they must have it. Jesus Christ preaching the Gospel of the kingdom of God is a rebuke to all men who think they can preach something else from the sacred desk. We are needing a revival of Gospel preaching—the proclamation under the union of the Divine Spirit of the great fundamental doctrines of the Bible: Conviction for sin, Repentance, Faith, Pardon, Regeneration, Adoption, Witness of the Spirit, Consecration, Entire Sanctification, Judgment, Heaven, Hell.

15. The time is fulfilled, and the kingdom of heaven is at hand.—God runs his affairs according to plan. Jesus came in "the fulness of time." He will come again in the fulness of time, but not before. Repent ye, and believe the gospel.—Strenuous preaching. No card-signing. No one can believe unto salvation until he is done with sin. It is folly to tell unrepentant sinners to accept Christ; for no man can come to him, except the Father draw him.

16. As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.—They had honorable employment, made a good living for their families, and paid their debts. They were God's men, and not

unforgiven sinners. They were the very sort of men that Jesus desired to have for apostles. Much learning had not spoiled them. They were not stuffed full of vain philosophy and conceit. Colleges, seminaries, and universities are good in their places, but they cannot make preachers of the Gospel of the kingdom of God. That is his job.

17. Come ye after me.—In Jewish parlance that meant, Be my disciples and follow me whithersoever I go. I will make you to become fishers of men.—The Master was fond of using figures and illustrations that men could comprehend. Peter and Andrew needed no commentary on these words. And, without controversy, that is our business as preachers. When we cease to have people saved from sin under our preaching, the time has come for us to either quit preaching, or hunt a mourner's bench.

18. Straightway they forsook their nets, and followed him.—They had had a year to think the matter through, and now were ready to meet the issue without further consideration; but could they have foreseen all that awaited them, there might have been some hesitancy. It was best for some things to remain under cover till the disciples could be baptized with the Spirit.

Read carefully the verses lying between the two parts of the lesson, so as to get the connection. On the same day when he had called Peter and Andrew, he also called James and John, and "they left their father Zebedee in the ship with the hired servants, and went after him." Entering into Capernaum, he went to the synagogue on the Sabbath day and taught, as was his custom. There was in the synagogue a man with an unclean spirit who recognized Jesus as the Holy One of God. Jesus healed the man by casting out the demon; and his fame spread abroad. Next we find him in Peter's home healing his wife's mother of a fever. In this case of healing he had with him Peter and Andrew and James and John. Here we find him taking the sick one by the hand, and raising her up, something he did not always do. How speedy were his cures. Immediately the fever left her. If we are going to claim faith cures, it would honor our Master more to have the work done quickly—at least some cases should come that way. This woman was so completely healed that she went to work and served her guests without further ceremony. We need more faith in God.

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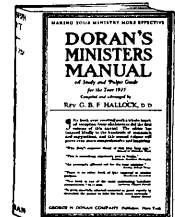
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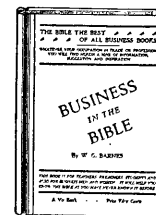
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THE BLESSED HOLY SPIRIT.

D. L. Clark.

Of course we mean by the blessed Holy Spirit, the third person of the Divine Trinity, the executive of the Godhead, who is now the representative thereof in this world. In the early history of the world God the Father was the personal Agent who came and walked and talked with his children on earth and made known his laws and wishes unto them in his own proper person. Then, later, Jesus the Christ came in human form and lived among men, and "to as many as received him to them gave he power (right, privilege, authority) to become the children of God,—to those who believe in his name." John 1:2. ("That is to those who trust in his Name." M. S., New Testament.)

Before Jesus left the world, he promised to send the blessed Holy Spirit to abide in the hearts of his children forever, and that promise is fulfilled this day. It began to be fulfilled on the day of Pentecost when in the upper room in Jerusalem the hundred and twenty faithful Christians were all baptized and filled with the blessed Holy Spirit, as was promised by Joel, (Ch. 2:28) by John the Baptist, Matt. 3:11, and by Jesus himself. John 14:7.

Dean Alford, the great English scholar and theologian, wrote: "This is Totally Distinct from all previous working." John Fletcher says, "Bestow a more abundant measure." The Holy Spirit was in the world from the very beginning. In the very first verse of the very first chapter of the very first book of the Bible we read: "In the beginning God (Elohim, Gods) created the heavens and the earth," showing by the plural word, "Gods", that more than one person is meant. And in the next verse, we find that, "the Spirit of God moved (was brooding, marg. A.R.V.) upon the face of the waters" doubtless to establish nature, bring order out of chaos and create life in the earth. From that time on we read often of the presence and work of the Spirit of God in the world. He "came upon," or "clothed himself with," certain ones as Balaam, Numb. 24:2; Othniel, Judges 3:10; Saul, 1 Sam. 10:10; and Samson, Judges 13:25 and 14:19, but not to "purify their hearts by faith" as he did at Pentecost, as Peter testified in Acts 15:8, 9. He also inspired the writers of the Bible, so that they "Spoke as they were moved by the Holy Spirit." 2 Pet. 1:21.

The great fault of the ancient world was that they forgot God and their Father "because that knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened." Rom. 1:21.

"And even as they refused (did not approve) God in their knowledge, God gave them up to a reprobate (void of judgment, marg.) mind to do those things which are not fitting, (things which should not be done. M. S., New Testament) so that they did all kinds of shameful things, (20th chap. N. T.) They changed the glory of the incorruptible God, for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things, (worshipped idols), and exchanged the truth of God for a lie and worshipped a creature rather than the Creator, God, blessed forever. For this cause God cast them out of the land he had given them and suffered them to go into captivity to Babylon. Afterward Jesus, God's

only begotten and dearly beloved Son came and lived among them and taught them, but again they refused to accept, and acknowledge him as their Savior, and crucified him. They would not come unto him, that they might have life, and so were cast off and destroyed as a nation until this day.

Our danger now is that of rejecting or refusing to accept the blessed Holy Spirit in all of his offices.

Dr. James M. Buckley, the most able editor of the New York Christian Advocate, wrote years ago thus, "There are hundreds of churches in our land today, and at the present rate there will soon be thousands, as utterly devoid of the Spirit of God, as if they were mere social clubs." How sad it is that this should be true after nineteen hundred years of the dispensation of the Holy Spirit. We read that a minister visiting and catechizing a woman belonging to his church asked her:

"How many persons are in the Godhead?" She said, "Two." He said, "Name them." She replied: "The Father and the Son." He said, "Do you not know of the third person, the Holy Spirit?" She said, "I used to say three and include him, but in your sermons for six months that you have been our pastor, you have not referred to him, so I supposed he had dropped out."

Mr. D. L. Moody wrote that a good Christian man, a father in Israel, said to him after hearing him preach: "Brother Moody, always honor the Holy Ghost." Mr. Moody took the hint and found that those who honor him, he will honor.

We fear that in too many of our pulpits as well as in our churches he is not honored as he should be. Only as we receive him and recognize him in all his offices do we honor him as we should. His first mission to every human heart is to convince or convict of sin as Jesus said, "When he is come he will convince (or convict, A. R. V.) the world of sin." John 16:8. See how he did that on the day of Pentecost when the 120 disciples were filled with the Holy Spirit, for the first time. Thousands were convicted and cried out to the Christians: "Men and brethren, what shall we do?" and were told to repent of their sins and be baptized in the name of Jesus Christ, thus breaking away from their old caste, of Judaism and accepting Christ as their Savior, and they were promised that if they would do this, they should receive the Holy Spirit also, for the promise was first to them and their children, but also to them that were afar off, as the Gentiles, including us today and all whom God shall call, or who heed his call. So five thousand were converted, or born of the Spirit and added to the church that day, and other thousands, a day or two later, and no doubt many thousands more were convicted also.

The Holy Spirit is so absolutely modest and so utterly unselfish that he does not speak of himself, but takes of the things of the Christ and shows them unto us, as Jesus said he would do, and thus glorifies him. But this need not prevent us from saying with the poet:

"I worship thee, O Holy Ghost
I love to worship thee.
My risen Lord for aye were lost
But for thy company
With thee each day is pentecost
Each night nativity."

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Spirit," and thus have his "heart purified by faith," for if all Christians had this experience, we believe that all sinners within their reach would soon be convicted and many, if not most of them, converted.

As Bishop James said, "A holy church would soon make this a holy world. Holiness is the greatest good and the highest destiny of a militant church." If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of constraining love and the solemnity of his divine authority it is the truth that Christians may be and ought to be holy.

If we were all full of the Spirit, all the time, how many we might reach and bless and save, who are lost because we are not thus full of the blessed Holy Ghost. May God forgive us. It seems just as imperative and necessary a duty that we shall "Be filled with Spirit," as that we shall "be not drunk with wine wherein is excess." Eph. 5:18. Both are commanded in the same verse.

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Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.

Charleston, S. C., March 3-27.

EDWARDS, C. E.

(Gospel Song Leader)
Oakton, Ky., March 21-April 2.
Oblong, Ill., April 3-17.
Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Baltimore, Md., March 10-27.
Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brook-
lyn, N. Y.

FLEMING, JOHN.

Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA.

Mt. Pleasant, Iowa, April 15-24.
Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FRYE, H. A.

Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-
June 12.
Home address, 1326 Hurd Ave., Findlay,
Ohio.

FUGETT, C. B.

Stockton, Calif., March 13-27.
Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Ana-
heim, Calif.

GADDIS, TILDEN H.

Springfield, Ohio, March 20-April 3.
Oblong, Ill., April 8-24.
Carlanville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincin-
nati, Ohio.

GASAWAY, MRS. STELLA.

Terre Haute, Ind., March 22-April 10.
Home address, 1112 7th Ave., Terre
Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Elkhart, Ind., March 6-April 10.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GREEN, JIM H.

Spear, N. C., March 28.
Randieman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly
Springs, N. C.

GROGG, W. A.

Boomer, W. Va., April 2-17.
Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Eureka, Mo., April 4-17.
Waverly, Ill., April 24-May 8.

HODGE, H. W.

Open dates March and April.
Home address, 120 S. 16th St., Flushing,
N. Y. City.

HOLLENBACK, ROY L.

O'Leary, P. E. I., Can., March 11-27.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.

HORN, LUTHER A.

Blountstown, Fla., April 28-May 8.
Home address, Mobile, Ala., P. O. Box
1322.

HUNT, JOHN J.

Pittman, N. J., March 27-April 10.
Pittman, N. J., March 27-April 10.
Home address, Media, Pa., Rt. 2.

HYSELL, HARVEY B.

Scriven, Ga., March 20-27.
Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston,
W. Va.

IRICK, ALLIE AND EMMA.

Sapulpa, Okla., March 6-20.
El Paso, Tex., March 27-April 10.
Pilot Point, Tex., April 27-30.
Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 3-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-27.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Germantown, Ky., March 17-April 3.

KENNEDY, ROBERT J.

(Singer)
Sulphur Springs, Tex., March 9-30.
Home address, 6129 Goliad St., Dallas,
Texas.

KEYES EVANGELISTIC PARTY.

Open date, April 24-May 15.

LaMANCE, W. N.

Booneville, Ind., March 25-April 10.
Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LEWIS, M. V.

Tionesta, Pa., March 13-27.
Home address, Wilmore, Ky.

LOVELESS, W. W.

Columbus, Ohio, March 11-27.
Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Colorado Springs, Colo., March 9-27.
Greeley, Colo., March 30-April 17.
Merrill, Wis., May 15-29.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.

McBRIDE, J. B.

Arlington, Kan., March 27-April 10.

McCALL, F. P.

Kathaleen, Fla., March 20-April 3.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G. AND BERTHA.

Coffeetown, Kan., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Frankford, Ind., May 8-29.
Taylorsville, Ill., July 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Ellendale, N. Dak., March 8-27.
Isholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

MILLER, JAMES.

Modoc, Ind., April 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., In-
dianapolis, Ind.

MILLER, B. W.

Albuquerque, N. Mex., March 14-27.
Warren, Pa., March 21-April 17.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Columbus, Miss., March 9-27.
Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Pulmon, Ky., May 29-June 19.
Home address, 411 Southwestern Life
Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak
Ave., Colorado Springs, Colo.

PARKER, J. R.

Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.

Jordan Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REID, JAMES V.

Wilmington, N. C., March 20-April 3.
Atlanta, Ga., April 5-17.
Home address, 202 Meadowbrook Drive,
Ft. Worth, Texas.

REDMON, J. E. AND ADA

Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

REES, PAUL S.

Burnips, Mich., March 13-27.
Columbus, Ohio, March 29-April 5.
East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

ST. CLAIR, FRED.

Potlatch, Idaho, April 3-24.

SANFORD, E. L. AND WIFE.

Tolesboro, Ky., March 20-April 3.
Open dates, Apr. and May.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SELLE, ROBERT L.

Rogers, Ark., Jan.-April 1.
Lexox, Ind., April 10-24.
Home address, Winfield, Kan.

SHARROW, C. E. AND NEVA.

(Singers and Children's Workers)
Open dates for April.
Home address, Wren, Ohio.

SPINKS, OTIS W.

(Song Evangelist)
Pude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

SWANSON, F. D.

New Philadelphia, O., Mar. 20-April 2.
New Philadelphia, O., April 4-17.
Croyde, Ind., May 1-15.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.

South Bend, Ind., March 12-28.
Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

THOMAS, JOHN.

Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Col. City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.

Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Mercer, Pa., March 17-April 3.
Benton Harbor, Mich., April 4-17.
Saint Johns, Mich., April 18-May 1.
Home address, 953 N. Oakland Ave., In-
dianapolis, Indiana.

VAYHINGER, M.

Nashville, Ind., July 6-17.
Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.

WILLIAMS, L. E.

Open dates, March and April.
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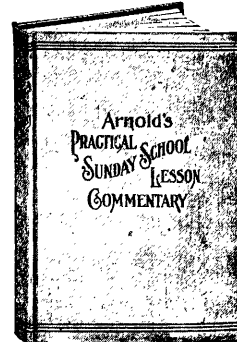
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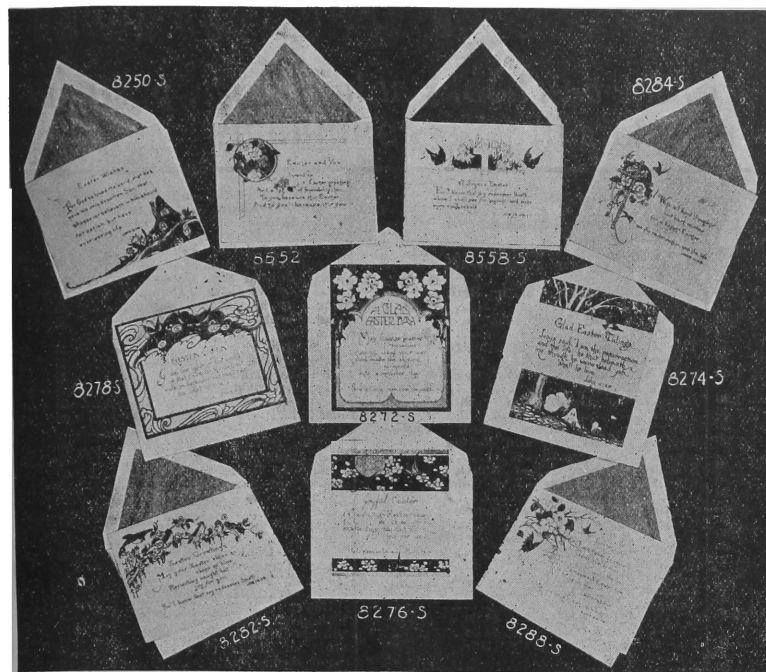
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OUR EASTER SUGGESTIONS

Easter Sunday is April 17th.



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This is an exquisite line of cards with engraved texts. The sentiments and Scripture texts carried on these cards have all been carefully chosen and are guaranteed to please. Many of the envelopes are tissue lined; and some of the cards are hand tinted. The designs are of flowers and scenes, printed in five colors. There are three series.

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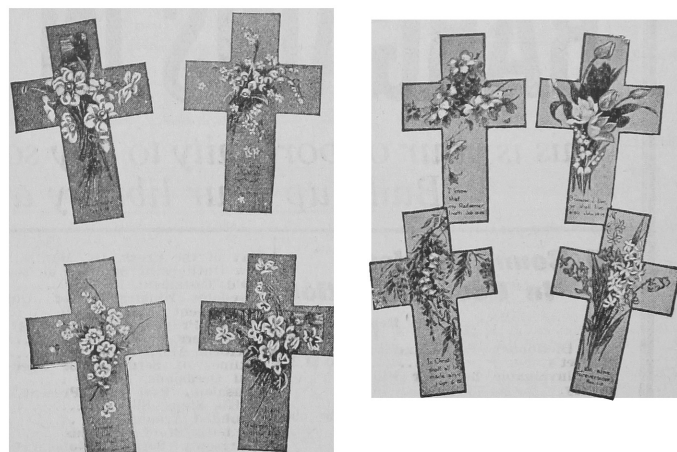
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By this easy and attractive method every member can give or get \$1.00 to swell the EASTER OFFERING, furnishing needed funds for your work. An envelope accompanies each device on which is well told the story of the Chrystalis.

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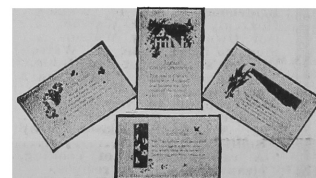
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PENTECOSTAL PUBLISHING CO.

Louisville, Kentucky.

DARRINGTON, WASHINGTON.

During the month of January, we held revival meetings with Fred Canaday as the leader of God's people. Brother Canaday arrived on the 16th, and began at once to dig the people out. For a week, with no altar calls, he kept "crying aloud" and "sparing not" till every one knew well where he stood, whether church member or not. During the second week God blessed the truth so that every service gave its fruit unto salvation. The young people, especially, answered God's call, about 45 giving clear testimony to saving grace. And they got it good, too. Some burned their magazines, others quit tobacco, one boy confessed to being a real "boozehound," while dancing, swearing and theater going suffered because of the incoming of the Savior of mankind. Our town constable was converted, also the foreman in one of the logging camps. Nearly one whole family was converted, through the eldest son first coming and then bringing the others. Two men who were in the toils of the demon rum found deliverance, one woman was sanctified, and others saw the light on the second work of grace and are still inquiring the way. In all we took into the church about 20

probationers and there are still others who want to come in. We thank God for the young people in a church where there were practically none before. Two days after the meeting closed a man was killed in the woods who had been to the meeting and been asked and plead with twice to give his heart to God. He was taken instantly. We feel glad for the ministry of Brother Canaday in this needy place of Darrington. Thank God, he is able to save to the uttermost, even yet.
P. R. Campbell, Pastor.

CAMPAIGNING IN FLORIDA.

A lot of evangelists strike for Florida when the snow flies. I'm guilty. Have done the thing for several winters, and have been here this time since November. Am now at Lake Stearns. Began yesterday with three services; have a fine start. Have three other engagements in the state, then move up the coast into the New England States.

More than usual, I believe that we that believe in the old-time revival should contend for it. I sincerely believe it is the only remedy for the ailments that we have. There is no substitute for the revival. We have, in some spots, worked over time try-

ing to find a substitute for the Holy Ghost revival, but all in vain. It's God's method to save the world. The age is too excited to be stopped by the grind of mere machinery. Our clanging machinery will be a "sounding brass and tinkling cymbal" without Holy Ghost power. The world is now asking, "where is the God of the church?" May God fill and fire us, that we "carry on."

Will Hill.

CANON CITY, OHIO.

We have not taken time to report in the columns of your good paper for some time, but it has not been that we have been idle for we have been in meetings continually since we left home last May, except two weeks over the holidays.

We have labored during the fall and winter in Oregon, Idaho, Washington and California. We have held meetings with some of the finest and best pastors who are in the work to see souls saved and the cause of Holiness promoted and established. They are all doing heroic service for the Lord and sacrificing much for the privilege of preaching the Gospel of full salvation. In all these meetings God was with us and gave blessed vic-

tory and we saw many souls bow at the altar of prayer for pardon, reclamation and sanctification. There were some glorious scenes around the altar of prayer and many prayed through in the old-fashioned way until they heard from heaven and came forth with shouts of victory. At present we are here at Canon City, Colo., with the fine pastor, L. E. Gossett and his good people of the Church of the Nazarene. Many souls are seeking and finding God and we look for a great closing week. From here we go to Colorado Springs, Colo., where the Lord gave us a fine meeting and time of real salvation over a year ago, and we look for and expect another good meeting there, if God comes on the scene. Our slate is full for the summer and into fall, and we are encouraged to push on for greater victories. To God be all the glory. We covet the prayers of all God's true children.

Yours for souls, in perfect love,
Theodore and Minnie E. Ludwig,
Evangelists.

READY FOR MAILING

We are supplying individual envelopes with our Easter Crosses this year so they can be easily mailed. Also, the prices are right. See announcement on this page.

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CONSERVATISM AND PROGRESSION.

By The Editor.

WE are hearing much today of conservatism and progress in the political and religious world. There is no doubt a happy medium between the ultra-conservative and the rabid progressive;—a middle-of-the-road position, which is safe and sane. It is entirely possible that the ultra-conservatist become a sort of idoler, a worshipper of the past, holding on to things simply because they are old; on the other hand, the progressive may move with unwarranted rapidity, discarding things, however good and useful they may be, simply because they are old and seizing upon untried things with enthusiasm simply because they are supposed to be new.

There is a very large class of people in the world whose false views of life, idleness, wastefulness and utter lack of stability of character or the development of any inward conditions that bring peace and satisfaction, are very eager for change. They are enthusiastic for something new. They have an idea that a change of the administration at Washington can bring about economic conditions so that they may continue to be idle spend-thrifts and live in luxury. They have the false notion that Congress can pass laws that will make them thrifty, secure good incomes, give them rapid transit in fine automobiles, and make life a delight. Such people are mistaken. Many of this class become socialists. From this they go to communism. In Russia, they got the notion that Bolshevism would inaugurate a sort of millennium. They concluded if they could kill the educated, slaughter the wealthy and turn Russia upside down, they would be a happy and prosperous people. They were progressives with a vengeance; but peace and happiness failed to come. You must make the tree good if you expect to gather good fruit from its branches.

We have people all about us making a great noise about the new age and the importance of adjustment to the new conditions with which we are surrounded. They go so far as to want a new Bible. It will not be too much to say that many of them have manufactured for themselves a new god. It is not an accident, but intentional, that I spell this new deity with a small "g." This god of modern creation does not deserve a capital letter. He has no more power than the ancient Baal who could send no fire from heaven. These progressives, eager for change, would give up everything that is old and has been loved and sought after in the past. With them, it is an easy matter to set aside the marriage vows, to even discard modesty and treat lightly all former views of the sacredness of virtue itself. These enthusiastic "modernists" boast much of their new knowledge, of the discoveries of modern science, of progressive ideals. First of all, they would tear down the existing standards, abolish law, and re-create social conditions. They have not been able to bring in the new

idealism exactly. They will admit that they are sailing on a troubled and stormy sea. They are quite sure there is an island on which they can land the race where all their idealism will be realized. We have come into a sort of French Revolution where everything that is old must be brought to the guillotine and after that we have had a general slaughter and enriched the soil with the blood of old things, they will be able to sprout and bring up out of it a brand new Utopian age. This sort of progression is not constructive, but destructive. It has the mob spirit in it, it wants to destroy; everything that is old must first be put out of the way in order that the new may be ushered in.

We are in danger that conservatism go to sleep upon the bed of satisfaction and ease and let opportunities pass by unimproved. There are some conservatives who will patiently plow and cultivate last year's cornstalks with a sort of hope that they will be able to gather from them another harvest of roasting ears, but they comfort themselves with the feeling that if they should not be able to put life into these old cornstalks and get the roasting ears, nevertheless their time is well spent and they are quite likely to become very angry if some one suggests that the old stalks should be turned under to fertilize the soil in order to the production of a new crop. The progressive is just as unwise and more dangerous who will lay off his coat, seize an axe with enthusiasm and chop down a good apple tree that has borne fruit for many years and is full of promise for the future simply because it is old. The matter of great importance is that we shall learn to distinguish between last year's cornstalks and old orchards in good bearing.

It will be well to remember that there are some things, however old they may be, can never go out of date. They are eternal things. They do not grow old. They continue to exist with the life and power of eternal truth in them. The conditions in nature that make possible the transmission of the wireless message have existed from the days of Job and even back of this ancient poet. We have been slow in discovering and taking advantage of these conditions.

The great truths contained in the Ten Commandments are not true because they are written in the Bible; they are eternal truth. They never would have been written in the Bible if they had not been essential truth. They underlie the very foundation of things. Disregard of the truths contained in these Commandments would bring disorder, unhappiness and destruction if the Commandments had not been written. Obedience to these Commandments would have proven stepladders on which to climb and pluck the rich fruits of happiness if they had not been put down in black and white on the sacred page. There are no whims of an overbearing, or tyrannies of an unjust God in the Ten Commandments. The entire na-

ture of them is to save us on the one hand from going over into the abyss and, on the other hand, to climb the mountain of blessedness far above the fogs and mists and clouds and dwell in the eternal sunshine of God's mercy and love.

The fundamental truths of the Bible, the great principles of right and wrong, the sacredness of family relations, regard for the welfare of our fellowbeings and all of those old things that come to us out of the Pentateuch, the prophets, the Gospel and the Epistles are as new and powerful today as they ever were, and any departure from these things brings destruction of peace, disruption of the family and, in the end, the eternal loss of the soul. It will be wise for us, in this reckless age of rapid movement, to heed the injunction of the inspired writer, "Prove all things; hold fast that which is good."

A Chapter from My Autobiography

CHAPTER XIX.

CHANGES IN NASHVILLE.

WHEN I was at Vanderbilt, these forty-odd years ago, old McKendree Church was the center of the Methodist Church life of the city. It was a plain, old-time brick building, with large auditorium, and one of the tallest, most beautiful spires I ever saw. It was the great church of Nashville, Dr. Barbee being the pastor. He was not regarded as a profound scholar, nor a great orator; he was a strong, powerful preacher, holding the attention of his congregation, made his points very clear, and drove them home with energy and force.

Tulip Street church, across the river, was a small, old brick church; four or five hundred people would have filled it to its utmost capacity. Dr. Leftwick was pastor. West End was then a small frame building; there were a number of other Methodist churches, but these were the principal places of worship among the Methodists. Tulip Street now has a fine, modern church, West End has a beautiful up-to-date building, old McKendree has burned down and a fine new church with modern conveniences has been erected in its place. Many other new congregations have been organized, and churches built in this, almost half a century since I was a student at Vanderbilt. A new Publishing House has been erected, and the plant has been greatly enlarged.

Dr. Fitzgerald was then editor of *The Nashville Christian Advocate*, one of the most genial and saintly souls in all Methodism. His wife was a woman of beautiful Christian character. They were of the old-time Methodist type. Dr. Fitzgerald con-

(Continued on page 8)

MY BIBLE AND MY SOUL.

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



We esteem the Bible as the most precious of all books because it is the Book of God Divinely inspired, providentially handed down to us through the ages, and miraculously efficacious in instructing, convicting, awakening, saving and sanctifying the soul. Some one has written of the Bible thus:

"There is a book of grace divine,
With God's great gift enpearled;
There carved in every golden line
Is God's love for the world:
The Wonder Book—the Golden Book,
With grace and mercy filled;
It lights the saints' last dying look
When other joys are stilled.

"It brings the peace of God so deep
Within the sinner's breast;
And on the road of life so steep
It brings the balm of rest.
O Precious Book,—The Saviour's Book,—
In thee the Christ I see;
The wonder of the path he took
Brings glory close to me.

"I walk the paths of Galilee,
Through Salem's streets I tread;
Where shines the cross of Calvary
His precious blood was shed.
Redemption Book,—or Judgment Book,—
When thou must meet Truth's searching look
In white eternity?"

1. The Bible is a book which reveals to us not only the needs of the soul, but God as the Mighty Father, Christ as the Saviour who saves to the uttermost and the Holy Ghost as the Sanctifier, and it shows that in all manner of trouble and difficulty and crisis we have a wonderful Deliverer. The Bible publishes the gospel of Deliverance. This has been put in the following manner:

Deliverance in troubles: Psa. xl. 1, and Job v. 19.

Deliverance from snares and pestilence: Psalm xci. 3.

Deliverance from temptations and trials: 2 Peter ii. 9.

Deliverance from fearing the face of man: Jeremiah i. 8.

Deliverance from the sword: Ex. xviii. 4.

Deliverance from the hatred of foes and enemies: 2 Sam. xxii. 18.

Deliverance from those who rise up against us: Psalm xvii. 9.

Deliverance from strife: Psalm xviii. 43.

Deliverance out of the mouth of the lion: 2 Tim. iv. 17.

Deliverance out of persecutions and afflictions: 2 Tim. iii. 11.

Delivered from all fear: Psalm xxxiv. 4.

Delivered from all trouble: Psalm liv. 7.

Delivered out of distress: Psalm cvii. 6.

Delivered from destructions: Psa. cvii. 20.

Delivered from the power of darkness: Col. i. 13.

Delivered from the wrath to come: 1 Thess. i. 10.

Deliverance from all worry about the present or future: Matthew vi. 34.

Deliverance from the fear of death, and victory over all the power of the enemy through our Lord Jesus Christ: 1 Cor. xv. 57.

2. The Bible is a book setting forth the gospel of God's Providence. This subject has been well set forth very beautifully as follows:

"The definition given of Divine Providence by Hegel is 'Divine Providence is wisdom endowed with an infinite power which realizes its aim, namely, the absolute rational design of the world.'" Pope says, 'Divine Providence signifies the divine presence in the world as sustaining, controlling and guiding to their destination all things that

"THE GLORY OF THE LORD HAD FILLED THE LORD'S HOUSE."—II Chron. 7:2.

Not the glory of learning. Too often learning is not associated with piety. Unsanctified learning leads to rationalism, and we have too many in pulpit and pew whose learning has led them off. "Beware," said Paul to the Colossians, "that no man spoil you through philosophy."

Not the glory of music. Music hath charms. Religion and music go together, but much of the music heard nowadays in the churches does not make for piety or devotion or worship. Too much jazz; songs are sung destitute of poetry or music; many church singers live worldly lives and sing not to the glory of God.

Not the glory of eloquence. The Cross should not be turned into a clothes-hanger upon which to display the gaudy display of words and worldly eloquence. Not by wisdom of words may the great Redemption be preached, but in tears and with a burning heart and in the Holy Ghost.

Not the glory of numbers. We are constantly burning incense to statistics. Numbering Israel does not bring favor with God. "Not by might (great crowds), nor by power (numerical power), but by My Spirit, saith the Lord."

The glory of the Lord is that peculiar something which comes from His presence. It comes by prayer. It comes by preaching. It comes through worship, adoration, consecration and the peculiar movement of the Holy Ghost. It cometh not by any human contrivance, nor does it come to suit our convenience. It came at Pentecost and filled the house and "they were all filled with the Holy Ghost." It came in the days of early Methodism, when floods of divine glory swept over the assemblies. It came in the early holiness camp meetings, for instance, at Manheim, Pa., on that memorable Monday night after the great Sunday when Bishop Simpson preached. The scene, they say was indescribable as a cloud of glory settled upon the tabernacle and hundreds were prostrated under the mighty power of God.

Why not have repetitions of these glorious manifestations?

Let us pray that again and again the glory of the Lord shall fill the Lord's house.

G. W. R.

are made.' Again, Dr. Cummings says, 'Where we speak of the providence of God we mean that in all the events of life, individual and national, God has a part and a share. He is not absent, he does not look down upon the world from the distance, never approaching and holding second causes in his hands. He works with them and through them in such a way which leads us to say God is here and he is working, God is here and that is providence.'

"There is a three-fold circle of Divine Providence. First, the outermost circle, including the whole race of mankind. Second, the smaller circle includes all who are called Christians. Third, the innermost, including the real Christians.

"The book of Divine Providence is bigger than the Bible. It covers the course of universal history and belief in Divine Providence, lies at the root of all religion. Providence not only seeks the physical well being of the world, but has its great moral and spiritual ends which are never out of sight. Some propositions, as to the form of the doctrine, God has a peculiar right to the government of the world and a peculiar fitness for the same—

"First, because of his power.

"Second, because of his holiness and righteousness.

"Third, because of knowledge.

"Fourth, because of his patience.

"God's government of the world is such that nothing is done without the will of God. Nothing yet subsists without God's care and power.

"The moral government of God is a scheme imperfectly comprehended. Our very ignorance may be an answer to the objections to the mercy and kindness of God.

"There is a moral discipline in God's concealing some things from us. Patience has

its perfect work. Loss and suffering has a power which happiness and success has not the power to refine.

"Pain enriches character, opens springs of tenderness in rocky natures and reveals heavenly things to a mind dazzled with the vain things of the world."

3. The Bible is the text book of the Prayer Life.

The soul prospers on its knees and no book drives people to their knees like the Bible. In this book we read the promises and possibilities of prayer. Right here let me place Prayers Five Reasons, by George Muller that wonderful man of prayer. He is talking about prayer for souls.

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for he would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4), 'And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5:14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is, on the ground of his merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. (Mark 11:24).

"The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Psalm 66:18).

"The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke 18:7: 'Shall not God avenge his own elect, which cry day and night unto him?'"

Whenever the Lord showed George Muller that it was his will he should pray, he continued in prayer until the answer came.

Let me add to this: *Prayer's Prevailing Conditions.*

"Nothing lies beyond the reach of prayer except that which lies outside the will of God." But even within the limits of God's will there are certain "conditions" which must be met if our prayers are to be answered. Seven of the principal of these are the following: A right heart and motive (Psa. 66:18; Mark 11:25; James 4:3, 8; 1 John 3:21, 22); According to God's will (1 John 5:14, 15); In the name of Christ (John 14:13, 14; 16:23, 24); In faith (Mark 11:22-24; Heb. 11:6); Without anxiety, but rather with thanksgiving (Phil. 1:6); With perseverance (Luke 18:1-7); In the Holy Ghost (Eph. 6:18; Jude 20). With these conditions met, God must answer. He cannot deny himself. (See 2 Cor. 1:20; 2 Tim. 2:13, 19; Heb. 6:17-19; 10:23, 35, 36).

4. The Bible is the book that teaches the simplicity of Faith and Trust.

Dr. Sheridan Baker writing on this in *Hidden Manna*, says:

"Trust in God is essential to any degree of religious life, but in the lower degrees it is mixed with trust in self and more or less distrust in God. But whoever has reached the experience of holiness has had such a trial of himself and such an insight into his own feebleness that he has lost all confidence in his own resolutions, judgments and helps. He has learned so much of the strength of the carnal nature and so much of the fierceness and subtlety of Satan, that he sees no chance for deliverance except in the mighty power of God, and hence trusts him alone. He has also learned so much of the willingness and ability of God to save that he can easily trust him without any admixture of doubt. He trusts God to lead him in bus-

iness, to preserve his equanimity, to keep him in a proper spirit, and to deliver him from the temptations of the devil. He does not so much resolve to live holy through the day, and withstand all the various assaults of sin, though such a resolution underlies the whole of his life, as he commences the day, and continues it, by trusting God for present and momentary keeping and deliverance. His is a momentary and continuous trust; it has become the habit of the soul, and is done without effort."

5. The Bible is the Soul's Medicine Book in which we learn about many sure medicines and cures for the soul. In Jeremiah 8:22 we read about the Balm of Gilead.

One has said, "The beauty of God's salvation is that we have the living Physician to administer the medicine that was made on Calvary."

Some years ago I read the following story which I pass on to our readers:

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the

strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said—smiling, as he looked at her face, "I see you are an obedient patient, and

have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like a different person—I hope I am a different person! But how did you know that that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

MODERN APOSTLES OF FAITH.

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

CHAPTER XI.

BISHOP WILLIAM TAYLOR.

IN giving these brief studies, or resume of characters who have wrought so mightily in the kingdom of God, and who did not happen to belong to the church that canonizes her saints, we wish to devote this chapter to one who was in some way overlooked in the great onward marches of the church, and thereby did not receive the applause as did others, perhaps not as deserving. Some men like Livingstone, Hudson Taylor, Paton, or Spurgeon were given full honors in their day and generation; but Bishop William Taylor had less of the limelight honors than perhaps any other great Christian hero of the Nineteenth Century. There was a quietness and an obscurity about his career which failed to bring his great service to the attention of Christendom in general, and Methodism in particular. Oh, to be sure, before he died, his own church tried to make some amends, and placed upon him the honors of the episcopacy, but not until he was "in age and feebleness extreme." The fact that he did not come into his own, has been acknowledged by an eminent biographer of his own church.

Let us examine for a moment, the background, or the state setting of this life. He was born in Rockbridge County, Va., May 2, 1821. Even at this date, the Old Dominion state was barren of educational advantages, especially in the rural sections. William Taylor's father was a farmer in a very modest way; but not a plantation owner. We know this to be true, as the father was a tanner in connection with his farming, and his son William learned the trade, and followed it along with his father. Instead of getting an education in his teens, he was tanning leather.

At the age of twenty-two, without educational equipment whatever—another proof of his obscure home life—he was received into the itinerancy of the Methodist Church, after having served as a local preacher for some time. He went at once to California, seven years before the gold rush; about all the civilization on the Pacific Coast at that early date was Spanish and Indians, with very few of his own people. In such an environment he served seven years as a "street preacher" in the little coast town of San Francisco. While in this work, mostly among

savages and Romanists, he acquired a good workable knowledge of Spanish.

He did not remain in California after the "year 49," but seemed to have the wanderlust, and for another seven years, until 1856, he spent in Canada, as missionary to the lumber camps and other little out-post villages of civilization. The travel spirit again took possession of him, and during the next five years he served as Methodist circuit rider within the bounds of New England.

When the war spirit was at the highest pitch in 1862, William Taylor left America and went to England, spent some years as an evangelist preaching old-time salvation to the conservative Englishmen. Just how he retained his ecclesiastical status during all those years of wandering, there seems to be no available record. However, those years of itinerant evangelism, with close application for self-education, ripened into character, seasoned and unusual.

He returned to New York and enlisted himself as a missionary, and having had a wide experience, and by that time, a cultured mind, he was equipt for any service. The church was hearing with new emphasis, the "Macedonian Cry" from the wide, wide world, and William Taylor was among them that heard it. His first extensive tour was visiting Egypt and Palestine; this work was done under the direction of the Board of Missions of his church.

The first mission field to which he was assigned for permanent service, was Australia, and his duties were those of an evangelist. He went throughout this great country as a veritable blaze of fire. But his labors were not that of the passing evangelist; but everywhere he went—like the Apostle Paul—he founded churches and occasionally a school. We doubt if in all Methodism there has been one whose labors were so signally blest in laying permanent foundations upon which others builded. Still another unusual result obtained under his ministry: the churches and schools he founded in that country were almost entirely self-supporting. They were not the wards of the Mission Board.

In 1866, he again toured England as an evangelist, and after some months returned to Australia, revisiting the scenes of his former labors. Then he went as an evangelistic missionary to Tasmania, New Zealand, and Ceylon, and finally in South Africa. Strange as it may seem, in all these fields, wherever he went, there were soon founded self-sup-

porting churches. The last of his Oriental labors were spent in India, from 1872 to 1876. After this, he spent some time in the West Indies doing the work of an evangelist.

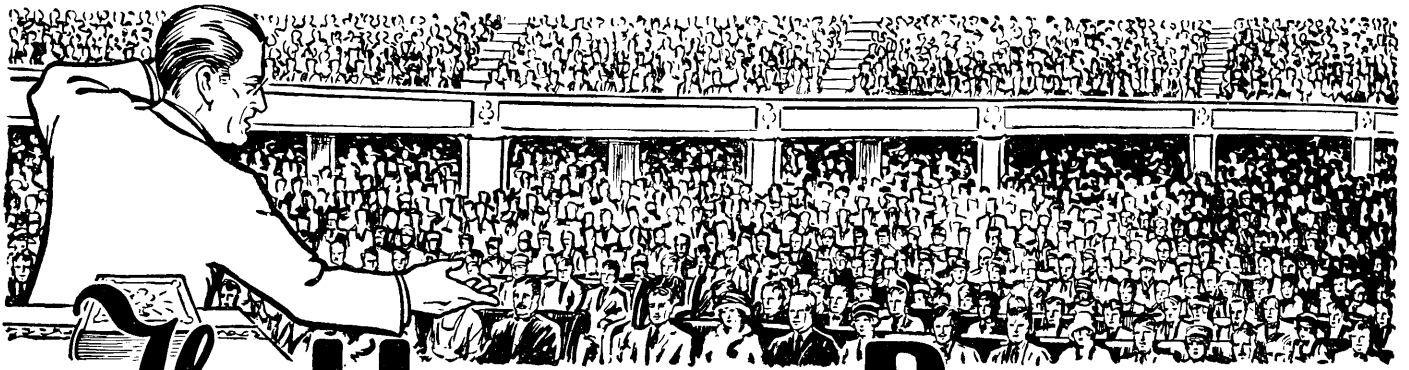
At this juncture of his remarkable career, he heard another Macedonian call; it came from South America. Here was a country, that for over three hundred years had a form of religion, and missionaries; but in truth it was more degraded, as he said, speaking from first hand information: "More degraded than the so-called heathen lands." It was worse than when Columbus first discovered the New World. He had almost forgotten his Spanish; but he crossed the Isthmus of Panama and entered the country burdened to exhaustion with priests, monks, and nuns, swarming by hundreds about their monasteries, convents, and churches. With all their show of religious organization, the people had no Bible; it was a sealed Book to South America.

He first made an extensive tour, visiting the most strategic points, and was amazed to find our neighboring continent about as needy as the mission fields he had served. The people of South America were twenty-one percent pure Indian; seven percent Indians Bravos—savages; and the rest were Spanish and Portuguese. Twelve millions—with no religion but Romanism. In this needy country William Taylor thought to spend the rest of his days. He entered this mission field in 1876, and remained there until 1884.

No doubt the greatest service of his life was in South America, as he planted a chain of churches and schools which were soon self-supporting. Some way in this regard, William Taylor had no superior, and had he gone out under different auspices, and confined himself to one field, he might have left behind him a legacy equal to that of J. Hudson Taylor of the China Inland Mission.

But his church thought that he was needed in still another field; so the General Conference of the M. E. Church, in May, 1884, elected William Taylor Bishop of Africa, and sent him away to that country, where he finished his active ministry. In that dark land, his labors were abundantly blest, as he likewise established a chain of self-supporting churches along the Congo and West Coast. In 1896, he came back to America, to attend the General Conference, and owing to his

(Continued on page 6)



The HERALD PULPIT

THE SIN OF MEDDLING.

Rev. E. E. Shelhamer.

Text: "Forbear thee from meddling with God who is with me that he destroy thee not." 2 Chron. 35:21.



THESE were the words of a heathen king, Necho of Egypt, to Josiah king of Judah. It seems that Necho was about to continue the Egyptian conquests in Asia, especially along the river Euphrates. In so doing his nearest route was along the seacoast of Palestine to a point about fifty miles north of Jerusalem where his army disembarked and started to march across the country via the plain of Esdraelon. King Josiah objected to this, though Necho was ready to pay for the privilege of taking the land route, which was nearer. But Josiah stoutly refused and went out to intercept him and there lost his life. Yes; "He that passeth by and meddleth with strife belongeth not to him, is like one that taketh a dog by the ears."—He is likely to be bitten.

Now, Josiah was a remarkable youth—few like him today. At the age of eight he began to reign and at sixteen made a covenant, put down all idolatry, and revived the true worship of Jehovah. At the age of eighteen he kept the passover of which it is said, "There was no passover like to that kept in Israel from the days of Samuel the prophet." Josiah, himself gave "thirty thousand lambs and kids, and three thousand bullocks." In this he surpassed all other kings.

But was it not sad that after all the good he did he should suddenly come to an untimely end, while in the prime of life, simply because he stepped aside and "meddled"? Let us notice then the cause and cure of this baneful habit, meddling.

1. *Idleness.* This is a curse to any people. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem," and ceased to fight the battles of the Lord. Then when ease, luxury and popularity came, he went down with a crash.

We are told that, "This was the iniquity of Sodom—*Pride, Fullness of Bread, and Abundance of Idleness* was in her and in her daughters." These three things will ruin any family, city, or nation. It would put an end to a lot of divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. As long as Josiah was kept busy cleaning up around home he had no time to meddle with the quarrels of other kings.

2. *Curiosity.* One old writer said, "Idleness and curiosity married together beget envy." This is certainly true! Let any one be idle and curious and he will be likely to pry into the affairs of others where he has no business. The result will be, he will stir up a lot of trouble between close friends. "It is

an honor for a man to cease from strife; but every fool will be meddling."

Had Josiah remained at home and been content to enjoy the smile of his own God and his own people, he would have lived to a good old age, and died in peace. But his curiosity was aroused when he found that Necho was making haste to forestall his Babylonish rival. This curiosity drew Josiah away from his place of security and he was slain. Some one may be reading this who, back yonder brought upon yourself suffering and sorrow because you were curious and did not remain at home. Jacob and his household were disgraced and an awful slaughter followed because his daughter Dinah, "went out to see the daughters of the land." She was not the only child to bring upon herself and her people ignominy as a result of going to parties and pleasure resorts.

I have made it a rule to stay away from auction sales and similar places where there were "special bargains," unless I knew beforehand what I positively needed. Several times have I disregarded this rule to my sorrow and have gone just to see the sale or the crowd. I either bought something I did not need because it was cheap, or was asked by a "special friend" to go on his note. I need not tell the rest. Nehemiah was invited to attend a great gathering of nobles, but replied, "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it?" Of course, this caused offence, but he pleased his God and saved his head. Good Lord keep us from allowing curiosity and sociability to turn us aside from the chief course of our lives.

3. *Self-sufficiency.* No one has time nor disposition to meddle with others until he first becomes unduly elated over his own real, or fancied success. Amaziah, King of Judah, sent a challenge to Jehoash, King of Israel, saying, "Come, let us look one another in the face." But Jehoash replied, "Thou hast indeed smitten Edom and thine heart hath lifted thee up; glory of this and tarry at home; for why shouldst thou meddle to thy hurt. But Amaziah would not hear. Therefore Jehoash went up. And Judah was put to the worse and fled every man to their tents."

It was after Josiah had put down all idolatry in his kingdom, re-captured and rebuilt the waste cities and had rest on every side, that he vainly over-estimated his ability to go against, perhaps the most powerful kingdom in the world. The heathen king tried to dissuade him saying, "What have I to do with thee, thou king of Judah. I come not against thee this day, but against the house wherewith I have war. For God commanded me to make haste; forbear thee from meddling with God who is with me, that he destroy thee not." I gather from this incident that the sin of meddling is so great, so inexcusable in the sight of God that he will per-

mit, yea assist a wicked nation in punishing and afflicting a more righteous one. How terrible then, yea how unpardonable must be a spirit of self-sufficiency. No marvel that we read, "Pride goeth before destruction and a haughty spirit before a fall."

Many a man started out poor and unnoticed. But by diligence and frugality became influential. How sad then to see him become overbearing and fling to the winds those qualities which built him up. Many an illiterate, but natural born preacher or leader began his career in a very humble way. But through much prayer and fasting, coupled with hard study he came to the front and was accorded a place with the mighty ones. How sad then, if he becomes independent and self-important. Josiah's sad and beclouded end should teach all of us the danger of disregarding reproof, though it come from a heathen. And what is a sure preventive for meddling?

1. Mind your own business.
2. Listen to others, even sinners.
3. Seek and obtain the fiery Baptism with the Holy Spirit.

Playing in Twelve Games—You and I.

If I were small and you were tall,
Between us there should be no wall.

If you were rich and I were poor,
Your wealth should "keep wolf from my door."

If I were dull and you were wise,
My weakness you should not despise.

If you were up and I were down,
I'd need your smile more than you frown.

If I were hungry, you well fed,
You should divide with me your bread.

If you were happy and I "blue,"
Your happiness should cheer me too.

If I were black and you were white,
Your whiteness then should treat me right.

If you could see and I were blind,
Your eyes should help my way to find.

If I were old and you were young,
Your youth should help to keep me strong.

If you were whole, and crippled, I,
Then you should never pass me by.

If I were weak and you were strong,
Your strength should help me get along.

If you were saved and I were lost,
You should save me at any cost.

ROBERT L. SELLE.

WANTED—Call or appointment, as pastor, by member of Methodist Conference, now on leave. Address, P. O. No. 634, Sebring, Florida.

The Inspiration of The Bible.

Rev. O. G. Mingledorff, D.D.

MEN are able to so settle some matters that they remain settled: for instance, there is little tendency to dispute the fact that twice two are four! although a certain university professor is said to have remarked that he could conceive of a world in which it would be otherwise—either more or less than four; but such imaginings are far beyond the ken of most of us limited mortals. On the contrary, there are some very important matters that certain men will not leave alone, even though they have been well established for ages, the Inspiration of the Bible being one of them. Both scholars and ignoramuses have advanced hypothesis after hypothesis, question after question, doubt after doubt concerning the God-breathed nature of the Book of books, till possibly ninety percent of our people are confused as to the meaning of Inspiration, most of them having no settled conviction whatever as to its import. All the arguments of the objectors have been overthrown long ago; but that does not stop them; for they go on trying to sustain the same hypotheses with the same arguments that were answered, many of them, long before the objectors were born. But, after all, maybe it is best that such questions should be kept to the front, just as certain enemies were left in Canaan so that the Israelites might not forget how to fight.

Some of us are too easily frightened. The Inspiration of the Bible is in no danger; its foundation is sure; but some of our theories of Inspiration may be a bit insecure. This writer has not the least bit of uneasiness about the Book. He is perfectly willing for the critics to do their worst, feeling confident that Christian scholarship is able to answer all the so-called arguments of the critics, as they have been able to do for nearly two thousand years. But while the writer has no fears for the Book, he is uneasy for our young people and for those brethren who are so badly frightened. Keep cool, brethren, and settle your faith in God. This is an old battle; and the devil never says that he is whipped.

The ultra-Modernists have a very strange notion concerning the Inspiration of the Scriptures. If asked if they believe in Inspiration, they answer: "Why, certainly we do." But it will pay to put a few questions to them concerning the meaning which they attach to the word Inspiration. When closely pressed, they tell us that the Book itself is not inspired—that no book can be inspired; but that the men who wrote it were inspired after the same fashion that John Milton was inspired when he wrote *Paradise Lost* and other poems—just as Shakespeare was inspired—or maybe just as Webster was inspired when delivering his great speeches in the Congress of our country. In other words, the Holy Ghost had nothing whatever to do with the matter. These men do not believe in Inspiration; but for some unexplained reason they use our word with a different meaning attached to it, a meaning utterly contrary to the one given it in common usage among Christian people. We could understand them better if they employed a different word, one that would tell us what they mean.

Some of the "scholarly" gentlemen have frightened a few of our weaker brethren almost to death by declaring that Moses certainly did not write all of the Pentateuch, but that he copied from old manuscripts left by the Patriarchs who preceded him, as if that were something to shy at. Suppose he did, who cares? If God inspired the writing of those old documents, and then told Moses how to use them, they are nonetheless trustworthy for that. This writer sees nothing

in such a charge that should frighten the veriest tyro in biblical research.

What is Inspiration? We must find a tenable ground upon which to stand, or we shall always be shifting hither and thither. There are Fundamentalists and ultra-Fundamentalists. The writer claims to belong to the former class; the latter, in his judgment, claiming more than they can maintain. Their claim is, that the Divine Spirit inspired every word, every letter and every thought of the Bible; and in this view they claim that the Book is the very word of God, in contradistinction to certain moderate Modernists who claim that it is not the word of God, but that it contains the word of God. This writer sees no way for those called ultra-fundamentalists to sustain their position, and for several reasons. What will they do with the fact that among the hundreds of ancient copies of the Bible there are many differences in words, on spelling, and even in meaning? Who is so wise as to say which copy is the correct one? There were no printing presses; so good men did the best they could with ink and pen on parchments. The wonder is that they did as well as they did. Those who copied literary books did not do nearly so well as those Bible copyists did.

Suppose we look at a few of these differences; and a few will do as well as many. Take the Lord's Prayer as recorded by Matthew (6:9-13), and by Luke (11:2-4). Compare the two writings, and see for yourself what a big difference there is between them. Now compare the Authorized Version with the Revised Version at the same places. You will find little change in Luke's statement; but in Matthew's gospel the beautiful doxology at the end of the prayer is not given in the Revised Version. But why not? Because when King James' Version was made (1611) the oldest Greek manuscript of the New Testament known to men was made from eight hundred to a thousand years after Christ was born; but when the Revised Version was made (1881), older Greek manuscripts of the New Testament, running back within 250 to 300 years of his birth had been found. King James' translators followed the latter manuscripts (all they had); while the translators of the Revised Version followed the Greek of the older manuscripts, as being, in their judgment more trustworthy. Again, take Mark's Gospel (16:9-20). King James' Version puts it down as good Scripture; but the Revised Version condemns it as an interpolation; that is, put in by some copyist sometime after Mark finished writing his book. Compare the wording of the superscription put by Pilate on the cross, as it is given by the different writers of the four Gospels, and inform us which one is correct. They all give the same import; but there certainly were not four superscriptions. It might open one's eyes a bit, if he would compare carefully the four accounts given concerning the resurrection of our Lord, and of his appearance to his disciples after his resurrection. No two of the writers tell the story in the same words; but they are all as clear as can be concerning the fact of the Resurrection; and that is the main issue.

Suppose we concede that the ultra-Fundamentalists are correct in their teaching, that the Spirit did inspire the very words of the Book, what shall we do about the hundreds of translations that missionaries have made into the languages and dialects of the world? The writer was at one time a missionary in China, where he found several different translations of the Bible, made by different individuals and groups of individuals. As far as he was able to learn, they all gave the sense of the Book quite clearly; but there was a marked difference in language. Shall we throw all of these into the scrapheap as

worthless? I think not; for God was blessing all of them to the salvation of the people; and if he blesses, we cannot curse. The writer has several English translations from the Greek in which the New Testament was written; but they are not alike; and if translations are not good, then all of these translations into English are worthless. There is large difference in the wording of King James' Version and the English Revised Version; while the American Revised Version (re-revised in 1901) differs still more largely from King James' Version. Shall we discard them all because of a discrepancy in words, and occasionally in meaning? Never. Let us take up the study anew, and find out, as nearly as possible what is the real truth; for we cannot puff them off the stage with the breath of our lungs. Whether we like it or not, they are here to stay; and we must meet them with reason and sound sense.

Can we find a tenable ground for the Inspiration of the Bible? We are not even hoping to discover a position that will be acceptable to Modernists; for they would not believe, "though one rose from he dead." But maybe there is a common ground on which we who believe in the Bible may meet in harmony. The writer takes the position that the Book is the Word of God to men, and that it does not simply contain that Word; but he prefers that our English term *word* shall mean a great deal more than we mean when we spell w-o-r-d. He prefers that it shall mean what we put into it when we make it mean message; for example, one pastor sends word to another pastor that he is having a great revival in his community. A book is something more than the mere words that compose its printing; and the Bible is a million times bigger than all the words of which it is composed, no matter to what language they may belong. It is Jehovah's message, his *logos* to the souls of men. A costly diamond may be set in any one of a dozen sorts of metal; but it is the same diamond, worth just as much in brass as it is in gold or in platinum. God's eternal truth may be expressed in all the tongues of men, and in a thousand different forms; but it is the same soul-saving truth in all of them. The words are men's words, but the truth belongs to God. Translators tell us that nothing is so easily put into the languages of earth as the Bible. Thank God, that any poor heathen can bring his little, broken language, and carry away the truth of God to the salvation of his own soul and those of his native people.

The writer has been told that Bishop Alpheus W. Wilson used to say that the Spirit of God saturated the writers of the Scriptures with truth, and then left them free to do their own writing. He is not sure that this is the exact statement of the learned Bishop, but if it is, it lacks one element of truth: The Spirit did not "leave them free to do their own writing," but so superintended the writing as to prevent the writers from making mistakes. There can be no question that in many parts of the Bible we have the exact words of the Divine Spirit, the very wording of the message being beyond mere human ability. No common man could ever have said: "Let there be light." Had he realized his power to create light, it would have taken considerable space to have written down his call for it. The prophets, no doubt, spoke and wrote the exact words delivered to them. They tell us: "The word of the Lord came unto me," etc., and they go on to tell what that word was. In most of such cases the writer prefers to believe that the prophets gave the exact words of inspiration.

Now we come to a different matter: Whatever form of Inspiration we may elect to

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MODERN APOSTLES OF FAITH. (Continued from page 3)

great age, was granted a superannuated relation, and did not return to Africa.

If ever there was a Modern Apostle, like unto that of St. Paul, it was Bishop William Taylor. We doubt if ever there was another individual who covered so much territory in a continuous evangelistic activity. Let us now notice a resume of the man's career as a missionary. He began as an uneducated itinerant in his Old Virginia home; then seven years a street preacher in California; then Canada; then New England. We next find him in England, then Egypt and Palestine, then Australia, New Zealand, Tasmania, and Ceylon; thence to Africa, West Indies, and South America—closing in Africa.

Therefore, counting his own Virginia home, he labored with great success in *fourteen mission fields*, and always left permanent results behind. We know of nothing greater in the history of the church, since the first great missionary—the Apostle Paul.

Then we are further amazed at the labors of this man of God in the field of religious literature. All through his busy years of evangelism, his pen was as busy as his tongue, proclaiming the Glad Tidings of Salvation to the lost in so many lands. That our readers may in some measure, appreciate the extent of his writings, we can only give a list of his books.

Here are the books he wrote: "Seven Years Street Preaching in San Francisco"; "Addresses to Young Marica," "Word to Old Folks," "The Model Preacher," "California Life Illustrated," "Infancy and Manhood of Christians," "Reconciliation—How to be Saved," "Elected by Grace," "Adventures in South Africa," "Four Years' Campaign in India," "South American Adventures," "Letters to a Quaker on Baptism," "Ten Years Self-Supporting Work in India," "Pauline Methods of Mission Work," "Flaming Torch in Darkest Africa," and "The Story of My Life." He began with his pen in 1856, and through a period of forty years produced the above list of books—*sixteen in all*.

From 1897, until the close of his life, May 18, 1902, he lived in New York City. When the end came he was spending a little season on the Pacific Coast, and his death occurred at Palo Alto, California.

PITIABLE PARENTS.

RICHARD W. LEWIS.

OUR fathers have sinned... we have borne their iniquities," says the prophet Jeremiah in Lam. 5:7. Ezekiel speaks of the fathers eating "sour grapes," and the teeth of the children being "on edge." (Ezek. 18:2). Jesus significantly says, "Fill ye up the measure of your fathers." (Matt. 23:32).

The law upon which these teachings were based will be found away back of the time in which they were said. That law, found in the first book of the Bible, is well confirmed by human history. The law is simple, clear and short: "after his kind"; "like begets life." This law is invariable. Its results are inevitable: like parents, like children.

With these indisputable facts before us, and so clearly established, both by the Bible and by human experience, we are prepared to study conditions in the modern home intelligently.

A true home consists of one husband, one wife, and one child, or some children. The outstanding obligation of a home is the building of strong, clean, godly, useful, happy character. Any less exalted and worthy goal offers a family tragedy and a home calamity!

It is an open secret that the homes of America are not turning out in our youth

that stamina and strength of former years. Despite all earnest and persistent efforts to boost and buttress the tottering home structure, its weakening walls permit a disclosure of its defective products. So apparent is the fact that American home-life is not measuring up to the high standard of former years in sons and daughters—considering our civilization, and in view of our superior educational advantages, our religious institutions, and our boasted system of morals—the eyes of the nation are now riveted upon the home, with the press of the land offering comments, and proposing remedies for the distressing home-life conditions!

The time has now arrived when somebody must do some straight thinking, draw some true conclusions, and speak some plain words of warning, in order that the very unit of our national strength and life—the home—may be spared and preserved.

The daily discussion in the press centers about the child, youth, and the young people. But taking the forewords of this article at 100% value, since they come from the Book of books, is it not a fact that our eyes need to be set upon the parents, and our comments focussed upon the parents of the land?

Fortunately for us there are still many very fine young people left, exemplary, praiseworthy, *par excellence* young people. As we study their lives we find in the success they are making ample reason for accepting the Bible statements which head this article. These young people are reproductions of exemplary parents. Their fathers are righteous, and their mothers are godly. They too, have truly filled up the measure of their fathers and mothers. Like has really begotten like. Like parents, like children, is proven to be true indeed.

Then what parents are to be pitied? Who are the parents who are failing? What are some of the common blunders committed today which account for the crop of weaklings now springing up and flashing out into the "jazz" life so conspicuous that all intelligent, conscientious foreigners visiting our great nation note the light, vain and superficial tone of our youngsters?

First, the unequally yoked parents. God has laid down another law. It is plain and clear. No one need misunderstand it: "Be not unequally yoked" (2 Cor. 6:14). Peer should mate peer. Wild infatuation should not blind lovers' eyes to the point of incompatibility. There should be some reason mixed with love, and God's law should be respected and obeyed. If not, the divorce mills will run the faster. Parents should study this wise law of God, and pass it on down to their children while they are yet in childhood's plastic period of life. Mothers had, by far, better be teaching their daughters this law of God, this divine law of home-life harmony, rather than be giving them so much instruction as to the lighter laws of shades and colors, styles and fabrics, customs and manners—important as these things are. Since marriage is fundamental to the perpetuity of the race, and essential to the existence of the nation, every child—son and daughter—should be taught God's law of family felicity: "be not unequally yoked together." Those parents are to be pitied who study the breeding of birds, the crossing of cattle, and the registering of pedigrees, while paying little or no attention, until too late, to the mating of their sons and daughters!

Second. Immoral parents are to be pitied, censured, and held responsible for delinquent children, perhaps degenerates. By "immoral" is not meant any of those deeper, darker sins that disgrace men and women on the lower levels of life. Rather, reference is made to those refined sins, those delicate departures from right lines, those dainty, dirty doings which go as a matter of course in decent society, and remain unchallenged in the average home of good standing and respectability.

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Third. Those parents are to be pitied who intentionally teach their children to deceive and dissemble, mistate and misrepresent. Here is the seed supply for huge crops of liars! Those parents are to be pitied who lead their children in sharp, shrewd, advantage-taking, for from such homes come our army of thieves, robbers and grafters. Those parents are to be pitied who practice before their children injustice, improper discrimination, and unfair partiality. The nation teems with tough outlaws, and reeks with rough rowdies today, due to the examples of pitiable parents, unscrupulous and conscienceless. Those parents are to be pitied who are unfair towards their own children. All parents make some mistakes. But the fair-minded parent will be just as ready to confess a wrong to his or her child, and beg its pardon, as to an adult outside the home. Even a child is entitled to be heard. If a child knows a truth which the parents do not, that child should be encouraged to speak up and state that truth, and the parents should be grateful for the child's co-operation in determining what are the facts in the case.

Those parents are to be pitied who do not keep their promises to their children. No matter whether the promise is one of reward or punishment; whether it is a matter of the home, or an affair of social life, or an item of business. Children check up on their parents. They have a perfect right to do so. They may do so quietly. They may do so meekly and submissively, but they do check up! Parents who cannot, or do not, control themselves before their children are to be pitied. When parents bluster and blither, excoriate and castigate each other before their children, a crop of "scrappers" is being grown for release upon society. Where friction and fussiness thrive, the devil smiles, while demons dance with delight!

Fourth. Parents are to be pitied when they never have settled by the Word of God what manner of home they are to have, and what methods of home rule they are to practice. When parents themselves see child-training from different angles, and fail to agree on family discipline, their children are apt to live in disorder, cultivate discord, and practice dissension.

Fifth. Parents are to be pitied when they are ignorant. By "ignorant" is not meant uneducated, for many parents are not to be censured for receiving little or no education. But what is meant is parents who could think, inquire, investigate, learn better methods of home discipline, and yet they will not do so. Too often parents are utterly blind to their lack of better methods only through their consummate egotism. Some parents never can be taught anything, for they already know it all! Humility is a home grace indispensable. It is good to wear on all occasions. Children readily judge between the meek and lowly spirit and the high and haughty air that precedes a fall—for the child, perhaps, as well as for the parent. There always is hope for the teachable parent—none for the know-it-all egotist.

REPORTS FROM SOUL WINNERS

BLISSFIELD, MICHIGAN.

If not mistaken, it was Detroit, Mich., we reported from last. We were then with the Salvation Army Citadel Corps at Michigan Avenue and 1st. It proved to be a very fruitful soul-saving campaign and the Adjutant writes me that the interest has kept up and that more than 200 souls have been saved since our closing service. The Lord be praised for the great victory.

At the close of the Detroit meeting we went to Wichita, Kan., to hold a meeting with the Rev. W. E. McCoy and the good people of the Calvary Methodist Church. It has never been our lot to work with a finer pastor and people. How they did pray and plan for that campaign, and no evangelist could ask for better support than they gave. If you ever receive a call from Rev. McCoy to hold a meeting don't ask any questions, but give him the date, if possible. He and his good wife have a most loyal church back of them. It will ever be a delight to look back to that two weeks at Calvary M. E. Church. How we thank the Lord for the packed church building and full altars from time to time.

At the close of the Wichita meetings the writer went to Newton and took the Santa Fe train for Los Angeles and home to spend the holidays with the family in "the wee hoos by the sea." It did seem good to be home again after being away more than five months. But soon after the holiday season we faced east again to answer some calls for meetings. The first meeting was at Ortonville, Mich., with Rev. W. I. Francis and the Methodist Church. We had a battle royal there. For one thing we were nearly frozen out owing to the poor heating plant in church. The community at large is surely an indifferent one when it comes to spiritual things. However, we did see some victory among the young folk. Quite a number of them were at the altar seeking the Lord and it is to be hoped that they will be true to God and help push the battle. Rev. and Mrs. Francis are old friends of the writer and they are God's faithful messengers. Blessings on them.

Our last meeting before coming here was at Woodland, Mich., and there we witnessed a truly great revival. It isn't too much to say that the country was stirred for miles around. It seems they came from all quarters to hear the Word of the Lord. On many occasions the large church was packed until it was uncomfortable for many present. We have never seen better co-operation from the public schools. The superintendent and principal did everything to encourage the young folk in high school and the children in the grades to attend the services. It was a joy to see such good work accomplished in the young life of the community. Not less than fifty young men and women sought the Lord for the forgiveness of sins. Many of them were so broken by the Spirit that they would come down the aisles of the church weeping and praying. All told, there were scores of seekers for pardon and a holy heart. The spirit of unity among the churches was wonderful. All the churches of the community were heart and soul in the campaign. Rev. Seipp, of the Methodist Church, arranged for the meeting and called the evangelist. He is a faithful man of God and was hearty in his support of the meeting. We have just opened here with the Evangelical Church and the Lord is blessing. The prospects are bright for a genuine revival. Rev. J. W. Hill is the pastor and the Lord is making him a blessing to his church and the entire city. His godly wife is a great aid to him in the work of the ministry. The writer first met them when they were students at Chicago Evangelistic Institute. May the rich blessing of the Lord be upon all the big Herald family.

WHEATCROFT, KENTUCKY.

We are now in a Union Meeting at Wheatcroft, Ky., with the Methodist and Presbyterian people. The meeting is being conducted in the Opera House as the church building would not hold the throngs that were coming to services. There have been 114 professions to date. The town is stirred and the tide is high; it is a wonderful sight to see strong men weeping their way to the Cross. Some of the most prominent men of this community have professed faith in Christ. The most influential people of the town say that this is the most wonderful meeting in the history of the town.

Bro. Hogard, the M. E. Pastor, and Bro. Oakley, the Presbyterian pastor, are both in favor with their people and are good men to work with. We have some open dates for the spring and summer, and would be glad to correspond with any one that desires our help. Permanent address, 1917 Cephas Ave., Nashville, Tenn. J. A. Collier.

REVIVAL AT MARION COLLEGE.

Marion College is well located in the beautiful city of Marion, Ind., near the east central part of the grand old Hoosier State. It was quite a climatic contrast to be in a funeral procession with dusty roads on Wednesday in South Carolina and arrive in Marion, Ind., on Saturday afternoon, where in the morning it was nineteen degrees below zero.

Desiring to encourage the dear saints who fasted and prayed so earnestly for, and took such an important part in the Marion College Revival, I am glad to report a precious meeting which the Lord gave us there. It was indeed a pleasure to preach the old-time gospel to those precious people. That fine, attentive student body and faculty were eager to hear

the love story of salvation, and the faithful pastor and his flock fasted and prayed and stood right by the straight, uncompromising gospel truth as burden bearers, with praise and delight.

During the first week of the meeting, among the seekers was a young man of the Senior class who had been attending Marion for four or five years but had not been saved, who bowed at the front seat and was converted from his infidelic ideas to Christianity. A young lady's mission call was renewed after a real struggle with the Devil concerning women preaching. Time and space would fail me to try to write in detail about the many seekers and happy finders of saving, reclaiming and sanctifying grace, but it would have done your heart good to have seen the seekers praying through in the old-time way with faces and hands toward Heaven with perspiration, desperation and earnestness till relief, victory and peace came. Praise God for the awakening, confessing, praying through, settling, enlightening of the people in the "Faith once delivered unto the saints."

Yours in the grace and love of God,
Evangelist Rufus H. Gleason.

BOLIVAR, TENNESSEE.

We are just back from Murphysboro, Ill., where we were in a delightful four-weeks' campaign with our dear Bro. T. H. Ballarby in Centenary Methodist Church. We had an old-time season of refreshing from the presence of the Lord. Murphysboro is a wicked city, as is most of our cities in this modern age. We had all kinds of weather from five below zero to warm rain and fog. Two and a half weeks of the time was about the worst weather I ever tried to work in a revival. The Lord was mighty gracious to us. We had a great number of souls saved and reclaimed and a good many added to the different churches.

Brother Ballarby is a sweet-spirited man and has some wonderful people to labor with. We are happy to have been with him and feel that we are better men since we have touched the good people of that church.

We are now with Rev. E. R. Roach, of Bolivar, Tenn., in another four-weeks' campaign. We are holding the meetings in the court house and are having overflow crowds. The town is talking this meeting as they have not done for years, they tell us. Pray for us, that God may get glory out of our labors. We are trying to lift up Jesus in such a way that he will draw this people to him. Bless his name!

Yours on the firing line,
Butts-Cunningham Party.

WINTER PARK, FLORIDA.

After I held a few meetings around Plainview, Texas, I went to the northern part of the State, and here I met Uncle Bud,—the first time in twelve years,—the same old Bud, only nearer heaven. From there to Brownwood, Texas. This was surely a great meeting. From there we hastened to Houston, Tex. Raymond Richey was then in his twelve-weeks' campaign. We hurried from the train to the platform where two thousand people were waiting. When the altar call was given, forty people came and wept their hearts out to God. The second night, sixty came, praying. We then took the train for New Orleans.

Came home for a ten-days' rest, then on to Tallahassee, Fla., started a meeting for Bro. Duckworth, pastor of the M. E. Church, South. The altar would not hold the seekers—mighty victories. This preacher knows how to rub up against the evangelist.

Came to the Capitol City to assist Brother Smith. What a marvelous victory! It looked as if the whole congregation was coming to the altar. What a blessed people Brother Smith has to share tears and blessings.

I was called to Mont Verde, Florida. Brother Carpenter has established one of the greatest Industrial Schools I ever saw, nearly three hundred scholars. Had to turn that many away for want of room. Brother Stern is the pastor in charge. The first night there were twenty-seven seekers, and so the altar was filled every night for seventeen days, sometimes as high as 52 seekers in one service. Closed the last Sunday with a sunrise prayer meeting, dinner on the ground. What a Sabbath day's journey.

Now I am planning for summer campaign in Maryland, Eastern Pennsylvania and New Jersey. I have a few open dates. Any one wanting my services, let me know in time. I am the Conference Evangelist of the M. E. Church, South. Rev. L. Blackburn is P. E., Orlando, Florida. To God be all the glory. A. D. Buck.

Winter Park, Fla.

HORTON'S BAY, MICHIGAN.

We have recently closed a very precious season of revival here. Our faith is again assured that the day of revival is not past, but where God is obeyed, his Spirit honored, Christ and his atoning blood exalted, there will he be pleased to meet his people in blessing and saving power.

It was our gracious privilege to entertain Rev. C. W. Butler, D.D., of Cleveland, Ohio, as the evangelist. The Word was preached without fear or favor and yet the Spirit of God so applied it to hearts that it became bread to their hungry souls, and with a receptive, yielding spirit they received it gladly. Several sinners were converted, backsliders re-

claimed, but the main work was the sanctifying of believers' hearts. The church itself is greatly edified; where once there was strife and contention, today there is fellowship and love. One young man answers a call to the ministry, two or three young ladies anticipate the Bible Training School, consecrated to do his will. There were 14 accessions to the church and others anticipating the step, most of whom have received their baptism with the Holy Ghost. We look forward to brighter days if Jesus tarries. "Praise God from whom all blessings flow!"

Glenn G. Davis, Pastor.

PAINTSVILLE, KENTUCKY.

On Jan. 2, I began a meeting at Paintsville with Rev. W. B. Foley, which continued until Jan. 18. The Lord was with us in great power throughout the entire meeting. The church was greatly strengthened and revived. Many of the children of God testified to the fact that they had been blessed and lifted to a higher plane of living. One young married man, a member of the Missionary Baptist Church, prayed through at the altar and was one of the brightest conversions that the writer has witnessed in a long time. He threw back his head and prayed until his face was all shining with the glory of God. No one had to tell him when the work was done. He was on his feet telling us about it. The whole congregation was all broken up as a result and everybody was blessed. Miss Gertrude Patrick, an accomplished musician, and a member of this church, was in charge of the music. She is a devout, consecrated young woman, and was great help in the meeting. She is a splendid leader of song, and is second to none as a pianist. Her work in the Children's Meetings was of the very highest order. Any pastor or evangelist who may need some one to take charge of the music and the work among children could make no mistake in securing Miss Patrick. Brother Foley is one of our good, solid, safe pastors, who is constantly at the job. He preaches a full gospel and was a great power in the meeting. This is a historic old church, having given to Methodism several of her leading preachers. No better people are to be found anywhere.

I went from Paintsville to Salsersville and opened fire on the enemy, Jan. 19. The Rev. E. N. Early is pastor. He had been preaching ten days when I arrived. The revival was on and the Lord was blessing. We had a great meeting. The old-time pentecostal power was felt in every service. Several prayed through to victory and the entire church was revived. The whole town of Salsersville was brought under the power and influence of the meeting. The Holy Spirit was poured out in such a wonderful way that the redeemed shouted the praises of God. Brother Early is respected and loved by everybody in Salsersville. The people of all the churches look upon him as a man of God, of prayer and faith. He is a John Wesley Methodist and lives the sanctified life. He preaches the whole truth with power sent down from heaven. After a three-weeks' meeting we decided to close and I am now at Pikeville with the Rev. J. Ralph Wood, an old Asbury College boy. The meeting is starting with fine interest. The old gospel plow will do the work.

E. R. Overley.

GOOD REPORT.

We closed a real good meeting in our church at Georgetown, Ky., the good pastor being Rev. Samuel Muse. He had things well in hand before we came. It rained about ten days straight during the meeting, but we had souls nevertheless. Men quit using tobacco, confessions were made, wrongs righted, one farmer got back to God, and said he would not raise any more tobacco on his farm. In all we had what the people said was the best meeting the Georgetown church has ever had. We were entertained lovely in the pastor's home. We had a good pounding for the pastor, and also a love offering of thirty dollars. Rev. L. T. Wells, Dist. Supt., of the Kentucky district was present several nights, and some of the pastors of the district. Sister Wells was also with us several nights, and sang to the delight of all. This was our first revival in old Kentucky, and we sure enjoyed being there.

We go from here to Pittsburgh, Pa. Pray for us when you go before the throne of God, that he will keep us true, humble, and on fire for him, and busy in the Master's work. Any one wishing to correspond with us address us, 2923 Troost Ave., Kansas City, Mo.

Evangelists Lewis J. and Edyth Rice.

WHEATCROFT, KENTUCKY.

We closed out a Union Revival at Wheatcroft, Sunday evening, Feb. 27. We had 160 professions of faith and a few reclamations, during our three-weeks' stay. The people of Wheatcroft stated that it was the greatest revival that they had ever witnessed in Wheatcroft. The whole town seems to move forward for God. We stayed in the home of Uncle Tom Perryman and enjoyed the hospitality of their home very much, as they were both father and mother to us. Our prayer is that the ones that were left out of the Kingdom might yet be saved. We are to assist Brother H. C. Napier in Earlington, Ky., March 20 through the 10th of April. We have some open dates for spring and summer; any one desiring our help may address us, 1917 Cephas Ave., Nashville, Tenn.

Collier-Cambren, Evangelistic Party.

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MY AUTOBIOGRAPHY.

(Continued from page 1)

ducted a regular class-meeting at McKendree, which was a great means of grace to those who attended.

Rumors came to Wesley Hall of a most remarkable preacher and evangelist who had appeared in Georgia, by the name of Sam Jones. Many stories were told of his freedom in the pulpit, his wit, humor, and the power of his messages. It was announced one day at dinner in Wesley Hall that Sam Jones was passing through Nashville and would preach at 2 o'clock in Tulip Street Church. We cut our dinner short and directly there was a large row of theological students streaming across the campus in a trot to get to Tulip Street and hear the wonderful preacher. The little church was jammed with people, the aisles were filled and people standing around the walls. I well remember his text: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. For an hour and a half he poured forth the most remarkable message we had ever heard. We laughed, and wept, and wondered. He stood quietly, in perfect calm, with his piercing black eyes; now and then a smile flitted over his face, with a smooth, tender and penetrating voice, and said the most practical things about Christian experience, religious life, brotherly love and patient helpfulness, we had ever listened to. When he concluded his sermon, he said, "You people are so crowded in here there is no room for an altar service; I'll just have to let you go. You remind me of the fellow's potato patch. The weeds got so thick in his potatoes that he couldn't do anything with them, so he concluded to dig his potatoes up out of the weeds and plant them some where else, and let the weeds have that patch."

Sam Jones went on to Lebanon, Tenn., for a meeting and all Nashville was stirred up about his coming back to that city for a revival. The preachers of many churches united, got an immense tent, and put it up near where the postoffice now stands. Sam Jones came back and held his first great city revival which attracted national attention. We Wesley Hall boys attended in large numbers, in fact, the whole student body of the University. The vast tent was packed with multitudes, preachers coming by hundreds and people by thousands. The Sam Jones' meetings, and his remarkable sayings, was the theme of conversation; on the streets, in the stores, in the dining-rooms, in class-rooms, on the street cars and everywhere Sam Jones and his sermons were the subject of constant discussion. Many professed religion, and quite a number were added to the churches. I remember one of his comments on the preachers. He said, "In a cannon foundry they make the guns about a hundred times as heavy as the ball to be fired from it, and when the cannon is fired the gun remains stationary, while the ball goes on and does execution. Here in Nashville you preachers make your sermons about a hundred times heavier than the preacher, and when you get up Sunday morning and shoot them

off the sermon stands still in the pulpit and kicks you preachers out the back window."

Before the meetings closed preachers and people were coming from other cities to engage Sam Jones for camp meetings and union tabernacle meetings in many places. What a remarkable man he was! There was no limit to his wit and humor. He had a ready answer for every question, and a wonderful insight into human nature, a strong grip upon fundamental Bible truth, and he preached to the people. He brought the most profound truth down within the easy comprehension of the common mind. People never went away from his services wondering what he meant. They understood him; they got a new and practical view of their obligations to God and their fellowbeings.

In speaking of my professors at Vanderbilt, I forgot to mention Prof. Lowery, a fine Irish gentleman. He taught the theologues Elocution; it is called Expression now. He used to say, "Young gentlemen, I can teach you elocution, but you cannot really preach the gospel without unction, and it will take the Holy Ghost to teach you unction."

My sad, heart-breaking experience at Vanderbilt was the death of Barney Craig. In my chapter on Stanford I spoke of Barney Vanarsdall, the great old Methodist in Stanford church. He had two grandsons; their mother, his daughter, had died. Their father was a traveling salesman and from home. At Uncle Barney's request I roomed with his grandsons, Barney and Willie Craig. We became wonderfully attached to each other. Brother Vanarsdall insisted that Barney should go with me to Vanderbilt, which he did, and I got permission from Bishop McTyeire for Barney to room with me in Wesley Hall. He was a bright, handsome boy. Not long after school opened he was taken sick with typhoid fever, and in spite of all the best doctors of Nashville and a host of friends could do, Barney died. I brought his remains back to Stanford and laid him away in the beautiful cemetery. When I go to Stanford I frequently go out and stand with uncovered head at his grave. He passed away, giving a beautiful testimony to his faith in the Lord Jesus. I am living with the blessed hope that we shall meet again.

A very large percent of the people whom I knew and loved and fellowshipped with in Stanford, these forty-odd years ago, have been carried out to the beautiful little city of the dead on the hillside where their dust awaits the trumpet sound of resurrection morning.

(Continued)

What About that Library Idea?

In response to our proposition about sending THE PENTECOSTAL HERALD to any Public Library for the special price of \$1.00 we received a fine letter a few days ago. Read it:

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Z. T. JOHNSON,
Cir. Mgr.

FIDELITY IN DARK HOURS.

MRS. H. C. MORRISON.



HERE is no one thing in the world which is so essential to happiness, as companionship. There is something in the human heart which craves fellowship with kindred spirits; spirits that are stronger and purer than itself and whose influence will not stop on the shores of time but bridge the chasm of mortality and find a more blessed unfolding in the land of pure delight where our loves will live, unhindered, forever.

To our minds, there is nothing which so manifests God's love for man as the fact that he created him for companionship. He had the angels, but they were created angels and did not have the privilege of choosing the Lord as their portion; but man was created a free moral agent and it was upon his decision which hinged the destiny of his choice. "Choose you this day, whom you will serve"; so God wants our companionship because we choose and desire communion with him.

The wise man said, "A friend loveth at all times, and a brother is born for adversity." Ovid tells us that "while you are in prosperity you will be able to count many friends, but if sad days come, you will be alone." While this may be true, yet we would not count those true friends who would desert us in adversity. Cowper very truly said,

"No friendship will abide the test
That stands on sordid interest
And mean self-love erected."

We see a beautiful example of true friendship in the case of David and Jonathan, especially on the part of Jonathan, for David's love did not conflict with his interests, but rather furthered them, while Jonathan's interests were all against his love. The words, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow and to his girdle," express the unselfish devotion of Jonathan. So the idea of true friendship is that we divest ourselves of what is to our own interest and contribute it to the interest of those upon whom our hearts long to lavish their devotion. Love knows no sacrifice; the sting is taken away by the antidote of love.

One of the darkest hours in Christ's life was when he prayed alone in the garden of Gethsemane; afterward when he went to the disciples and found them sleeping, he said,

"What, could ye not watch with me one hour?" Christ was passing through an hour in which fidelity upon the part of his disciples would have meant much to him, but when the crucial hour came, he was left alone, humanly speaking.

But Jesus did not fail to drink the cup which his Father had given him, even though he trod the winepress alone; so when the dark hour comes upon us, the hour when we are unfriended and life seems almost intolerable, let us not shrink from the cup nor leave the field of conflict until ordered by the Captain of our salvation. Let not our courage and faith fail, for the hard and dark things may be the gateway into a richer and deeper experience of God's unchanging love.

Job said, "When he hath tried me I shall come forth as gold." This indicated the strength of his character and he felt that God had a purpose in thus testing his moral stamina. The opposite of this test is seen in Saul, who went down under the test. Some one has said, "What we call discouragements, obstacles, adversity, may be after all, if we will but let it be so, God's opportunities for teaching us how to be strong through struggle, patient through endurance, brave through suffering, wise and sweet-spirited and noble through experiences rightly borne."

After all that may be said of the value of human friendships, there is none to be compared with the "Friend that sticketh closer than a brother." We can do without everything else and every one else, but we cannot get along without God. With him happiness is possible anywhere, and in any conditions; without him, there is an aching void this world can never fill. The poet expressed it forcefully when he said,

"How tedious and tasteless the hours

When Jesus no longer I see,
Sweet prospects, sweet birds and sweet flowers

Have all lost their fragrance to me.

While blessed with a sense of his love,

A palace a toy would appear;

And prisons would palaces prove,

If Jesus would dwell with me there."

Fidelity in dark hours! Reader, have you ever known the sweetness that comes from leaning on him when the shadows hung low and the way seemed hedged with what seemed insuperable difficulties? When perhaps you were watching alone at the bedside of a loved one, wondering what the issue would be; when the tendrils of human support were apparently withdrawn, because of their powerlessness to help, and the way had to be trodden alone? We recall nights in the years ago when we watched alone by the side of one who was slipping away from us; the pain would at times be so excruciating that we would have to seek refuge in the darkness outside to escape the groans which tore our hearts to bleeding; as we walked and prayed in the darkness, the stars seemed to share our grief and the darkness tried to be kind, but there was comfort in no one nor anything, save as we took refuge in him who was the "Man of sorrows and acquainted with grief." In him, there was balm for the wounded heart and crushed spirit; in him was light in darkness, hope in despair and comfort in bereavement. We realized the truth of the words expressed by Oliver Wendell Holmes when he said,

"O love divine, that stooped to share

Our sharpest pang, our bitterest tear,

On Thee we cast each earth-born care;

We smile at pain while Thou art near."

THE INSPIRATION OF THE BIBLE.

(Continued from page 5)

adopt, we cannot doubt that the writers, especially those of the New Testament, were permitted to write in their own individual styles and to use their own individual vocabularies; for example, compare the diction of

St. Paul with that of St. John, or with that of Peter, or that of James. They are as different as the styles of Woodrow Wilson and Chief Justice Taft. John wrote very common Greek, but whoever wrote Hebrews wrote classical Greek. The writer is at a loss to understand why the Holy Spirit should have made such a difference, if he was responsible for the very words of the several writers. Let me give here at length a quotation from the Rev. Archibald Alexander, D.D., sometime "Prof. of Theology in Theological Seminary at Princeton." "In the narration of well-known facts, the writer did not need a continual suggestion of every idea, but only to be so superintended, as to be preserved from error; so in the use of language in recording such familiar things, there existed no necessity that every word should be inspired; but there was the same need of a directing and superintending influence as in regard to the things themselves. Here, then, we see that the language of the sacred writers might be preserved from impropriety and inaccuracy, and yet all the characteristics of style peculiar to each writer be retained. . . . When men are under the influence of the Holy Spirit, their own powers of understanding, memory and invention are not superseded, but only directed and preserved from inaccuracy and error; but the man pursues his own peculiar method of reasoning, and expression. He speaks or writes in the language which he has learned, and uses that idiom and style which have become habitual; so that inspired men will, according to this theory, retain their peculiarity of style and expression just as fully, as if they were writing or speaking without inspiration. . . . It certainly is a matter of no consequence how our knowledge is obtained, if it is only rendered infallibly certain. There are many things concerning which we could not acquire a greater degree of assurance than we already possess, by inspiration of any kind: and such knowledge acquired by the exercise of reason or intuition, is not the less valuable because it has been obtained in a natural way. Indeed, these natural faculties, by which we are so constituted as to be capable of certain knowledge of the first principles of truth, are the gift of God as much as any inspiration can be: and the clear intuitive knowledge which we possess of certain truths, may be considered as a sort of permanent inspiration."

Dr. Alexander, from whom we have just quoted, was a firm believer in plenary inspiration, though not in its ultra-form. The present writer sees no special reason for differing from the quotation given. A plenary form of Inspiration that calls for every word and letter to be directly dictated by the Divine Spirit is, in his judgment, untenable. Besides, it puts a club into the hands of infidels, that may be turned against us to bad effect. In any controversy it is always a dangerous thing to assume more than one can prove. We should be far more concerned about the facts than about the vessels that contain them. Apples are just as good shipped in boxes as in barrels. Since the Holy Spirit has given us God's truth concerning our eternal destiny, we do not need to worry ourselves much as to the vehicles in which it has come to us. Thank God, the truth of the Bible has been demonstrated in the salvation of millions of precious souls, although it is now reaching them in more than five hundred different tongues and dialects. We say: "Our Father who art in heaven." The Greek says: "Pater eumon ho en tois ouranois." The Latin says: "Pater noster qui es in coelis." The Spaniard says: "Padre nuestro que estas en los cielos." The Chinese says: "Ngoo nye kuh Yah Iellah Tien long." They do not resemble one another much when placed before our eyes, but when our heavenly Father hears them coming up from the lips of men from different nations, they all mean the very same thing to him. And I am so glad of it.

Incarnation, A Ministry.

REV. E. L. EATON.

A Glorious and Hallowed Event, No Less a Vital and Active Principle.

The glory of Science is to bring it down into the common folds of every-day life. And may we not say that the glory of Christian Education is to do it. Do what, do education—apply it. Life is really so full of the common things and common folks that we need to watch our flights lest they rob us of being practical. The far-view brings the world and God together.

The usual estrangement between young people in college and those who are less fortunate is one of the social problems of our small college towns, and our town is no exception to the rule: The once-a-month social hour of a young ladies Sunday School Class proved a gracious ministry. Our homes were opened and here would gather from sixty to seventy of the town and college young people in delightful fellowship with their teacher. Good music, good readings, a few games, a Scripture lesson and prayer brought relaxation to the book-worn student, and inspiration to all. The cosmopolitan and all-inclusive spirit of the Redeemer filled these homes with an unaffected ministry of good-will and equality.

They had organized their class into a soul-winners unit. In their evangelistic activities Sunday afternoon these young people were thinking together, and praying together, and planning together. The Lesson-thought Sunday morning was alive with practical illustrations and applications found in their personal-work program. Sometimes half of the lesson-hour would be taken up with bursts of personal victory in testimony; and in prayer the refreshings from the Lord would come. Frequently some of their number would tell of the spiritual help they were receiving, college girls and town girls together. Mutual interests in the Lord's work had made them one. Some who long since had left the Sunday school, became interested and joined the group. The Gospel net was being drawn by ready hands and warm hearts. Not a professional button about it anywhere.

Prayer was being answered for the conversion of the unsaved. In one memorable service conducted by the class at a Reformatory, the Holy Spirit came with wonderful melting power upon all present, and when opportunity was given over a hundred unfortunate social outcasts expressed a desire to let Christ have his place in their lives. Listen, the angels were rejoicing! The shut-in-calls were welcomed by the infirm, the sick, the poor. Here the girls left sunshine, and flowers, and words of comfort, and prayers. Then in turn, they took away the smile and approbation of their Savior, they found him there. They went back to their tasks on the morrow, some to live more nobly, and some to live more lowly, and all to live more holy.

Who will guess or prophesy the future of some of these girls.

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

OUR BOYS AND GIRLS

A BOY WHO SAID "NO" TO THE TEMPTER.

I know a boy who kindly but firmly said "No" to another boy who wanted him to do something wrong.

Dear children, do you know that there is a passage in the Bible which says, "Thou shalt say No?" Somebody wanted some one to lie for him, but he would not. So when you are tempted to do any kind of wrong, either by Satan or by any one else, be sure to say "No," and to say it at once. Do not parley with the tempter, or you may be led into sin. But say it in the strength of God, and you will not change it into a "Yes." The Lord help you. A. W. Orwig.

Dear Aunt Bettie: I have proved to be a very frequent, and I do hope, welcome visitor, but I've learned to love page ten and all the smiling cousins that I've met through it, so please don't forbid me to enter this time. I remember reading so many good letters on this page and would have enjoyed talking with a great many of the authors, but that is impossible, so I ask God to bless you for the help you've been to me and others. My heart rejoices when I hear of so many taking a stand for Christ, it is no easy life, yet it is the only life worth living. I can truthfully say that the most eventful day in my short life is the one on which my Savior took up his abode within my heart. Recently I was thinking of the infinite love of him who alone is perfect and I thought of what a wonderful thing it is to be called into the ministry. Some of us are inclined to take it lightly and not consider our friends or relatives as highly as we might; think how honored we feel to be personally acquainted with a representative of our America, then how much greater should be the honor if we are friends to a representative of the Almighty who made America. Of course we cannot all be ministers, but the poet said, "Who best bear his mild yoke, they serve him best." My home town is a small village nestled among the stately pines and orange groves, only a short distance from the Gulf of Mexico. Unlike most of the neighboring villages that bear Spanish name, my little village has a plain English one, yet to me it is the dearest spot in the whole state. Vera Wurzel, your letter of Jan. 19 was splendid; I am familiar with the two friends you spoke of (Margaret and Marguerite), they also contributed fine letters. God bless you three! Could I ask a favor of some cousin? I would love to borrow the words or music of "Whispering Hope" and I will try to repay the favor as best I can. May God bless you all, and use you to his glory. I wish to be remembered in the prayers of all who know God. Evelyn E. Tipton.

Cottage Hill, Fla.

P. S. Of course I will be glad to get letters from all, be they young or old, for my love is extended to every one. My age is 16.

Dear Aunt Bettie: Will you let a little Georgia boy join your happy band of boys and girls? My age is between eleven and fourteen. If any one would like to write to me my address is 407 Jackson St., Valdosta, Ga. My father takes The Herald and I enjoy reading page ten. My father has been taking it a good long time. Well as this is my first letter to Aunt Bettie I hope to see it in print.

Linwood Gossett.

407 Jackson St., Valdosta, Ga.

Dear Aunt Bettie: Wonder if he dear Herald cousins won't move over and give a little Tennessee girl plenty of room in your happy corner? How many of you boys and girls like this rainy weather? I do not. How many of you cousins are Christians? I am not. I joined the church several years ago but have wandered back in sin but I think every one should be a Christian. Say, Tennesseans, wake up! My, my, just look how other states are beating us. Let's get ahead of them. We can if we will try. My father and mother take The Herald

and I enjoy reading page ten. Am glad to see so many of the boys and girls Christians. Hope you who are Christians will make your lead for the Saviour; he is greatest of all beings, and we should follow on after him. Cousins, pray that I may be saved before it's too late. I'll get my coat and run before a snowdrift catches me.

Ruby Kirby.

Rt. 1, Pinson, Tenn.

Dear Aunt Bettie: May I enter into your happy circle of cousins? I certainly enjoy reading the letters of the cousins. I am five feet, two inches tall, eyes are blue, have curly brown hair, weigh 140 pounds, and am between fifteen and eighteen years of age. Who can guess my age? I go to Sunday school every Sunday at the Cumberland Presbyterian Church. Red Boiling Springs is a little town nestled in the foothills of the Cumberland Mountains. It is a summer resort and noted for its great sulphur water. If any of you ever visit Red Boiling Springs look me up. Would like to hear from some of the cousins. Will answer all the letters I receive.

Mamie V. Snow.

Red Boiling Springs, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? My mother did take The Herald but it is out now. I will be twelve Oct. 1. I have brown hair, gray eyes and weigh 85 pounds. As this is my first letter to The Herald hope to see it in print.

Sylvia Lee Kissinger.

Pricerville, Ky.

Dear Aunt Bettie: Here I hail from the Land of the Sky in the grandest state of the Union. Now how many of you agree with me? Only those of Tennessee, naturally, for everyone thinks his state the greatest of all. Tennessee is indeed a wonderful state, especially this part of it, meaning Red Boiling Springs. I wish I were intelligent enough to do justice to the subject, because if I were I would surely tell you of the many wonders of this country. There are many desirable things to be found here. I am between twelve and eighteen years. Who can guess my age? I would like very much to see this letter in print. All of you boys and girls write me. I will answer all letters I receive if they don't get up in the millions.

Jewell Butler.

Red Boiling Springs, Tenn.

Dear Aunt Bettie: I have set in to read The Herald, and every boy and girl that's a Christian should read it. I am a Christian. All my life has been in the country. When Jesus comes from heaven back to earth to gather his people I don't want to be denied. I am a worker for Christ who shed his own blood to save me and is going to lead us some sweet day to our home which he has prepared for us. I read the Bible day after day. If sorrows press you sore he'll bring you through. All the people should know the Dying Girl's Farewell. I'll gladly send it to any boys and girls who will write me. God is true and faithful. Be not afraid, only believe. Wake up, Tennessee boys and girls, and show how you love God.

Thomas Kirkpatrick.

Pinson, Tenn.

Dear Aunt Bettie: This is the first letter to The Herald. I have brown eyes and hair. I am in the fourth grade. I am nine years old. There are six in our family. I enjoy reading page ten in The Herald. My father is a Free Methodist preacher. Our school is not very far from home.

Chester Bowerman.

Rt. 4, Junction City, Ore.

Dear Aunt Bettie: Please move over and let me sit down. Boy, but I am tired. I ran and ran so I would get there before Mr. W. B. gets in. I have only seen two letters in The Herald from West Virginia this week. Wake up, boys and girls, don't let the other states get ahead of us. I have

written twice before, and thought I would write again. How many of the cousins remember me? I have light bobbed hair, brown eyes, fair complexion, am four feet, nine inches tall. I am twelve years old. My birthday is Nov. 27. Who is my twin? I will answer all letters I receive.

Elva Minnie James.
Box 25, Robson, W. Va.

Dear Aunt Bettie: As the town clock slowly rings time into eternity, then I wonder how many of us realize just how fast time is passing and what it means for us to take advantage of the present opportunities, and to lay plans that will lead us toward a goal that will be worth untold treasures. A great man said, "I will get ready now and go when my time comes." We should not get discouraged because things do not come to us all at once. I don't believe we have to be born under a certain star to achieve riches or fame. It takes time and perseverance to accomplish things. Some of our great men were born without riches and fame on some stony hillside farm. Some had to work to support an invalid, an aged mother at an early age, but by studying at their leisure time finally overthrew their handicaps. One boy followed a strange looking bird a long distance. His curiosity was aroused, so he kept finding new things in the wide world of Nature. Others have been discouraged by their parents and had to go into the world and prove that their plans were not valueless. Of course, every boy is expected to make a good man. If he is a good deal of a boy chances are that he will be a good deal of a man. A boy should not be a coward or a bully, but brave, for that is the kind of a boy of whom we can be proud, when he is a man. It has been a long time since I have written to The Herald. I have made a great list of friends through this page. I am a school boy yet and will be glad to correspond with you girl cousins and readers who care to write. My address is Cane Hill, Ark.

Carthel Dold.

Dear Aunt Bettie: May I have a little chat with you and the cousins? I enjoy reading page ten. I see several letters from my state. I have been going to high school some this fall. I have two sisters; one is teaching at Sue Bennett Memorial, London, Ky. My other sister is at home. I can play the piano. I like to read. How many of the cousins like to read? My birthday is June 17. Who is my twin? Helen I. Rode, you and Katie Waddell have my father's birthday, April 10. I am a Christian and a member of the Methodist Church. I like to go to Sunday school and church. My age is between seventeen and twenty-one. I am five feet, four inches tall, weigh 121 pounds. I have brown, bobbed hair, brown eyes and fair complexion. I hope Mr. W. B. is out at work when this arrives. I would like to hear from a few of the cousins.

Allene Lockard.

Woodrow, Ky.

Dear Aunt Bettie: It has been a long time since I have written to The Herald, that I suppose nearly all the cousins have forgotten me. I believe that I last wrote you from the A. & M. School, at Powder Springs, Ga., nearly two years ago. Last year I attended Reinhardt College, at Waleska, Ga., but I am praising the Lord that the way was opened last summer, at Indian Springs, Ga., Camp Meeting, for me to attend Asbury College this year. For quite a while Brother Z. T. Johnson has been publishing a series of writings concerning Asbury College and the wonderful work accomplished at this place, and I can certainly verify all his statements. At Asbury, Christ is put first in everything; the classes are opened with prayer, and often the classes break up into a real testimony and prayer meeting. The basket ball games are opened with prayer. The Lord has called me to preach the gospel, and I mean by his grace and help to preach wherever I go, in whatever way I can do so, and right here, I want to ask an interest in the prayers of all my Herald cousins, that I may be ever strengthened in the power of God, to follow his leadings all the way. Remember, dear cousins, my prayers shall follow you in whatever

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To avoid errors write or print clearly

work the Master calls you to perform. I do not claim to be a poet; however, I have felt that often I could help someone by writing my thoughts in such a form, so I close my letter with the last verse of a poem recently written:

'Tis the Old-Time Religion that's needed today,

The whole blessed Bible, none taken away;

Nor yet any added—the world we must save

From fear of a hell, and the gloom of the grave.

Your cousin in Christ,
J. Loyd Ray.

Dear Aunt Bettie: Answering Vera Wurzel's letter in The Herald of Jan. 19, would say, I am glad you began the year so profitably, and have stuck to your resolution. Dr. Morrison is indeed a fine man. The world cannot offer you even pleasure now, but it does offer precious souls to be saved and lots of them. Oh, what a privilege that is, and how little regarded. Yes, keep the vision of the cross, dear friend, and be sure you hold God's hand very closely, for there are many allurements the world will offer you as "just as good" and cheaper. To be an evangelist is a wonderful and blessed calling, but it takes much physical vigor, and if you could not stand it, there are many ways to serve. Remember, dear friend, love is the fulfilling of the law. Let your every look and word and deed tell for Jesus, and you will see some things in people you did not expect. You will wonder at their unusual deference to you, the reflection of yourself. The attitude of people to you is a reflection of yourself, whether you know it or not. Keep your face toward God while you smile on your fellowmen, and thus you will reflect his light into their lives, and some of it will come back. Thus you cannot lead others astray. You will always find someone to do for. In closing, let me say again, keep God's hand very close. When we get enthused in the Lord's work and have been successful for a while, we are apt to get careless, and when you slip you carry the trusting ones with you, and undo a great deal of good that was in the working not yet accomplished. God bless you, my friend.

A Herald Subscriber.
72 Elm St., New Britain, Conn.

FALLEN ASLEEP

BEAUCHAMP.

Rev. William Beauchamp was born at Perryville, Ind., April 12, 1833, and passed away at his home in Topeka, Kan., Dec. 27, 1926. He received his early education in the public school near his home. In 1854, he, with two brothers, went to Grass Valley, Calif., where he remained for three years working in the gold mine. Was converted while there, and in 1857 returned to Indiana and entered Harts-ville College, where he remained until the opening of the Civil War. He entered the war in March, 1862, and was discharged in June, 1865. In 1866 he entered the ministry of the United Brethren Church in which work he continued until 1872 when his voice failed. He aided in the erection and operation of Avalon College, from 1872 to 1892, when he moved to Olathe, Kan., and in 1920 moved to Topeka, Kan.

Though retired from public ministry he was always a zealous, earnest, Christian worker, especially interested in Sunday school work; and a great Bible student.

Was married to Josephine Flora, June 15, 1860, to which union five children were born, one of whom, with the mother, passed on before him.

Laura Beauchamp.

SINKO

October 23, 1926, the death angel claimed for its victim Charles Robert Sinko, age 26 years, two months, and 22 days. He was converted last summer and lived for the Lord until the death angel called him away. He was sick only a short week. He enlisted in the World War when he was only fifteen years of age; he served one year over sea. He was united in marriage to Miss Ida Bain, April 18, 1919. To this union was born two daughters age four and six years. He was a loving companion and father.

He leaves to mourn his loss a loving wife, two dear little girls, father, mother, two brothers, five sisters, and a host of relatives and friends. Weep not, loved ones, Charles is not dead, but asleep in Jesus.

As we wander round the dwellings,
And we think of days gone by;
How we miss the kind instruction
Of our "daddy" gone on high.

Oh, 'tis hard to part, dear daddy,
No one else your place can fill.
In the home or round the fireside,
When we're well or when we're ill.

The chair you used is vacant,
Your voice is hushed and still;
A place is vacant in our home,
That never can be filled.

All is dark within our dwelling;
Lonely are our hearts today;
For the one we loved so dearly
Now to heaven has gone to stay.
His loving wife and children,
Mrs. Chas. Sinko.

JEFFERS.

Iris Maxine Jeffers, daughter of Rev. and Mrs. G. R. Jeffers, pastors of Second Pilgrim Holiness Church, Evansville, Ind., was born Feb. 7, 1925, died Feb. 21, 1927, aged two years and fourteen days. Iris Maxine was above the average child in intelligence and spirit. She was a lovable child of a sunny disposition, winning the love and respect of all who knew her. She was the joy and pride of the home, bringing joy and sunshine into the lives of parents and grandparents, and all who came in contact with her.

She leaves to mourn her departure, father, mother, baby brother, Donald, two grandmothers, one grandfather, a number of uncles, aunts and many other relatives and friends.

You are gone but not forgotten,
For your memory lingers still,
But we bow in full submission
To the Holy Father's will.

We will miss you, little Iris,
But we're coming by and by,
To meet you and greet you
In the land beyond the sky.

Mrs. Lela M. Jeffers.

Easter crosses make ideal and expensive remembrances for that glad season. See our Easter Card announcement on another page.

REVIVAL IN GAINESBORO, VA.

I was privileged to be in a ten-day revival, with my son, Rev. John T. Banks, on his charge—the Gainesboro circuit in the Baltimore Conference. The pastor led the meeting, and the preaching was done by the writer. Those ten days in service with those fine people were days of great joy and power, as so many received the word with gladness. Old and young found their way to the old-time mourners' bench, and prayed their way to God. It was rich to see so goodly a number seeking and finding the Lord precious to their souls, and then to hear their testimonies with heaven's ring in them. Twenty-seven joined the church there the last night of the meeting. To our gracious Savior be all the praise.

Leroy Lee Banks.
Jarratt, Va.

KAMPSVILLE, ILL.

Have been so busy the past year that I have failed to report meetings. My work has been with the pastors of the Southern Illinois Conference, and more especially with those of the Olney District. I have found their District Superintendent, Rev. T. O. Wilson, to be a man of God who has the interest of the Kingdom at heart and who is bringing his district to the front along spiritual lines.

Since Conference last fall I have assisted the following pastors—Rev. E. H. Cissna at Bethel and Douglas; Rev. J. P. Tucker at Montrose and Dieterich; Rev. V. W. Corrie at Geff, and Rev. E. W. Barrett at Enfield on the Mt. Carmel District. These were all hard fought battles characterized by earnest, forceful preaching and deep, pungent conviction. At some places the resistance to the truth was terrible and souls would not yield although convinced of their great need. At Dieterich we were assisted by Rev. C. A. Oskin, the fire-baptized pastor of Wheeler, Ill., and at Enfield, Rev. S. A. Matthews of McLeansboro did the preaching and proved himself to be God's man for that place. The Enfield meeting was the greatest in attendance and interest. Each night for three weeks a full house greeted the workers and conviction was deep. Twenty-three prayed through to victory in the old-fashioned way. We are made to marvel that God can still work wonders in the midst of the cold conservatism which fills some of our churches today. He is able. I thank him that he is enabling me to sing the old gospel story and to hold up the standard of holiness in the midst of a gainsaying world. Pray for me that the Lord will make this the best year of my life in service for him.

Etta L. Foiles,
Song Evangelist.

FOREST RIVER, NORTH DAKOTA.

Forest River is a village located in the Red River Valley 25 miles north of Grand Forks. Surrounding this village is good farming land; wheat, sugar beets, potatoes and corn are the products of this rich valley land.

Forest River has been the victim of modernistic preaching for years. The last old-fashioned preaching done was by Dr. Carradine, some twenty years ago. Rev. Mark S. McKie, of Holt, Mich., came to us on Feb. 13, and began to preach Bible truth. The altar was not opened for one week because of the false conception some had as to the nature of a revival. The meetings went forward for three weeks and the last two weeks people were

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Except a living man there is nothing more wonderful than a book—a message to us from the dead—from human souls we never saw, who lived, perhaps thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.

—Charles Kingsley.

Doctrinal Standards of Methodism. By Bishop Thomas B. Neely, D.D., LL.D.

Beginning this book with the statement that "This is an age of extremes in religious thought and of religious fluctuations in opinion," Bishop Neely takes the position that the great mass of people clings to the old biblical teachings; but that there is a lack of "clear, precise, and positive knowledge of ... the religious views ... in their own denomination."

The Methodist movement is traced from the very beginning. If one wants to know of the foundational movements of Methodism, he will find it here. If he wants to know what John Wesley taught, it is here. If information is wanted on the twenty-five Articles of Religion, chapter 14 will give it.

Chapters 5, on "John Wesley and Doctrine"; 7, on "Doctrinal Standards Among Wesley's Followers"; and 24, "Are New Standards Needed?" are worth the price of the book.

The regular price of this book is \$2.00, but on a trip to New York recently our Business Manager found about a hundred copies. Since the book is out of print, he bought them so he can sell them at \$1.00 each, as long as they last.

Possibilities. By James G. K. McClure.

The kernel of this book is found in chapter 8, where the author says, "Human life is crowded with possibilities, but the best and highest of them all is that we may be delivered out of all sin and guilt and made like unto God Himself in time and for eternity."

There are ten chapters; some of the most striking are, Finding, Asserting, Protecting, Developing our Possibilities, (these first four are very suggestive). The Possibility of Living Aright Anywhere, and The Possibility of a New and Blessed Life.

This is not strictly a holiness book, but is packed full of illustrative material, written in an easy, interesting style. One will find it very useful in religious work. The price is 50c.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

Henry Clay Morrison, The Man and His Message. By C. F. Wimberly, A.B., D.D.

There is perhaps no more outstanding man in the religious world today than Henry Clay Morrison. As President of Asbury College, Editor of *The Pentecostal Herald*, and Holiness Camp Meeting preacher, he has become known all over the United States. He is regarded almost unanimously as the leader of the Holiness Movement in this country.

In this Book Dr. Wimberly depicts the life of this veteran Holiness preacher. Anything that Wimberly writes is forceful in its simplicity. He gives a graphic picture of the little orphan boy in his early life. The chapter, "Little Bud" is touching. Some of the chapters that suggest the real value of the book are: "Tears and Triumphs," "The Preacher," "The Orator," "The Evangelist," "The College President," "The Editor."

This book is not only worth while as a memento of the "grand old man" of the Holiness Movement, but is a great inspiration to the reader. The price is \$1.50—special for the clearance sale, 75c.

Turn But a Stone. By Archibald Alexander, M.A., B.D.

One of the most difficult kinds of religious work is found in dealing with children. Most of us do not know how to go about it.

Turn But a Stone is a book of sermons to children. It is written in simple conversational style. There is a directness in the appeal that makes it quite interesting. Fifty talks are given—enough for a year. The titles are very suggestive; we list some of them so you can see what the book really is: "Are You a Copperhead?" "A Galilean Burr," "God's Ice," "Clouds and Rags," "Queer Arithmetic," "The Pilot's Smile," "The Little Lamp Ahead," "Waking in the Night."

We would especially recommend this book to Pastors, Sunday School Teachers, Young People's Workers. It would also be fine to read to the children in the home at "Story Hour." The regular price is \$1.60, special price for the next few weeks 60c.

THOUGH SKIES BE DARK.

John W. Jasper.

Though skies be dark and fields forlorn,
Soon there shall come a brighter day;
Soon winter's wreckage, tempest-torn,
Shall blossom into lovely May.

The wintry winds, though shrill they blow,
Must change to zephyrs of the spring;
The deadly avalanche of snow
Must to the brooklet tribute bring.

In noisome bog, 'mid fern and moss,
The lilies stand in bright array;
And we, too, if we bear the cross—
We shall be fairer far than they!

We have open dates the latter part of June and all of July. Anyone desiring a song evangelist and evangelist, write either Rev. G. Van Hook, evangelist, or Rev. E. S. Jones, song evangelist, 1810 Young St., Cincinnati, Ohio.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson II.—April 10, 1927.

Subject.—Peter's Lesson in Trust.—Matt. 14:22-33.

Golden Text.—Be of good cheer: be not afraid.—Matt. 14:27.

Time.—A. D. 29.

Place.—Sea of Galilee.

Introduction.—Peter's case is the case of most men who have studied the Bible and witnessed the work of God in saving people from sin. How easy it is to say "Yes; I believe the whole Bible to be true." Multitudes believe, after a fashion, that God can forgive sinners; and they even believe that he has forgiven many of their neighbors and loved ones. But when they are invited to believe for their own salvation, they seem unable to meet the conditions of saving faith. What struggles are often seen among those seeking to know God. Persons have battled all night long at this point. The writer remembers a young man who spent nearly an entire year in such agonizing prayer for pardon that his friends concluded he was fast pining away with tuberculosis, so thin did he become. Of course, there was no need for such prolonged agony; for faith in the atoning blood of Jesus Christ would have ended the struggle in a moment, as it really did when he exercised it.

Just here we diagnose Peter's trouble. No doubt he was a converted man, had believed unto salvation; but his faith failed when he tried to walk on the water. But we feel a deep sympathy for Peter, because his case is so much like ours. Yet it is true that he had every reason to trust and no reason to doubt. He had been with the Master sometime, had seen him work many miracles. In his own home he had seen him heal his mother-in-law of fever. He had been present when paralytics were restored to health, and demons were cast out. Not one time had Jesus failed. How could Peter doubt? Why did he doubt? I answer: Because the carnal nature was still alive within his soul; and yet I am almost afraid to write that for fear some one may misunderstand. Maybe I can turn some light on the matter by requesting my readers to compare Peter before Pentecost with Peter after Pentecost. Whatever happened to him in the upper room so strengthened his faith that he could say to a lame man lying at the Beautiful Gate of the temple: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk"; and in answer to his faith the work was done instantly. Maybe an altar call is in order. Suppose we all go to the mourner's bench and make an honest confession of our unbelief, while we send up our united prayers to God for faith to preach the gospel in this wicked, unbelieving age.

Comments on the Lesson.

Events were following one another quite rapidly in the life of our Lord. Herod had John the Baptist beheaded in the prison, and his head given to the dancing daughter of Herodias. John's disciples "took up the body, and buried it, and went and told Jesus." For some unrevealed reason he immediately took ship for a "desert place apart" on the opposite side of the Sea of Galilee. The reason for the sudden change of base was, perhaps, a matter of prudence and

safety. But the multitudes from surrounding villages and cities discovered his retreat, and followed him on foot. After sometime tarrying with him, they were hungry, and he fed them bountifully from "five loaves and two fishes," although there "were about five thousand men, beside women and children."

22. At this juncture Jesus immediately "constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away." The language indicates that he had some difficulty in getting his disciples to go—they preferred not to leave him alone. Their destination was possibly Capernaum.

23. He went up into a mountain apart to pray.—How long he prayed we do not know; but he was there alone till evening came on. I would like to so impress my readers as to induce them to go "apart" for frequent long seasons of prayer. We are spiritually weak from lack of communion with our blessed Lord.

24. At the close of our Master's prayer, the disciples were in great trouble; for their little craft was in the midst of the sea and fearfully tossed by wind and waves; but that was nothing strange, for the Sea of Galilee is given to sudden squalls. But the disciples were not forgotten: he had his eye upon them, as he ever has it upon us in the midst of our trials and afflictions.

25. Jesus went to them "in the fourth watch of the night . . . walking on the sea"—as easy for him as walking on solid ground. The fourth watch was the last one for the night; consequently he must have been in prayer a part of the afternoon and nearly all of that night.

26. There is nothing unusual in the fright of the apostles when they thought him to be a spirit. We are just as superstitious about ghosts as they were.

27. Jesus spoke: . . . "Be of good cheer; it is I; be not afraid."—If we could but realize it, there is no need for fear in his presence.

28. Impulsive Peter must test him: he too would tread the waves; and he succeeded beautifully until his faith broke down. One is almost sorry to hear the Master rebuke him after saving him from sinking beneath the waves; but the rebuke was worth while, because it concerns us as much as it did Peter.

29. When they were come into the ship, the wind ceased.—My little ship was once out at sea, tossed by winds and waves of sin and doubt and fear; but when he came on board there was a great calm. Blessed be his name. My heart says: "Glory! Hallelujah!"

30. No wonder they "worshipped him, saying, Of a truth thou art the Son of God." What else could they do? It is perfectly natural for true men to worship Jesus Christ. Let Hosannas rise to him!

EVANGELISTIC AND PERSONAL.

A. D. Buck: "We wish to report of the meetings held in the tent furnished us by the Evangelical Methodist League. We held six two-weeks' meetings since last June, from which a most prosperous M. E. church was organized with a Sunday school of 80 members. A good tabernacle was built which will finally result in a splendid

church. All the meetings were conducted on the old line of repentance and holiness as a second work of grace. We are looking forward to a great season the coming year. This God-given plan for spreading holiness was surely ordered of the Lord."

Fred Canaday: "I will be at the Jamestown Camp Meeting June 15-22, and am planning a trip through the East, and would be glad to hear from any one wanting a singer for revival or camp meeting. Address me, 1518 Killingsworth Ave., Portland, Ore."

W. T. Currie, 1616 West 30th St., Oklahoma City, Okla., has some operas which he would be glad to give anyone desiring evangelistic help.

Rev. Thomas B. Johnson, 2341 N. Garnet St., Philadelphia, Pa., desires a charge in or near Philadelphia and still retain his position, or a congregation which could render a little support and let him spend all his time in the Lord's work.

In the death of Dr. W. G. Nixon, Michigan lost a great leader in the Holiness Movement, and Eaton Rapids Camp Meeting Association feels the loss keenly. At a recent meeting of the Executive Committee, Rev. H. D. Skinner, of Muskegon, the Vice-President, was appointed Acting President until the Association meets at Eaton Rapids, July 28-Aug. 7. The Committee is planning for a full camp meeting program. Dr. John Paul, Rev. Bud Robinson, and Rev. Will Huff have been engaged as the preachers. Rev. Lloyd Nixon has been invited to take charge of the music, with Howard Skinner, Jr., at the piano.

E. E. Shelhamer: "This is to say that I have known Rev. W. Evans Burnett, of Lake Charles, La., for more than a score of years, and have always considered him conscientious, whole-hearted, and devoted. He and his family are fine musicians, and can certainly wake up the dead. If you need help in tent or camp meetings, give them a call, and I do not think you will be sorry."

Hitchcock M. E. Church has just closed a gracious revival. During the two weeks some forty conversions, and fifty were added to church. The pastor, Rev. J. M. Morton, was assisted by Rev. C. S. Clarke, who brought the old-time gospel that brought the people crying to God for deliverance from sin.

Dr. Samuel B. Goff and party conducted a fifteen-day Union Campaign for us, October 24 to November 7th, 1926, the Eleventh Baptist Church and the Union Methodist Episcopal Church co-operating. A successful program of visitation evangelism was put on as a special feature of the campaign. Some of our people experienced, for the first time, the inexpressible joy of soul-winning. Dr. Goff's preaching is thoroughly Scriptural and deeply Scriptural, his presentation forceful and convincing, his manner and method pleasing and at no time objectionable. Both churches co-operated with a fine spirit of loyalty and enthusiasm. The results were gratifying, and a deep appreciation for Evangelist and party will linger long in the hearts of our people.

Luther H. Kethels,
Pastor Union M. E. Church.
Thomas Elliott,
Pastor Eleventh Baptist Church.



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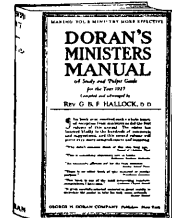
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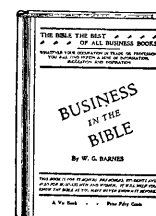
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Evangelist, Rev Geo. W. Willis, D.D., of the Northeast Ohio Conference, recently preached at the Nazarene Tabernacle, Cleveland, O., to a large and appreciative audience on "The Model Church." He can be reached at 1605 E. 93rd St., Cleveland, Ohio.

Prof. Newton Wray: "I have known Brother O. B. Brown some years, and commend him as a minister of the Gospel with evangelistic gifts. He is an earnest preacher, presents the Gospel in a way to reach both sinners and saints, his aim being to get the former converted and the latter fully sanctified. I trust that he will have an open door to this good work."

Dr. G. E. Macklem, "The Physician Evangelist" of Canton, O., announces that he will retire from the practice of medicine and surgery and devote his entire time to evangelistic work and desires to communicate with pastors, committees, etc., desiring assistance in evangelistic meetings. Now arranging slate for season of 1927-28, commencing September 4, 1927. Dr. Macklem is a member of the Interdenominational Evangelistic Association of Winona Lake, Indiana, and the International Federation of Christian Workers of Siloam Springs, Ark. Address is 1807 Fulton Road, N. W., Canton, Ohio.

E. B. Spear: "I will be ready for revivalistic work after April 10. I am a local preacher of the M. E. Church, South. My greatest desire is to lead sinners to Christ. I can furnish references. My address is Falmouth, Ky."

Paul Hutchins: "We are now about to close a meeting which has been blessed of God in a very marked way. There have been an even one hundred conversions to Christ during these two and one-half weeks and with many under conviction there should be many others by the time the three weeks are finished. Our next meeting is in the Lakeside Baptist Church at Muskegon, Mich., beginning March 27. Pray for the evangelists and pastors."

Loren E. Page: "We have just closed a revival meeting in which the old-time power without the modern clatter of machinery was splendidly evident. The meeting came at the conclusion of a great Mid-Winter Institute in which the young people of all denominations took part. This spirit of fellowship and co-operation continued through the meeting. Brother Frank Doerner, Jr., rendered indispensable service in singing for us during the first twelve days. The meeting continued for two weeks more, and thirty-six souls found the Lord. Many of the leading members of the church, among the finest people we were ever privileged to work with, experienced a deeper work of grace. Rejoice with us and pray for us."

GIVE IT A SQUARE DEAL.

R. H. Bennett.

Give what a square deal? The Anti-Saloon League. Why? Let us see. The League is the bureau through which the churches do their work for temperance and prohibition. It is the church at work against the liquor traffic, as the Mission Boards are for missions and the Boards of Education for Education. It is prac-

tically a part of the organization of the churches.

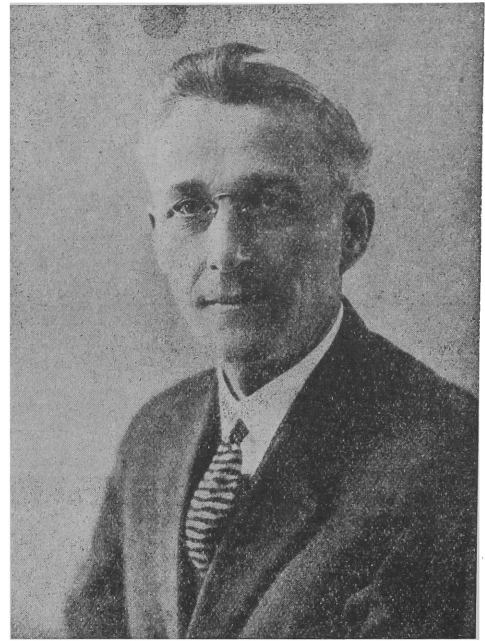
Through the League the Christian forces of our land have won their great battle against the saloon. The League does not claim the entire credit, but it is very doubtful if we could have won without it. What other agency could have united the many groups of temperance workers, sometimes almost as bitter in their internecine contentions as in their war against the common foe, into one irresistible phalanx?

The lethargy that follows success has come upon us. Too many have thought the battle won and that we can now rest upon our shields. The denominational campaigns for other good causes have so filled the minds of the churches that the work of the League has suffered. The churches are not opening as freely to it as they once did, and they are not always putting the claims of the League in their budgets.

The results are apparent and will be more regrettable unless the churches awake to the situation. The support of the League is vital. In certain parts of Canada where the friends of temperance concluded that it was no longer necessary to keep up their interest in the League, the saloon has come back under the thin disguise of "light wines and beers." This should sound a blast of warning in our ears.

The enemy recognizes the value of the League. A brewer is said to have held up in a brewers' meeting an Anti-Saloon League subscription card, and said, "Here's the thing that put us out of business." The New York World, probably the leading wet paper in America, said editorially not long since that if the United States wants light wines and beer in this country they must first put the Anti-Saloon League out of commission. The World went on to tell how to put the League out of commission, viz., to close the doors and pulpits of the churches against representatives of the League, thereby cutting off its moral and financial support. Let us remember then, that when a pastor or church does not freely open to the League speakers and give them the cordial, enthusiastic backing of church and pastor, it is thereby, albeit unwittingly, playing the game of the enemy and giving strength to the illegal and desperate liquor traffic in its avowed purpose to make the enforcement of the law a hissing and a byword.

The League was never more worthy or more in need of the hearty and genuine support of Christian men and women than today. It is the one organization competent to protect the homes of America from the present onslaught, through floods of wet and false propaganda of the liquorites, whose defiant attempt to nullify the Constitution of the United States is an affront to all true patriotism and decency. In one of our wet state legislatures the wet lobbyist opposed in committee the enactment of a bill to enforce the 18th Amendment. The Chairman of the Committee said, "You do not seem to understand the situation. This is simply a bill to enforce laws already enacted and to protect that sacred document, the Constitution of the United States." With a sneer the wet lobbyist said, "Sacred document, indeed! When we get through with the Constitution of the United States it will look like a tattered rag." What is this but treason, pure and simple?



GEO. B. BURKHOLDER

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Such has always been, such will always be the spirit of the liquor traffic. Will our pastors and people any longer permit that false sense of security to cripple their support of their great temperance leader, the League, whose educational work was the dominant influence in securing the 18th Amendment? Will they listen for a moment to the ceaseless ridicule and slander of the temperance leaders? Will they remember the 600,000 young men and women coming to voting age in America every year who need the teaching work of the League?

Says one of our great editors, "It is unthinkable that the dregs should allow these millions (of new voters who have attained their majority since the business of drunkard making was outlawed) to be deceived and mis-taught by the wet propaganda of hundreds of daily wet newspapers in this country, without awakening and getting busy again in a great and worthy way—especially through supporting and strengthening the work of the Anti-Saloon League. "To your tents, O Israel!"

Brother pastor, open your pulpit promptly and cordially to the Anti-Saloon League. And do not shut this great and vital cause to a night hour, unless that happens to be your better service. And back up your visiting speaker with strong words of your own. The ultimate protection of your own church, your country and your home is in this situation. I do not speak in my own behalf, for a somewhat wide acquaintance with our church brings to me an open door in my work. But our State Superintendents are having a difficult time. I bespeak for them a cordial welcome from our pastors. It is not easy to have to ask for a hearing and to be denied. Surely our churches can all give one service in a whole year to this cause when we consider the issues that are at stake. And where your

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State Superintendent cannot get over all the ground and come to you every year, cannot, will not, every church put the Anti-Saloon League in its budget for from \$50 to \$250 a year according to the church's ability? Brother pastor, think on this. Brother Presiding Elder, will you not ask at the Quarterly Conference about this, and suggest that the Church Committee on Temperance and Social Service be developed in its activity in this and other ways? Surely this is God's work. Let us do it.

And men and women, whom God has blessed with means, under whose eye this falls, should without hesitation send out of their tithe to the League from \$100 to \$1,000 a year. This is patriotism, religion and common sense. And this way lies permanent deliverance from the blight and curse of the liquor business, and victory for decency and law observance.

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EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 21-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Howard, Kan., March 25-April 10.

BABCOCK, C. H.

Pasadena, Calif., March 27-April 13.
Bentonville, Ark., April 21-May 1.
Ft. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 13-25.

BELEW, P. P.

Vincennes, Ind., April 4-7.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Flint, Mich., March 31-April 17.
Muskegon, Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Detroit, Mich., March 13-April 3.
Home address, Wilmore, Ky.

BURNETT, W. EVANS.

North Ft. Worth, Tex., March 18-31.
Open dates, July and August.

CAIN, W. R.

Jamestown, N. D., March 27-April 10.

CALLIS, O. H.

Horse Cave, Ky., March 20-April 3.
Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CAROTHERS, J. L. AND WIFE.

Grenada, Colo., March 21-April 3.
Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

CHATFIELD, C. C. AND FLORA

Ellet, Ohio, March 20-April 3.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Windom, Kan., March 20-April 3.
Capron, Okla., April 10-24.
Three Sands, Okla., May 1-15.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Thornstown, Ind., March 21-April 3.
Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COX, F. W.

Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

GRAMMOND, PROF. C. C. AND MARGARET.

Constantine, Mich., April 3-17.
Walled Lake, Mich., April 19-May 1.
Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Adrian, Mich., April 17-May 1.
Mitchell, Ind., May 5-19.
Nauvoo, Ill., June 28-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DYE, CHARLES.

Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
Home address, 480 Williams St., Troy, O.

EDWARDS, C. E.

(Gospel Song Leader)
Oakton, Ky., March 21-April 2.
Ohlong, Ill., April 3-17.
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Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Hammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salerno, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Mt. Pleasant, Iowa, April 15-24.
Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FRYE, H. A.

Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-June 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Portland, Ore., April 3-17.
Tacoma, Wash., April 18-May 1.
Springfield, Ill., Aug. 19-28.
Present address, 406 N. Lemon St., Anaheim, Calif.

GADDIS, TILDEN H.

Springfield, Ohio, March 20-April 3.
Ohlong, Ill., April 8-21.
Carlinville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroeville, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Open date, March 27-April 10.
Lone Tree, Iowa, April 17-May 8.
Open date, May 10-29.
Home address, University Park, Iowa.

GASAWAY, MRS. STELLA.

Terre Haute, Ind., March 22-April 10.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Elkhart, Ind., March 6-April 10.
Ridgeville, Ind., April 10-May 1.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GREEN, JIM H.

Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Boomer, W. Va., April 2-17.
Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Bureka, Mo., April 4-17.
Waverly, Ill., April 24-May 8.

HODGE, H. W.

Open dates March and April.
Home address, 120 S. 10th St., Flushing, N. Y. City.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.

HORN, LUTHER A.

Blountstown, Fla., April 28-May 8.
Home address, Mobile, Ala., P. O. Box 1322.

HUNT, JOHN J.

Pitman, N. J., March 27-April 10.
Pitman, N. J., March 27-April 10.
Home address, Media, Pa., Rt. 2.

HYSSELL, HARVEY B.

Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 1-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

El Paso, Tex., March 27-April 10.
Pilot Point, Tex., April 27-30.
Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.

JENNIFER, J. W.

Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambridge, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Germantown, Ky., March 17-April 3.

KEYES EVANGELISTIC PARTY.

Open date, April 24-May 15.

LAMANCE, W. N.

Booneville, Ind., March 25-April 10.
Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-23.

LEWIS, JOSEPH H.

Wortham, Ga., March 22-April 3.
Mitchell, Ga., April 4-17.
Shreveport, La., April 20-June 1.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARQUETTE.

Richland, Oregon, March 24-April 10.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Lake Charles, La., March 31-April 21.
New Philadelphia, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Greeley, Colo., March 30-April 17.
Merrill, Wis., May 15-29.
Montevideo, Minn., June 3-13.
Corleia, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.

McBRIDE, J. B.

Arlington, Kan., March 27-April 10.

McCALL, F. P.

Kathleen, Fla., March 20-April 3.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G. AND BERTHA.

Coffeyville, Kan., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Frankford, Ind., May 8-29.
Taylorsville, Ill., July 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Montrose, Wis.

MILLER, JAMES.

Modoc, Ind., April 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MILLER, B. W.

Warren, Pa., March 21-April 17.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Pulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Polsboro, Ind., April 4-May 1.
Open dates, April 13-March 27.
Address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.

Boronia Springs, Mich., March 21-April 6.
Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REID, JAMES V.

Wilmington, N. C., March 20-April 3.
Atlanta, Ga., April 5-17.
Home address, 2012 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA

Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

Columbus, Ohio, March 29-April 5.
East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED.

Potlatch, Idaho, April 3-24.

SANFORD, E. L. AND WIFE.

Tolesboro, Ky., March 20-April 3.
Lothair, Ky., April 5-25.
Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.

Home address, 202 Engman Ave., Lexington, Ky.

SETLE, ROBERT L.

Rogers, Ark., Jan.-April 1.
Leary, Ind., April 10-24.
Home address, Winfield, Kan.

SHARROW, C. E. AND NEVA.

(Singers and Children's Workers)
Open dates for April.
Home address, Wren, Ohio.

SPINKS, OTIS W.

(Song Evangelist)
Pade, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

SWETEN, HOWARD W.

Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

SWANSON, F. D.

New Philadelphia, O., Mar. 20-April 2
New Philadelphia, O., April 4-17.
Oriolet, Ind., May 1-15.
Home address, Wilmore, Ky.

THOMAS, JOHN.

Barberton, Ohio, March 23-April 4.
Cleveland, Ohio, April 7-21.

VANDALL, N. B.

Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Meyer, Pa., March 17-April 3.
Benton Harbor, Mich., April 4-17.
Saint Johns, Mich., April 18-May 1.
Home address, 953 N. Oakland Ave., Indianapolis, Indiana.

VAYTINGER, M.

Nashville, Ind., July 6-17.
Letts, Ind., July 20-August 7.
Bryantsville, Ind., Aug. 10-28.

WILLIAMS, L. E.

Open dates, April and May.
Camp dates open.
Home address, Wilmore, Ky.

WIRMAN, C. L.

Burlington, Ky., March 18-April 3.
Covington, Ky., April 5-17.
Home address, 2108 Crescent Blvd., Midletown, Ohio.

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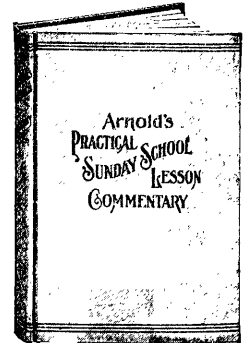
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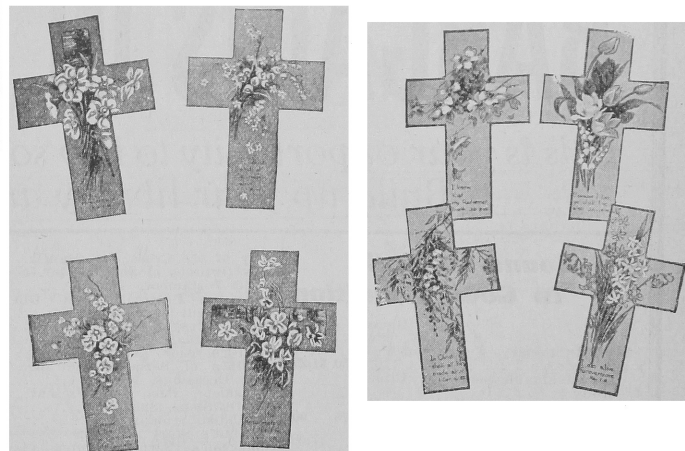


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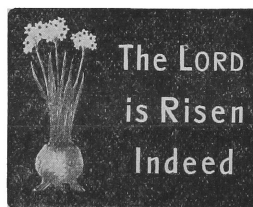
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They're here with you today,
You hear their happy voices as
They run and romp and play;
They cheer you with their presence
now,
While ere long you may miss;
So brighten up their little lives,
And give them each a kiss.
Forget not that the way is short
That we together go,
So many changes here take place
That we would wish not so;
Lest we regret, let us be sure
To clothe each word with love,
And help to point the little ones
Toward that blest Home above.
Myron Luther Eaton.

MISSAO AMERICANA, MALANJE, ANGOLA, AFRICA.

Dear Friends at Home:—
Somewhere I have heard a song
about its being "Better farther on,"
and we have found it so each year in
our missionary experience. While we
have found each new year to bring its
new problems, its difficulties and per-
haps its disappointments, it has not
failed to bring also larger opportuni-
ties for service, more conscious lead-

ing of the Holy Spirit and an unmis-
takable assurance that God approves
and is blessing our work.

Before the rains had entirely ceased
in May we put up our tabernacle and
began our evangelistic campaign for
the dry season. An old neglected
graveyard having the only proper
shade, was chosen as a site and was
quite in keeping with conditions
which we found in the village where
once a live church had been. Pastor
and people were quarreling with one
another, even quarreled at the altar
when called together to pray over
the situation; the church building had
fallen down and the members had
gone into all kinds of sin. After one
week without a break God conquered
and the pastor arose and said, "I do
not want any longer to stand in the
way of my church. I want you all to
know I'm going to seek the Lord." Of
course his church members followed
him and twenty-six of them were con-
verted. Others from the village and
campers who came in from all direc-
tions raised the number of converts
to seventy.

Our next effort was at one of our
main stations where the situation was
very difficult, but in answer to prayer
and by persistent effort on the part
of ourselves and our native helpers,

four hundred people sought the Lord
and professed to have found him. The
seeking the Lord was not by lifting
the hand or signing a card, but by
kneeling at the altar and confessing
and repenting of their sins. While
we have not been able to follow up
this work personally, we hear good
reports from the converts.

For our third meeting we were in-
vited back to Quiongua, the place
where we began our missionary work,
and had the joy of seeing most of our
school children brought back to the
Lord. Many of them had wandered
deep into sin, but their hearts re-
sponded and they came back to Jesus.
They felt their need of a deeper work
of grace to enable them to stand, and
out of the one hundred who were con-
verted or reclaimed, about fifty con-
secrated themselves to God and re-
ceived the Baptism of the Holy Spirit.
After a week of rest we went to
another native station about twenty
miles north of Malanje. Here God
worked in mighty power, about one
hundred being converted.

Two full weeks were spent in a
Bible Conference for our native work-
ers in the Songo and Mbangala coun-
tries, and they proved a great bless-
ing both to them and to our own
souls.

Our last camp was our own church
revival for the year which has just
closed. One hundred and fifty found
their way to Jesus, perhaps one hun-
dred or more of them attendants at
Malanje church, and others being
campers from various out-stations.

When we consider that in a single
season over eight hundred have found
a Savior and a hundred and fifty have
received the Baptism of the Spirit, do
you wonder that our hearts sing
"Praise God from whom all blessings
flow?"

Yes, we are busy, but we never
were so happy as now. Continue to
pray for us. Most sincerely,
J. C. Wengatz.

Our line of Easter Crosses for this
year is more beautiful than ever be-
fore. See description and prices on
another page.

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REFLECTIONS ON MY SEVENTIETH BIRTHDAY.

By The Editor.

I have been thinking of the vast procession of human beings who have marched into eternity since my first birthday. The generation living when I was born has all passed away; the strong men and women at that time have gone into eternity; not one is left. Those who were in their thirties when I was born are all dead, with possibly a few exceptions. There are very few people living more than a hundred years old. What countless millions of human beings have left the world since I came into it seventy years ago! The very thought of it fills me with solemn wonder and lifts up my heart in prayer to the great God, before whom we must all appear.

Great wars have ravished the human race since my first birthday. Our Civil War, with its tragedy of blood and waste of precious life, shook the very foundations of our republic. The fearful struggle between Germany and France, known as the Franco-Prussian war, has taken place. The Boer War between England and the Dutch settlers of South Africa has been fought. The Spanish-American War, also the titanic struggle between Russia and Japan, the war between China and Japan, the slaughter of many Indians on our western frontier called war, has been fought. The World War, with its rivers of blood and wreck of life, has startled and staggered humanity. Since the Armistice was signed at the close of the World War, there have been so many wars on a smaller scale I would not know how to name them. Poor Mexico has been drenched with devastating war. The Russians have butchered each other by countless thousands. Turkey and Greece have been at war, and now the Chinese people are in bloody strife with each other, and countless thousands of human beings are being slain in a blind frenzy of ignorant hatred. It would be impossible to calculate the human beings sacrificed upon the field of battle in this past seventy years.

Scientific inventions have been remarkable. I remember well when the Atlantic Cable was laid, and the first message flashed across the United States to Europe. I recall when the golden spike was driven when the great railroad system was completed uniting the eastern states with California. We recall our amazement and unbelief when the telephone was talked of, and we boys with tin cans and taut cord were testing the possibilities of the telephone. I remember when undersea boats were thought to be impossible, and if anybody spoke of airships they became the subject of ridicule. I recall our surprise and doubt when talk of the phonograph came into our community, and with what delight I looked upon the first tractor engine I ever saw going along the public highway pulling a number of buggies. Wonderful improvement has been made in machinery of every kind. In my childhood we used candles, then we were delighted to have oil lamps; later on, we were amazed at the

TO ALL THE HOLINESS PEOPLE EVERYWHERE.

The Commencement Exercises at Asbury College will cover May 25 to June 1. The first days of the Commencement will be devoted to a Holiness Convention and we are expecting a great gathering of the Lord's people. We especially invite those who are rejoicing in the fulness of salvation, and those who are longing to be wholly sanctified. Let much prayer be offered for the presence and blessing of the Lord at this time. Those who find you can attend this Convention will please to notify Mr. C. A. Lovejoy, Wilmore, Ky., at least two weeks before the opening of the Convention Exercises. Let The Herald family pray that the Holy Spirit may be graciously present with us.

Faithfully your brother,
H. C. Morrison.

electric lights. Perhaps nothing has contributed more to the health of the people and longevity of life than the discoveries made by medical science. The inventions of the automobile and the building of good roads have brought the people of our various states into closer fellowship, broader fraternity and better understanding of each other. They tell us that the building of the great thoroughfares has afforded an excellent opportunity for graft, and that the mortgages of homes to buy automobiles furnish a new and shorter highway to bankruptcy. There have also been wonderful improvements in the linotype and printing press.

The progress in education has been remarkable. The founding and funding of State Universities have, along with the establishment of church and independent public schools, made possible the education of the masses as never before in the history of this country, or in the world. There has been a great revival in the erection of school buildings, convenient and adaptable in arrangement, well heated, well ventilated and sanitary. In the erection of public schools the matter of art is not neglected; the cultural influence of strength and beauty is duly considered. The great railroad systems and the security of ocean travel have been a notable contribution to the development of larger life, and broader outlook for the people; there is a better and more altruistic understanding among the peoples of the earth. Even in the midst of wars there is a more kindly consideration of prisoners and the wounded.

The past seventy years in the United States have offered a great field for Christian evangelism. Vast millions have professed saving faith in Christ and united with the Protestant churches. The Methodists and Baptists have been especially zealous in carrying forward the work of personal salvation among the people. In the cities, country towns, rural districts, out on the plains, and over the mountains they have gone with the good news of salvation by faith in the crucified and risen Son of God. While this great work of aggressive evangelism has not accomplished all we could wish, there is no

doubt but hosts of immortal souls have found Jesus in saving power and gone up to dwell with him in the city in the skies forever. There has been a revival of the missionary spirit. People have learned to give for the spread of the gospel, for schools, for orphans and weak and helpless humanity, as never before. Thinking on these things I have been asking myself in the reflections of the day if our nation is growing better? No doubt it has made great improvement in architecture, in roads, in schools, in inventions, in labor-saving machinery, in rapid transit, in the discovery and application of the sources in nature for the improvement of human conditions. Are men more truthful and honest than they were a half century ago? Why is the cash register necessary in every place of business? Are women more modest and discreet in their dress and conduct? Are children more obedient to parents, more respectful to teachers and the law? Are churchmembers more devout and spiritual in obedience to God's commandments and fellowship with the Holy Ghost? These are serious reflections. We doubt if any thoughtful person would answer these questions at once in the affirmative.

Looking backward and forward, I am thankful to God I was born in the year 1857, born in the United States, and in dear old Kentucky; that I grew up on the farm, that my religious life was under the influence of devout Methodists and Baptists who believed the Bible and believed in Jesus Christ as the only and all-sufficient Savior. I would much prefer to have lived these seventy years and whatever time God in his mercy may yet allow me, than to have lived the 969 years of Methuselah in the time in which he lived. I judge a man can travel more miles, see more architecture and art, read more books, touch more people, and cram more real life into ten or twenty-five years now, than one could have put into a thousand years in the days of Methuselah. I am wondering what the future has in store for the human race. There is distress of nations and unsettled state of mind in the social and religious world. Few persons, I judge, would be willing to risk their reputation as a trustworthy prophet by undertaking to prognosticate what a quarter of a century may bring forth. This we know, "the Word of God standeth sure." "His mercy endureth forever." In Jesus Christ there is a gracious and ample atonement made for sin; the Holy Ghost is a blessed comforter and guide. Heaven and eternity are ahead of us. We praise God, and take courage.

"Lord, crown our faith's endeavor
With beauty and with grace,
Till, clothed in light forever,
We see thee face to face:
A joy no language measures;
A fountain brimming o'er;
An endless flow of pleasures;
An ocean without shore."

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OF ASBURY THEOLOGICAL SEMINARY

A REVIVAL OF GOD'S GRACE.

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



HE Bishop of Salisbury, England, is the sponsor for a new Revival Movement across the sea. He says, "*Nothing will avail us but a revival of the spiritual life.*" The movement

is called "The Jerusalem Chamber Fellowship of Prayer." His statement reads thus:

"The story of it is soon told. The Fellowship is the reaction of a few Christian people to the world situation. It arose out of an endeavor honestly to measure the Church's obligations in the light of that situation, and out of the sense of helplessness and failure which that endeavor laid upon our souls. What is the position? On the one hand we know that we hold in our hands the balm of the world's wounds, and the creative principle of the world's progress: that in Christ all men may find at once their ideal and the power to achieve it. But on the other hand as a matter of fact we are not preaching him: the life-giving message is not pervading the world; and we, the followers of Christ, the witnesses on whom he relies, are missing the greatest Christian opportunity in all history. The more we face the facts, the more we are conscious of our impotence, our poverty, our unreadiness for so great an emergency. Something is wanted from outside. All of us feel it. In every section of the Church, in every field of the Church's aggressive labor, there is the sense of failure, or at least of resources inadequate to the task. Let me not be misunderstood. The trouble is not that the Church is inactive: never probably has there been more evidence of vigorous life than there is today. But the output still falls altogether short of the need; relatively the tree is barren, and nothing can bring adequate fruits but the word of power from on high. *We are weary of campaigns and forward movements; nothing will avail us but a revival of the spiritual life.*"

When the writer was a young preacher attending the sessions of the New Jersey Conference we used to have seasons of great blessing and power. Dr. George Hughes, Editor of the *Guide to Holiness*, looked after the Pentecostal meetings and Rev. William B. Osborn, the man who originated the first camp meeting at Vineland, N. J., distinctly under the National Association, was frequently there full of the power of the Holy Ghost. Many times have we heard Bro. Osborn tell of the great Cape May revival when holiness swept that section of New Jersey. Rev. H. J. Zelle, writing about it recently, quotes from Dr. George Hughes' description of the camp meeting at Seaville, N. J.:

"Sunday night was a memorable night. The altar was full of seekers of pardon and holiness. The woods resounding with the cries of those who were pleading at the throne, and the shouts of those who had entered into liberty. About midnight it seemed as though all heaven was aglow about us with fire, and the flame ran along the earth and melted all hearts. The scene was marvelous. . . . A Quakeress standing upon a bench, her eyes kindled with unearthly light, was prophesying; a Baptist was jumping and shouting, and a Presbyterian, amid fast flowing tears, lifting up his voice in shouts of praise. The whole assembly was wrapped in a mantle of fire . . . Blessed Holy Ghost! How sweetly, how powerfully, did he answer by first, purging, refining and moulding into a heavenly mould! A Pentecost was upon us, hearts of fire, tongues of fire.

"On Tuesday morning the people were called to the stand at an early hour for brief closing exercises. Many eyes were filled with tears and many hearts were sad that the parting hour had come. . . . Ministers and people marched around the ground,

"EVERYTHING BY PRAYER."

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

1. The Revival of the Church—BY PRAYER.

For "we are all as an unclean thing, and all our righteousness are as filthy rags, . . . and our iniquities, like the wind, have taken us away" (Isa. 64:6). "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved" (Ps. 80:19). "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). "Wilt thou not revive us again; that thy people may rejoice in thee?" (Ps. 85:6).

2. The Evangelization of the World—BY PRAYER.

Then will we "teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:13). "O send out thy light and thy truth, . . . That thy way may be known upon earth, thy saving health among all nations" (Ps. 43:3; 67:2). "That the world may believe" (John 17:21). (See further 1 Tim. 2:1-6; 2 Pet. 3:8, 9; Matt. 28:19, 20; Mark 16:15; Acts 1:8; 17:30; 2 Cor. 5:14, 15; Rom. 11:25-33).

3. The Advent of the Lord—BY PRAYER.

"O that thou wouldst rend the heavens, that thou wouldst come down, . . . That the nations may tremble at thy presence" (Isa. 64:1, 2). "Even so, come, Lord Jesus" (Rev. 22:20). "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9). (See further Acts 1:11; 1 John 3:2, 3; Titus 2:13, 14; Heb. 9:28; Rev. 22:7, 12).

Christ's last words before ascending to heaven commanded the world's evangelization by a spiritually quickened body of believers (Acts 1:8); and the first words that came from heaven after his ascension promised to that body of believers his sure return (Acts 1:11). Therefore the three things that seemed to lie closest to his heart, and for which because of their importance he would have the Church unceasingly to pray, were—

REVIVAL, EVANGELIZATION, ADVENT
—Exchange.

shook hands, lifted joyous songs heavenward, and one great swell of triumph and glory covered the scene. . . . Probably not less than one hundred souls were sanctified and many converted. Depend upon it, Cape May is on fire with pure celestial fire, old-fashioned fire, such as the fathers saw, and this fire, like a great wave shall sweep over the country.

"May it run until earth's corruptions are utterly consumed and the people, purged by fire, put on a new and heavenly attire! Once more to God the Father, God the Son and God the Holy Ghost be glory, eternal glory! And let the whole church with Cape May say Amen and Amen."

A returned Missionary from India asked a delegate at the General Conference what had happened in America. When he was here before the churches were alive with revivals but now there were no revivals taking place as he saw it.

Well, how shall we account for the absence of the Revival in the American churches today? There are many causes. Let us name a few:

1. The present system of education is detrimental to revivals. Time was when all the big Methodist colleges used to have great awakenings, but now revivals are a thing of the past. When has Garrett, Drew, Boston, DePauw, Wesleyan, Ohio, and others had a revival in which sinners were converted, backsliders reclaimed and believers sanctified? It would be looked upon as an intrusion, as "old fogeyism", to attempt to precipitate a revival of grace in the big Methodist schools today. Evolution has come in and the revival has gone out. Modernism takes the place of evangelism. The present course of education is committed to gradualism and socialism—let me use another word—Unitarianism. It is salvation by character, transformation by Religious Education. Sin is regarded as an obsolete doctrine and con-

version by God's grace is almost unknown.

2. Our Sunday school make up and literature is deadly to revivalism. There is a good deal of prattle about evangelism, but it is by the process of education not by way of the mourner's bench. In one of the Methodist Episcopal Sunday School "Helps" of some time ago, A. L. Ryan said, "There are two ways to become Christians: one is over the pathway of sin through the valley of repentance and conversion. This is the only road for the person who has rebelled against the Father's will. The other is to grow up into a religious experience through such religious training that one will never be conscious of having left the Father's household."

The same "Help" has this on sin. "Can it be that his soul is evil because of sins committed by ancestors ages ago? There was a time when people believed that; but today nobody accepts such dreadful teaching." *This is nothing but an absolute and blatant repudiation of the old Methodist doctrine of depravity.*

The average Sunday school using official literature is bound to believe loosely because Unitarianism is spread all over the teachings, and then the average Sunday school is worldly and who is to blame? We cut this out of the Journal for August, 1926, page 502, recently. The writer says: "*If you go to the movies this week try to remember just what feelings the picture arouses and come to Sunday school prepared to tell about it.*"

Imagine Sunday morning in Sunday school the scholars telling about what they saw at the insinuating, vile, blood-thrilling and soul-destroying movies! Preachers have a poor chance to defeat the movies when this kind of stuff is spread all over the land in our Sunday school literature. Touching the movies, let me insert here something Bob Shuler has to say about Will Hays, a Presbyterian Elder who, for a big salary sponsors the movies and protects them. Bob says:

"For several years a man, known throughout the entire nation, a public character of tremendous political power, has been an Elder in the Presbyterian Church. A few years ago, he accepted a position with the movie barons and unfortunately, for his church at least, he connected himself with the most corrupt and viciously immoral part of the movie industry. He was thought to be accepting this post so as to cleanse the movies of the filth that had made their reputation stenchful throughout the world. On the other hand, it was soon discovered that he was really employed by these movie magnates as a kind of buffer or shock absorber. It was his duty to stand between these producers and the public, especially the church going public, and ward off so far as possible the indignant protest and rebellious attitude of genuinely decent people, when they came to consider the character of pictures that were shown our sons and daughters.

"Elder Will Hays has recently journeyed to Los Angeles where he has exhorted the people not to judge harshly Charles Spencer Chaplin. This trip recalls his apologetic efforts to restore the standing of 'Fatty' Arbuckle and his repeated efforts to stay the criticism that the indignant public has proclaimed against numerous actors and actresses whose immorality has been smelling for years to high heaven. On this trip, Mr. Hays had the gall to announce that there has not been a movie scandal among the celebrities since he undertook the task of being the moral director of the movies. Bosh!

"Will Hays, in coming out publicly and openly in defense of Charlie Chaplin, has insulted the virtuous sensibilities of every Christian woman in America. Think of an Elder in the Presbyterian Church 'going to

the bat' for a scamp who runs as if a ton of bull dogs were chasing him, the moment his wife gets ready to file her complaint against him and make it a part of the court records."

3. Another detriment to the Revival is that preachers are not trained now to hold Revivals.

It used to be that preachers (especially Methodist preachers) held their own revivals; now the young man entering the ministry too often is trained adversely to revivalism. Finney talked to the ministers of his time very frankly and told them they

were wrongly trained and their Calvinism killed the revival spirit. Nowadays Unitarianism throughout Protestantism is killing off the spirit of evangelism.

4. Another reason why Revivals are so difficult that the sin question is ignored and calling sinners to repentance in the big churches is a lost art. A great many evangelists are flattering to human vanity and cater to carnality instead of going on for its destruction. What shall we do to help on the Revival in our age?

Let there be more pungent, plain, powerful preaching of the great doctrines of

grace. Hudson, in his "Methodist Armor," has put as the chief doctrines of Methodism the following:

1. Universal Redemption.
 2. Repentance.
 3. Justification by Faith.
 4. Regeneration.
 5. Witness of the Spirit.
 6. Holiness.
 7. Possibility of final apostasy.
2. Let the preachers and the people "weep between the porch and the altar."
3. Let holiness unto the Lord be placed again upon our banners.

ENEMIES OF THE SOUL.

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

NUMBER I.



HE human soul is God's masterpiece; it is the crowning achievement of his omnipotent handiwork. We wish to say in the very beginning that God created the soul, and when he did so, pronounced it good—the soul did not come to itself by growth processes. The soul is the most beautiful thing God ever created, and I am not forgetting the blush of the rose or the blazing glories of the sunset. The soul has power to transform into the beautiful, faces and lives that were once vile and ugly. A soul filled with angry, hateful passions can become radiant and beautiful when touched by the regenerating power of the Divine Spirit. Faces as beautiful as a Greek goddess may become distorted and ugly. The soul can be hardened, enlightened, refined, debased, or made sweet and tender; it may become the habitation of an angel or a devil. The soul is God's masterpiece. It is the most valuable thing God has ever made, and because of this fact, has more enemies than anything else in all creation. It is the choice things that are in danger; it is the beautiful girl that must run the gauntlet of every lecherous eye on the street. The instinct of birds and beasts and fishes warn them of approaching enemies, but the soul with all of its superior powers, seems to have no appreciation of its enemies. This is absolutely true, until it becomes awakened and illuminated by the guiding Spirit of God. The soul may scarcely know of enemies until the awakening comes. Our best friends may give us the worst advice for the interests of the soul; our own loved ones may be our worst advisers of things pertaining to the soul's welfare. Dealing with soul enemies is the biggest problem of human life.

There are enemies of the soul, and their name is Legion, but all of them are mobilized under three great Major Generals—The World, Flesh and the Devil. In our familiar speech, we have listed the world as taking front rank—as a Generalissimo commanding the soul enemies. We believe the World should take first rank—there is a reason; multitudes become slaves to the clamor and passions of the flesh; but the human will can master these sensuous powers. The will is capable of imperial rulership of the body. Then, the Bible tells us, that if we resist the Devil he will flee from us—for a season. But not so with the World.

What do we mean by the world? Not the beautiful outdoors; but it is that subtle, intangible influence we feel all about us, ever on our hands. Its terrific pull never lets up. We may fight and battle it from one angle, but it has a thousand marches and counter-marches, flank movements and shifts for vantage ground. It is the spirit, the standards, the ideals, the methods operating in all life about—the deceit and veneer of social life; the humbuggery of political patriotism, the double dealing of law enforcement, the dog-like scramble for commercial supremacy, and the jealousies and rivalry in all

professions, and such often obtain in the ministry of God's church. These things acting among us day and night—God calls the *World*, and it will never let up until we reach the "winding sheet."

We cannot overestimate this line of discussion. Hear what God says about the world; "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, is a friend of the world is an enemy of God." Jas. 4:4.

Our souls are in continual danger from the subtle, insidious attacks of the world. Hear this exhortation and promise: "To him that overcometh will I give to eat of the tree of life in the midst of the paradise of God." We must therefore gird ourselves for the battle, greater than Waterloo, Gettysburg, or the Marne.

We wish to study some of the most common approaches of this astute soul enemy. First, he meets men and women of convictions—preachers of the Gospel who fear God more than they fear official boards or ecclesiastical bosses—office holders, who believe that a public office is a public trust and propose to do their sworn duty. To all such, the world comes with its big stick, with threat, and brow-beating demands, with bulldoze, and boycott. Oh, how the world rages and roars in the person of some church, political, or social autocrat, demanding that such procedure stop, such preaching, such law enforcement, such social standards will not be tolerated. Under such pressure, any soul but that of the martyr will give down. The world will never bother the hireling in the pulpit, or in public office; the preacher who plays to the galleries, and the policeman who, like the Victrola Dog, listens to his master's voice, will have no trouble from the world.

But, if the soul-spirit remains, "head bloody but unbowed," and unafraid, the world backs off and comes from another angle. Failing with the big stick, it comes with soft soap, with flattery, and blarney; when it cannot beat us off by fear, it buys off with boodle, the Absalom smile and handshake, or the kiss of Judas Iscariot. Where one can stand the big stick of persecution, ten will go down under flattery. Brag on a man's intellect and he surrenders very quickly; tell a woman how exquisitely beautiful she is, and you touch the vulnerable spot in the armor. There is a subtle power in flattery not to be found anywhere else. Much of the tragedy of human life is not the result of viciousness, but weakness. Men and women are seduced in a thousand ways; they become victims, not because they want to go wrong, but because of the subtle wiles of stronger personalities, and the power of bribery. But, if we are able to withstand the flattering appeals of the world, and remain true as the needle to the pole, the world approaches from another angle and finds susceptible vantage ground.

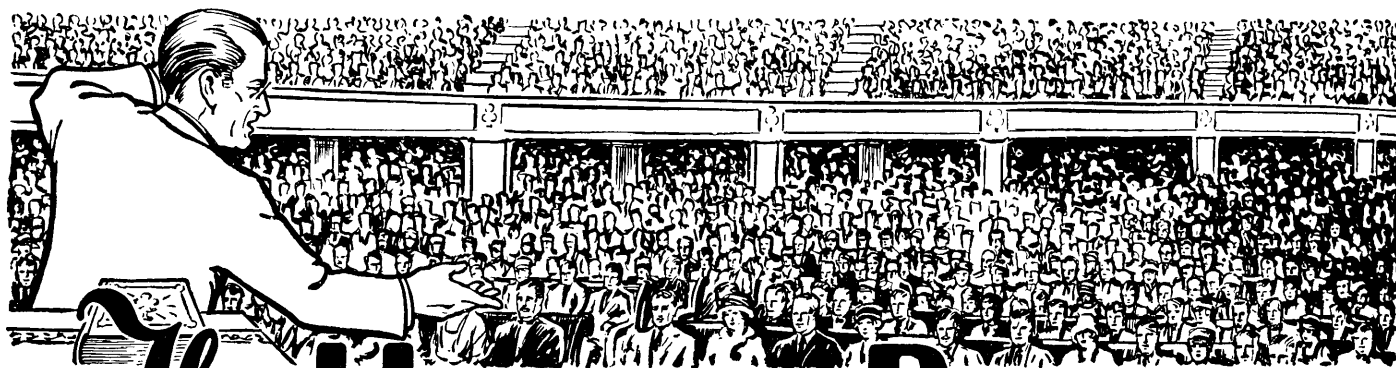
We notice next that this enemy binds the multitudes with chains of slavery, and brings us in subjection to an autocrat of society. It

is a natural weakness for the spectacular, the dress parade, the furbelows, and the empty tinsel of adornments. The goddess of fashion rules with a rod of iron and like the winged moths about the candle, we are willing to sacrifice all to be regular in our adornments, according to the *ipsi dixit* of a Mr., or Mrs. Somebody not known to be anywhere, but are everywhere giving out standards that are as unchangeable as the laws of the Medes and Persians, and often extremely cruel, working hardships upon those who are unable to bear the burdens. There is an impersonal *THEY* somewhere behind the scene, and this "they" must be obeyed to the letter in dress, in customs, in standards; it is the rulership of the world.

If we can stand under this pressure—and few can—the attack is renewed in what we might call, giving away under pressure, and lowering our standards and ideals and conduct. The dam begins a leak, when a stone is washed out, the pressure continues until the dam gives away, then the deluge and destruction. The Johnstown catastrophe happened just this way. We have the appetites and propensities dammed up by convictions; but the world presses, presses, presses, at last we weaken, and little by little, give away to the eternal pressure, and in the end moral and spiritual shipwreck.

There is a long list of approaches that time forbids more than a mention—the pleasures of the world, the public opinion of the world, the amusements of the world, the business and political standards of the world. But we shall mention but two more. The sorrows of the world play a big part in the drama of life. How many broken hearts we touch in daily intercourse. The burdens are more than they can carry. The soul fades and withers away; but allow me to say, my dear ones, there is a place under the pavilion of God's grace, where we can find shelter for our troubled, aching souls in the darkest hour. "I will be with him in trouble," says God; when the heavens are brass, and life is floundering in the dark, "God will be our refuge and strength, a very present help in time of need." If we have sorrows, there is balm in Gilead, to be found near the Cross.

Now, in conclusion, we mention the master world stroke for the defeat of the soul—the wrongs of the world. Just what cold steel is to the quivering heart; just what a biting frost is to the tender petals of the rose, so are the wrongs we suffer. Think of placing confidence in someone—business or heart trust; then find ourselves betrayed, bruised, crushed, ruined, or heart-broken. There are no deeper waters, or more chilly, than to face a grievous wrong and be conscious of our innocence. To be lied about, slandered, robbed, all because you believed and trusted. All the powers of darkness combined cannot place upon a struggling soul a heavier burden, and unless the spirit of Jesus is incarnated within our souls, the spirit of him who prayed, "Father, forgive them," we can never rise above the wrongs of the world.



The HERALD PULPIT

SPIRITUAL PREPAREDNESS.

Rev. P. P. Bewley.

Text: "Prepare to meet thy God."—Amos 4:12.

IN things secular the idea of preparedness is well observed. The great steamship companies observe it by equipping their vessels with lifeboats and life-preservers; so that, if the ship sinks, the passengers may be saved. The railway companies observe it by placing a chest of tools in the coaches of each passenger train; so that, if the train is wrecked, the passengers may escape. Thoughtful citizens carry insurance upon their property; not so much because they expect their property to be destroyed; but because the possibility of its destruction creates a risk which they cannot afford to incur. Yet notwithstanding this concern in their temporal affairs, men are careless or utterly indifferent in regard to their eternal interests. Only the fact of total depravity can account for such an anomaly.

In things spiritual the necessity for preparedness is very manifest. There is a God in heaven and man must meet him. The existence of God is clearly seen from the existence of all things. To look across the starry way and behold the rolling worlds, the blazing suns, the shooting meteors, and the traveling comets, is to see evidences that God is. Out yonder in space ninety-three million miles away hangs a sun which is a million times the size of this world. It pours forth energy continuously at the rate of one hundred and forty thousand horse-power per square yard of its surface. It radiates an amount of heat every hour sufficient to melt a cake of ice covering it entirely four thousand feet thick. Tongues of fire leap out from it eighty thousand miles, one flame of which would melt the earth. It attracts no less than eight great worlds, ranging in size from Mercury, which is the smallest, to Jupiter, which is a thousand times the size of this earth. These at given periods turn upon their axes, swing completely around the sun, and in connection with the sun, speed on somewhere through eternal space. They tell us that our own world travels at the rate of more than one and a half million miles per day. Yet notwithstanding this great velocity there is not a jar and the whole thing is imperceptible to the unaided eye. Surely "the heavens declare the glory of God," and only "the fool hath said in his heart there is no God."

The law of the land can reach across the nation, apprehend the criminal, and arraign him to be tried; but with a thousand times greater certainty will God at the appointed time bring man into his immediate presence to face his life's record. Man may stay away from Gospel services, avoid contact with ministers and spiritual people; he may refuse to read the Bible, and resist the Holy Spirit; but all this does not change the great

fact that one day he must meet God. And the condition in which man meets God determines his eternal destiny. Whether he shines in the courts of God forever or whether he wails in hell eternally is contingent upon the attitude of his mind and state of his heart when he leaves this world.

Man should prepare to meet God because of the commandment. If within all the vast reach of mental research no other reason could be assigned, showing why man should prepare to meet God, the bare fact that Jehovah has so declared should be sufficient. The sheer force of such a majestic charge should so stir the dignity of genuine manhood that all right thinking persons would at once arise in faith and make that state of heart preparation essential to meet the Creator in peace.

Man should prepare to meet God because safety demands it. "How shall we escape, if we neglect so great salvation?" A man contemplating a building program first sits down and counts the cost; lest he have insufficient funds to complete the structure and those who pass by make light of the attempt. Before a king with a small army goes to war with a king having a greater army he considers whether he will be able to defeat and overcome the opposing king with the stronger force. If he decides that he is not equal to the task, he sends an ambassador and requests conditions of peace. How much more should man consider whether he is able to carry to a successful consummation the life that he now lives and whether he can afford in his present spiritual condition to meet God in Judgment. If he is not in such a proper state of soul, then the voice of reason, the demand of safety, and all that is good and great indicate the necessity for a change in the heart and life of man.

Man should prepare to meet God because of the value of the soul. "What shall it profit a man," says Christ, "if he shall gain the whole world, and lose his own soul?" Hear it, ye who seek ease, crave wealth, and love the world, the Lord says what shall it profit you! Think of this world with its beautiful streams like lakes of liquid silver, its vast stretches of prairie covered with costly cattle, its towering mountains filled with valuable ores, its stocks and bonds, silver and gold; yet Christ declares that one soul is of more value than the whole. Such matchless worth should drive saints to their closets for intercession and sinners to their knees in repentance.

Man should prepare to meet God because of the plight of the lost. "The smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." No man that believes the Bible can read such language and not be impressed that hell is an awful reality. Its existence is as sure as the word of God! Its duration spans the immeasurable sweep of great eternity! And

its prisoners are without number! If it should please God to reveal it to man in his present sphere of existence, the blackened clouds of sulphuric smoke would rise before his very eyes, as a memorial to its certainty; its unspeakable pandemonium would fall like the roar of a mighty cataract on his now deafened ears; the wails of damned souls forever lost would rise in thunderous acclaim to the truth of God's word. Oh man, don't go there! Its horrors should deter thee; the palm-bearing millions of heaven's glorified hosts beckon thee; Jesus Christ in infinite mercy pleads with thee; prepare to meet thy God.

Man should prepare to meet God now. "Now is the accepted time; behold, now is the day of salvation."

Life is uncertain. Speaking of the uncertainty of life, the Bible declares it "is even a vapor that appeareth for a little time, then vanisheth away." In this mundane sphere death is a tragic reality. Millions of individuals already have working upon their bodies the ravages of disease that will take them out of the world, unless something else intervenes to take them out more quickly. We are here today; tomorrow we are gone. The place that knows us now will soon know us no more forever. Though young and apparently in good health, before the sun again sheds its golden rays across the rock-ribbed hills of the East your body may lie cold and silent in death. The funeral wreath that hangs on the door, the solemn tones of the church bell, the unpleasant aspect of the open grave, the mute silence of the granite tomb all unite their testimonies in eloquent acclaim of the brevity and uncertainty of life.

The coming of Christ is imminent. We cannot here expatiate upon the subject, but suffice it to say that the condition of the world and the state of the church point to the fact that "the coming of the Lord draweth nigh." As far as we can see the Scriptures are sufficiently fulfilled for Christ to return any time; and we would not dare to risk being unprepared to meet him a single hour, lest he come and appoint us our portion with the hypocrites and the damned.

The Holy Spirit will not always strive. Psychological research has demonstrated the importance of seeking God early in life. Observations have shown that the majority of Christian people have been converted before leaving their teens. Only two percent of those who live to be twenty-three years of age without being converted ever get saved. Only one in fifteen thousand of those who live to be sixty-five without turning to God ever do so. By rejecting God's proffered mercy the heart becomes so hardened against God and the mind so insensible to the reception of truth that it is next to impossible for

(Continued on page 9)

Is Evolution An Established Fact?

Dr. A. P. Gouthey.



OR a number of years now we have been hearing it said in our class-rooms and from our platform as well as reading in the daily papers and various magazines, that evolution is an established fact. Where this is not stated plainly it is *assumed* and taught as though it were a fact.

Some of us have waited patiently for the evolutionists to bring forward their strong reasons, and now we feel that the facts are sufficiently in to warrant us in having our say. I therefore take occasion to raise the question: "Is Evolution an Established Fact?"

In order that we may proceed intelligently it is necessary at the outset to have several well defined definitions. First, of Science itself. What is science? For this definition I shall go to one of the greatest living champions of the theory of evolution—Mr. Henry Fairfield Osborn—and by so doing I hope to escape the accusation of choosing or manufacturing a statement to my own liking.

Mr. Osborn says Science is "the body of well-ascertained and verified facts and laws of nature. It is clearly to be distinguished from the mass of theories, hypotheses and opinions which are of value in the progress of science." (The Origin and Evolution of Life). In other words, *Science is fact established by sure evidence*. Everything this side of fact established by evidence is philosophical speculation. This of course is an accurate, comprehensive definition. That Mr. Osborn often forgets and forsakes his definition in his anxiety to establish his pet theory I shall proceed to show later, but the definition is nevertheless accurate.

Second, we must have a definition of evolution. For this definition I shall also go to the evolutionists themselves. In finding this definition we must keep clearly in mind the difference between evolution (as the word is commonly used) and development. For instance: I heard an educator talk about the evolution of the automobile. Beginning with one cylinder, he said, the automobile has been evolved to its present state. This is not evolution; it is *development*. And I may add: if this is a fair sample of this gentleman's accuracy in teaching it is a crime to pay him a salary out of tax money gathered from the people who support our public school system! But to the authorities for our definition of evolution.

LeConte says evolution is "Continuous progressive change, according to certain laws, by means of resident forces." (Evolution and Its Relation to Religious Thought). In other words evolution is a universal progressive movement from the simple to the complex according to certain fixed laws by means of resident forces. Let us keep this definition in mind for I shall show directly that it would be a perfectly good definition but for two reasons: *First, it is not so, and second, it does not work!*

Widely separated from this definition is one furnished by Mr. Darwin in which he makes room for the Creator to account for the origin of life to the extent of one or a few simple forms. (Origin of Species). Mr. Darwin insists finally of course that life once formed had in itself inherent power to push itself out and up from the simple to the complex. And by the way, the brethren who hesitate to be known as Darwinian evolutionists, but who would like to be known as Theistic evolutionists will find themselves a bit embarrassed by the definition. Whether they like it or not Darwin is the great leader and champion of their cause! And since Darwin was led into darkness and despair by his own speculations one would suppose that these ministerial brethren would think

twice before accepting even a fragment of a theory which bore such deadly fruit in the life of its leader, and has cursed tens of thousands since!

Haeckel swings back to the materialistic position of LeConte by saying "the best definition of evolution is the non-miraculous origin and progress of the Universe," concluding very wisely that "if the Creator is admitted at any one point he may as well be admitted all along the line."

Huxley shares Haeckel's thought and so states in his "Anatomy of Invertebrated Animals." He says: "If the hypothesis of evolution is true, living matter must have originated from non-living matter."

Prof. Lull (Prof. of Biology, Yale) in his "Evolution of The Earth," quotes Woodruff as saying: "So far as human observation and experimentation go, no form of life arises except from pre-existing life."

Now comes Henry Fairfield Osborn saying "the question (of life) is one which has not been answered by science" and there you have it. The greatest champions of the evolution hypothesis, both dead and alive, have never gotten far enough along to formulate a definition on which there is general agreement say nothing of working out a theory which will stand the test of scientific demonstration.

In view of this fact one wonders at all this evolution talk on the part of otherwise intelligent men. But for the sake of studying the matter on out through we must accept these definitions for what they are worth, remembering that whatever definition is accepted the results will be the same. If any of these theories of causation are correct certain definite things may be discovered and proven. Indeed certain things *must* be discovered and proven—none of which, I may add, have been, or are known to be, in process of being proven.

I mention several of these things.

1. The Origin of the Universe.
2. The Origin of Life.
3. The Origin of Conscious Life.
4. The Origin of destructive types and forms of Life
5. How Life Moves from the simple to the Complex.

In the next article I shall discuss these propositions sufficiently to show that science knows very little about any of them, and what little is known does not in any sense establish the doctrine of either Naturalistic, Organic, Creative or Theistic Evolution. Indeed, all the evidence in hand tends to *overthrow* rather than establish them.

Evangelistic Sermons on Faith and Life.

The above heading may be fittingly applied to "The Christ of the Gospels," Dr. Morrison's recent book. It is filled with messages that warm the heart, stimulate faith, and inspire one to holy living. There are ten of Dr. Morrison's most thrilling and effective sermons in this book, sermons that have brought multitudes to Christ as he has delivered them in revival and camp meetings. The labor and thought that have been put into these ten sermons cannot be estimated, but they are for you to have at the remarkably trivial price of ten cents each, or the ten sermons for \$1.00. I am sure hundreds of our readers will want this book for their own spiritual benefit, and for those who may be fortunate enough to borrow it from their neighbors. This book holds up the Christ of the Gospels as the one and all-sufficient Savior of a sin-torn race, who through faith in his atoning sacrifice, may be made every whit whole. Don't fail to order this book, keep it on your reading table, and when the tempter comes prowling around take a peep

at "The Christ of the Gospels" who will speedily deliver you. "Thou, O Christ, art all I want; more than all, in Thee I find."

The Pentecostal Publishing Co., can furnish you this book for \$1.00 postpaid.

MRS. H. C. MORRISON.

Dr. Morrison's Sermon to be Broadcasted, April 17.

Dr. Morrison's sermon will be broadcasted Sunday evening, 8 P. M., Central Time, April 17, from Westport Methodist Church, South, 40th & Washington Sts., Kansas City, Mo., Rev. W. A. Tetley, pastor. The broadcasting will be over Station WHB. The Sweeney Automotive and Electrical School of Kansas City, Mo., 365.6 meters.

We have had inquiries as to having Dr. Morrison's sermons broadcasted and this will give his friends an opportunity to hear him Easter Sunday evening if they will "listen in."

Notice.

We are having so many calls for tent meetings that we wish to advise those who desire a group of workers for meetings to communicate with Rev. Z. T. Johnson, 523 South First St., Louisville, Ky., at once and he will put you in touch with the workers who will be in your section of the country. We shall have our tents and workers in almost every section of the United States and it will facilitate matters, if you desire a meeting, to let Mr. Johnson know and he will forward your letter to the group who will hold meetings in your part of the country, and they can get in touch with you.

We are deeply grateful to the Lord who is so signally blessing this League work. It is amazing how it is growing and how eager the multitudes are for the full, unadulterated gospel. Help us with your faith and prayers to enter the neglected fields where the gospel is rarely preached.

MRS. H. C. MORRISON.

A Black Cat and the Devil.

A black cat hid herself among some flowers
And there remained in quietness for hours,
Concealed from view of people passing by
And birds with piercingly detective eye.
While walking by that lawn I saw an act—
A tragedy well planned and worked in fact—
So real in life, so true in every way,
I want to post a signal here today.
Upon that lawn a flock of black birds fed,
And sang and played—they had no fear nor dread.

Not dead, but still as death, that old sly cat,
Whose eyes were trained on many a moving rat,
Awaited opportunity, which came—

Then quick as thought she jumped and had her game!

Six screams were given by that fated bird,
Each fainter grew until no more were heard!
That bird was dead—its voice forever hushed—

Its little form by long sharp teeth was crushed!

I know he'll kick but I will tell the truth—
The devil in that cat, concealed from youth,
Thus hides himself in many forms these days
Along the path of life, designed, always,
To catch and to destroy our boys and girls,
Completely, soul and body, for two worlds!
Some of his hiding places are—beware—
The Dance, Profanity and Booze—he's there!
And also in the Love of Ease and Gain,
And Selfishness and Jealousy—how plain!
The unsuspecting see the flowers, fair,
But not the hiding demon waiting there!
O, soul! There's danger all along the way!
But with our Christ we're safe from day to day!

—ROBERT L. SELLE.

The Opponents of Prohibition Are Working Day and Night to Defeat the Volstead Act and The 18th Amendment

Rev. Andrew Johnson.

I have in my possession a pamphlet sent out by William H. Stayton, founder and National Chairman of the Association Against the Prohibition Amendment. It expresses the *animus* and aims of the wets. It ought to be an eye-opener to many of the dries who are apparently asleep in regard to the enemies of the Constitution and the cause of prohibition. The devil has been mad ever since the Eighteenth Amendment was adopted. Forty or more different motley organizations are mobilizing, demoralizing and doing their utmost to bring back light wines and beer and finally the full contents of all the alcoholic drinks in the days of the open saloon. Nicholas Murray Butler, the president of Columbia University, made the statement the other day that the 18th Amendment was enacted in violence, is being maintained in violence and executed in violence. From his presidential throne he positively pronounces prohibition as a species of insanity. Senator Borah, of Idaho, has challenged him to carry the question before the next National Convention of the Republican Party. So the fight is on.

Hon. William G. McAdoo fired a broadside into the ranks of the nullifiers of the Constitution in his recent Ohio speech. The writer sat in the gallery of the United States Senate a day or so after McAdoo's speech was heralded over the country through the Press, and heard a number of Senators discuss the question. One of the Senators from New York pictured Al Smith as a near-saint in the enforcement of all dry measures. One of the Senators from Maryland criticized Mr. McAdoo's speech, while a Senator from Utah defended the official record of McAdoo as Secretary of the Treasury during the war period.

We might as well prepare for the battle. The faithful army of the W. C. T. U. recently held a great convention at Washington, D. C. They implored the public press to cease flouting Prohibition. Some of the big daily papers are as mad as a March hare and are doing all they can to bring reproach upon the 18th Amendment of the Constitution. They are fast becoming the official organs of nullification and general anarchy. When a big daily gets off the track it can miss the Lincoln highway of righteousness farther than anything in the world. It can do an immense amount of harm, and becomes a real menace to civilization. It would be a good thing if there were some means to muzzle these dogmatic journals and dangerous instruments of disloyalty.

But we started out to give the readers of THE HERALD some of the rank propaganda that this anti-prohibition organization is sending broadcast over the country. We trust that all the friends of prohibition may redouble their diligence. The Chairman of the Association Against Prohibition says that he has just had, in Washington, the most important conference he has ever had on the subject of prohibition. He sums up the things in his favor. Let us quote his own words: "And please note what a favorable time this is for us.

1. "The prohibition experiment has been tried and has hideously failed." This is one of the lies of liquorism. For the experiment, he terms it, has not as yet been fully and faithfully tried. The enforcement, for the most part, has been in the hands of the enemies of prohibition instead of the friends of the cause. Then prohibition, handicapped the way it has been, from the very first, has

been a wonderful success all things considered.

2. "There is everywhere an outcry against the crime and corruption which accompany Volsteadism."

Think of this statement! It is almost the limit. The idea of charging crime and corruption to the Volstead act. The crime and corruption accompany the very opposite of the Volstead act.

3. "Everywhere, too, men and women who have hopefully—or even approvingly—watched the experiment, admit the failure." We emphatically deny this statement. The term, "Everywhere," which Mr. Stayton uses, covers quite a lot of territory. There are millions of people in the bounds of this broad field of "Everywhere" who do not admit that Prohibition has been a failure. Everybody knows that it has not absolutely prohibited. But this is far from saying that the "experiment" has been a failure. The Ten Commandments are not absolutely enforced. Shall we on that account start an Anti-Ten Commandment organization to modify or repeal the moral code and the Mosaic act? There is no law in the world which is absolutely enforced. Is this, then, a sound and sufficient reason for doing away with all law? The present widespread disregard for law and authority is evidently one of the characteristic signs of the last days.

4. Again Stayton says: "The public press, particularly in its editorial columns, emphasizes the need for change." What kind of change? The word "change" is used in a two-fold sense. The American people cannot afford to take their standard of ethics from the editorial columns of wet newspapers. To do so would be to sell out "lock, stock and barrel" to the devil and be done with it. We have not as yet reached that fearful stage in the general demoralization of the times. There is still a goodly portion of the daily press that has not become disloyal to the Constitution of the United States.

5. The fifth item mentioned by Mr. Stayton reads: "The people groan under burdensome taxes. Our plans guarantee them relief. Canada makes an impressive demonstration." This is an example of unmitigated gall. If prohibition is defeated and the old-time saloon is reinstated (which will eventually be the case if light wines and beer are permitted by a modification of the Volstead act) then the people will *groan* under the burden of taxes sure enough. The wets do not seem to remember that during the "good old days of the open saloon" there was more money spent for intoxicating drinks than for food, education and clothing combined; that for every one dollar of internal revenue collected Uncle Sam paid out sixteen for pauperism and the prosecution of crime. The liquor business hurt every legitimate business in the world, except, possibly, in the one single case of the undertaker. It is the very height of folly for the anti-evolutionists to stand forth at this late day and promise sweet relief and sunny deliverance for all those who groan beneath the heavy burden of taxes. Is it not wonderful that the liquor business which has caused so many *groans* down through the centuries has at last come forth with the palliating and panacea promise to deliver the people from their griefs and groans? If the regime of Stayton and his staunch followers be adopted it will add a thousand groans instead of relieving the groans of the tax-burdened public. The groans in question are those represented by the wets who are groaning and bemoaning under the galling yoke of defeat. They might as well exchange their groans for grins and "grin and bear it."

6. "The Washington administration," says Stayton, "has admitted the inefficiency and failure of the dries, and it dismissed the old Prohibition unit in disgrace."

Who composes the Washington administration? The wets? Who is it that is doing all this admitting? According to Stayton

we ought to speak of the Washington administration instead of the administration. The trouble is that the so-called Prohibition Unit was not a unit on the question. We cannot trust the wets to pass a dry law, neither can we trust them to enforce a dry law after it is passed. They can pass the bottle and "pass the buck" but they are no good when it comes to passing a dry law with the necessary enforcement clause added.

7. "The Anti-Saloon League is out of favor. The council of churches has repudiated the League and its faked statistics." This is the most unkindest cut of all, as Shakespeare would say. The Anti-Saloon League was never in favor with the devil and the wets. It always had their disfavor. The Anti-Saloon League is still in favor with those who are one hundred percent dry and absolutely loyal to the Constitution of the United States. How does that stick with Stayton?

As to the Council of Churches, who constitutes it? A few of the higher critics and modernists of New York City. It no more represents the churches of America than Stayton and his wet followers represent the American republic.

8. Now hear the final point in Mr. Stayton's remarks on the "favorable time for us." "Altogether, it is evident that we can elect a Congress favorable to the modification of the Volstead law provided that we receive adequate support from the country's citizens." This is very illuminating and enlightening! We can elect anything if we receive adequate support of the country's citizens. That is some tremendous *proviso*. Stayton goes on to say: "Bear in mind that it is not necessary to amend the Constitution to get back beer and light wines. The Volstead law may be repealed merely by a majority vote of Congress. We are not facing a hopeless task." He is doing his utmost to inspire hope in the ranks of the Anti-prohibitionists. They will need hope as well as hops in order to get back beer and light wines. If the dry people will only remember that "Eternal vigilance is the price of liberty" and that we must keep an eye on the candidates for Congress from time to time and always vote for a candidate who stands foursquare for prohibition, we can increase the "groans" of Mr. Stayton and the modificationists and nullificationists.

"Political leaders," says Stayton, "see all this, and the most astute among them are already moving over to what is obviously fast becoming the popular side. To take advantage of all this, we must have more organization and better organization. Experts must be employed to go into nearly a hundred congressional districts and do the necessary work." It is true they will need better organization to effect all they plan. The most "astute" politicians are moving to the popular side, according to Stayton. It is up to us to make some of these politicians not only move to the other side, but to move outside and give room for competent dry statesmen on the inside.

In view of all these things, as prohibitionists and defenders of the Constitution and friends of civic righteousness we must buckle on the sword, close ranks, pray much, vote right, load our gospel guns and watch for the white of the enemies' eyes. We must stand by the W. C. T. U. and all the organized movements favorable to the enforcement law and maintenance of the Constitution of the United States.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. Price, \$1.50.

REPORTS FROM SOUL WINNERS

REVIVAL IN WILMORE.

Monday night saw the close of another blessed awakening in Wilmore and Asbury College. Rev. J. A. Glenn and his excellent helpmate were with us for sixteen days, beginning Feb. 6. They are a mighty team and do thorough work. Beginning at the bottom round of revival truths the preacher led our thought through the various steps up to the glorious blessing of entire sanctification. Under the masterly presentation of the truths of repentance, judgment, the loss of the soul and consecration for holiness we were forced to take stock. Many who had back-tracked were reclaimed, a large number were converted and another splendid group came into the blessing of full salvation. It was a time of groans, tears and shouts of victory.

Our church at Wilmore is large and we have a large altar space, but there were times when we had three full rows of earnest seekers, splendid young men and women from all over the United States, students in Asbury College and the Academy, and others, earnestly seeking the Lord for pardon, reclamation or sanctification. The large group of earnest workers in the College and community stayed with the mourners until victory came to each one, often till after midnight.

In closing, I want to say that Bro. Glenn, a presiding elder for eleven years in the South Georgia Conference, has given himself entirely to the evangelistic field and will do thorough and lasting work wherever he goes. I commend him and his wife to any who desire efficient evangelistic leadership. Mrs. Glenn is a cultured woman with several college and university degrees and was for five years a national field worker with the Young Women's Christian Association in our colleges. After she was sanctified she spent five years in China as a missionary. She is a gifted laborer with women and girls.

O. C. SeEVERS, Pastor.

CLEVELAND, OHIO.

My last meeting was with the Second Church of the Nazarene at Cleveland, Ohio, which was organized some six or seven months ago. The number of unsaved people that attended the services made it impossible to have a great revival, but it was a good and profitable meeting. A number sought the Lord, among whom was a Catholic family; some were received into the membership of the church; and \$700 was pledged toward a church site. The church remunerated me well for my services and expressed a desire for me to return. Pastor E. W. Payne and his good wife are doing splendid work.

Mrs. Esther Williamson, Head of the Voice Department in the Cleveland Bible Institute, and her students rendered valuable assistance in the music, and the writer spoke once to the student body at chapel service.

On our way home we stopped and preached two nights for the Church of the Nazarene at Galion, Ohio, of which Rev. W. V. Sharp is pastor. We had a good time and seekers both nights. We hope to be with them in a tent meeting next summer. While at home we preached one night for Dr. J. E. Shannon, Pastor of the U. B. Church, and had one seeker for the "second-blessing."

We have just started a meeting near Otisville, Mich. We have some open dates for camps next summer. Those desiring our services may communicate with me at my home address, 1529 W. Nelson St., Marion, Ind. P. P. Belew.

TWO FINE REVIVALS.

During a revival meeting at old Shilo Church, near Norris City, Ill., Jan. 27, 1911, the writer was definitely called to the ministry. May 4, 1911, at Eldorado, Ill., with thirteen other young men, I received my local preacher's license. May 7, I attempted to preach my first time. Up to this writing I have preached 1,888 times. In September, 1911, I was admitted to the Annual Conference, thence to McKendree College where I spent eight years in the Academy and College serving student appointments all the time. Since 1919 I have given my whole time as a resident pastor. While I am writing this article my heart is burning for a lost world. Pray for me, reader.

We came to our present pastorate Oct. 2, 1926. October 17 we began a revival at Billet, the outer point on this charge. It closed Nov. 14, with 25 conversions, 2 sanctifications and 15 accessions to the church. We have baptized 20 from this church, and the end is not yet. At our second quarterly meeting, Feb. 11, the class leader in charge of the cottage prayer meeting said that the average attendance at the Tuesday night meetings was 45 for the quarter. Last Tuesday night they had 81 at their cottage prayer meeting and had room enough to shout. The pastor attends their Thursday night prayer meeting at the church where they have over 100 in attendance. They have Sunday night prayer meeting at the church also.

The big revival we referred to was held in St. Francisville, Ill., Dec. 31 to Feb. 6. The first week was Win-my-Chum-week with the young people of the Epworth League. Great crowds filled the church through the 38 days of meetings. Local help was all we had except the singer. Evangelist Frank Doerner, of Norris City, Ill., came to us Jan. 19 and stayed to Feb. 3. He is fine. Any pastor needing a singer will make no mistake to call this man of God.

Wonderful harmony prevailed throughout the

meeting—amongst all the different religious bodies of the town—Methodists, Free Methodists, United Brethren, Christian, Pentecost, Church of God and Catholics. Bad weather, ball games nor movies stopped the crowds. The attendance ran from 200 to 700. We had all the pastors and local preachers preaching.

Children's Meetings.

The Sunshine Booster Band of 100 children surely did well their part. Their meetings were held on Tuesdays and Thursdays at 4 P. M. and Saturday at 2 P. M. They sang each Sunday night. Some wonderful conversions took place among these children, 8 to 15 years of age; 30 minutes before the service each night these children met in the front of the church for prayer.

At the close of the meeting there had been 100 converted, 15 sanctified, 50 uniting with the M. E. Church and several uniting with the other churches of the town and the end is not yet. People are being saved in their homes. We are baptizing and taking people in at every service. The older men and women had their places for prayer before the service each night. Prayer is the indispensable factor for a revival. The people of the Christian Church are in a revival here now.

Thos. E. Harper.

GAINESBORO, VIRGINIA.

No doubt some of the readers of The Pentecostal Herald will be glad to know that we have had a wonderful revival here at Gainesboro and that God met with his people and gave a gracious refreshing.

Rev. Leroy Lee Banks, father of the pastor, did all the preaching. He is a member of the Virginia Conference, and has been holding up the standard of full salvation for nearly forty years. God marvelously used him in this meeting, and through his fearless and uncompromising standard, a mighty work was done here that will ever live. The meeting continued from Jan. 25 until Feb. 3. The people attended well despite the bad roads and rough weather and in both morning and evening services, we had fine crowds.

From the first service God manifested himself in power. The people were hungry for the gospel, and drank in at the fountain. The whole theme of the meeting was the emphasizing of prayer. Though the singing was good, and though the Gospel was preached with power, the success came through prayer and nothing else. By the holding on to God in persevering prayer souls were born in the Kingdom.

Some thirty-five knelt at the altar and found God in a definite way. Some were reclaimed but the most met God for the first time. The last night of the meeting twenty-seven united with the church and others to follow. A real work was done here in this community and from a dead church has sprung a church which is on fire for God. A prayer meeting was organized which has and will mean a great blessing in keeping the spiritual atmosphere at a glowing point.

We give all the praise to God. Pray for us as we begin another meeting together in March. God surely answers prayer. John T. Banks, Pastor.

REPORT FROM F. D. SWANSON, EVANGELIST.

My first meeting of this year was in the Methodist Episcopal Church, Lenexa, Kan. The date was Jan. 2-23. Rev. G. H. Keeler is the splendid pastor of that church. It was a real delight to work with such a man of God. It means so much to have a pastor that will stand by the evangelist when he is preaching on sin. I was entertained in the parsonage during the meeting, and enjoyed many hours of real fellowship with the good pastor and his wife, as we prayed and labored together. The Lord gave us a pretty good meeting, that is, as far as we could see. The Lord helped in the preaching of his Word, and we are leaving the results with him. There were a number converted, and a few sanctified wholly. Bro. Keeler has an up-to-date church building, and some loyal folks to stand by him. There were several members added to the church. They remembered the evangelist with a good offering, and some of the good women of the church, who had been helped by the meeting, sent a letter of thanks to my wife, thanking her for letting her husband come to Kansas for the meeting. A club of ten subscribers for The Herald was secured.

The next meeting was at Robinson, Kan., Jan. 24-Feb. 13. This meeting was in the United Brethren in Christ (Old Constitution) of which Rev. W. P. Hughes is the efficient pastor. During this meeting the pastors of the other churches in town co-operated with us. Bro. Greene, pastor of the Methodist Episcopal Church, and Brother Holt, pastor of the United Brethren Church. These good brethren dismissed their Sunday evening service and worshipped with us. Our attendance was good. There was much interest manifested, and much good done. The blessing of the Lord was on the services. There were several converted and some sanctified wholly. The meeting was a blessing to a number of the Christian people. Rev. Anna B. Reis, a noted evangelist and song writer, and a member of the church where the meeting was held, was with us and rendered valuable service. I was very kindly entertained in the parsonage, and the people remembered me with a good offering. What a delight it is to preach the unspeakable riches of Christ!

I am now in a meeting in the Church of Christ in Christian Union at Zanesville, Ohio. The ser-

vices are being well attended, and the Lord is blessing the preaching of his word. Rev. M. H. Russel, the man who held the meeting in which Sergeant Alvin C. York was saved, is the good pastor of this church. There have been several saved and some entirely sanctified. A full report of this meeting will follow later. I have a few open dates for this summer and fall, and am willing to go where the Lord leads in revival meetings. Home address, Wilmore, Ky.

REPORT.

My first four meetings for the year were practically in new churches, but not weak ones. Ottawa, Ill., has been organized a little over a year and has taken in over eighty members. They sure have a live wire pastor, Bro. McPherson. We had twenty and thirty at the altar at every service until the big snow came, which surpassed anything that I have ever seen. The last Sunday cleared up and we had a great day, taking a fine class into the church.

Without a loss of a day we came over to Frankfort, Ind., and began in the beautiful new brick church with Bro. Fortress. This is Bro. Fortress' first work in the Nazarene Church and he sure is a godly man. We had seekers at every call from six to twenty. No doubt Frankfort will some day be one of our strongest churches.

Our next meeting was at New Castle, Pa., with Bro. Rowe. They have a nice new tabernacle church and practically every seat was taken the first night and the fire was falling. It is wonderful what God hath wrought in New Castle in a short time. Bro. Rowe is a young man; he sure is a hustler and things must move around where he is. They said it was the best meeting they had ever had. I am sure it was a good one. I came to Alliance, Ohio. I held the first meeting in their new church less than a year ago. The meeting had been going for four or five days with Bro. I. N. Toole. The Lord had wonderfully blessed them and they had some remarkable cases of salvation. The Lord continued to bless throughout the meeting, the long altar and chairs across the front were filled many times. This church has had some jolts, but Alliance is a good town and no doubt this will soon be a strong church. They have some very fine people. Their pastor, Bro. Johnson, is a godly man and a very strong preacher. In three of these meetings we took in a very fine class of members.

Bona Fleming.

TAMINGFU, CHIHLI, CHINA.

I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. For over two months this wonderful work has been going on, and this is only the beginning of what God is going to do. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys and girls' primary schools, later to the Outstations and now has reached most of the main stations. The missionary from Kuang Ping Fu writes, "Seems surely like something miraculous has happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without urging them, seeming only too glad to get the things off their hearts. After praying through they went out and brought others in and prayed with them." Another missionary writes from Chai Cheng Hsien, "Since the teachers and scholars came over from the Bible Training School at Tamingfu we have been having revivals. Things finally broke loose and we have never seen anything like it since coming to China. Almost the entire church has been at the altar. Many confessions have been made and we will never be the same again. There were practically none here who had a real heart experience. We are on the 'Sunrise of a new day' in the history of the Chinese Church here. I never dreamed that the Lord could do so much for the Chinese. I have limited God right along by my lack of faith for a meeting of this type. Oh, if God will ever forgive me, I will preach his gospel in a different way from now on. Our workers have confessed a great many things, but I am sure a number have not reached the bottom yet." The revival has also meant a deep humbling of us missionaries before God and the Chinese. We had not been living up to what we had been professing all the time. It has been a time of real heart searching for us, but God has given us the victory and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe, and have been praying to that effect, that God wants to send Holy Ghost revivals to all the missions in China. We believe his coming is near and that God wants to arouse the Church from her death-like stupor of spiritual decay. He wants his bride to get ready for his appearing. The revival here is spreading to other Missions. God is wonderfully blessing our Mennonite Mission friends here, both Chinese and foreigners and thus the good work goes on.

O. J. Smith.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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My Three-score and Tenth Anniversary.

IN this morning of my 70th birthday, I am praising God for the countless blessings he has given me through three score and ten years. Looking backward, I feel that many times his prevenient grace has come to me upon the very verge of what might have been disastrous to all of peace, happiness and usefulness. How little we know what God's mercies have kept us from, what a debt of gratitude we owe to him for the restraining influences of the Holy Spirit, the snares set for us of which we knew nothing, but his infinite mercy so guided our feet that we were protected from countless dangers and evils, of which we were not aware.

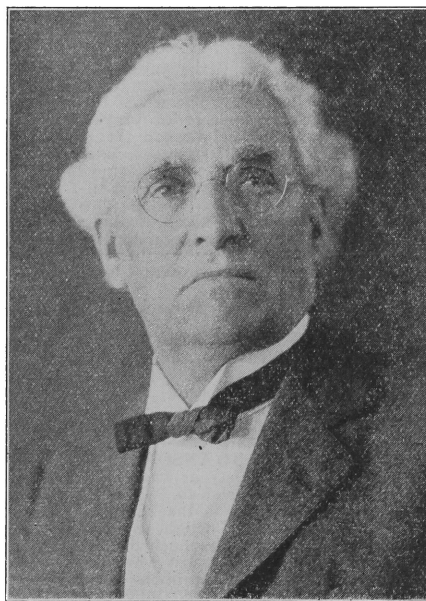
Looking backward, I call to memory a number of times in my life when it seemed I was hemmed in on every side, under the weight of crushing burdens, with no possible way of escape, and I cried to the Lord, the burdens were lifted, the mountains were tunneled, and apparent defeat was turned into victory, and he led me on in ways of peace I had not known, nor could have known, but for his compassionate leadership.

There have been several distinct crises in my life when my health, my life, my entire future seemed to be involved so that human help was impossible, and Jesus Christ has appeared to me, so full of compassionate love, so gloriously beautiful, such a wonderful Savior that my midnight was instantly turned into high noon, my soul flooded with peace, my whole body and mind refreshed with new vigor and abounding life and courage to press on in the battle for what I believed with all my heart, to be the thing so dear to God, and so needful to mankind. These gracious manifestations have not only brought me immediate help in time of great need, but they have confirmed and settled my faith in the truth of the holy Scriptures, the Godhead of Jesus Christ, his atoning death, his resurrection and his present, personal, gracious ministrations among men.

I am profoundly thankful that I grew up in a God-fearing community. The preachers that I heard proclaim the gospel when I was a boy, believed the Bible; they worshipped God and preached to the people about their sins, the wickedness and danger of rebellion against God and the violation of his laws. Under their ministry I was deeply convicted; I saw and felt the turpitude of my sins, and my great need of a Savior. I was an earnest seeker for three days and nights. I prayed, and plead promised. I was almost in despair at a Methodist altar when an old Baptist deacon came to me, took me in his arms, and with a few simple words, told me of the love of God, and his gift of Christ to save my soul. I was enabled to trust in Jesus; salvation came instant as a flash of lightning, and with a brightness of midday sunshine without a cloud. I leaped, shouted, shook hands, embraced the boys, went up into the pulpit and exhorted sinners to come

to Jesus. O, it was wonderful what the Lord did for my soul that night in old Boyd's Creek Methodist Church, in Barren County, Ky., near the city of Glasgow, the county seat. That was fifty-six years ago last Christmas time.

Looking backward, I have profound regrets over stumblings, mistakes and, sad to say, sometimes, sins. When the Lord converted me he did not fix me so I could not sin, but he fixed me so I could have no pleasure in sin; I could not sin and keep any peace; when I sinned sorrow smote me, agony came into my soul, and I must needs make haste to a place of repentance and prayer and cling to his promise of mercy until I knew that my backslidings were healed and I was restored to comfort and peace in the Lord Jesus.



I cannot remember the exact date of my sanctification; it has been about thirty-eight years ago. I had not given that subject serious thought; there was considerable agitation over the Holiness Movement. I had been taught by the enemies of this gracious experience that those who professed sanctification claimed to have entered an experience where it was impossible to be tempted, to commit sin, or to grow in grace, because they had fully attained all the possibilities of grace in this life. Of course, I could not accept any such teaching. Realizing that I was in great need of a deeper and more abiding experience, I said but little against the doctrine, or any of those who claimed the experience. Brother Grinstead, a faithful and earnest preacher in the Kentucky Conference, claimed to have been wholly sanctified, as a second, distinct, work of grace. He was so zealous, such a remarkable preacher, had such a fruitful ministry, was so courageous in his preaching against wickedness of every kind, and had such a loving heart, that it made my soul hungry to be in his presence. I did not understand the theory of doctrine, but I did believe that he was a holy man, and I did wish that I might know within my own heart the secret of his holy zeal and con-

stant joy. He prayed for me for several years, and wherever I met him he assured me that he was holding me up to our Lord for "the fulness of the blessing."

Horace Cockrill, a young minister in our Conference, born and raised at Irvine, Ky., studied law and was admitted to the bar in Frankfort; was then powerfully converted, went to Vanderbilt University, came back and joined the Kentucky Conference about the time I returned from Vanderbilt and we became devoted friends. He got to reading "Wesley's Plain Account of Christian Perfection," and urged me to do the same. Cockrill received the blessing with gracious power. He was on horseback, Saturday afternoon, in the neighborhood of the church where he was to preach Sunday morning, when the Holy Ghost fell upon him. He wrote me at once of the wonders of perfect love, of the marvelous indwelling of the Comforter. We had much fellowship together. I remember once we were walking along the river bank, and I asked him to explain to me the difference in his experience since he had received "the blessing." He said, "Morrison, in my justified state, there was quite a bit of up and down, revival and receding. I was always watching to keep my experience; since being sanctified, the gracious indwelling of the Holy Spirit keeps me in perfect peace all the time."

Ah, that was gracious! He set my heart hungering. I longed to have what I saw he had. We were in constant correspondence. I was stationed in the Highlands, now Fort Thomas. I was boarding with old Brother Taliaferro, father of Rev. Thomas Taliaferro who licensed me to preach. Rev. Joseph Young, then stationed at Winchester, was assisting me in a protracted meeting when I received a letter from Brother Cockrill which, under the blessing of the Spirit, was a center shot. All doubts and fears were cleared away, and that afternoon in my room the Holy Ghost came upon me in sanctifying power. Twice afterward, I lost the witness of the experience, but prayed back into the fulness of the blessing. I may give these experiences more in detail in the chapters of my Autobiography.

One of the most important events of my life was when I felt as strongly impressed to undertake to establish and publish a religious paper, as I had felt the call to preach. I believed then, and believe now, this undertaking was ordered of the Lord. Along with this, came the call into the evangelistic work, then the call to the evangelistic tour of the world; then the call of my brethren to the presidency of Asbury College; thus the years have been full of toil, of burdens, confronted with strong opposition, and many things have tried my soul; but God has been patient with my weaknesses, and gracious and merciful in his guidance, and I look back today over the past years of conflict with gratitude to him that my poor words cannot express. My soul is in great peace. I am rejoicing in the love of Christ and the comfort of the Holy Ghost.

Some years ago, I made up my mind that if I should live to be seventy years of age, I would retire from active service. I have a little home in the country near Louisville; I had planned to live there, to cultivate a gar-

den, have a Jersey cow, to hoe and tend the vegetables, to rest in the shade, to read my Bible and good books, to invite the preachers to come to see me, to give them fried chicken and have some fellowship together. But my seventieth birthday has come and I find that preaching is most delightful, the need is great, the people are hungering for the gospel, and there is no question in my mind with regard to my duty; so long as the Lord may give me strength I shall go on preaching.

I am writing this testimony in Orlando, Fla., at the opening of the holiness camp meeting. From here I go for a few days to Asbury College, then a revival meeting with my beloved brother, Rev. Fred Jones, in the Methodist Church, Harrodsburg, Ky.; then to Rev. Tetley in Kansas City, Mo., then to Brother James Upchurch in a Holiness Convention with Brother Bud Robinson, Arlington, Texas., then for a few days of revival at Beaumont, Tex., with Brother Vance, then to the Holiness Convention and Commencement of Asbury College, then with Brother Tom Maitland in a tent meeting, Argonia, Kan., then for a tent meeting in Winfield, Kan., then with Bro. Sam Maitland in a tent meeting at New Castle, Pa., then to the camp meeting, Sebring, Ohio, then the camp at Wilmore, Ky., then to dear old Indian Spring camp, then with Brother Butler at Gaines, Mich., camp, then to the Kentucky Conference, London, Ky., then for three months of meetings in California. Pray with me, that God may give me health and a very special and gracious manifestation of the Holy Spirit for this glorious task lying out before me.

I hope to devote much time to evangelistic work in the State of Kentucky. If God spares my life I have a great desire to assist in gathering a large loan fund for students in the Theological Seminary in Asbury College, and to preach full salvation to a hundred thousand people in old Kentucky. I would be glad to give the most of the next three or four years to revival work in Kentucky, and if I am spared, I want to take six months of rest, by and by, and visit Jerusalem, and look over Palestine. I also have an earnest desire to help establish on a permanent basis the tent campaign work of The Evangelical Methodist League, that I pray may bring the gospel of full salvation to millions of hungry hearts.

How well I know that nothing is so uncertain as life; nothing so certain as death, but above it all, there is the glorious certainty of the inspiration of the Scriptures, of the compassionate love of God, of full redemption in the precious blood of the Lord Jesus Christ. What matters, if his will is wrought in us, his purpose is wrought with us, and whether it be soon or years to come, if he bring us home to heaven in peace, all is well forever.

SPIRITUAL PREPAREDNESS.

(Continued from page 4).

the Holy Spirit to make an impression upon the obdurate nature. The fact is there is a decreasing probability that you will never be saved after today. Oh sinner, reject God no longer, lest you seal your doom forever! Turn in contrition and prepare to meet thy God!

Two things are included in preparedness—regeneration and sanctification. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Sin is twofold in its nature and must have a twofold remedy. For an individual merely to cleanse his hands from transgressions is not sufficient; his nature also must be purified by the baptism with the Holy Ghost and fire. God purposes not only to blot out the guilty past, but also to sanctify the soul and prepare man for a victorious future. Others may assume whatever attitude they please; but as for me, "let me die the death of the righteous, and let my last end be like his."

Florida Holiness Camp Meeting.

THIS year the Florida Camp Meeting covered March 10 to 20. It was held in the outskirts of Orlando, Fla., a city of about thirty thousand population, and one of the most beautiful little cities to be found on the continent. It is a great winter resort for tourists. No better place could be found anywhere in all the southland for a great camp meeting than somewhere in the vicinity of Orlando and Winter Park, which is also a most beautiful little city, with a number of fine hotels crowded to their capacity with tourists.

The workers at the camp meeting this winter were Dr. John Paul, President of Taylor University, and the writer, doing the preaching. Dr. Blackburn, presiding elder of the Orlando District, attended many of the services and preached a most excellent sermon. Bishop Dobbs was engaged to preach the first Sabbath morning but was detained by sickness. Bishop Dobbs, because of his remarkably fine Christian and brotherly spirit, has become a great favorite with Florida Methodists.

Prof. W. B. Yates was engaged for the singing, but was kept away by serious illness, which we regret to say, seems to be protracted and has made it necessary for him to cancel many of his dates. Prof. C. P. Gossett came by and was employed to lead the singing. The choir was unusually large and well reinforced by an orchestra of some ten people, led by Rev. Lily, pastor of the Methodist Church at Abbeville, Ga. He is a man of skill on the cornet and a fine trainer of church musicians. The Mackey Sisters sang before each preaching service, and their work was highly appreciated by the people. Their songs were an inspiration, and their Christian spirit so modest, unassuming and devout, that they made a host of friends. Rev. E. C. Wills, of Wilmore, Ky., had charge of the morning prayer meetings, and was a faithful worker in the altar.

Brother C. W. Ruth had been engaged to assist in the preaching, but was detained in California by ill health, which we trust is not of a serious character. Quite a number of ministers attended the meeting from various sections of the country, assisted in the altar services and were a great help to the good work. I must mention Rev. D. F. Brooks, of New York State, who is spending his first winter in Florida. He gave several of his interesting and instructive Bible readings from his Greek Testament, which were highly appreciated. Dr. Brooks is in his eighty-third year, is in excellent physical condition, with a very alert intellect and a most beautiful spirit. Everybody fell in love with him. I have known the Doctor for many years, but I never saw him so bright and happy as he is now. His presence is a means of grace.

Rev. G. D. Reeves, whom I met the first time in Sparta, Tenn., twenty-seven years ago, was present. He had long felt the call to preach but had hesitated. In that meeting he was graciously sanctified, at once entered the ministry, and for more than a quarter of a century has been graciously blessed in leading sinners to Christ and believers into the experience of perfect love. He is now in his 83rd year, is in excellent health and his shining face and joyful testimony are an inspiration to all who meet with and hear him.

Rev. A. D. Buck, one of the managers, is a big Pennsylvania Dutchman standing something over six feet tall, and broad as a yardstick, who has been in the evangelistic work for many years, has led multitudes of souls from sin to Christ and helped an army of Christians into Canaan land, and through the years has had enough of remarkable experiences in his fruitful labors to make a large

and most interesting book. Brother Buck was on the ground and all over it looking after the needs of the people and shouting the battle on. His wife is a remarkable woman, herself a wonderful evangelist, working in the audience, bringing many to the altar and playing a trombone with great skill in the camp meeting orchestra.

There was an interesting missionary service held on Friday afternoon which was participated in by Rev. Hogle, of the National Holiness Association, and Rev. Adams, who has been associated with the Oriental Missionary Society for some years, but is now home on furlough. Drs. Morrison and Paul gave interesting talks of their observations while in the Orient. The service closed with a special song, "Speak, my Lord," rendered most feelingly by the Mackey Sisters.

The camp meeting was pitched near Highland Park Methodist Church, of which Rev. H. H. McAfee is pastor, who is also president of the Camp Meeting Association. He and his good wife turned over the parsonage to the workers and visitors. Two people never worked more earnestly and cheerfully for the success of a meeting, and they were greatly blessed in their souls and in their family. Their son, a very unusual man who has a call to the ministry, was powerfully sanctified, and is to enter Asbury College next fall.

I wish I could name all of the members of the Board, but I find memory fails me at this point. Several new members were elected on the Board; among the old ones are Brothers Moody, Trimble, Bartlett, Reeder, Stevens, Osborn, and other men, tried and true, with genuine zeal for the spread of holiness in Florida.

On Sabbath morning a few minutes investigation proved that people were present from more than two-thirds of the states in the union, all the way from Maine to Texas, and Virginia to Kansas. There is not a finer place on the continent than Central Florida for a great international Holiness Camp Meeting. The tourists from all the northern, central and most of the southern states, with many from the far west, come into Florida by the tens of thousands every winter, and a large number of them delight to attend this camp meeting.

A year ago the brethren bought a large tract of land which proved too expensive, and not conveniently located for the people to attend. They have surrendered this tract and are on the lookout for fifteen or twenty acres of land accessible to population, railroads and thoroughfares. Several offers have been made them and they are hoping in the not distant future to secure a good location, build dormitories, dining room, and cottages so they will be able to give comfortable entertainment to all who may wish to attend.

This camp meeting organization is only fifteen months old, and they have already held three camps in which many souls have been blessed. At the recent encampment there were not less than 150 earnest seekers at the altar, all of whom prayed through to victory. The last day of the camp was marked with a large attendance, liberal giving for the support of the meetings and the power of God manifested in the salvation of souls. The large crowd, full altars, the sobs and tears of penitents and shouts of victory were positive proof that the days of camp meetings have not passed, and that people are hungry for full salvation. Arrangements are being made for larger accommodations and a greater camp meeting next March. The management is full of faith and hope for the future of this great work. May the Lord bless and guide those who have its management in charge. H. C. MORRISON.

Now, my soul, thou canst look up with adoring gladness! Accepting this great gift of the Father's love, trusting in him as God's way of salvation, thou canst venture to rejoice—Mark Guy Pearse.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little girl from Michigan join your happy band of boys and girls? I live in town. I am eight years old and in the third grade in school. I go to the M. E. Sunday school every Sunday. My teacher's name is Mrs. Anderson. I enjoy reading page ten. My father takes *The Herald*. My birthday is Sept. 29. Have I a twin? I have a sister by the name of Ruth. This is the first time I have written. I would like to see this in print.

Alice E. Olson.
Guelph, N. Dak.

Dear Aunt Bettie: Will you let a little girl from Michigan join your happy band of boys and girls? My mother has taken *The Herald* for four years and I have enjoyed reading page ten. I have one sister and three brothers. I am nine years old; my birthday is Sept. 7. Have I a twin? If so, I will write you a nice letter. I am in the fourth grade. I have fair complexion. I go to Sunday school every Sunday.

Violet M. Brockway.
Box 204, Morley, Mich.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. I read all of the cousins' letters and enjoy them so well that I am going to write one myself. This is my first letter to *The Herald* and I hope it will be in print. I am fourteen years old and I go to school. My teacher's name is Jane Head. I have light brown hair and brown eyes and light complexion. I am four feet, four inches tall and weigh 108½ pounds. I will answer all the boys and girls' letters who wish to write to me. I go to Sunday school and can repeat some of the Psalms. I hope I will learn the other before school is out. How did Judas betray Christ? How long was Saul blind? How long did the children eat manna? Blessed are the pure in heart, for they shall see God.

Willie Mae Gentry.
428 Oak St., Springfield, Tenn.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little Tennessee girl nine years old. I like to go to school. My teacher's name is Miss Thelma Glover. My birthday is May 28. I have a dog for a pet, named Buster. I have a little bantam hen and rooster. I have eight dolls and a doll crib. I am the youngest one of the family. I like to read page ten. My daddy loves *The Herald*. My sister-in-law takes *The Herald*. I have six brothers and nine sisters. Daddy and mother are still living. I have brown hair, brown eyes, medium complexion. Who found Moses in the bulrushes? Who spoke to Moses in the burning bush? I hope to see my letter in print as I want to surprise my mother and daddy. There are five churches in our town. I go to the Nazarene Church and Sunday school.

Susie Gentry.
428 Oak St., Springfield, Tenn.

Dear Aunt Bettie: This makes the second time I have written to *The Herald* and I enjoy reading it. I love to read the Children's Page. I know how happy they are. I have read all of the letters in *The Herald* tonight. I will answer every letter that is written to me. I have received three letters from my cousins. Their names are Eleanor Wickstrom, William C. McGinnis, and Lawrence M. Bird. That is all that I received and I want others to write to me. I will try to answer. Well, Aunt Bettie, I have to write some more letters tonight so I will quit.

Wanda Monroe.
Rt. 21, Rolla, Kansas.

Dear Aunt Bettie: Will you please have the cousins move over just a little till I can get a seat for a few minutes? I have been a reader of *The Herald* for four or five years and I think it is grand. Although I have not written you before, I enjoy reading your letters very much. I wonder what is wrong with every one in Fayette county? I never do see a letter from this county. Wake up, people, and let's get busy. I have

not lived in Fayette very long, but know there are some good people here. My husband is pastor on Western charge in Charleston district, and we live near Kingston. I wonder what has become of R. L. Metcalf and family? If they should see this please write to me. Well, for fear Mr. Wastebasket gets this I will stop right here and if I see this in print I will come again sometime. With lots of love for you all,

Mrs. Walter Morton.
Box 104, Kingston, W. Va.

Dear Aunt Bettie: Will you permit a girl from Minnesota to join your great circle? This is my first letter to *The Herald* so hope to see it in print. My mother takes *The Herald*. I am twelve years old and am in the seventh grade. I have a sister named Martha, who is eleven years old and is in the sixth grade. I live on a farm. It is about five miles to our church. It is the Holy Methodist Church. Because of the long distance we can never get to Sunday school, but can get to church, so must be satisfied. I love to go to church to hear God's word for it is a great blessing. I am trying to live a life for Jesus. I love to receive letters, also to answer them, so I want all the boys and girls to write to me, please, for I shall answer all letters I get. Who can guess my middle name? It begins with M. and ends with E, and has five letters in it. I am sending a poem.

The Bible.

In this book so old and holy,
I would read and read again,
How our Lord was once so lowly
Yet without a spot or stain.
How his pity never failing,
On the sick was sure to flow,
How the poor, the blind, the erring,
Were his brethren here below.
With rejoicing hearts and grateful,
Let us read and still read on;
How he was so true and faithful;
How he loved us everyone.
May God bless you all.

Eleanor M. Wickstrom.

Dear Aunt Bettie: As I did not see my first letter in print I thought I would write again. I do not see many letters from Illinois. I go to Sunday school every Sunday. My teacher is Mr. Charles Essary. I like him fine; he has been the teacher of my class for over a year. I am in the 5th grade. I have black, bobbed hair, brown eyes, dark complexion. I am eleven years old and weigh 96½ pounds. I am 49 inches tall. I hope Mr. W. B. is out cutting wood.

Grace Wheeler.
Dale, Illinois.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday. My mother teaches my class and I like her fine. She has been the teacher of my class for about five or six years. I have one brother and one sister. I am eleven years old and am in the fifth grade. I hope Mr. W. B. is asleep when this arrives. Has anybody my birthday, April 26? If they have I would like to hear from them.

Edna Kittinger.
Box 144, Dale, Ill.

Dear Aunt Bettie: Can you and the cousins move over and let a Georgia girl join your happy band of boys and girls? I would be thankful if you would as this is my first letter to *The Herald*. I am fourteen years of age, have brown hair, (bobbed), brown eyes, light complexion and am five feet, six inches tall. I stay with my grandparents on the farm and we take *The Herald*. I certainly enjoy reading page ten, for when I start, I read them all. My birthday is May 26, who is my twin? I go to Sunday school and church every Sunday. Our preacher's name is Brother Thompson, my Sunday school teacher's name is Mrs. P. F. Phillips. She is ill now but hope she will soon recover. How many of our boys and girls are Christians? We certainly ought to live right, cousins, for Christ is coming

some day and perhaps if we are saved we will get a great reward. Let our boys and girls be Christians and let our page be a page that everyone will enjoy reading. My middle name begins with B and ends in E, and has eight letters in it; anyone who guesses it will receive a card from me. Hoping to hear from some of the cousins, and hoping Mr. W. B. is riding in his auto, I will close.

Bernice R. Glaze.
Vadalia, Ga.

Dear Aunt Bettie: Will you please allow an old-time invalid to hobble in and say a few words to the dear happy band of Christians who are marching on to glory? I am still on my humble bed of affliction, in a strange country without friends to cheer us in our last dark days on earth. We thank the Lord that we are still permitted to live and be able to read the good old *Pentecostal Herald*, and to know of so many dear ones who are traveling the straight and narrow path that leads to life everlasting. God bless you, dear Aunt Bettie, for sending us *The Pentecostal Herald*. Your old brother,

A. McClintock.
Childress, Tex.

Dear Aunt Bettie: I saw my letter in print and I thought I would write again. Well, I guess you cousins want to know how I look, so I will describe myself. I have light hair, blue eyes, fair complexion. Have I a twin? My age is between eight and twelve. I am in the fifth grade at school. I have been taking music for almost three years. I appreciated the birthday cards the cousins sent me. I will write to the cousins who can guess my age, whether I have a twin or not.

Mary Katherine Thompson.
Sadieville, Ky.

Dear Aunt Bettie: Please, may I be admitted to page ten? Thanks, that was so nice of you to admit a little girl like me to page ten. I am between nine and fourteen years of age. Who can guess my age? I have fair complexion and light brown (bobbed) hair. I live in the country on a farm and like it very much. How many of you cousins like to go to Sunday school? I surely do like to attend every Sunday that I am able. Cousins, write to me. Oh, I hear Mr. W. B. I must be going.

Lorena Helton.
Rt. 2, Rockholds, Ky.

Dear Aunt Bettie: I am going to drop you a few lines to let you know that a North Dakota boy wants to join your happy band of boys and girls. My father has taken *The Pentecostal Herald* for some time, but I didn't know there were so many good things in it for boys and girls until I began to read page ten. I am glad to say there is a paper that all boys and girls should read. I think that it keeps boys and girls from going to worldly things that lead children from their Savior. I hope to see my letter in print.

Arthur Pugh.
Braddock, N. D.

Dear Aunt Bettie: What are you and all the cousins doing? I am a country girl, weigh 89 pounds, have fair complexion and brown hair and am twelve years of age. My birthday is Dec. 23rd. Have I a twin? If so, please write to me. How many of you cousins like to go to school? I do, but my school is out and I am a bit lonesome. So I would like to hear from any of you cousins and I will gladly answer.

Daisy Helton.
Rt. 2, Rockholds, Ky.

Dear Aunt Bettie: I think your page is simply wonderful. I love to read one of your letters. Well, praise the Lord, I'm not going to praise self in this letter like I did in my first one. I'm a little bit like Clarence Daily. Well, any way, I want to tell you that God is the most wonderful of all things. Oh, how wonderful it is to know what mercy God is having on the sinners of today. And oh, sinners, when your friends pass you by, when you think you have no friend, just stop a moment, think what Jesus died on the cross for. He died that the sinner might be saved. There's only one regret you have when you're saved, and that is that you didn't heed his call sooner. Every one ought to be praising God for life. It's just

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by his mercy that we're living. I pray that this letter, or any letter for that matter, that appears in *The Herald* will touch some poor sin-sick soul. Sinners, remember, there is no one who loves you like Jesus. And Christians who know the worth of prayer, please remember me that I might be a true soldier and let my light shine for Jesus.

Agnes Miller.
Rt. 3, Martinsville, Ind.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I am eight years old, have light hair, blue eyes and fair complexion. I am in the fourth grade. My teacher's name is Mrs. Stroud. Father takes *The Pentecostal Herald* and I enjoy reading page ten. I have a little brother John, and he asked me to write for him. He has a Collie dog named Jack and they play together. I have two brothers and two sisters. Our baby will be one year old the 20th of next month. I live on the farm and I go to Sunday school at the Methodist Church. I have a dear good father and mother; both are living. Catherine Andrea.
Rt. 2, Taylors, S. C.

Dear Aunt Bettie: Will you please let a Maryland girl join your happy band of boys and girls? I go to Sunday school every Sunday. My father is the Superintendent and my mother is my teacher. I have dark brown hair, dark blue eyes, light complexion, am five feet high, and weigh about 85 pounds. I am twelve years old. Who has my birthday, Sept. 5? I go to school every day. Our teacher is Miss Josie Iden. I am in the sixth grade. I have three sisters and one brother, all married. The one who guesses my middle name I will send a present. It starts with F and ends with E, and has six letters. I have two kittens. We have about thirty chickens. I have lots of dolls and all kinds of toys. We take *The Herald* and I enjoy reading page ten.

Gladys F. Puffenbarger.
Box 105, Vindex, Md.

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FALLEN ASLEEP

SMITH.

John R. Smith, who has been a subscriber of *The Herald* for sometime, has passed away. He was a great lover of *The Herald*; he would talk to others about it and want them to read it. He was born June 28, 1859, and departed this life Feb. 1, 1927. He leaves a wife, three daughters, fifteen grandchildren, and many relatives and friends to mourn their loss. I feel that our loss is his gain. He was a member of the Methodist Episcopal Church and loved to be in an old-time revival. I've heard him witness so many times to what the Lord had done for him, and what he was to him. He said he would be better off, but we do miss him so much. The Lord's will be done, not ours. He was laid to rest at Palmyra, his old home church. His daughter, Mrs. Hattie Meadows.

FOWLER.

Green Valley Church and community have suffered a loss in the going home of Mrs. M. A. Fowler. Our loss is Heaven's gain. Mrs. Fowler united with the Congregational Methodist Church at Green Valley many years ago, and ever since has been an enthusiastic worker in the service of her Lord.

Cheerful, loving service has been the keynote of her life. She has left behind, besides her children and grandchildren, the Ladies' Aid, of which she was a loyal member. Even with her aged, weak body she attended the last meeting that was held before her death. Though the parting is sad, we feel that we have been honored to know that God has looked over our circle of friends and selected one whom we feel was so well fitted for the home beyond. In her going the community at large has lost a devoted friend. She was a Christian lady and held in the very highest esteem by both white and black. We extend our heartfelt sympathy to the family, especially Miss Cora, who has cared for her so patiently for many years, and who will miss her most.

Mrs. W. W. Aycock,
Mrs. A. J. Combest,
Mrs. A. L. Aycock.

SIMPSON.

O. C. Simpson was born at Vilonia, Ark., May, 1866. He was married to Mary Ann Latimer, to which union five children were born, one having died in infancy. The other four have grown to mature years, and are left to mourn his loss. His first wife was taken to her eternal home many years ago. March 3, 1902, he was married to Dora Gray, also of Vilonia; to this union four children were born. He died February 13, 1927. He is survived by his wife and eight children. Oscar Simpson had been a Christian many years. When the holiness revival came to Vilonia, he was one of the first to enlist and carry the banner. That was nearly thirty years ago, when holiness was not popular, but he saw the right, and did not hesitate to obey the dictates of his conscience. When the Vilonia camp meeting was organized, he was one of the charter members. When the holiness school was founded at Vilonia, he was one of the pillars. He carried burdens on both shoulders all through these years, while the school has struggled for its existence.

When the Nazarene Church came to Vilonia, and it was decided that all the holiness people should go into it, he became one of the leaders. Oscar was quiet and reserved, but when he moved it was always in the right direction. He took the teachings of Christ for his guide. He loved the doctrines of *The Pentecostal Herald*, and was its reader many years. He was raised a Methodist, and was always a Methodist at heart; however, he put God first, and when Methodism failed at Vilonia, he, feeling it was his duty to leave the sinking ship, stepped off into the lifeboat, which finally became the Nazarene Church, but was only "Methodism in Earnest," and under a new name. I have been with him in his home and in his business and in his social and church life, and in all these things he has stood the test, and shouted the

victory through it all. In his afflictions and sufferings, he was patient and Christ-like. He loved his family, and never hesitated to spend and be spent for them.

Oscar Simpson was loved by all who knew him. He was so good that even his friends, sometimes imposed on him. He never complained. His money was always in the treasury of the Lord.

His last illness lasted three weeks. It would seem that he died before his time. He was only 61 years old. Vilonia and the Nazarene Church will miss his presence and his ennobling influence. His family are bowed in sorrow. In his dying moments, he told them that they would know where to find him. The Gospel he had trusted in life was sufficient in his dying hour. Dear O. C. Friend and Brother, we will meet you at the "Eastern Gate." Many things could be said in his honor, but we know that space is limited. Many blessings on his family and friends, and peace to his memory.

William David Gray.

The cream of forty years of preaching! That accurately describes "The Christ of the Gospels," by Dr. H. C. Morrison. Read it, and you will find food for thought. "The Value of a Soul" is worth the dollar that the book costs. Pentecostal Pub. Co., Louisville, Ky.

NATIONAL HOLINESS ASSOCIATION.

Annual meeting of the Missionary Society of the National Holiness Association, May 8 and 9. Missionary Rally, Sunday, 3 P. M., May 8.

Speakers—Supt. and Mrs. Taylor, just returned from China. Stirring music. Much inspiration.

Place—Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill. Annual Business meeting of Board of Trustees, Monday, May 9th, at 9 A. M., at Missionary Headquarters, 1804 Washington Blvd., Chicago, Ill.

C. P. Hogle,
Gen. Sec.

Sixty cents will bring to your hands "Under the Blue Canopy of Heaven," by H. B. Gibbud. It is a handbook for preachers and open air workers. Everyone who does any kind of public speaking will greatly profit by reading this book. Pentecostal Pub. Co., Louisville, Ky.

HOBSON GOSPEL TEAM.

Rev. Tillman Hobson, of Pasadena, Calif., who is the authorized evangelist for the World-wide Gospel Team, with his party, held a Union Gospel Team revival at Sabina, Ohio. His work here raised the standard of church work to a higher plane, numerous Christian workers took more advanced positions in their experience and others entered into a new era of right living. Sinners were converted, backsliders were reclaimed and the spiritual life of the church quickened. Several young people consecrated themselves to special work for the churches in home or foreign fields. Card parties and theater parties were exchanged for prayer meeting parties. There is full evidence that the good influence of the Hobson Gospel Team revival will remain indefinitely. Their eastern address is in care of The American Friend, Richmond, Ind.

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WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

This "Book Shelf" is given in answer to a long-felt need on the part of our readers. We receive many letters asking that we recommend some good book for various purposes. In this column we shall try to give just enough to make it clear what each book contains, and the character of the writings. We shall be glad to have you look over the lists from time to time, and write us about your needs. If this column is of any practicable value to you, we shall be glad to hear about it.

Z. T. J.

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The Christ of the Gospels. By Henry Clay Morrison, D.D.

This is a book of ten sermonic masterpieces of that peerless preacher of the Holiness Movement, Dr. Henry Clay Morrison. It is composed of the cream of his sermons preached throughout the years. They are compactly put together. Dr. J. L. Brasher says it is thoroughly Morisonian. This is true as to its style; but one is surprised to find that the sermons are very short. Stripped of all verbiage, they vibrate with religious conviction and pointed power.

The best of his preaching of forty years is put into the book. Such sermons as, "The Modern Judas," "The Christ of the Gospels," "The Second Coming of Christ," and "The Value of a Soul" are well worth preservation. Preachers will find them especially helpful. The book is priced at \$1.00.

Under the Blue Canopy of Heaven.

By H. B. Gibbud. This is a hand-book for open air workers. It is the best thing on the subject I have seen. Just a few suggestions will show its real value.

Concerning the holding of meetings in the open air the author says, "Pray, plan, push, preach, and persevere, but look well to the preliminaries." They are given as: 1. Permit. 2. Place of Meeting. 3. Portioning out the work. 4. Preliminary Prayer. 5. Preparedness.

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The contents are suggested by some of the chapters. "Maxims for Business Men," "Occupations for Women," "Workers and Wages," "Buying and Selling," "Means of Transport—Ordinary and Divinely Appointed," "Business Undertakings—Ancient and Modern." The book sells for 50c.

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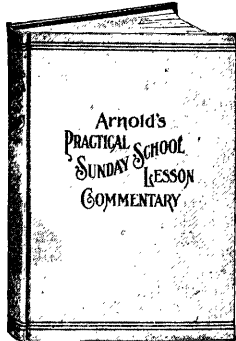
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SUNDAY SCHOOL LESSON

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

Lesson III.—April 17, 1927.

Subject.—The Resurrection of the Lord Jesus. Matt. 28:1—10.

Golden Text.—He is risen, as he said. Matt. 28:6.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—There is no better authenticated fact in history than the resurrection of our Lord. We often use the fact of His resurrection as a proof of His Deity, and it is good argument; but when we have seen and felt His infinite power in the salvation of men, we know that "He is risen, as He said." The conversion of a sinner is an unanswerable proof of the Deity and the Resurrection of Jesus Christ; on no other basis can we account for the conversion of Saul of Tarsus. There is no wonder that an infidel was converted by his own effort to overthrow the proof of Paul's conversion. Are you converted? If so, your doubts are gone; for no man can be saved who doubts the Deity and Resurrection of Jesus Christ.

Satan outdid himself in his efforts to keep the body of Jesus in the tomb. After Joseph of Arimathea and Nicodemus had placed it in the rock-hewn sepulchre, and rolled a big stone against the doorway, the Jewish rulers became uneasy for fear some of His disciples might steal the body away by night, and induced Pilate to seal the stone with the Roman seal and to set a group of soldiers on guard about the place to make matters perfectly secure. But the angel sent from heaven cared naught for Roman soldiers and Roman seals. Satan's calculations were knocked to flinders like trash; but he was not conquered. If he could not keep that precious body in the grave, if it would come back to life clad in immortal glory, he would inspire Jewish rulers to start a lie about his resurrection: Pay the guard big money to say that "while we slept, his disciples came and stole him away by night." That was the biggest lie Satan could concoct, but the most unbelievable one. One question will kill it forever: If they were all asleep, how could they know that his disciples stole his dead body? There were sixty men on that watch. Who can believe that all of them fell asleep at the same time, when it was death for a Roman soldier to go to sleep while on guard? It was death to break the Roman seal: who can believe that those timid disciples broke it? If they stole the body, what did they do with it? Not even a trace of it has ever been found. But hardest of all, how did those men who are accused of stealing and hiding the dead body, convince both themselves and all their brethren that their Master had actually risen from the dead? In the face of the evidence, both pro and con, it is a thousand times harder to believe that he did not rise than to believe that he did rise.

Read and compare the accounts of his resurrection as given in the four Gospels; but do not get scared. The wording you will find quite different, but the fact of his resurrection is there; and that is what we want. Each writer tells the story in his own style; but the fact is the same in all of them. Thank God. This very difference is proof that they did not fabricate a lie, and tell it to the world—There was no collusion.

If my readers will bear with me just a bit further, I will mention the fact that the Resurrection of Jesus Christ is fundamental to Christianity. Modernists tell us that we can have the latter without the former. Never! It could be nothing better than an empty shell: "If Christ be not raised, your faith is vain; ye are yet in your sins." I Cor. 15:17.

Comments on the Lesson.

1. In the end of the Sabbath, as it began to dawn toward the first day of the week.—The language is somewhat obscure from our view point. Mark says: "And when the sabbath was past." Luke says: "Now upon the first day of the week, very early in the morning." John says: "The first day of the week. . . early, when it was yet dark." I gather from their statements that the women went to the sepulchre just as day was beginning to break on what is now our Sunday morning.

2. There was a great earthquake.—There was an earthquake at the moment of our Lord's death, that split the rocks around Jerusalem, and burst open the graves of the dead; and when the angel rolled away the stone, there came another. God seemed to be trying to impress men with the awfulness of the occasion.

3. The appearance of the angel was glorious: His face was flashing as lightning, and his raiment was as "white as snow." No marvel that the heathen guards shook and "became as dead men." They swooned from fright.

5. The angel answered and said unto the women.—Mary Magdalene and the other Mary. Fear not ye.—We may put some emphasis on the "ye." For I know that ye seek Jesus, which was crucified.—of course, he knew, for he had been sent for that very purpose.

6. He is not here: for he has risen, as he said.—An angel's testimony to the resurrection of our Lord.

But note how natural the words are; there is not one bit of straining for effect. Common men do not speak thus.

6. Tell his disciples.—They were all grief stricken, and must have the news of his resurrection at the earliest moment. Behold, he goeth before you into Galilee; then shall ye see him.—This promise was fulfilled just a little bit later.

8. One must use his imagination to understand this verse. Picture to yourself that frightened, broken-hearted band suddenly aroused from their sorrow by the news that their Master had trampled on death, and was walking the earth again. You must help yourself here.

9. Jesus met them.—Can you put yourself in their place? If so, you may understand how they felt. All hail.—Rejoice! A glorious salvation. They worshipped him.—They were convinced that he was God; nor did he reprove them, or object to their worship, which he would have done, had he not been God; for we cannot think of him as condoning idolatry. His silence is tantamount to a personal declaration of his Deity.

10. Here we meet again his oft repeated words of comfort: "Be not afraid." And they apply to us now, just as they did to his troubled ones in that day. If we will but go to his appointed place—the place of prayer—we too shall meet him there.



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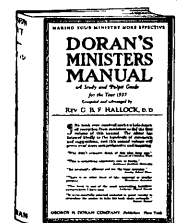
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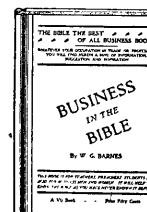
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EVANGELISTIC AND PERSONAL.

An old time revival was recently held in the M. E. Church at Pleasantville, Ind., resulting in 42 conversions, 3 sanctifications and 29 additions to the church. The pastor, Rev. T. B. Avery, did the preaching and his faithful members did the singing and God gave the increase.

Rev. W. N. Hill is conducting a meeting at Punta Gorda, Fla., and the town is being stirred as a result of the campaign. The churches are working together. More than a hundred souls were at the altar in one service. Brother Hill has postponed his engagement at St. Augustine in April and will be glad to give this time to any one desiring his assistance.

Rev. C. A. Dougherty of Atlanta, Ga., well known evangelistic worker, desires to notify his friends that he is again entering the evangelistic field and will be glad to engage in meetings with the brethren of all denominations, either as singer and special worker, or as preacher, promising to all his closest co-operation for the advancement of the kingdom. References exchanged, if desired. Address him care of Rev. E. J. Williams, Liberty Center, Ohio.

Rev. R. F. Whitehurst, Wilmore, Ky., a most earnest and successful evangelist, is available for calls for revival work. Brother Whitehurst is a man of unblemished character, carries a burden for souls and will prove a faithful worker in any community. Let those who may need a safe preacher to conduct their revival write to Brother Whitehurst.

Rev. J. B. Kendall, General Evangelist, Lexington, Ky., will begin a revival campaign in the Methodist Church, Corbin, Ky., April 17. Large preparations are being made for the campaign. Rev. P. F. Adams is pastor.

REQUEST FOR PRAYER.

Mrs. J. A. G.: "I want every true Christian to pray for me that I may be filled with the Holy Spirit; also that I may be healed of stomach trouble, if it is the Lord's will."

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—Religious Telescope.

AN INTERESTING LETTER.

I am enclosing \$1.50 for which you will please send me *The Pentecostal Herald*. I am longing for something to read that is not written with a view to undermining God's Holy Word. I can't pick up a magazine or paper without running across an article that has a vein of atheism running through it; in fact, I am becoming thoroughly alarmed at what appears to be a concerted action by both church and state to force upon God's people the Darwinian theory of man's creation. The state is fostering this pernicious doctrine being taught in normal schools and universities, thus sending out agnostics to teach our children.

When the awful thing began to

An Open Letter to Members of The Evangelical Methodist League.

Dear Brethren and Sisters:—

We are happy to report to you that money has been secured to place ten extra tents in the field, and are now being manufactured for the summer campaign of tent revivals. We are profoundly thankful to every contributor, and we now desire very much those who gave their money for this good work, will pray earnestly to God for the leadership of the Holy Ghost in the campaign which is to open up the latter part of May and first of June.

We have not been able to secure as many tents as we had hoped for, but we shall be able to put into the field the coming summer not less than thirty tents. These tents should average from four to five revivals each. Sometimes we get far better results by extending these meetings over several weeks, than by hurrying from one place to another before we get the full benefit of the revival work. Sometime ago I held a meeting that we extended to four weeks, and we had more results the fourth week than the three weeks preceding.

One of the objects of these tent meetings is to seek a place that has been neglected, go to work in earnest and hold on until the people have ample opportunity to hear the gospel and to seek salvation. It is impossible for us to exaggerate the need of just such work as we are undertaking. There are thousands of people, yes, hundreds of thousands of them, in villages and country places who have not been brought under the influence of a gracious revival of religion for many years, in many instances, for a generation. How we long to find such communities, pitch the tents, and stay with them for a real awakening of genuine spiritual movement that will mean the salvation of multitudes of souls.

Several presiding elders and district superintendents are asking for tents with groups of workers to carry on district meetings, moving from place to place in neglected portions of their districts. Pastors are calling for help from our tent workers; devout lay people, both men and women, are anxious to have tent meetings in their villages or communities. There are many neighborhoods where there are good roads and no church; a tent pitched in a pasture would be a center where hundreds would gather to hear the gospel and be saved.

Let every one who is a member of The Evangelical Methodist League take a deep interest in this work and be on the alert to help forward the good cause. There are two things every Leaguer should do: First, if you have not paid your one dollar of dues since Christmas of the present year, send it in as soon as convenient. Second, speak to some devout friend and ask them to become a member of the League, contributing their dollar, and joining us in earnest prayer for the blessing of God upon this gracious and growing work.

Thoughtful people, everywhere, are saying that the greatest need of the times is a revival of religion. Doubtless, this is true. God is willing, the people are distressed, their souls are hungry; why not go to work and have the revival? Now is the accepted time. Let us get busy. If you should approach anyone to join The League and they should ask you what our object is, tell them, first of all, and most of all, the salvation of sinners, the reclamation of backsliders, the sanctification of believers, and the permeation of countless communities with the spirit of saving faith in Jesus Christ, reverence and obedience for the word of God, and the establishing of the people in good Christian citizenship, the turning of multitudes into the salt that permeates society for good, and the light that illuminates the world with the saving power and love of the Lord Jesus Christ.

If the present members of The League will get busy and interest the people in their community, we can soon double and treble our membership, and the dues of one dollar a year, with the gifts that come in from our friends, will enable us to largely increase the number of our tents and workers, and to spread abroad in the nation with hundreds of revivals winning tens of thousands of souls to the Lord Jesus. Let's pray and believe for a summer of great victory in the tent campaign.

Faithfully your brother.

H. C. MORRISON.

be agitated, I thought those who were able could, at least, avoid having their children taught by these miserable infidels by sending their children to their church schools, but alas! I find this same hell-born doctrine is being taught in theological seminaries and many of our denominational colleges. What are God's people to do, who want their children taught the true origin of man? They teach our children that the book of Genesis is a myth, that their parents are old fogies belonging to the past.

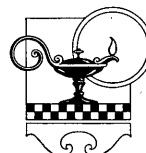
Just a few weeks ago at the Educational Association that met at Memphis, the college presidents went on record against any law interfering with the teaching of evolution in our schools.

We are all ready to admit that God does not need man-made laws to defend his holy Word, but we have laws that prohibit the teaching of any religious doctrine in our public schools, then why not have laws prohibiting the teaching of anything that would have a tendency to undermine any religious belief?

May God's love and wisdom guide us in this terrible crisis.

W. T. Suttle.

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ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Cincinnati, Ohio, March 27-April 10.
Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Howard, Kan., March 25-April 10.

BARCOCK, C. H.

Pasadena, Calif., March 27-April 13.
Bentonville, Ark., April 21-May 1.
Pt. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BELEW, P. P.

Vincennes, Ind., April 5-8.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Flint, Mich., March 31-April 17.
Muskegon Hts., Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BONINE, GRACE O.—RIGGS, HELEN G.

Middleton, Mich., April 1-17.
Home address, Vandalia, Mich.

BROWNING, RAYMOND.

Lansing, Mich., April 17-May 8.
Home address, Wilmore, Ky.

BUDMAN, ALMA L.

Shawmut, Ala., April 1-17.
Home address, 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates, July and August.

CAIN, W. R.

Jamestown, N. D., March 27-April 10.

CALLIS, O. H.

Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CLARKE, C. S.

Capron, Okla., April 10-24.
Three Sands, Okla., May 1-15.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Earlington, Ky., April 10.
Slaughters, Ky., April 11-24.
Lewisport, Ky., May 22-June 12.
Open date, May 1-22.

COX, F. W.

Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

GRAMMOND, PROF. C. C. AND MARGARET.

Constantine, Mich., April 3-17.
Walled Lake, Mich., April 19-May 1.
Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Detroit, Mich., April 10-24.
Adrain, Mich., April 24-May 8.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DOSS, R. A.

Open dates after May 1.
Home address, Evely, Iowa.

DYE, CHARLES.

Lockland, Ohio, March 27-April 10.
North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.

Atlanta, Ga., April 3-17.
Open dates, May and June.

EDWARDS, C. E.

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Oblong, Ill., April 3-17.
Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Jammond, Ind., April 1-17.
Newport, Ky., April 21-May 8.
Pittsburgh, Pa., May 15-29.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Decatur, Ill., March 22-April 10.
Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Mt. Pleasant, Iowa, April 15-24.
Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 13-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Hurlock, Md., April 3-17.
Vestal, N. Y., April 27-May 7.
Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Belanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Cass City, Mich., March 27-April 17.
Open dates April 24-May 15, May 22-June 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGITT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Oblong, Ill., April 8-24.
Carlanville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Open date, March 27-April 10.
Lone Tree, Iowa, April 17-May 8.
Open date, May 10-20.
Home address, University Park, Iowa.

GASAWAY, MRS. STELLA.

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Home address, 1112 7th Ave., Terre Haute, Ind.

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Elkhart, Ind., March 6-April 10.
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Argo, Ill., June 5-26.
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Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GREEN, JIM H.

Randelman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Boomer, W. Va., April 2-17.
Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

HALL, E. K.

Open dates.
Home address, 417 Halifax St., Petersburg, Va.

HALLMAN, W. A. AND WIFE.

Pipestone, Minn., April 3-17.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
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HEIKONIMUS, H. T.

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HODGE, H. W.

Open dates March and April.
Home address, 120 S. 16th St., Flushing, N. Y. City.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.

Auburn, Pa., June 10-26.

HORN, LUTHER A.—MARSHALL, R. P.

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Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HUNT, JOHN J.

Pitman, N. J., March 27-April 10.
Home address, Media, Pa., Rt. 2.

HYSELL, HARVEY B.

Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.

PAX, W. VA., June 5-19.

Chay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

El Paso, Tex., March 27-April 10.
Pilot Point, Tex., April 27-30.
Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Godard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Okla., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

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Open date, April 24-May 15.

LAMANCE, W. N.

Booneville, Ind., March 25-April 10.
Jackson, Ohio, April 13-May 1.
Brookfield, Mo., May 4-25.

LEWIS, JOSEPH H.

Mitchell, Ga., April 4-17.
Open dates, April 20-June 1.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE.

Richland, Oregon, March 24-April 10.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Greely, Colo., March 30-April 17.
Merrill, Wis., May 15-29.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.

MCBRIDE, J. B.

Arlington, Kan., March 27-April 10.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MAWSON, R. A. AND WIFE.

(Singers and Pianists)
Lynch, Ky., April 10-17.
Home address, Wilmore, Ky.

MILBY, L. G. AND BERTHA.

Coffeetown, Kan., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Frankfort, Ind., May 8-29.
Taylorsville, Ill., July 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

MILLER, JAMES.

Modoc, Ind., April 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MILLER, B. W.

Warren, Pa., March 21-April 17.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Polesgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Charleroi, Pa., April 3-17.
Poplar Plains, Ky., April 19-May 6.
Mackville, Ky., May 8-22.
Wilmington, Ky., June 25-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.

Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REID, JAMES V.

Atlanta, Ga., April 5-17.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA.

Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.

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New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

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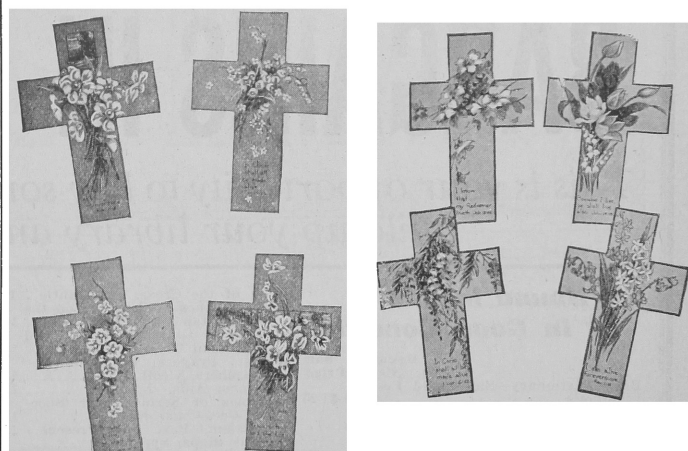
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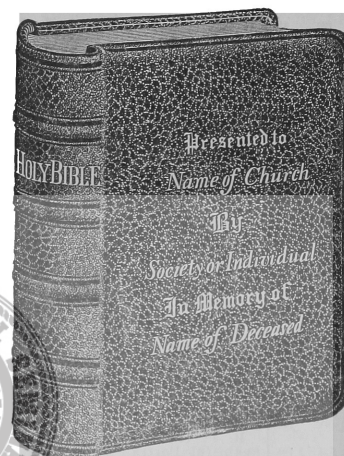
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Vol. 39, No. 15.

"BECAUSE HE LIVES, WE SHALL LIVE ALSO."

By The Editor.

THE resurrection of our Lord Jesus Christ is, to all believers, the final and satisfactory proof of his Godhead. The prophecies he uttered and the miracles he performed were convincing proof that he was a teacher come from God, but his resurrection from the dead was positive proof that he was God manifest in the flesh.

The fact that, if a man die, he shall live again, gives emphasis and meaning to the life we now live. This state of probation is a state of preparation for that infinitely higher state upon which we are to enter. The hope of the resurrection is the sheet anchor to the Christian's soul. Whatever comes or goes here, he looks forward with the undimmed eye of faith to the hereafter, and comforts himself with the assurance that he shall awake in the presence of his blessed Master.

The assurance of the resurrection and the future life, with all of its expansion and glory, was so real to the Apostle Paul that he largely quit the use of the word *death* and used in place, the word *sleep*. Death was to him no more than to fall on sleep, with the blessed assurance of a glorious awakening. What a thrill it gives to this life to know that just ahead of us there awaits a life so blessed, eternal, and sinless where, without hindrance, there shall be development and progress beyond our fondest dreams, or the wildest flights of our imagination.

John the beloved, comforted himself and encouraged us with the assurance that we are "now the sons of God, but it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." What could give more zest and joyful hope to those who love and worship here, than to know that by and by they shall behold him, and in some blessed and marvelous way, not only see him as he is, but be like him. In that resurrection life our physical weaknesses, sicknesses and deformities shall have all passed away, and we shall be in perfection of beauty and holy harmony with our Lord.

Old age may bring its disadvantages and decrepitude, but it also brings with it a growing interest, a sweet and delightful thrill with the thought that the soul never grows old, and by and by this tenement will be laid aside and we shall be ushered into the profound mysteries and unfading glories of immortal life with our Lord. In the evening of life, when the setting sun touches with its rim the horizon, it turns to a golden gate through which we pass into an unending and ever-brightening morning.

Welcome Easter! Easter with its swelling buds, its blooming flowers, its singing birds, its laughing children and its busy farmers. New life is springing up out of the death-bed of winter. New hope thrills the heart of humanity. The world looks forward to the

AN EASTER HYMN.

Ernest G. W. Westey.

"Christ has risen," as He said:
"Christ has risen" from the dead.
Nevermore can death Him claim,
E'er increasing is His fame.
Crowned with glory now is He,
King of heaven and earth to be.

"Christ has risen" from the grave:
"Christ has risen" man to save.
Dying once our sins to bear,
Shame and penalty to share;
All His foes are put to flight
Darkness flees before the light.

"Christ has risen," fear no more:
"Christ has risen," strife is o'er;
Loud proclaim Him King of kings,
Heaven with sweetest praises sings.
Christ, triumphant, lives again:
Ended all His bitter pain.

"Christ has risen" vain the seal:
"Christ has risen"; let us kneel—
Kneel our Saviour to adore,
Our past sinfulness deplore.
Suff'ring, dying for us all:
Risen, ascended Lord of all.

coming of ripened fruits and abundant harvest. But most of all, we look back to the Resurrection Morn when our blessed Redeemer arose from the tomb, walked out to comfort and assure those who mourned his death, that he was victor over death, and alive forevermore. With the hope of the resurrection we go forward to our task, bearing our burdens, toiling in our appointed fields, waiting patiently for our call to death-bed and rest, and that glorious morning that shall usher in an eternal day, when our sleeping dust shall spring from the grave to be reunited with our sainted souls, to abide with our Lord forever. The resurrection of the Lord Jesus was positive proof of his Messiahship and Godhead to all believers; his second coming in glory will be a convincing proof of his Godhead to all doubters, skeptics, and infidels, and by and by, every knee shall bow, and every tongue shall confess his divine supremacy and glory. With a holy audacity we can say, "O death, where is thy sting, O grave, where is thy victory?" Jesus the triumphant Victor over death, hell and the grave ever lives, and because he lives, we shall live also.

Open Letter to a Young Preacher.

No. I.

My Dear Young Brother:—

I have received so many letters and expressions of appreciation from various preachers, some young and some older, for the letters to you which appeared in last year's *HERALD*, that I have determined to write you ten letters this year, which I shall scatter along through the months.

I wish to say something to you this morning on the subject of "Public Prayers." It

is remarkable how helpful a good, appropriate prayer is in the beginning or close of a service. The preachers have a way of saying, "Brother So and So will now lead us in prayer," and the person offering the public, audible prayer largely leads the people in their thought, devotion and worship.

It is a blessed thing for the congregation to be really led to God in prayer; not led into a discussion, into a rambling talk about nothing, a ventilation of theological views, or a flood of words that have practically no meaning. Let me guard you against a superfluity of words, mere chatter in your prayers. Be deliberate; be devout. Guard very carefully against first person, singular number. Remember you are leading the people. Say "we" rather than "I." In your private prayers you may use the first person, and tell God, "I am glad I had a good father and mother. That I was converted when I was a child; that later on, I discovered I needed another blessing, and I sought and found the sanctifying power." That will do for a private prayer, but it is almost stupid ignorance to put that into a public prayer. You are not praying as an individual, but as the leader of a congregation. You are leading the people and you must in a peculiar and blessed way, represent and speak for the people.

Remember the Lord Jesus has said we are not to be heard for our much speaking. If you pray too long in public you tire the people and hurt the service. You are not likely to pray too long in your private devotions. I have sometimes called on a preacher brother to pray at an altar service, just after the call; penitents are weeping and are ready to step out by faith and be saved, and the brother called upon to pray starts off with the beginning of creation; he roams around up through the ages; he heads about six good long paragraphs with "and we thank thee"; after while, when everything is quieted down and your meeting is dead, your opportunity lost, he says, "And Lord, bless these seeking souls, and finally save us all in heaven. Amen!" It is pitiful. You will promise yourself not to ask that man to pray again when the train of salvation is about to pull out, and the ticket office of mercy is crowded with souls trying to catch that train.

Guard against any effort at eloquent prayers. Do not begin too suddenly, when called upon; poise yourself for a moment; think about the greatness of the God you are approaching. Be sure that you are not praying to be heard of men, and to please them with your eloquence and the comprehensiveness of your petitions. Keep God in your thought. Do not try to work yourself up into a fervor. Be honest, sincere. It is no means of grace to an audience to try to pray through your nose, or to imitate a state of feeling that you do not have. Do not permit yourself to think of a great many things and wander about all over creation and never get upon the wings of true devotion and earnest, unctuous petition to God for his blessing.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

THE ART OF SOUL WINNING.

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



HE Bible says "He that winneth souls is wise." Prov. 11:30. "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Deut. 12:3.

"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

The saintly E. M. Bounds has said: "Preachers are not sermon makers, but men makers and saint makers, and he only is well trained for his business who has made himself a man and a saint." To this may be added that other remark: "We must learn to prevail with God for men, before we can prevail with men for God."

The soul winner has no greater desire than to be all alive to God in order to be at his best. The saintly Brainerd once exclaimed: "Oh, that I might be a flaming fire in the service of the Lord. Here I am, Lord; send me; send me to the ends of the earth, send me to the rough and savage pagan, to the wilderness; send me from all that is called earthly comfort; send me even to death itself if it be but in Thy service and to promote Thy kingdom."

No man had a greater passion for souls than Rev. John S. Inskip who, for many years, was the President of the National Association for the Promotion of Holiness. He had an experience which he designated as a baptism of Love and Tears. He said:

"I felt it wherever I went, and whoever I met my soul appeared drawn toward them by cords of love and tenderness. I shall henceforth speak of this as *the baptism of love and tears*."

Of what great need of this baptism of love and tears those days! We cannot blind our eyes to the fact that in the holiness movement of today there are too many dry eyes and so many not filled and suffused with love. The mournful fact has got to be confessed that too many rest in a past experience and in the acceptance of the doctrine. One may be straight doctrinally and yet not suffused with Divine Love. John Inskip's wonderful power as a preacher and a leader was due largely to the fact that he kept himself filled with God and had a constant supply of Divine emotion in his soul. We recognize the danger today of our preachers and leaders becoming official and being good managers, yet at the same time being dry and tearless and sapless in their soul.

To be a winner of souls we must keep right with God and keep the channels clean and clear. Dr. J. E. Carson, of New York City said to his congregation one Sunday morning, that every saved man was either a channel through which the Spirit of God was reaching the unsaved, or a barrier preventing the Spirit from doing his work. One of the trustees of the church said to himself on the way home. "Am I a channel, or a barrier?" That night he could not sleep, and cried out: "O Lord, make me a channel!" Almost the first thought that came was that there were some men in his employ to whom he had never spoken a word about Jesus Christ. He confessed his fault, and told the Lord that if he would make him a channel, he would speak to these men. The first man that entered his office the next morning was his confidential clerk, who had been with him eighteen years. The merchant said, "Edward, haven't I been a good employer to you?" "Yes, sir." "Have not I treated you well?" "Yes, sir. Why sir, what have I done," said the clerk, "that you are going to discharge me?" "Edward, I am on my way to Heaven, and I want you to go with me." Tears came into the eyes of both men

DANIEL STEELE'S LAST MESSAGE TO METHODIST PREACHERS.

Our Lord and Master uttered a warning against an evil to which preachers are especially exposed. I refer to his admonition concerning our being ashamed of his words, which, he avers, "are spirit and life." He identifies them with himself, so that, if we cut them, we bleed him. Will he not regard the constant omission of his unpleasant utterances respecting the destiny of impenitent sinners as a case of being ashamed of him? In these modern times, I fear that many have accepted the prevailing sentiment, that our appeal to fear, as a motive to repentance, is crude and degrading. Yet, such "appeal to fear" is neither crude nor degrading when resorted to by our railroads, the shipping business, and all such enterprises. Nay! public sentiment demands that warnings be displayed wherever a possible danger exists. For a preacher to fail here implies that he thinks himself wiser than Jesus Christ, who constantly appealed to fear, as well as to hope, when addressing unbelievers. I fear that such neglect is because of aversion to these awful words of Christ—"everlasting fire," "everlasting punishment" (uttered by him who says, "I am the truth")—words of which the Unitarian liberals are ashamed. I fear that the same liberalism is creeping into our Trinitarian pulpits with the same effect, giving rise to a soft Gospel, under which few, if any, are brought into the church testifying to a knowledge of forgiveness, but are persuaded by the pastor to help out "the required ten percent increase."

I fear that we Methodist preachers are in danger of a culpable neglect of Christ's command to his disciples, "Be ye therefore perfect," etc. We are tempted to omit preaching on these words, because they have been begrimed and dishonored by the so-called "Perfectionists," such as the "Holy Rollers," the "Holy Jumpers," and the "Oneida Community" (of goods and wives), and various other forms of fanaticism. Wesley had much trouble with such fanatics, then called "enthusiasts." He cut off from his Foundry Church several scores, and yet persisted in honoring the words of Christ. Wesley himself says, "If a hundred enthusiasts were set aside, we are still encompassed by a cloud of witnesses, who have testified and do testify, in life and in death, the perfection we have taught for forty years." This he called "the grand depositum committed to the people called Methodists" to spread through the world.

as Edward took the merchant's extended hand and said: "I will sir," Dr. Carson afterwards received eleven men into his church because this trustee had consented to be a channel for the Holy Spirit."

Soul winning has declined in the church in proportion as worldliness has increased and holiness has been neglected. The Bishops of the M. E. Church said recently in a stirring message to the church:

"Preoccupation with secondary things has made it spiritually impossible for our people to seek first the kingdom of God and his righteousness. Our organized activities have outrun our spiritual experience. Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer. We are endeavoring to usher in the reign of God through a prayerless Church. God will not have it so. Altars of prayer have disappeared in the overwhelming majority of our Methodist homes. The cross of Christ is still the symbol of adoration among us, but is in no sense a standard of daily life in the home circle, in social and industrial affections, in civic and international relations, and by which all conduct must be finally tested as essentially Christian."

The soul winner keeps close to his Bible for his doctrines and teachings. It was said of Whitefield, who was one of the greatest evangelists of the church of all time, that a "bright and exalting view of the atonement's sufficiency was his theology: delight in God and rejoicing in Christ Jesus was his piety; and compassionate solicitude for the souls of men was his ruling passion." From a message by a stirring evangelist we quote the following:

"We have a great and mysterious Gospel.

Let us take no notice of apostate Christianity, but let us go forth with the Bible which contains the only enlightenment. Let us go to the world, and tell them of a God of justice who will cleanse this wicked world, and bring upon it judgments and scourgings. Let us tell them he is a God of mercy, a God who will pardon the world if it seeks pardon. He has decreed punishment, but in his mercy he has not inflicted it, but takes it on himself.

"We have not only the message of a slain Lamb for our cleansing, but we have the One who is coming to do what all the world recognizes humanity has failed to do. An attempt to rule the world in the absence of Jesus Christ appeals to the intelligence of men. You cannot be in the world, be in its political life, and see from the inside as I have seen, without understanding that this prophetic Lamb of God is in the nature of things human. It is only the half-and-half Christians that find anything surprising in Christianity; therefore, do not be afraid of prophecy. You must determine who is with the whole Gospel, the Cross, and the Blood; for these will never be forgotten. Our crucified Lord is going to bear the marks of the Cross through all Eternity."

The need of soul winning is seen in the failure of many churches and of their ministers in doing the main work for which the church exists—the salvation of souls. Wesley said to his preachers, "You have nothing to do but to save souls." From an exchange we clip the following:

"There are, according to report, 233,834 churches in America. Now do a little figuring and the result is somewhat startling—an average of four and a fraction members added to each church in the United States in one year! And that means that hundreds of churches did not have one conversion, or one addition, during the whole period! There are 195,513 preachers in the United States and in searching for the general average of increase per preacher the figure five, attended by a small fraction, is discovered! And that means hundreds of preachers have not only not added any members to the church in one year, but they have done nothing for three years! The trouble with some preachers is that they have stuffed themselves on Germanized theology and speak with the voice of the Prussian Ass! And instead of being stirred to nobler living by the pronouncements of these ecclesiastical rag-tags and bob-tails, these spiritual nobodies, their hearers go out and commit soul suicide and become mouters of ethical and sociological nonsense. Of course no church can be built up on the preaching of conceited notions instead of the word of God. And churches cannot expect their pastors to preach the truth if the Church colleges and universities are 'infected' with professors who regard the Bible as nothing more than a splendid piece of fiction and so teach the young ministers who sit at their feet. Out with these traitors to the church and the Word of God! And when you call a preacher to take charge of your church—don't do it unless he declares without stammering that he believes the Bible is the Word of God."

Soul winning is the same in the foreign field as in the home land. Dr. Goforth, in writing about the great Korean Awakening of 1906-07, when 50,000 were converted, said:

"They honored God the Holy Spirit by six months of prayer; and then he came as a flood. Since then their numbers have increased manifold. Do we really believe in God the Holy Spirit? Let us be honest. Not to the extent of getting up at five o'clock through six months of cold weather to seek him!

"The missionaries at Ping Yang honored God the Holy Spirit in their high school. They had a school of 318 students, and that Monday morning of the opening in February, 1907, the two missionaries in charge were early at prayer in the principal's room. They wanted the Holy Spirit to control the school from the start. They knew that if he did not control, the school would only turn out educated rascals who would be a menace to Korea.

"Before nine o'clock had struck that Monday morning, in the Ping Yang high school, the Spirit of the Lord was smiting those boys with conviction. Agonized cries were

heard upstairs and down. Soon the principal's room was filled with boys agonized over sin. School could not be opened that day, nor the next, and Friday still found it unopened. By Friday evening the Presbyterian boys had all come through to victory, but it was clear that something held the Methodist boys back.

"It all came out that evening, when about a dozen of the Methodist boys went and pleaded with their native pastor to free them from their promise to him. It seems that this Korean pastor had got jealous because the revival had not started in the Methodist Church. He got the high school boys to op-

pose it, and to resist all public confession as from the Devil. But by Friday night their agony of mind was unbearable, hence their pleading to be set free from their promise.

"With that, the pastor went and flung himself at the missionaries' feet and confessed that the Devil had filled him with envy because the revival had commenced among the Presbyterians. A missionary told me that it was dreadful to hear the confessions wrung from those students that week. That it was as if the lid of hell had been pulled off, and every imaginable sin laid bare. By the following Monday the students were right with God."

ENEMIES OF THE SOUL.

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

(Broadcasted from WLW, Cincinnati, Ohio.)

NUMBER II.

IN this message to you, my radio friends, I wish to register some old-fashioned theology; so old-fashioned and out of date is it, that many may not remember it at all. We are studying soul problems and soul enemies, and now we wish to couple up with soul enemies, a little sidelight on the problem of evil. Our lesson may help suggest to you something of the content of our message. (Read here the lesson, Eph. 6:10-17).

Our enlightened, cultured, and æsthetic age can find little in this old scarecrow story that fits into our thinking. Not long since we heard an eminent author and lecturer address an audience on the subject of "Scarecrows"; one of them, he said, was a belief in a personal Devil. We are going to undertake to strip off some of the misconceptions of this old superstitious hoax—this Santa Claus myth idea—and reaffirm and restate with full emphasis, upon the authority of God's word, that it is all not a scarecrow, mythical hoax, but a reality—a supernatural personality—second in power to that of Jesus Christ.

This personality, called in the Bible Satan, Devil, Serpent and Dragon, is none other than the fallen archangel *Lucifer*—Son of the morning—the "Light-bearer"; but he rebelled against God and was cast out of heaven and one-third of the angels of heaven were cast out with him. So in the original language we have "Diabolus and demona", the "Devil and his angels." This is crude theology but, my beloved hearers, it is scriptural. If there is no Devil there is no God; no Devil, no Christ. His dark shadow falls across almost every page of revelation. If the Devil is a myth, the whole Bible story is a myth. The same foundation for belief in Christ obtains for our belief in the existence, the personality, and power of the Devil.

He appeared in the first scene of the human drama, and has figured in every scene since the day when the parents of the race were expelled from the earthly paradise. His first act was a master stroke to ruin mankind and drive him down the long trail through the centuries, bruised, suffering, sin-cursed, and defeated. To deny that there is a great masterful being operating in the affairs of life, causing the right to struggle for every inch of domain, is to deny with as much reason, the creative power of an omnipotent God as the First Cause of the universe.

Why is it so hard to keep up an interest in religious matters? Why are the hearts of men set to do evil continually? Why the almost universal indifference on the part of young men to the thoughts of God and eternity? Thirteen million young men in America between the ages of twenty and thirty, and only one million have any connection with churches. Why is it that, with all the religious forces at work, such a condition ob-

tains as Paul prophesied, which is literally true; "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." This is a true picture of society and such a condition is not an accident; there is a powerful force of evil working in the world.

We want to give a brief survey of the specifications of the soul's enemy, as outlined in the Word of God. "He is the father of liars." He told the first one in the beginning, and he has inspired every lie since then. If he had done nothing else but superinduce lies, what destruction this evil alone hath wrought. Then Paul exhorts us to put on the whole armour of God, to stand against the *wiles* of the Devil. That means he is a trickster, a wizard, a sleight-of-hand performer. He is a conjurer. How he can deceive us with his tricks and delusions. He can change the whole perspective of life, reveal allurements and plausible promises, only in the end to find all to be a sham. We see him as a roaring lion walking in all his fury to scare and bluff, bulldoze and browbeat.

But his most powerful role is not the terrifying lion, but with supernatural metamorphosis he transforms himself into "an angel of light." In this capacity he is the most dangerous and powerful; he is back at his former activities. Remember before he fell he was a light-bearer; the twentieth century Devil does not assume the old-time horrible personification of our childhood conception—horns, hoofs, pitchfork and brimstone; but the culture, the æsthetic society idol—man or woman. He can become incarnated as an angel of light. He is very religious also; when the occasion demands, he fits the color scheme to the occasion. Dear people, these pictures are not being overdrawn. Many who by faith in God may meet his onslaughts in the terrifying roles may become easy victims as the "angel of light" hovers about them. Satan is doing far more danger to the souls of men and women, masquerading as an angel of light, than as a roaring lion. Very few of us, the best of us, are susceptible, more or less, to the gentle entreaties of the smiling angelic face; but let us not forget that, behind the smile there lurks the devil of hate and malice.

Then he shifts to another flank movement—that of a two-fold accuser. He accuses weak, struggling souls of being guilty of the vilest sins that have only been suggested by him. He accuses us to God as being guilty; in our desperation, praying, seeking help, the fountains of our faith seem dried up and he accuses God to us; at once, we begin to ask ourselves, Where is God? Why does he not help me? If there is a loving, compassionate God, why did he allow this to come upon me? Then we get into de-

pressing doubts, and the whole horizon of our faith becomes black from the lowering clouds. Then Satan is in high glee. He pushes at the door of the soul's citadel, and little by little, gets an entrance; at last in the gloominess of our despair, we agree with the adversary, and before we realize it, charge God falsely. Sometimes he operates through our physical bodies; he tells us that "no Christian could have such evil, debasing thoughts", and very soon the soul goes under a cloud and loses its hold upon God. He is a two-fold accuser, and he is busy doing this day and night, says the word.

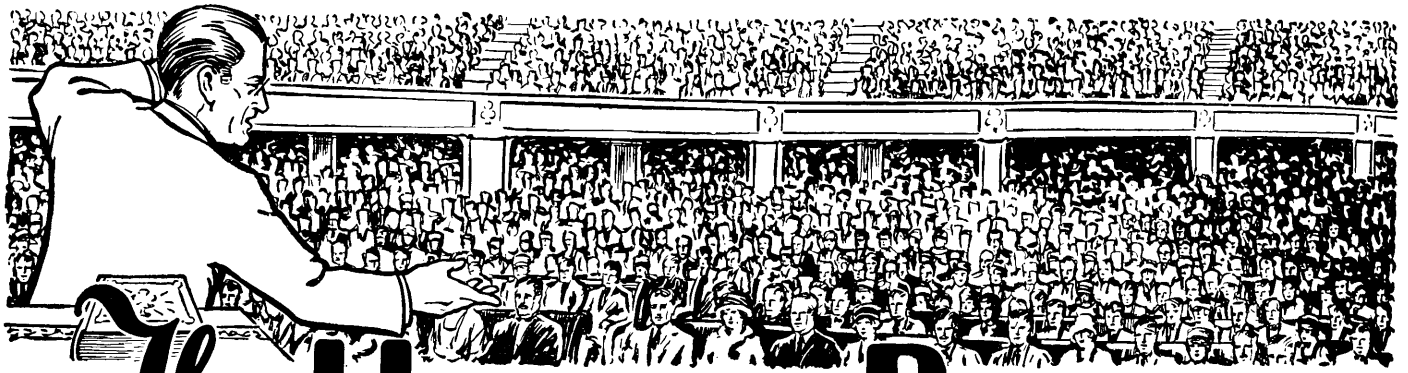
Then Satan, our arch enemy, is an astute spy. Let us pause a moment and ask what we mean by a spy. The spy is the most dangerous man in military service. He puts on the uniform of the enemy, gets within the lines, gathers all the information as to location, defense, batteries, etc., then disappears under the cover of night. When a spy is captured, he is executed without a trial. Satan has access to our inner fortifications; knows our weakness and where we are strong, and in a struggle with him he has all the advantage. He knows where to strike in our weakest points of defence. Dear hearers, let me warn you to fly to the One, and only One, who can give you victory when you are tempted, when you are weak.

Hear me, dear ones; he will speak to the anxious, convicted soul in the assumed person of the Holy Spirit; he is there ready to help and advise you; but will convince you that you must wait for a more convenient time. "This is not the time; wait until tomorrow." Procrastination is his most effective method for destroying the human race. He is a "confidence man," winning the confidence of the unsuspecting, and then, like the "White Slaver," sells his victim into bondage and death. Satan can literally possess the souls of men and women; he becomes their lord and master and, like the hypnotist, will completely dominate the human will. Those whom he cannot possess, he will oppress. Christ healed those "who were oppressed of the devil."

There are many other strategies used by our ancient enemy, who is also up-to-date in every modern device to carry forward his program of ruin. We wish to close this line of warning and appeals with two reflections:

First. Why does Satan seek the ruin of immortal beings who have no part or lot in his downfall and career? Observe the *why*. He does not hate us; but he hates our Heavenly Father, and his rival—our Savior. He can only get his revenge by destroying those whom God loves and for whom Christ died.

Second. From this brief sketch of our Adversary, giving a mental photograph, as it were, we wish to emphasize, and say it with a double underscore, without the presence and help of Jesus, the omnipotent Son of God, we can never match steel with this great personality. We are sure to be defeated, and defeat will mean doom. Let us put on the whole armor of God.



The HERALD PULPIT

RESURRECTION HOPE.

Commissioner S. L. Brengle.

.. "Because I live, ye shall live also." John 14:19.



HOPE was dying, or dead in the ancient world when Jesus came. The gods of the Chinese were discredited and they were worshipping their forefathers. The three hundred million gods of the Hindus had failed them and they were vainly longing for personal extinction and absorption in Nirvana.

The Egyptians had sunk to the worship of lice and frogs and mice, cockroaches, crocodiles and cows. The followers of Zoroaster were a bit more noble, for they worshipped the sun. Little Athens, the center of the intellectual world, had altars to thirty thousand gods, and lest one should be overlooked they erected an altar to the "Unknown God," which gave Paul his text when he visited the city (Acts 17:23).

The Romans had wondrous temples to all manner of gods, but they had finally deified their emperors and worshipped them as gods, but often in their wrath they rose up and slew them because of their oppressions and brutalities. The more intellectual Greeks and Romans were trying to warm themselves at the painted fires of philosophy. The stoics, who included many noble spirits, hardened and braced themselves to bear the ills of life with fortitude and, so far as they could, to maintain personal uprightness and purity.

The Epicureans said: "Tomorrow we die. Let us live today, and enjoy ourselves. Let us eat, drink and be merry." And they gave themselves over to the pride of life and the lusts of the flesh. Rome was a worse center of divorce than Reno, Nevada, and Roman matrons measured life not by years, but by number of their divorces and re-marriages. A score or more was not unusual. Society, with rare exceptions, became utterly corrupt. Paul describes it in the first chapter of his epistle to the Romans. And God preserved a sample of this corruption in the buried cities of Herculaneum and Pompeii, which were caught suddenly in a flood of lava and a tempest of ashes from flaming, erupting Vesuvius.

For centuries the buried cities lay hidden under their awful shroud, and then excavators dug away the ash and lava and lo! such pictures of vice, of licentiousness and shame were uncovered, as women and children have not been permitted to look upon. They had known God, Paul tells us, but "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind (a mind void of judgment) to do those things which are not convenient; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil

things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." They "changed the truth of God into a lie," says the Apostle, "and worshipped and served the creature more than the Creator. And for this cause God gave them up to vile affections."

Among the Jews, with but few noble exceptions, religion had fallen from the lofty spirituality and passionate, pulsing vitality and devotion of Psalmists and prophets, to mere forms and ceremonies, washing of hands, saying of prayers and giving of alms, to be seen of men, with no love and pity and yearning for holiness in it.

The resistless legions of Rome had imposed law and order upon the nations, so that outward peace reigned, but the souls of men were perishing of spiritual famine and society was being slowly swallowed up by the hungry, remorseless quicksands of moral corruption.

Man's natural depravity, and his moral nakedness, and spiritual insufficiency and bankruptcy were fully revealed. God must save or man must perish. But God was not indifferent. He "so loved that he gave." He gave his best. He "gave his only begotten Son," and in him he gave himself.

It was "the fullness of times." Man had done his best or rather his worst, and his vast spiritual failure was everywhere seen. He was created to be lord of the earth, and lo! he sank in his sin and shame lower than beasts. No wonder he looked up from the weltering pit of his corruptions, and worshipped lice and lizards, crocodiles and cows. They were cleaner, sweeter than he. They had not sinned.

It was into this kind of a lost and hopeless world that Jesus came. He brought light into its spiritual darkness. He brought peace to its restless, troubled heart. He brought life into its vast chambers of spiritual death. His miracles amazed men and aroused great expectations, but his teachings confounded and enraged them. So they slew him. And those who had looked to him for deliverance and hoped that he would end the long travail of man, sank into hopeless despair. But Easter morning dawned, and lo! his grave was empty. He was risen. The Father "had declared him to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4).

And now out of the cold, bare bosom of death, hope sprang up and came back to the hopeless, ancient world. Listen to Peter, singing his Psalm of hope: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away,—wherein ye greatly rejoice." (1 Pet. 1:3-6).

He revealed the reconciling, redeeming love of God in his death. The murderous, blind hate of man could kill him, but not the love he brought from the Father; that was deathless. He revealed the power of God unto uttermost, eternal salvation, by his resurrection. "Because I live, ye shall live also," he had said. And when they found him alive from the dead, heard the music of his voice once more, looked into his eyes of love and all-pitying comprehension, beheld his wounds and felt his touch, they knew they too should live again and that he would not be in Heaven and leave them behind.

They now understood his words to weeping Martha: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." They now comprehended the deep meaning of his words: "I am the Way, the Truth and the Life."

And then one day when he lifted his hands and blessed them and vanished from their sight, hope still comforted and thrilled them. They knew he lived and they were assured of his deathless love for them. They waited patiently for the fulfilment of his promise of another Comforter, and he did not disappoint them. The Holy Ghost fell upon them, and lo! they found Christ revealed within them. He had come to them, and now they understood "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known the riches of the glory of this mystery; which is Christ in you the Hope of glory." (Colos. 1:26, 27). Henceforth God was to them "The God of hope" (Rom. 15:13). And henceforth they were "filled with all joy and peace in believing, and abounded in hope through the power of the Holy Ghost." Christ was not to them a beautiful memory; he was a living, saving, comforting Presence.

During these twenty centuries since the sorrowing women found the empty grave of Jesus, and he appeared to men, the hope kindled by his resurrection has been dimmed, but it has never gone out. It has been smitten, but it has not perished from the earth, and it never will. Because he lives, hope cannot die. Some who profess faith in him may fail. Leaders and teachers to whom we have looked and listened may prove recreant. The armies of the Lord may here and there retreat before the mocking foe. Civilizations may decay, empires may totter and fall; governments may crumble before revolutionary uprisings and assaults; subtle unbelief and denial may clothe themselves in the garb of priest and prophet and usurp pulpit and platform and commandeer the press and flood the world with moral teachings which miss the secret of spiritual life and power, but this hope kindled in the despairing

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Is Evolution An Established Fact?

Dr. A. P. Gouthey.

No. II.

IN our first discussion of this question we led up to some of the problems with which evolutionists are compelled to deal with if they hope to establish their theory on a firm foundation. We now proceed to consider these problems in order.

I. THE ORIGIN OF THE UNIVERSE.

Astronomers tell us there are 770,000,000 to 2,000,000,000 stars of all magnitudes. The distance across the known universe is something like 60,000,000,000,000 miles. If it were possible for an express train to travel 20 miles per second it would require 300,000,000 years for that train to cross the universe once!

Our earth weighs 6,000,000,000,000,000 tons. The atmosphere surrounding it weighs 6,000,000,000,000 tons. Our sun is 329,390 times larger than the earth. Jupiter is 88,392 times larger than the earth. Saturn and Neptune are 125 times larger than the earth. Orion is 20,000,000 times as large in diameter as our sun. Our world travels at 70,000 miles per hour. The great Andromeda Nebula travels at the unthinkable speed of 6,000,000,000 miles per year. Whence comes such a universe? If the materialistic evolution theory is correct it came into being from nothing through its own power unaided by any external force or being! What bosh!! And all in the name of science!!! Every effect must have an adequate cause. Where is the cause production of so vast an effect? Evolution is silent: Dumb with its own confusion.

When pressed too closely they tell us that evolution does not need to deal with this question. I should like to know why not. Since these gentlemen delegate to themselves the authority of explaining the *how of things* apart from God, it follows logically that they are obligated to explain the *origin of things* apart from his creative act. When confronted with the inescapable logic of this position some of them simply close their eyes and say, "I don't care if it is, it isn't." Others of them take refuge behind the statement that matter is eternal. That matter is not eternal is proven by the fact that all accredited scientists accept the *degeneration theory* of the universe. The conservation of matter is the basic principle of modern science. Matter is never created nor destroyed. It is constantly being transformed from one kind to another, but this change is *always by loss* and never by gain. Radioactive substances are constantly disintegrating into simpler substances. Uranium and thorium degenerate into radium, nitron, and lead. Elements of higher atomic weight break up into elements of lesser weight. There is a constant change from the *greater to the lesser* all through the universe. Viewed as a whole the process has ever been one of dissipation and decay; or, as Spencer would say, "one of gradual change from homogeneity to heterogeneity." What is true of matter is also true of energy. The planets are held in space by a form of energy which man, as Bacon would say, to "cover his ignorance" has called gravitation. Our sun throws out constantly millions of horsepower energy. It is estimated that 70,000 horsepower energy is radiated from every square yard of the sun's surface. This amount of heat energy would melt a layer of ice 2,200 feet thick all over the sun's surface every hour, or a globe of ice as large as our world every hour and a half. Moulton says "the sun loses more light and heat by radiation in one second than it will receive from all the stars in the sky in a million years, (Moulton, *ibid.* p. 549) thus showing that while matter is degenerating energy is disappearing. The universe is consuming itself. *If the evolution theory were correct the*

exact opposite would be true! Energy, as well as matter, would have started at zero and increased up to the present. This is not evolution; it is degeneration, and degeneration, says Sir James Dawson, is the universal law of the universe. Page the materialistic evolutionists and remind them of their own science! But, says some one, there are many details entering into all of this discussion with which we must deal. I simply remind such that the *greater includes the lesser, and until the greater is established we need not deal with the lesser.* This holds good with reference to this whole discussion. We now pass to the second problem with which evolution is face to face.

II. THE ORIGIN OF LIFE.

With reference to this matter there are two schools: One, which like Darwin, admits that God may have created one or a few simple forms of life, and one, which like Haeckel and Huxley, insist that life sprang from non-living matter by spontaneous generation. Professor Woodruff of Yale states the case exactly when he says: "Since life is present on the earth we have to consider the following alternatives: Either life was transported to this planet from some other part of the universe, or life rose spontaneously from non-living matter." (Lull "Evolution of the Earth"). But whichever view one holds one is forced finally to argue from one viewpoint, namely: that where life does appear it must appear in a simple form and move forward by "resident forces according to certain fixed laws" to the complex. In the language of Professor Derham we may say, "Spontaneous generation is a doctrine so generally exploded that we need not take time to disprove it." *There is no accredited scientist now holding the doctrine, or attempting to defend it.* This being true we may dismiss any and all materialistic evolution theories. Not one of them can be established without the doctrine of spontaneous germination. This leaves only one theory to be considered, namely, that life was transported to this planet from some other part of the universe. In any case, as we have already said, whether this life was transported or created in one or a few simple forms the movement must be from the simple to the complex. Let's see how the theory will fare in the light of science.

Mr. Osborn says, "The question is one which has not yet been answered by science." (Origin and Evolution of Life). In other words he has written a book on the origin of life *but he admits he knows nothing about it!* Well, that's illuminating anyway. If he knows nothing about it we do not need to bother with him.

Huxley says, "Of the causes which have led to the origination of living matter we know absolutely nothing." (Anatomy of Invertebrated Animals). Exit Huxley!

Lull says, "I find no record of the commencement of life, and therefore, I am devoid of any means of forming a definite conclusion as to the conditions of its appearance." (Evolution of the Earth). Exit Lull!

Woodruff of Yale says, "Biologists are at the present time absolutely unable, and probably will be for all time, to obtain empirical evidence on any of the crucial questions relating to the origin of life on the earth," (Lull, Evolution of the Earth) and that's that! Evolution can give us no explanation of the origin of life, and *probably never will*, yet we must be counted as ignorant fools if we do not accept their empty speculations which begin nowhere and end in a fogbank!

But we still have the theory which begins with the Creator on our hands. A few simple facts, drawn from several different sources, will, I think, serve to show this theory as unscientific as the others. As far as any authoritative record is concerned

there is no evidence to show that man is now essentially more than he ever has been.

"In bodily evolution," says Professor Conklin, "man has made no very marked progress during the last twenty thousand years." (Lull, "Evolution of Man." pp. 162-164).

President J. R. Angell of Yale says, "There is no reason whatever to suppose that the native intellectual abilities of the average American citizen are in any way superior to those of the Egyptians or the Homeric Greeks, or to others of the peoples of that general period in the Mediterranean basin. In other words, there is no evidence of marked development in human intelligence." (Lull, "Evolution of Man." p. 115).

So far as historic evidence is concerned then, there is no scientific reason for accepting any evolution theory whatever. *If any one of the various theories advanced were correct there would surely be some marked progress in twenty thousand years.*

If we accept the word of the authorities concerning what is known as prehistoric man, we shall be driven to the same conclusions.

In dealing with prehistoric man science begins with the Trinil ape-man of Java, known as Pithecanthropus. But the evidence shows him to be anything but an ape-man. Professor Lull says of him, "the cranial capacity is as great as some men today, and twice as large as that of an ape. The straightness of the thighbone indicates that his posture must have been fully as erect as in modern man." And Pithecanthropus is supposed to be 500,000 years old!

Of the Heidelberg man who is supposed to be 400,000 years old Professor Lull says, "Only a lower jaw was found, but this was complete. It is heavy and massive with receding chin. The teeth are not in any way bestial in their development, less so, indeed, than in some modern men."

With reference to the Piltown man supposed to be from two to three hundred thousand years old Professor Lull says, "The skull is as nicely balanced on the neck as is the skull of modern man implying an erect posture, and all in all is rather a modern looking cranium."

Of the Neaudertal man the same scientist says, "The skull is very large with a cranial capacity considerably exceeding that of the average modern man."

The Rhodesian man, says Professor Lull, had a head well balanced on the neck, and this together with the straight shin, and the character of the ends of the thigh-bone, imply a fully erect posture. And of the Cro-Magnon man he says he was Homo sapiens of the highest type having a skull "very large, even the female brain exceeding that of the average male today." And there you are. Man as far back as he can be traced was much as we know him today. The evidence is on the side of inspiration and against evolution.

The argument that the greater includes the lesser holds good here, therefore, we need not consider the speculative philosophies concerning survival, selection, and transmutation. If evidence is demanded I simply quote Huxley and Darwin. There is no need to quote other authorities since no new evidence has been, or is now being added. "As the evidence now stands it is not proved that groups of animals having all the characteristics exhibited by species in Nature, have ever been originated by selection whether natural or artificial." (Huxley, "Lay Sermons," p. 295). "The mule still flouts the theory of the transmutation of species." (Darwin, "Origin of Species," p. 23).

Science and history both show that we are still dealing with the problems of the cen-

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The Inspiration of The Bible.

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

PART II.

IN this second paper we purpose to answer this question: How do we know that God inspired men to write the Bible? To teach that the men who wrote the different books of the Bible were inspired, but that the Book itself is not inspired, but that the Book itself is not simply playing with words. No one in his senses supposes that the mere volume received inspiration from the Holy Ghost; but we do claim that the writing was done by inspired men. We shall look inside the Bible itself for the claims of these men to inspiration.

First of all, let us take for a foundation a great big text from 2 Peter 1:20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We prefer to place beside this text from Peter another from Paul (2 Tim. 3:16, 17): "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Both of these men were referring to the Old Testament as received by the Jews; and in their opinion God had inspired holy men to write its different books. I am not unmindful of the fact that the quotation from 2 Timothy is translated quite differently in the Revised Version; but there is a footnote that reads as follows: "Every scripture is inspired of God, and profitable for doctrine, etc." which seems better. Dr. Clarke says the *and* in the text is wanting in 'nearly all of the manuscripts and many of the Fathers'. He translates the passage thus: "Every writing divinely inspired is profitable for doctrine, etc." It is inconceivable that the men who gave us the Revised Version were attempting to cast a reflection upon the inspiration of the Scriptures, although they have frequently been charged with so doing. Both Peter and Paul were referring to the Old Testament scriptures about whose inspiration they had no sort of question, even though Paul's Greek may be somewhat obscure. Infidelity can gain nothing here.

We are dealing now especially with the inspiration of the Old Testament, and particularly from the viewpoint of the New Testament writers. It may be in place to ask this question: Did they believe the Old Testament inspired, and did Jesus Christ indorse it? We are simply hunting internal evidence. 1 Peter 1:10-12, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Here we have a double statement. Peter declares the divine inspiration of both the Old Testament prophets and of the men of his day who were "preaching the Gospel with the Holy Ghost sent down from heaven." There can be no question as to the apostle's meaning. Here is a quotation from Hebrews (3:7-9): "Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years." This quotation is taken almost verbatim from

the ninety-fifth Psalm. The author of the epistle to the Hebrews could make no higher claim for the inspiration of this Psalm. Permit me to quote at length again from Hebrews; for we are dealing with a disputed question, and must make sure of our ground. Hebrews 10:14-17, "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." One might multiply these quotations almost indefinitely, showing that the apostles believed in the inspiration of the Old Testament writers; but we have sufficient of this particular class of texts. Yet, we cannot refrain from giving a few others that are short and clearcut. Matt. 22:43—"How then doth David in the Spirit call him Lord." Here Christ indorses inspiration. Acts 18:25,—"Well spake the Holy Ghost by Isaiah the prophet." Acts 1:16,—"It was needful that the Scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas."

Let us now look at some passages showing that the New Testament writers believed themselves to be inspired men. In Ephesians 3:5, St. Paul in speaking of the mystery of Christ says, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Nothing can be clearer than that Paul believed that the apostles and prophets of his day were inspired. First Peter (4:14), while not referring directly to the inspiration necessary for writing Scripture, shows how the early Christians were under the influence of the Holy Spirit: "If ye be reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." (R. V.). St. John in telling of the revelation, says, (1:10), "I was in the Spirit on the Lord's day"; and in Rev. 4:2, "Straightway I was in the Spirit"; which statements, as we conceive, mean that he was under the Holy Spirit's control. All this is in perfect harmony with the promises of our Lord Jesus Christ, which he made to his disciples on the night before his death on the cross. John 14:16, 17,—"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 16:7,—"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And again in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you." If Jesus were not God, that language would be inconceivably audacious. It promises all the inspiration that his disciples could possibly need for the writing of the New Testament. We take another from the Gospel according to St. John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (15:26).

Before we take up the matter of Jesus Christ's indorsement of the Old Testament, it will be proper to turn to those writers and see how they express themselves. A few quotations will show the trend of their convictions. Concerning the Ten Commandments it is stated (Exodus 20:1) "And God spake all these words." Exodus 19:21,—"And the Lord said unto Moses." Then follows the divine statement. Throughout the entire Pen-

tateuch such statements are constantly found; we need not quote them further. In the sixth chapter of his prophecy Isaiah distinctly represents himself as having held a conversation with Jehovah. In chapter 40:1 he says, "Comfort ye, comfort ye my people, saith your God." In chapter 41:13 he represents Jehovah as saying, "For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee"; and, as if Jehovah would make it more emphatic, he continues in verse 14: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel." The prophecy of Jeremiah is interlarded with such expressions as this: "The word of the LORD came to me, saying." Chapter 10:1: "Hear ye the word which the LORD speaketh unto you, O house of Israel." Ezekiel frequently states: "The word of the LORD came again unto me, saying." No impartial man can read Daniel without seeing the finger of God throughout the entire Book. Deny it, if you so wish; but you cannot take Jehovah out of that Book. Joel begins his prophecy with this statement: "The word of the LORD that came to Joel, the son of Pethuel." We might quote on for a week, but it is useless: those Old Testament writers claimed to be writing under divine inspiration; and in many cases they, no doubt, gave the exact words of the Almighty. They speak for themselves; and we shall not impeach them.

We come now to deal with what this writer deems a very sacred matter. Jesus Christ indorsed the Old Testament. Mind you, that part of the sacred canon was made up before he was born into our world. When he says, Mark 14:49: "The Scripture must be fulfilled," and in John 10:45, "The Scripture cannot be broken," he is referring to the Old Testament; and the Jews, to whom he was speaking, so understood him. When one denies the inspiration and authority of the Old Testament Scriptures, he is calling Jesus Christ into question. Would it be too much to call such conduct blasphemy? We are afraid to use a milder term, lest we ourselves should come under condemnation. Jesus Christ indorsed Moses and Daniel, and nearly every other book in the entire Old Testament canon. He even declared that not so much as "one jot or tittle" of the Mosaic law should fail, but that all of it should be fulfilled.

The writer is not unaware of the fact that to prove a thing by itself is not always an accepted mode of argument with the critics; but in the case of the Bible there is sufficient internal evidence to arrest the attention of any candid man. The writers of that book did not write as ordinary men write. They tell a simple, straightforward story. There is almost no argument in the Book, no straining after effect. The writers tell their story, even when it militates against themselves, or against the best men concerning whom they are writing. Pray, what modern biographer writing the life of Abraham would have told so unblushingly of his lying? If David had lived during the last century, who in our day would dare to write his biography, and expose to the world his double sin of adultery and murder? That is not the way of uninspired men: most of our heroes are saints with scarcely a blemish about them. We are too merciful to expose their weaknesses, but prefer to lie by telling half the truth. Not so with Bible writers. Some of us might have said that Peter backslid a little bit; but who of us (if the facts were all covered from the world) would dare to say that he swore and lied?

Maybe I am overdrawing the case a bit; but if so, I am doing it on purpose, in order that we may think for ourselves on these

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REPORTS FROM SOUL WINNERS

OLIVE BRANCH, ILLINOIS.

We have just closed a very good revival at Olive Branch, Ill., of which Rev. T. A. Shaffer is the pastor. That place has been bombarded by the devil for some years. When I arrived on the grounds and took a look at the town and felt the spiritual pulse, I could say with Rev. Green, of the Kentucky Conference, "No, God is not dead, but he is a long ways from this town."

During the last week I could not tell who was Methodist, Baptist, United Brethren, or non-protestant. They all got converted the same way, and several received the Baptism of the Holy Ghost in sanctifying power. Rev. Shaffer has been confused in the past, but he has come out of the jungles and is now on the high bank of the Jordan, looking over into Canaan and asking for prayer to help him over. Will the reader pray that he may plunge and make a safe landing on Canaan's happy shore. A nice class was taken into the church. I have April open.

I. E. Williams.

GOOD NEWS FROM ONE OF OUR FOREIGN BOYS.

I recently received a letter from Robert Chung, one of our Korean boys who recently graduated from Asbury College. He spent six years in Asbury and was always a live wire, spiritually, and a most exemplary student in every respect. As many of our readers have contributed toward the support of our foreign students in Asbury College, they will be interested to hear how they do when they get to the field of active service, so am quoting a part of Brother Chung's letter for their encouragement. He says:

"Since I stayed in the States so long I have trouble in the way of sleeping, and sitting on the floor. My legs sleep all the time. Since I came out they put my picture in the papers and calls come from everywhere for speeches and preaching. I have not even rested a day since I landed here. The first meeting I held was at the Annual Bible Conference, where I preached twice a day, for ten days. In this meeting 150 were definitely sanctified and shouted as if they were Americans. There were 35 preachers in the number, and they write me that they preach with more power than they ever did before. There were 400 saved and reclaimed in this meeting. The Lord blessed us good, and they said they had never known such a meeting before."

"My second meeting, I preached three days, twice each day to 35 preachers. At first, they said it was not necessary to hold meetings, but finally they were brought under the power of the Spirit, died out to sin, and all sanctified but two. Last night I preached in the Mission, the only one in Korea, and 16 sinners were saved. I cannot rest while souls are in sin."

"My dates are packed up to October. Running meetings is harder than in the States, as I have no one to help me instruct them. I am preaching the same doctrines as Dr. Morrison preaches, and my hope is that the Lord will use me as he does him. Tell Dr. Morrison that the work he did through me, the Lord is blessing in Korea. Pray for me."

"Your Korean boy,
"Robert Chung."

HARTMAN, COLORADO.

Miss Imogene Quinn, well-known "Hoosier Girl Evangelist" has closed a very splendid revival in the M. E. Church of Hartman, Colo., in which there were a goodly number converted and the entire church greatly revived. Old and young sought God at an altar of prayer and the pastor received a very splendid class into the membership of the church on the closing day of the campaign. A splendid Children's chorus, conducted by Miss Quinn was a very attractive feature throughout the entire campaign.

She is now in the Scottdale Evangelical Church, of Berrien Springs, Mich., and will be engaged in a pre-Easter campaign in the Hall Place M. E. Church of Indianapolis, Ind., April 7-17.

A HEAVEN-SENT REVIVAL—GRAFTON, W. VA.
"And when he cometh home, he calleth his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost."

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth."—Luke 15:6, 7.

He was not silent over the lost that was found, nor were the angels, neither should we be silent when the lost are found, the backslider returns, the believers are sanctified, and the Church shouting the praises of God.

I am glad to tell of this blessed revival at Grafton, W. Va. I was called by this good people for a two-weeks' meeting, and from the first, God's seal was on the services. There was some very earnest praying, and honest fasting on the part of the church, always necessary if devils are to be cast out, folk straighten up their wrongs with each other, and believers are sanctified. The preaching was definite, under the anointing of the Holy Ghost; and God's word went forth as "the two-edged sword" it is. Many were saved and sanctified, including some of the leading dancers, who came as they saw the evil of the modern dance as a result of presenting this subject one night.

The pastor, Rev. W. E. Johnson, a young man, is serving his first pastorate, and he is doing a heroic work. The meetings continued for five days after I came away, and doubtless a full report including the number that united with the church will be re-

ported by the pastor. A letter today from one of the officials declares this meeting to have been the greatest in the history of this local church.

Reader, let us pray for this excellent pastor and for the revival that is on and still going, that its fires may get out of bounds and begin to flame on other altars in this city. I have open dates I will be glad to give to those wanting meetings. Will be glad to arrange with you and come to co-operate in every way to bring about a real heaven-sent revival. Have been pastor-evangelist for past twenty-two years. Can give the best of references from charges served, and from pastors whom I have helped.

R. F. Whitehurst,
Commissioned Evangelist, Wilmore, Ky.

FLORIDA HOLINESS CAMP MEETING.

It was the great privilege of the writer to have some small part in the Florida Holiness Camp Meeting held at Orlando, March 10-20, and to view with his own eyes and hear with his own ears the triumphs of divine grace and the shouts of victory. I don't believe I ever heard Dr. Morrison preach with as great power as in this camp, which is only about fifteen months old. The early morning prayer meetings were scenes of victory; a number were anointed with oil and healed by the power of God. Those who joined in the soul travail for a real forward sweep of divine power in the spread of scriptural holiness had their hearts enlarged and their faith increased. Dr. Paul, who gave some clear exegesis on various phases of Christian experience, was the main co-worker with Dr. Morrison. The outlook for this camp is the brightest of any I know.

The Board of Trustees is composed of men who have experienced entire sanctification in their own hearts, and who are untiringly laboring for the permanent establishment of this camp meeting that will touch every state in the Union because of the many visitors every winter to Florida. We had present at this camp meeting visitors from about forty different states, many of whom had their fires rekindled, were reclaimed or sanctified and will go back to their homes to help spread scriptural holiness over the land. This camp meeting will go down in history as a great season of refreshing for the saints and a time of salvation and victory for the sinner and believer, and out of it shall come glory to God and blessing to humanity.

The writer was elected a member of The Board of Trustees and Financial Agent for the Florida Holiness Camp Grounds, Inc., and any information desired by any one anywhere who might be interested in attending camp meeting next year, or in arranging for a cottage or a home on or near the camp grounds, will be given full information if you will address your inquiry to Rev. E. C. Wills, Box 54, Wilmore, Ky.

E. C. Wills.

M. V. LEWIS REPORTS.

I should like to give a brief report through our faithful and highly-prized Herald, of the work I have been permitted to be engaged in through the fall and winter months. Am grateful to say that the Lord has given me some hard work, delightful co-laborers, and the privilege of seeing a number seek and find God in saving and cleansing power.

That I may not presume too strongly upon your time nor upon Herald space, I will summarize by giving a brief sketch of our labors. My first engagement was at Sardis, Ky., with Rev. J. R. Kendall, pastor of the M. E. Church, South, and Rev. W. E. Swann, pastor of the M. E. Church, with Rev. B. C. Gamble, of Newport as evangelist. Then with Dr. Owen Wright, pastor, Louisville, Ill.; Rev. H. E. Burge, pastor, Odin, Ill.; Rev. Stombush, pastor, Brooksburch, Indiana.

It was a pleasure to work with these men as they faithfully labored, proclaiming the power of Christ to save a man from all sin. I also enjoyed the fellowship, courtesies and co-operation of many faithful laymen. I sometimes think we preachers forget the basic and essential work that is done by faithful laymen whose sacrificing toil goes by many times unsung. Without the laymen the church is nil. I feel that while I have been trying these weeks and months to invest my life in men through song, prayer, altar and personal work, my own heart has been greatly enriched by the soul contribution I have received through the ministry of others—preachers and laymen. The Lord prosper the work accomplished, and lead us into more aggressive, victorious service.

Yours in song,

M. V. Lewis, Wilmore, Ky.

PIKEVILLE, KENTUCKY.

There has recently come to our Methodist Church of Pikeville, Ky., a gracious visitation of the Lord. Rev. E. R. Overley, for four years the successful pastor of First M. E. Church, Ashland, and now District Superintendent of the Ashland District, Kentucky Conference, did the preaching. He is a man of pleasing personality and reveals the joy of salvation both in and out of the pulpit. His preaching is well rounded, laying a strong foundation of repentance and justification and culminating in true Wesleyan fashion with clear, earnest preaching on the baptism of the Holy Spirit. We should love to see this man of God turned loose in Methodism as an evangelist. The people were delighted with him. After the first few services souls were moved to the point of surrender and almost every service thereafter was characterized by men and women finding the Lord.

No clap-trap methods were resorted to at any time. Seldom have we seen the working of the Lord in a more gracious manner. There was no hullabaloo or beating up the furniture, but the quiet workings of the Holy Spirit in such a way that saint and sinner knew that the Lord was present. The music was in charge of the pastor and his wife, Mr. and Mrs. J. Ralph Wood, who are graduates of Asbury College.

The Church and our Methodist Hospital are working hand in hand. One of the gracious victories of the meeting was the conversion of the student nurses so that now every nurse in connection with the Institution is a professing Christian. The Hospital has been a soul-saving station as well as a place for bodily healing, and many are those who, through the nurse in charge, are pointed to the Savior, the Redeemer of the world.

WINDOM, KANSAS.

We recently closed a fine meeting at Hitchcock, Okla. The Spirit of the Lord was present in every service. Sinners were converted, backsliders reclaimed and believers sanctified. Folk who had lived in the town and community for years and left their church membership elsewhere, were renewed in their experience and came into the church. The power came on the people in a marvelous way in the last service.

Bro. Morton, the pastor, and his people are rejoicing over the victory. He is a brotherly fellow and has a fine family and a loyal people.

We began March 20, with Bro. J. H. Christian, Windom, Kan. The meeting broke on Monday night with one conversion and several at the altar for sanctification. We are expecting a real old-time meeting here. Please remember to pray for us that we may stand true and win souls for the kingdom of God.

C. S. Clark.

AUSTIN TABERNACLE, CHICAGO.

A three-weeks' meeting at the Austin Tabernacle, Chicago, Ill., closed Sunday, February 27. Pastor Rev. Frank E. Arthur was assisted by John F. Knapp, of Cincinnati, Ohio., preacher, and Willard Hallman and wife of Chicago, singers and musicians. Concerning this revival, Brother Arthur writes: "We had a splendid meeting; everyone was pleased with the results. It has meant much to our church in and among our men. They met last Sunday afternoon and prayed for two solid hours. There were four at the altar Sunday night. Everyone entered into the meeting with real interest and loyalty to the end and now all are happy. The meeting proved to be a great blessing to many from other sections of the city. No record was kept of those who came to the altar, but splendid work was accomplished."

I ask prayer for my next meeting which will run on over April 17th at the Asbury M. E. Church in Cincinnati, Ohio.

ELIZABETH, INDIANA.

We recently closed a splendid revival in the Elizabeth M. E. Church, with Rev. B. G. Carnes as the evangelist. The meeting ran two weeks; in spite of the fact that we had much snow the last of the meeting, yet attendance was good and the results gratifying. Some thirteen were saved and reclaimed, five sanctified and one young man called to preach. I think he is making preparation to enter Asbury College this fall. Bro. Carnes, who is from Wilmore, Ky., endeared himself to the people and they are still talking about the revival. I can, without reserve, recommend Bro. Carnes to any pastor who has a vision of needs of his people, and who desires an old-time Holy Ghost revival that will awaken the spiritually dead, and put the holy fires burning in their hearts. He brings back Pentecost to the Church, which is the only thing that has warmed the cold world's heart for the past two thousand years. He prays through and gets his message from God, "The Devil believes in him and fears and trembles." My prayers are that God will wonderfully use him in the salvation of the lost. Keep this man of God busy.

H. G. Wedding.

THE INSPIRATION OF THE BIBLE.

(Continued from page 6)

matters. This writer is perfectly willing to risk the proof of the Deity of Jesus Christ on one verse of Scripture: "Marvel not that I said unto thee, Ye must be born again." That is as far from human thought as the distance from earth to heaven. No man-made religion has ever approached anything like it. It is so foreign to human thinking that even in this enlightened age, men are working all sorts of schemes to get rid of it: they must find some other way to make peace with God, and reach heaven at last. Self-righteousness is the religion of multitudes, even in America. The very doctrine of the New Birth forever stamps as genuine the Deity of Jesus Christ. Again, the Deity of Jesus Christ being established, the inspiration of the Book is unanswerable. If one stands, the other must stand. If one falls, the other must fall.

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(Continued from page 1)

You are called upon to pray at the grave-side; the snow is on the ground, it is zero weather, the people are shivering; remember that you are not at a camp meeting in August praying for the conversion of sinners and the sanctification of believers. Have sense and learn how to adjust yourself to your God and fellowmen in the various conditions and emergencies of life.

Guard against old set phrases that were used by your grandfather. The wording of prayers is handed down from one generation to another; that is "vain repetition." Use appropriate language without getting into ruts and repeating meaningless words you heard the good old brothers use when you were a boy.

You are called upon to pray at the laying of a cornerstone of a university. If you do not guard yourself you will fall into making an address to the people on education instead of humbly and in a few well chosen words, asking God's blessing to rest upon the institution. You are asked to offer prayer at the opening of the session of the legislature. Guard yourself against a set speech on the history of the nation, the bleeding feet of our forefathers at Valley Forge, and Fourth of July harangue. While you should not yell at the top of your voice, you should not bury your face in the corner of the bench and mumble your words so no one can hear you.

You are attending a revival meeting; there is a large congregation present, and you are requested to lead in the opening prayer. Do not suffer yourself to seize the opportunity to display your learning, your eloquence, or your powers of any sort. Just pray to God for a blessing on the people. You should not brag on the pastor, tell the Lord what a great preacher the evangelist is, and then branch out on the wonderful song leader, then praise the choir, then happen to remember that a former pastor is present, and feel, perhaps, that he will be slighted if you do not compliment him, and thus ramble about praising and complimenting this and that one instead of offering an earnest petition to God for the presence, guidance and blessing of the Holy Ghost.

But I have said quite enough; these are mere hints and suggestions. May the blessed Spirit illuminate and guide you so you may be peculiarly fitted to lead a worshiping congregation up to the throne of grace in earnest, effectual, fervent prayer.

Faithfully, your brother,
H. C. MORRISON.

"WHEN IT WAS YET DARK."

MRS. H. C. MORRISON.

DOUBTLESS many of us have read the above scripture time and again, always with the idea of physical darkness being spread over the material world, and of course it does refer to the natural darkness, "whose shadows still lingered about the gates of the morning," but it was yet dark in more ways than in a nat-

TO ALL THE HOLINESS PEOPLE EVERYWHERE.

The Commencement Exercises at Asbury College will cover May 25 to June 1. The first days of the Commencement will be devoted to a Holiness Convention and we are expecting a great gathering of the Lord's people. We especially invite those who are rejoicing in the fulness of salvation, and those who are longing to be wholly sanctified. Let much prayer be offered for the presence and blessing of the Lord at this time. Those who find you can attend this Convention will please to notify Mr. C. A. Lovejoy, Wilmore, Ky., at least two weeks before the opening of the Convention Exercises. Let The Herald family pray that the Holy Spirit may be graciously present with us.

Faithfully your brother,
H. C. MORRISON.

ural sense. Some one has said, "that the shadows of night seemed reluctant to recede—seemed to resist the approach of the day whose dawning was to include the infinite and eternal triumph of life over death, righteousness over sin, Christ over Satan, heaven over hell." But it was yet dark to the faithful women, the discouraged disciples and the many, many who had been lifted from the depths of sickness and sin by his mighty power.

When the Christ of Galilee was laid in Joseph's new tomb, their hopes were buried with him and the faith which had been reposed in the Man of Galilee, was shaken to its very foundation. The disciples went back to Jerusalem, sought the secluded room where they could escape the jeers and scoffs of the mocking enemies of Christ and the women returned to their homes pondering over the event which had come to pass. After the Sabbath had passed, the women anxious to empty their devotion upon their Lord, went very early in the morning, at the rising of the sun, that they might anoint him with sweet spices, but when they came to the sepulcher the stone had been rolled away and their Lord had vacated the gloomy confines of the tomb.

While it was yet dark, because of disappointed hopes, there was a denser darkness which held this ungrateful, prodigal world in its embrace, that of *spiritual darkness*. The redemption which they hoped for through the Man of Galilee, was to them a shattered hope. Cleopas voiced the sentiment of the little body of believers when he said, "We trusted that it had been he which should have redeemed Israel." This gives us a glimpse of their dilemma and the pall of spiritual darkness which hung over the lovers of our Lord. Truly, it was yet dark, hopelessly dark.

We thank God, that we do not have to close with this dark chapter in the life of our Lord. There lingered around the tomb, loving-hearted women who were seeking the Christ. What a disappointment to mortal eye, when they saw the empty tomb, but there was a glorious surprise awaiting these anxious hearts. Mary inquired of the gardener, as she supposed, where they had taken her Lord and then it was that the risen Christ revealed himself to her throbbing heart. He need only to speak her name, Mary, and the revelation of her risen Christ burst upon her, and she replied, "Master."

To Mary Magdalene, was given the honor

of preaching the first Easter sermon, and her text was, "I have seen the Lord." This text contained the fundamental truth that has to underlie all personal work for God—a *personal experience*. Oh, how much these words meant to her and to the world then and now; but for the fact that she *saw* the Lord, there would have been no glorious Easter Day; instead of proclaiming her risen Lord, there would have been the tidings of defeat; instead of the hasty steps which quickened with accelerated speed as she went to tell the forlorn disciples the good news, there would have been the slow retracing of languid steps to buried hopes of a crucified Lord. What a difference it made, when she could say, "I have seen the Lord."

What does Mary's message mean to us today? Can we say, as did she, "I have seen the Lord"? Has he called us by name, and have we responded with the sweet word, "Master"? Have we gotten a glimpse of his bleeding hands and side, and cried as did Thomas, "My Lord, and my God." What will Easter mean to us, if we cannot say with Mary, "I have seen the Lord." Is he *your* risen Christ and *my* risen Christ? If not, this glorious Easter time will mean nothing to us, and we have counted the blood of the covenant an unholy thing; we have rejected the Christ who passed through Gethsemane, hung on the cross and burst the bars of death to set us free; yet we do not care and march onward as if we could get along without God and the atonement which was made in Jesus Christ. If this is the case with any who may read these lines, remember there will be another day, and you had better halt and think upon your ways, ere the meaning of all this vicarious sacrifice, on the part of the Son of God, dawns upon you, when it will be too late. But to us who were dead in trespasses and in sin, and have been quickened into new life, what a depth of meaning the Easter time holds for us! What an inestimable privilege to be able to say, "We have seen the Lord."

"He lives, all glory to his name;
He lives, my Savior, still the same;
What joy the blest assurance gives,
I know that my Redeemer lives!"

Dear friends, while we rejoice in the fact of a risen Christ, there are three-fourths of this old world to whom it is "yet dark." Mary ran and told it to all she could and the message was handed down to us, but our feet have not been so swift to run on the glad errands of mercy, proclaiming the good news of a risen Christ, as did Mary. Is it possible, that there are 800,000,000 of our fellow creatures, for whom Christ died, who have not gotten the message that he is risen? Has it taken us all these years to reach one-fourth of our race with this, the most glorious news that ever fell upon the ear of mortals? Yes, it is true, be it said to our shame. Does it seem that we are as glad as Mary, when we are so slow to pass on the news which shall liberate men from the bondage of sin? Oh, Father, of compassionate love and mercy, forgive us of our unfaithfulness and reveal thyself anew to our unbelieving hearts, until we shall hasten with the message of a salvation that will mean freedom from sin for all men. Is it nothing to you, is it nothing to me, when he says, "Go tell"?

"ALIVE FOR EVERMORE."

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



LIFE is the key-note to the joy of Easter Day. Since Christ our Lord came forth alive from the tomb, we can understand that it is no mere sentiment or fancy that leads us to see in the reviving life of grass and tree and flower the parable and prophecy of Immortality. The God of the Gospel is the God of nature, and for those who cannot read, or who, reading, cannot understand, he writes out each year in the death and revival of the green things of earth the story of a coming springtime that shall never fade. Through the sight of the cleanwashed earth and fresh blue sky, and the sound of singing birds, he puts new pulses of life even into those who are growing old; so that in the aged we often see a bright hopefulness of outlook and gentleness of judgment, and a willingness to make new beginnings, which we look for in vain in those who still plan to do much in the world.

Christians are invincible optimists, often almost against their will. They are compelled to feel that winter cannot last, that new buds must sprout on the ice-covered branches, that flowers must spring up through the snow. To them the grave itself is but the gate of Life. To them the oft-quoted words of our greatest Christian poet rings ever true:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made,

Our times are in his hand

Who saith 'A whole I planned,

Youth shows but half; trust God! see all, nor be afraid.'"

When we say that Easter Day is the festival of Life, we mean the festival of Human Life; for all lower life is but the vestibule of Human Life. And when we say Human life, we mean eternal life; for life that can ever end is not life but death, the mockery of life.

Jesus Christ did not create the hope of Immortality; that is stamped so deep in the instinct of man, that nothing could ever quite crush it out. But before Christ came, men needed *proof of immortality*. They longed so for it, groped so to find it; but even the wisest of them died only guessing that it might be true. The great multitudes of the ancient world could only beat upon the closed door of the tomb and cry out the "Vale! Vale!" of their broken hearts. But he who came from Galilee put a new value into life. The sun shone brighter as it touched his face, the flowers sprang fresher as they touched his feet, birds came to sing to him, little children ran to cling to him. The sick turned upon their crutches, and the guilty uncovered their shame-scarred faces as he passed by; nay, even the dead sat up and began to speak. And all because Christ brought a new kind of life into the world; or, rather, because he added a new life to the old life already in the world, making it an undying life. He added the life of God to the life of men, and thus made life eternal.

What Jesus really did therefore was to *verify* the hope of immortality already possessed by the human family with the authentic seal of actual demonstration. He took it out of the shadowy valley of may-be up to the shining peak of certainty. His pierced hands got hold of that hope and made it operative in the lives of men. It is no longer a dream, but a dynamic. The Resurrection has altered the flow, the course, of history, has changed the ideals of whole peoples, has put a song in the hearts of men, has abolished death's sting by taking away the grisly, hopeless note, has robbed the grave of its victory by shewing us that death hath no power to harm us.

Easter therefore, is not the day of a wistful hope; it is rather the celebration of a blazing and glorious *fact*. The flowers of Easter are not then fragile symbols of a lovely sentiment; they are the triumphant banners of an actual event. The message of Easter is an announcement: "Christ is risen!" The Lord is risen from the dead! The third day he rose! We saw him dead and buried! And we saw him, talked with him, ate with him, after he was risen from the dead, and behold he is *Alive for evermore*.

The Gospel records were not written to prove the Resurrection. They were written by those who needed no proof because they knew it to be a fact. They are not a series of signed affidavits; no reasonable person would expect them to be. They are not questions and answers brought out in cross-examination by skeptical lawyers on the one hand and witnesses who have been coached on the other. They are the artless accounts of eye-witnesses and ear-witnesses to whom there had come a stupendous experience which they could not but narrate.

If Jesus did not rise from the dead, then what did happen? Something happened! The gloom, the utter abysmal despair of Good Friday, changed suddenly to the indescribable joy of the third day after. Something occurred; the Jewish Sabbath with all its hallowed traditions became secondary. The first day of the week, the Lord's Day, became primary. Something transpired; the defeated companions of Jesus became messengers of a flaming evangel. And their account of what happened, of what occurred, of what transpired, bears upon its face the note of stark sincerity and reality. *Jesus Christ rose from the dead on the third day; and that is the reason they all give.*

Skepticism has offered three substitutes to the account of the resurrection, and the honest biblical student should face them fairly and squarely. First, it is claimed the story is a legend; but a legend wouldn't develop over-night, in an hour or two! Secondly, it is suggested that our Lord did not actually die on Good Friday, but was resuscitated; to which the obvious answer is that a first hand reading of the Gospels or of the Epistles will show anyone that these companions of Jesus were not on fire with passionate devotion to a spectral convalescent, but to a powerful Conqueror of Death. Thirdly, and finally, it has been maintained that the story of the Resurrection all came about through the vision of a hysterical woman; but any first-rate psychologist would tell you that the poorest subjects for hysteria and hallucination would be Galilean fishermen, prosaic, matter-of-fact, hard-fisted, hard-headed, practical men who expected nothing of the kind, but were, on the contrary, convinced that all their plans were ruined beyond repair.

No! The account is quite true! All down through the ages even to us today can be felt the tingle and thrill of these eye-witnesses, to whom of a sudden there came the convincing evidence that their Master was indeed risen from the dead; alive, triumphant, and still in closest touch with them; directing, instructing, inspiring, empowering them.

One thing was certain; he who had been to them the Living One, living with the Life of God, was now alive again, with a life that had conquered death. They did not argue and reason, or draw conclusions. Joy is not of necessity logical neither is it articulate. One thing they felt and *knew*, though they could not put it into words; that he was alive now to stay alive, "alive for evermore"; and that if they clung to him too, they would never die. Then no doubt came back to them amidst their joy the meaning of our Lord's tender farewell words, "I will come again, and receive you unto Myself."

"Alive for evermore." We know—we who are Christians—that when we call men to repentance we are calling them to the long

view of a life everlasting. We know when we baptize people that we are baptizing them into a fellowship, a communion of saints which is unbroken by death. We know when we are burying our dead that we are speeding them through the gate of death into light and peace and life more abundant.

But do we *know* it? Is the Resurrection real to us? For whilst the prime evidence of the Resurrection is in the Gospels and Epistles, yet in another and vital sense, the evidence of the Resurrection is in the patience of the early Christian martyrs, in the undefeated joy of Christian mourners, in the supernatural holiness of Christian lives. Jesus Christ is not a dead hero; he is a living Lord, "alive for evermore." Thus Easter Day becomes "the day that the Lord hath made." May we "rejoice and be glad in it."

God's people, come and sing your praise

To him who rose from death this day,

The flowers and all living things

Their homage pay.

So bring him prayers and grateful hearts

And leave your petty cares behind;

Christ rose from death this day!

RESURRECTION HOPE.

(Continued from page 4).

hearts of men by his resurrection shall not be lost. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder." Our poor shoulders would be crushed, but not his, Hallelujah! "And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of his government and peace there shall be no end." (Isa. 9:6, 7). Therefore, O my comrades, O my soul, be not cast down, but "hope in God; for I shall yet praise him who is the health of my countenance and my God."

The heathen may rage, and the people imagine a vain thing. The kings of the earth may set themselves, and the rulers take counsel together against the Lord, and against his anointed. But he that sitteth in the heavens shall laugh: the Lord shall have them in derision. He will give the heathen to Jesus for an inheritance, and the uttermost parts of the earth for his possession. Let us be wise, and instructed. Let us serve the Lord with reverent fear and rejoice with trembling. "Blessed are all they that put their trust in him." Psalm 2. Hallelujah!

He has gone to prepare a place for us, and some day he will come again and receive us unto himself that where he is there we may be also. (John 14:3). Let us watch and pray and be diligent and steadfast to "hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6).

IS EVOLUTION AN ESTABLISHED FACT?

(Continued from page 5)

turies and we have hardly solved any of them. Let him deny this who can. Our government is no more stable; our society is but little improved; our education is so shot through with the impractical that it is hardly above the crude state of beginning. We commit the same sins, and make the same blunders. All in all our boasted culture has betrayed into so many mistakes that we will be fortunate indeed if it does not finally wreck Western Civilization and turn us back into barbarism. Our only hope is to find our way to God through Jesus Christ, and by paralleling his laws make our way forward along the light-bathed roads of fellowship to the prosperity and peace and perpetuity of which we have dreamed but can never know without thus experiencing God.

In our next article we shall consider some of the deeper problems of consciousness and self-consciousness with which the evolutionist must deal. And these problems must be met by *all schools* of evolution since, as we have said, movement of all theories of evolution must be from the simple to the complex.

OUR BOYS AND GIRLS

"RESURRECTION."

To me, there is nothing which so beautifully symbolizes the Resurrection, as the flower bulb which, after its day of beauty and usefulness is seemingly over and it is pronounced dead, it is then returned to the dust there to await its resurrection. In God's own time, after it has rested for awhile, when the sun's rays have shone upon it, and the rain from heaven has watered it, it comes forth, not in another form other than that which was planted but, in exactly the same beauty and color and kind. What a comforting thought for those who have lost loved ones. Shall we know them? I believe we shall.

Every home has lost a loved one, And the grave has claimed them all, Still we've only parted from them, Till we hear our Savior's call.

Every grave has gained a victory, Robbed of terror and of dread, Easter means Resurrection— Resurrection from the dead.

An Easter Thought.

What is your thought of Easter? Is it a gown, a suit or a hat? Oh, my friend, your thought of Easter Should be something more than that.

'Tis the hope of a Resurrection; For those who in Christ shall die, Will come forth when he shall call them,

To be with him forever on high.
Rena B. Leap.

Dear Aunt Bettie: Would you publish my letter on page ten? My friend, Mrs. Costigar, takes *The Pentecostal Herald*; it is a good paper on holiness, and I like that. I am saved and sanctified. I am a young man, well physically; I belong to the Nazarene Church of Lansing. I've been a member for ten years. We're having a snowstorm today. A real Christian who is born of the Holy Spirit and has a burden for lost souls has no time to waste. A real Christian does not go to theaters, dance halls, play cards, nor buy a Sunday paper. A real Christian loves to go to church, prayer meeting, loves to read religious papers and his Bible. Best regards to all the cousins, from

Edmund Tostevin.
Rt. 2, Batt, Mich.

Dear Aunt Bettie: I have been a silent reader of your very interesting letters, dear friends, for more than a year and I enjoy them very much. I owe my acquaintance to *The Pentecostal Herald* to the Mackey Sisters, evangelists. This town was blessed with their presence during three weeks last winter. They assisted the Methodist Episcopal minister, Rev. L. S. Cass, in his evangelistic campaign. During their sojourn with us, one of the Mackey Sisters handed me a sample copy of *The Herald*. I liked it so much that I at once forwarded my subscription and have been enjoying its weekly visits ever since. I read *The Herald* from cover to cover and enjoy every word of it. I am so glad that many of you are Christians. I am a Christian and belong to the Methodist Episcopal Church. Christians are supposed to be the light of the world. Light is beautiful, therefore we should not be disagreeable or unpleasant in this life, but should show to the unsaved the beauty of holiness. I have always found great joy and peace in serving Jesus and my aim is ever to do his will. The Christian life is the only life that satisfies. Jesus is such a wonderful Savior. He is always near us to guide and comfort in time of trouble and sorrow. Just let him have his way with you. I teach a Sunday school class of eleven girls twelve years old. I love the girls and enjoy telling them about Jesus and his saving power. Ridgway is a beautiful little town of approximately seven thousand inhabitants. This is not my home town, but this is the fourth school term I have lived here. I am the teacher of Commercial subjects in the local High School. I teach Gregg Shorthand, typing and book-keeping and thoroughly enjoy my work. We have a beautiful new high school building here which makes working conditions

very pleasant. We also have a good Y. M. C. A. building, several churches of different denominations and many pretty homes which add to the beauty and interest of our town. My home is 220 miles from here in Granville, Pa. I have two brothers but no sisters. One of my brothers is married and lives at home. I have a Christian mother and father still living, for whom I thank God every day. I am twenty-six years old, have dark, long hair and eyes and am five feet, four inches tall, weigh 130 pounds. I shall be glad to receive letters from all the cousins who care to write. I will answer all letters received. May God richly bless you all.

Mary C. Steltzer.
264 Monterey Ave., Ridgway, Pa.

Dear Aunt Bettie: I am a reader of *The Herald* and have been for a long time. I think it is a fine paper. My husband is a Methodist and I am a Baptist; we go to both churches when we can. I think there is some good reading in *The Herald*. We have two sweet children that God has so blessed us with. I have had a hard time to raise them; they have been sick a lot. The girl has had leakage of the heart and flu. She was so low for about ten days it looked like the last breath was gone many times. We quit giving medicine and I prayed as never before. I thank God for sparing her life. I am still blest with mother and father.

Mrs. E. Short.
Depoy, Ky.

Dear Aunt Bettie: I am rather timid to ask but would like to join your good-natured band of boys and girls. You may think me too far away to join you, but even though I am on the other side of the globe from you, I am not the shady color of the sons of this land. I am a native of your own good old U. S. A., and am here working for Jesus, trying to lead these interior bushmen of Africa to the Lamb of God and eternal life. My, I wish you could see some of these tribesmen. I suppose their abbreviated dress garbs would be right up-to-date at home, and maybe their rings in the ears and nose too; then some of them wear a long stick in their nose and ears and load their necks and legs and arms down with ivory, brass, copper or iron rings so when they walk it goes clink, clink, clink all the way for miles. They say that noise keeps away the evil spirits. You see they don't know anything about Jesus yet and so they can't trust him. I wonder if any of the cousins wouldn't like to come out and help teach these poor people about the way to find Jesus and eternal life. If any of you will write me I will gladly send you pictures from here. Of course I want you all to pray every day for these poor people so God will lead them into the Light of Life. Who will pray for these boys and girls to be saved? If you will, write me and I will send you pictures of some of them you can pray for. I will not tell you this time about my hair, eyes, age and the like. Whoever can guess that or come the nearest to it will get a bunch of pictures from here. Lots of love to all my little cousins.

J. C. Wengatz.
Missao Americana, Malanje, Angola, W. Africa.

Dear Aunt Bettie: Good morning! I wish to thank each and every one for the nice letters, tracts, etc. I'm always writing to *The Herald* and making mistakes, but I feel as if I ought to write and send a poem, but I'm afraid its too long to print. Have been reading some good books by D. L. Moody, "God is Love," "In this house I give peace saith the Lord," and some wonderful sermons written by him; also the life of Samuel Morris, a Spirit-filled African. He came to America to learn more about the Holy Ghost. The life of that man will never die. Dr. Morrison must be a good man, and well educated. Aunt Bettie is a fine woman. I wish I could help them. I heard Bro. Beeler, a student at Asbury College, sing a song a few years ago. "It won't be long, it may be soon." Hope some one will send it to me, please. I'd like

to hear from every state in the Union. Please send a letter, card, or something from your state. Would be glad to have your picture. If my letter is too long and silly, just put this poem in *The Herald*, please, as I want to see it in print soon.

The Only Hope of Happiness.

O God, my soul is pressed with envy, As men in haste run to and fro, In search of peace they cannot know, No matter where on earth they go. The restless sea casts up its mire And lifts its waves still higher and higher.

But these return to their own state Bound by the laws of heartless fate. Just so mankind in ceaseless quest In every way seek happiness. They toil and struggle night and day, But never reach the shining goal And with your loved ones you shall meet

And place your trophies at his feet.
Carrie Canter.
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am eleven years old and in the seventh grade at school. I have brown eyes and light hair and am four feet and ten inches tall. I weigh sixty-three pounds. Who has my birthday, Dec. 11? We have been having a great revival at our church with Brother Swan and Insko. Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. The one that guesses it I will write to them. I would like for all the cousins to write to me.

Amelia E. Hughes.
Trinity, Ky.

Dear Aunt Bettie: Will you let an Ohio boy join your happy band of boys and girls? I am three feet, ten inches tall. I weigh fifty-four pounds. I have light hair and brown eyes. I have very light complexion. I was nine years old March 30. My mother lives in Cleveland and I stay with my grandmother and go to school. I am in the third grade. I go to the M. E. Sunday school every Sunday. I am just over the chickenpox. I started back to school today.

Kenneth L. Witbeck.
Riddle Block 9, Ravenna, O.

Dear Aunt Bettie: I, too, would like to join this good company of page ten in *The Pentecostal Herald*. I am very much impressed with the letters of the young minister who signs his name Clarence Daily. He has spoken so nice of the young people. The desire of my heart is to encourage the young folks all I can in the Christian way of living, and that is, to die to the things of this world, and live for Jesus. I know you cannot serve two masters, and when we are saved, the things of this old world have lost its charm for us. When we dedicate our lives wholly to the Lord then he will sanctify the gift, and we are clean and fit vessels for the Master's use.

Living for Jesus a life that is true, Striving to please him in all that we do;

Such love constrains me to answer his call, Follow his leading and give him my all.

Mrs. Ada Elmer.
Pennsville, N. J.

Dear Aunt Bettie: I am an interested reader of page ten in *The Herald* and am much impressed by some of the letters written by young folks. But I should like to know what has happened to the "Jersey" boys and girls. Get busy Jersey boys and girls, and give us some testimonies for Jesus. I want to be one to say I am acquainted with the good Shepherd. I know Jesus saves from all sin and keeps us pure within. My life and all my possessions belong to Jesus because when I consecrated my life I gave up all into his keeping, and now I am satisfied to walk in his footsteps, knowing that he will lead me only in such places as I may be a blessing in. My whole trust is in my Savior. A consecrated life is truly a blessed one to live. I have tried it for over two years and I am finding joy and happiness in the service of the King that I never found in worldly pleasures, and what's more, life grows better and sweeter every day when we are wholly given over to Jesus. I will try to change the subject a little and tell you something about myself and my home

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town. I am eighteen years of age. Have a Sunday school class of sixteen girls, ten years of age; also I hold the office of Junior League Supt., with about 35 Juniors under my leadership. I enjoy this work as I cannot go to school because of poor health. I am trying to bring these boys and girls to see that living for Jesus pays. Pray for me, cousins, that I may bring many of these boys and girls to Jesus in their youth. I am so glad I found him while I was young. Who has my birthday, March 15? Pennsville is a small town with only one church and one school. The church is a Methodist Episcopal church. I love it dearly as it is where I found Christ. I am much impressed with the letters favoring long hair, natural complexion and suitable dresses, as I too am old-fashioned enough to favor them. Will someone please answer this? I will try to answer all I get.

Eleanor C. Jones.
Pennsville, N. J.

Dear Aunt Bettie: Would you let a little Virginia boy join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I have blue eyes, light brown hair and fair complexion. I am in the third grade at school. I am eight years old. My birthday is August 30. Have I a twin? I go to school nearly every day that I can. I like my teacher fine; her name is Miss Nell Wood. My father takes *The Herald* and I enjoy reading page ten better than any other page. I hope Mr. W. B. is eating supper when this letter arrives. I will answer all letters I receive.

John W. Neal, Jr.
Mace Springs, Va.

Dear Aunt Bettie: Would you let a little Virginia girl join your happy band of boys and girls? This is my third letter to *The Herald*. I have blue eyes, light brown hair and fair complexion. I am in the sixth grade at school. I go to school every day I can. I like my teacher fine; her name is Miss Bessie McMurray. My father takes *The Herald*. I enjoy reading page ten. My birthday is April 3. Have I a twin? I hope Mr. W. B. is eating supper when this letter arrives. With love to Aunt Bettie and all the cousins.

Vivian Neal.
Mace Springs, Va.

FALLEN ASLEEP

JONES.

J. Major Jones was a familiar character at the Indian Spring Holiness camp ground. A resident of Fort Valley, Ga., he became one of the cottagers of the camp ground. At first an interested listener to the deep truths of the Gospel there preached, he soon became hungry, and sought and obtained the blessing of entire sanctification. The shining face and glowing testimony of Bro. Jones will be remembered, not only there, but in his home church and in many churches throughout Georgia. He was a traveling man who always sought the prayer meeting every place he visited. His earnest prayers and testimonies of fresh experiences gladdened the heart of many a pastor and sent a thrill of hope into hungry hearts.

Bro. Jones was a tither who carried the tithes to the storehouse. The consternation of the Board of Stewards can be imagined when one day there was found in the collection plate six envelopes, each containing fifty dollars. There was no name attached, but it was not long before these unusual offerings were traced to this source.

A wife, three daughters, and two sons cherish the heritage of this godly life cut off at sixty-five years of age.

As lay leader, superintendent for years of the camp ground Sunday school, his life and example enriched the church and community.

Mrs. Geo. W. Matthews.

GRIFFITH.

Brother Harrison H. Griffith, of McDonald, Pa., went out from among us to be with the Lord February 20, 1927. Brother Griffith was in Asbury College preparing for the ministry. Two years prior to his coming to Wilmore, 1923, he served a pastorate near Waynesburg, Pa., and went to school there. His passing out at the age of thirty reminds us that the old must die and the young may die. We who have felt the vacancy in our hearts because we see him here no more, "mourn not as those who have no hope," for we expect to meet him shortly where the sunshine of righteousness will be magnified to our souls. Our souls have been drawn closer to the Lord, our spirits have been so lifted that it seems that we are almost within the antechamber of heaven.

Brother Griffith's brief illness of twenty days were days of interest and heartfelt sympathy. I am reminded of his saying, when some had visited and left without having prayer, "We must have prayer before you leave." The trouble which caused his death was an inward goiter which affected his heart. All the doctor could do could not save him. The Lord had something better for Harrison and invited him up higher. He went out peaceably, without a struggle. He said, "I am willing to go, or willing to stay; either one that will glorify God the more."

My first acquaintance with Brother Griffith was during the school year of 1923, in the mission at Brooklyn Bridge, Ky. He was a stalwart young man, physically, mentally, and spiritually. He ever preached a full gospel and many were saved and sanctified under his ministry. His last message was preached in the Methodist Church at Mason, Ky., from the text, "While he lingered," Gen. 19:16, concerning Lot's warning to flee from Sodom. He poured out his soul for the salvation of the lost. Every professor, student or townsman that knew him loved him for his cheerful greetings of love for all, and he was a blessing to all with whom he came in contact. He was buried in the Nobles-town Cemetery, Feb. 24.

Following Brother Harrison's death, Feb. 20, his mother went to be with him on Feb. 27. Mrs. Griffith, a woman of sturdy Christian character, has been troubled with leakage of the heart and dropsy for the past ten or fifteen years. She was a cheerful soul enjoying the blessing of full salvation, and passed out peaceably to be with Jesus. She leaves her children, Mrs. Baron, of Washington, Pa., Mrs. Brinkman, of McDonald, Miss Elizabeth, Hazel and Grace at home, Mr. James Griffith of McDonald, and Al-

bert, Willis and Clairton at home. She was buried beside her husband at Canonsburgh, Pa. Mr. Griffith went home April 22, 1925. We believe they are now rejoicing together and singing the songs of a mighty Redeemer "who is mighty to save and strong to deliver." Let us bear the family up in prayer before God that there may be an unbroken family circle in heaven. "Blessed are the dead which die in the Lord." Rev. 14:13.

W. B. Moore.

GRAVES.

At the request of the family I am glad to speak briefly of Mrs. W. L. Graves, who recently departed from us. Mrs. Graves was the wife of Rev. W. L. Graves, who, a few years ago, came to Nacogdoches vicinity from Shelby county, Texas. She was formerly Miss Laura Fountain, one of a number of children of whom only one is now living, I believe, Mr. Doc Fountain, of Garrison, Tex. Of her own family, Mrs. Graves leaves behind her a husband, and eight living children, viz., Prof. H. B. Graves, Mrs. B. G. Carnes, Mrs. Joe Lambert, Ira, John Rolfe, Nora, Parker, and Nona Belle.

Mrs. Graves was born June 26, 1865, and in the language of her boys, "joined the angels" about midnight, Dec. 28, 1926. She gave her heart to God when about 22 years old, at that time also uniting with the Methodist Church, of which she was a member at her death. The writer was at one time her pastor for a number of years, and found her faithful in attendance, and in heartiest sympathy with the work of promoting the Kingdom of God. Her walk with God seemed to be one of quietness and gentle peace. It was such that her children had confidence toward her and in her last hours with them, they could gather about her bed and truly call her "blessed."

She was a mother of the old type. She did not seem to think of her own comfort or pleasure, but lived for her children and what she might do for others. Sacrifice seemed to be the one word which better expressed her interpretation of a worthy life. Prov. 31:10-31 describes to my mind many of the beautiful traits of this good woman.

On the part of those of her family and others who knew and loved her I would urge faithfulness to God and holiness of life that we may join her where reigneth God the Father through one eternal day.

Her body was laid in Fairview cemetery to await the resurrection, when "The dead in Christ shall rise first." Revs. Harris and Marshall officiated at her funeral.

Rev. B. G. Carnes.

Wimberly's Messages For the Times is a splendid book that deals with many interesting questions. It will instruct and entertain the whole family. Get it for your quiet hour around the family fireside. Price \$1.00.

Suggestions to Singers.

Always see that the song-book used in your meeting has a supply of good invitations and good altar songs. Our "Gladness and Praise" has a fine selection of both; and there are thirty of them.

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The Tongue of Fire, by Arthur, is a wonderfully instructive book on holiness. It stresses the need of the Baptism of Fire, and shows the results upon the individual and in his religious work. Invest a dollar in this book, and it will deepen your spiritual life.

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REV. Z. T. JOHNSON, A. B., B. O., M. A.

"Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not."

—Francis Bacon.

The Tongue of Fire, by William Arthur, A.M.

This book has been called a classic on Holiness. In the words of the author: "The . . . pages are the fruit of meditations entered upon with a desire to lessen the distance painfully felt to exist between my own life and ministry and those of the primitive Christians." "Its utterances are like the staccato notes of the priestly trumpet, summoning the hosts of Israel to battle." The best review of this book is found in the table of contents.

1. The Promise of a Baptism of Fire.
2. The Waiting for the fulfillment.
3. The Fulfillment of the Promise.
4. Effects Which Immediately Followed the Baptism of Fire.
 - a. Spiritual Effects.
 - b. Miraculous Effects.
 - c. Ministerial Effects.
 - d. Effects upon the World.
5. Permanent Benefits Resulting to the Church.
6. Practical Lessons.

Every preacher, and every believer in Holiness would greatly profit by reading this book. The price is \$1.00.

The Life of John Wesley, by Richard Watson.

This is really two books in one. It has 345 pages on the life of Wesley, written by Richard Watson; and also 167 pages by Thomas O. Summers, which is a defense of Wesley against the so-called biography by Southey.

Mr. Watson gives us an interesting biography. It is complete enough to be authentic, yet not long enough to be tiresome. He not only gives interesting details of Wesley's life and theology, but also traces the Methodist movement in England and America during Wesley's lifetime.

The defense by Mr. Summers is written against the criticisms of Southey on Wesley's teachings and character. This is an admirable treatise, and worthy of consideration.

For a popular edition, not too large for one's library, yet large enough to give the main facts, this is good. The book sells for \$1.00.

Messages For the Times, by Rev. C. F. Wimberly, A.B., D.D.

This is a book of 200 pages on various topics of interest. The author treats them in his usual charming simplicity, and holds the interest in every discussion. It was written especially to appeal to every member of the family, and we believe it will.

Some of the most interesting chapters are: "Evolution—Ten Reasons Why I Do Not Believe It." "Why I Believe the Bible." "The Penalty of Power." "Gospel Camouflage." "Will We Sell Peanuts in Africa?" "Ten Human Mysteries."

In the first chapter the author asks and answers some very compelling questions, viz: Why are we here? Why is the moral universe so strangely adjusted? Why is it so much easier to sin than not to sin? Why is

the human heart so constituted that it can never be satisfied? Why is there such a diversity of talents? If we are immortal, and the life to come outweighs this, touching moral, spiritual, and eternal issues, why can we not see it more easily? The book sells for \$1.00.

Fads, Fakes, Freaks, Frauds and Fools, by W. E. Shepard.

The title of this book is enough to explain it. It is a compilation of clippings, sermons, notes, and illustrations on the topics named in the title.

The book is dedicated "To all who have ever been fooled, or likely to be." This takes us all in.

There are many interesting incidents related in the stories told; and one will find various useful illustrations in them.

The regular price of the book is \$2.00; special price of \$1.00.

The Way of Power, by Rev. John Paul, D.D.

This is a series of ten lectures delivered by Dr. Paul in the Japan Convention for Deepening of Spiritual Life several years ago. They were taken just as he spoke them; and although lack in some few instances the literary polish they would have if he had rewritten them, they are really worth more because of the personal touch thereby retained. They are Dr. Paul—in his logical, scholarly presentation of ideas, and are solid all the way through.

There is one central thought running through the book, viz: Heart language is the same with every race of every age; therefore, holiness of heart is the only remedy for the ills of the world.

Note the chapters: "Emptied and Filled," "The Object of Power," "The Farewell Solicitude of Jesus," (This is especially good) "Pursuit and Possession," "See Yourself First," "The Great Transaction," "The Vicarious Tragedy," "My Cup," "Soul Pilots," "Victory." The price of the book is \$1.00.

The Minister in the Itinerant System, by Bishop Thomas B. Neely, D.D., LL.D.

In the words of the author himself, "This book is a brief study of the itinerant appointive system of pastor supply, and, particularly, of the minister in the system—how it affects him and how it should be affected by him,—and also the relation of the layman and the local churches to this system."

Some of the most interesting chapters are: "The System," "Does the System Keep Its Promises?" "Should the System Be Destroyed," "The Pastor."

Many ministers and some laymen will be interested in this book. It was written, not for inspirational or devotional purposes, but for instruction to those who desire to know the foundations of the episcopacy. Price \$1.00.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

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Many are in need of good books to enable them to classify the Scriptures by subjects. The three we here list have proven a real aid to many.

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Page 15 will interest you.

SUNDAY SCHOOL LESSON

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

Lesson IV.—April 24, 1927.

Subject.—Peter at the Transfiguration. Mark 9:2-10; 2 Peter 1:16-18.

Golden Text.—This is my beloved Son: hear him. Mark 9:7.

Time.—A. D. 29.

Place.—Uncertain. Dr. A. Clarke says, "One of the mountains of Galilee." Herman and Tabor have both been selected for the honor. Dr. Lightfoot thinks it was a mountain near Caesarea Philippi.

Introduction.—We need consume but little time on this part of the lesson. Matthew, Mark and Luke all give account of the incident recorded in the lesson, the facts being clearly stated, although there are some variations in language which we shall notice in commenting on the different verses. Dr. Clarke supposes that the Transfiguration occurred at night, the darkness being better suited than the light for the display of its glories; and we think he is correct, judging from what Luke says (9:37): "And it came to pass, that on the next day, when they were come down from the hill." The language seems to indicate that they had spent the previous night on the mount of Transfiguration.

Dr. Clarke has a fine paragraph on the purpose of the Transfiguration: "The whole of this emblematic transaction appears to me to be intended to prove, 1st. The reality of the world of spirits, and the immortality of the soul. 2nd. The resurrection of the body, and the doctrine of future rewards and punishments, see Matt. 16: 27. 3rd. The abolition of the Mosaic institutions, and the fulfilment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory that should follow. 4th. The establishment of the mild, light-bringing, and life-giving Gospel of the Son of God. And 5th. That as the old Jewish covenant and Mediatorship had ended, Jesus was now to be considered as the sole Teacher, the only availing offer for sin, and the grand Mediator between God and man."

Comments on the Lesson.

2. After six days.—Luke says: "And it came to pass about an eight days after these sayings." "Matthew and Mark reckon the days from that mentioned in the preceding chapter to that mentioned in this; Luke includes both days as well as the six intermediate: hence, the one makes eight days, the other six, without any contradiction." Peter, James, and John.—The Mosaic law required two or three witnesses to any important fact; and Jesus was complying with the law, but no reason is given why these three men were chosen rather than some others of the apostles. They may have been better prepared for the occasion. Leadeth them up into an high mountain apart by themselves.—The language is a bit emphatic, as though the Master would have us understand distinctly that some matters are too sacred for the public to witness: He would not cast pearls before swine. Was transfigured before them.—This is explained in what follows.

3. His raiment became shining (bright) exceeding white as snow.—An old form of English, meaning whiter than snow. We make a misuse of language when we say, "exceedingly white." The fuller is one who bleaches cloth.

4. There appeared unto them Elias with Moses.—Elias is the Greek form of the Hebrew name Elijah which should have been given in the English translation. They were talking with Jesus.—We learn from Luke (9:31) that they "appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Neither Matthew nor Mark tells us what they were talking about. We learn also from Luke that he went up into the mountain to pray, and that the Transfiguration took place while he was praying.

5. It is good for us to be here.—Peter was enjoying the scene and the glorious company. Let us make three tabernacles (shelters): one for thee, and one for Moses, and one for Elias.—Luke intimates that Peter did not know what he was talking about. Maybe he was so impressed with the heavenly visitants that he wished to retain them so as to continue to enjoy their company.

6. Mark tells us plainly what was the matter with Peter: "He wist not what to say; for they were sore afraid." No marvel that they were frightened. Such a scene would make the stoutest heart tremble with fear. We are all more or less moved by anything supernatural. Most of us are somewhat superstitious—we are even afraid of dead people.

7. A cloud overshadowed them.—While overshadow is the literal import of the Greek verb used here, some commentators think that the meaning of the passage would be more clearly brought out by translating the clause, "surrounded them." A voice came out of the cloud.—They heard God the Father speaking. This is my beloved Son.—Likewise did the Father endorse Jesus at the time of his baptism. Hear him.—Here we meet the great turning point between Judaism and Christianity. He was the fulfilment of all that went before him. The Mosaic rites and ceremonies were to be laid aside, because they had accomplished their purpose, and were of no further use. Their office had been that of a schoolmaster to bring men to Christ—a servant who led the child to his teacher. Old things were passing away, and all things were becoming new.

8. Suddenly . . . they saw no man any more, save Jesus only.—Moses and Elijah had returned on their way back to heaven. While the text contains no such lesson, it is a good thing for us to "see no man, save Jesus only."

9. As they came down from the mountain.—On the morning after the Transfiguration. He charged them that they should tell no man what things they had seen.—The thought turns upon the expression. Hear him, in the text. The Jews said: "Hear Moses"; but if the three apostles had reported that they were in the mount of Transfiguration with Jesus, and that they had heard God say to them that they should hear him, it would have created an uproar among the rulers. At this juncture the Master took occasion to announce the fact that he would rise from the dead; but the three disciples seemed unable to understand him. How clearly this comes out in the next verse: "They kept that saying with themselves, questioning with one another what the rising from the dead should

mean." We human beings are dull of comprehension when it comes to spiritual things.

16. The last part of the lesson, taken from 2 Peter, sounds like an echo from the mount of Transfiguration. The apostle is on the witness stand speaking out of his heart-convictions: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye-witnesses of his majesty." Peter, James, and John had been taken into the mountain for this express purpose; so when the time arrived they were prepared to give a certain testimony.

7. For he received from God the Father honor and glory.—It is the delight of the Father to honor his well beloved Son; but I am always at a loss as to the full meaning of the word glory. As used in the Bible it must mean much more than we commonly attach to the word, especially must this be true when it applies to the Godhead. In general usage we have debased the word, as we have many others. Peter says that this glory was conferred upon Jesus "when there came such a voice to him from the excellent glory." Then he quotes from memory the words in which he supposes this glory to be expressed: This is my beloved Son, in whom I am well pleased"; but still the meaning of that great round word Glory refuses to make itself manifest to men.

18. In this verse Peter simply reiterates what he had already affirmed, making it a bit stronger by declaring that 'they heard this voice which came from heaven when they were with him in the holy mount.' "This thing was not done in a corner," but in the presence of reliable witnesses. God does not cast pearls before swine, nor give holy things to dogs; but he does ever have his true witnesses on hand to preserve his revelations of truth, and to convey them to men.

RABBONI.

Clyde Edwin Tuck.

We hail Thee, Master! bringing lilies white
To deck Love's altar, knowing that
Thy light
Of truth has banished from each
grave the night:
All live in Thee.

Reveal Thyself to us, for we believe,
We who have seen Thee not, we would
receive

The light that would our minds of
doubt relieve,—
We look to Thee.

Be Thou to us our risen Christ, indeed;
We know that from death's fetters we
were freed

When from the tomb you came, man-
kind to lead
To life through Thee.

"Come, follow Me," we hear Thee
pleading still,

"Your fears I would destroy, your
hopes fulfill."

We seek Thy face, to know Thy holy
will;
We trust in Thee.

Oh, whether to the mount of high em-
prise,

Or through dark valleys life's rough
pathway lies—

And even to the last lone bridge of
sighs,

We follow Thee!

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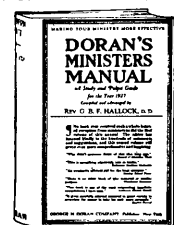
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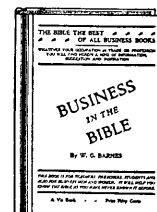
Edited by
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"It is a book that could not have been written except by long and careful study of all the books of the Bible. Its references are well classified and furnish interesting data for men and women of all trades and professions."—Daniel A. Foling, D.D., Marble Collegiate Church, New York City.

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CHRIST IS RISEN!

The flowers, the birds, the grass and trees are bursting with gladness because of this fact. It is Easter time, the time of the Resurrection without which the world would be black indeed.

Did you know that the Near East is the land of Christ and the Resurrection? Would you not like to make an offering to little children in that country who are without father, mother, country? If so send to **The Pentecostal Herald**, 523 So. First St., Louisville, Ky.

For Near East Relief.

EVANGELISTIC AND PERSONAL.

Miss Jean A. Reid, 4121 Burns Ave., Detroit, Mich., is open for engagements as song leader and children's worker. Miss Reid is engaged in a meeting in Detroit, where she will be until April 18, after which time she will be available for other revival work.

Rev. G. E. Phillips: "I have a man in my church who is a very capable pastor, but is so situated that he cannot leave his business at Sidney, O., for the present, but is anxious to give some church his time on Sunday. He is a man of the John Wesley type, and any church who may secure his services is to be congratulated. Any one interested may communicate with me at Sidney, Ohio."

Rev. F. L. Spindler: "I recently had the pleasure of visiting the Holiness Academy at Ava, Mo., and give them a 'two-weeks' meeting. The church under the care of Rev. T. F. Adams is doing fine, and the school under the Principal, F. C. Nicholson, is also prospering. On Sunday over twenty came forward and dedicated themselves for mission work, and a good offering for missions was taken."

Rev. W. W. McCord: "I certainly appreciate Dr. Morrison's compliment on our pecans, especially his making mention of our drive to free our camp ground of debt. Through the help of the people we have been able to send our creditors \$40.00 interest and \$100 on the principal. We wish to thank all who have helped us by ordering pecans."

Rev. H. L. Golden, of Vaughan, Miss., is offering his services to pastors in his special line of work of lecturing to men and boys. Those desiring his services may address him as above indicated.

SPECIAL NOTICE.

Evangelist W. E. Lytle, of Wilmore, Ky., has had several dates for revival meetings cancelled and would be glad to put in the time in evangelistic work with some one desiring help in that fruitful field of service. Brother Lytle was for some years a successful lawyer, but on receiving a very gracious baptism of the Holy Spirit he gave up his law practice and has become quite a successful soul winner. Any one desiring his services will please write him at Wilmore, Ky.

Respectfully,
H. C. Morrison.

Dr. John Paul has written a very helpful series of lectures on the deepening of spiritual life in his book, **The Way of Power**. It sells for \$1.00, and is worth it.

INFALLIBLE PROOFS OF THE RESURRECTION.

W. M. Zimmerman.

To whom also he showed himself alive after his passion by many infallible proofs being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts 1:3.

St. Luke thinks the appearing of Jesus at least ten different times to his disciples and speaking to them concerning the kingdom of God during the forty days between his resurrection and ascension are infallible proofs. We wish to add a few others.

1. **Nature.** Every blade of grass, every opening bud, every sprouting grain testify to their belief in a resurrection. The resurrection of the Savior and our resurrection stand or fall together. His resurrection is the pledge of ours. "Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain." 1 Cor. 15:36, 37.

The grain must die before the tender sprout will come forth. **All nature proclaims the resurrection.**

2. **The universal heart cry.** Whether it be the ancient Egyptians, the Red Man, the Greek, the Jew, or the heathen world, all ask the old question:

"If a man die shall he live again? Cato. It must be so. Plato, thou reasonest well!

Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man. . . .
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;

But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds."—Addison.

The heart cry of the human race for immortality will not go unanswered.

3. **An old doctrine.** False doctrines rise and fall, but the resurrection of Jesus Christ from the dead has been proclaimed by the Christian church for 2,000 years.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, writhing in its pain,
Dies amid its worshippers."

8,000,000 Methodists in the U. S. repeat their faith in these words, "I believe in the resurrection of the body," and "Christ did truly rise again from the dead," etc. Art. 3.

Samson pulled the two pillars down upon himself and his enemies and the whole structure fell and great was the fall thereof. The atoning death of Jesus Christ and his resurrection are the two supporting pillars to our faith. Thank God! These stand today and will never fall.

4. **The Internal Evidences of the four Gospels.** We wish to refer the reader to Dr. Torrey's wonderful sermon in the Fundamentals. The four Gospels all agree that Jesus rose from

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the dead and the fact is mentioned 104 times in the New Testament. He who robs me of this hope robs me of that which not enriches him and makes me poor indeed. Dr. Torrey deals with the internal evidences that are very convincing as to their truthfulness.

5. **The untenableness of other explanations.** Renan says, "Mary was in love with Jesus and reported the resurrection." Strauss said it was visionary, while Paulus said it was only a case of resuscitation. All three of these theories are false and easily disproven. How accounts for the Christian church of today, if founded upon deception? The visionary theory lacks in that the disciples were not expecting the resurrection. "Their words seemed to them as idle tales and they believed it not." Jesus actually died as all things indicated, but he rose again.

The writer was once lost in mid-winter one cold night in North Dakota. Imagine our joy at seeing a light in the home where we were going. How lost is the human race until like that light, Jesus brought life and immortality to light through the Gospel! He who obscures that light is no friend to you or me. Livingstone buried his child in Africa, believing in the resurrection of the dead. This hope enables us to follow our dear ones to the church-yard, knowing we shall meet them again.

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

6. **The reception of the Comforter** gives full assurance of faith. His coming into the heart banishes doubt as light banishes darkness. Christian, let your faith hold fast.

My knowledge of that life is small,
The eye of faith is dim;
'Tis enough that Christ knows all,
And I shall be with him.

Do you want to know something about the peculiarities and solidarities of the appointing system of Methodism and like bodies? Get **The Minister in the Itinerant System**, by Bishop Neely. It will give you interesting information on this subject. Price \$1.

SEE PAGE SIXTEEN.

AN EASTER HYMN.—CHRIST'S RESURRECTION.

F. L. Crowson.

(May be sung to the music of "In His keeping")

With the early morning's breaking
Come the saints, their spirits sinking,
As their hearts are sadly thinking
Of their Lord who's sleeping;
Earth is rent by fearful quaking
As the dead in Christ are waking;
For the Lord his tomb is breaking:
Death can't hold him there.

I receive Christ's resurrection
And my soul his life doth share,
While, through all eternal ages,
I his form may wear.

Angels greet heart-broken mourners
With his words, not meant for scorn-ers,

"To the mount he goes before you,"
As afore he promised.
Now in power is Christ appearing
To his friends, their sad hearts cheering,
For his Godship's now appearing,
He hath conquered death.

All the mount his glory's brightening
And his angels shine like lightning,
There is no more sad heart repining
For the Lord's ascending;
Christian hearts are bowing lower,
For their Lord hath risen over
From the mount of his ascension
To his Father's Throne.

At the Father's Throne he's praying,
While the Holy Ghost he's sending,
To the hearts in grief repenting,
As they are interceding:
Now we feel his power rending
All the heart his blood is cleansing
As by faith our soul's ascending
In the Savior's love.

Something you have wanted for a long time—an interesting book on **The Life of John Wesley**, by Richard Watson. It will settle many questions about this great man. It is interesting and authentic. Price \$1.00.

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EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moore's, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, R. T. M.

Springfield, Ill., April 17-May 1.
Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

BARCOCK, C. H.

Bentonville, Ark., April 21-May 1.
Ft. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BELEW, P. P.

Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Flint, Mich., March 31-April 17.
Muskegon Hts., Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BONINE, GRACE O.—RIGGS, HELEN G.
Middleton, Mich., April 1-17.
Home address, Vandalia, Mich.

BROWNING, RAYMOND.

Lansing, Mich., April 17-May 8.
Home address, Wilmore, Ky.

BUDMAN, ALMA L.

Shawmut, Ala., April 1-17.
Home address, 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates, July and August.

CAIN, W. R.

Jamestown, N. D., April 3-17.
Augusta, Kan., May 1-15.
Grinnell, Kan., May 22-June 5.
Fronton, Ohio, June 12-22.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CLARKE, C. S.

Capron, Okla., April 10-24.
Three Sands, Okla., May 1-15.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Greenwood, Ind., April 4-17.
Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Slaughters, Ky., April 11-24.
Lewistown, Ky., May 22-June 12.
Open date, May 1-22.

COX, F. W.

Goodland, Kan., March 23-April 17.
Home address, Lisbon, Ohio.

GRAMMOND, PROF. C. C. AND MARGARET.

Constantine, Mich., April 3-17.
Walled Lake, Mich., April 19-May 1.
Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Detroit, Mich., April 10-24.
Adrain, Mich., April 24-May 8.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DOSS, R. A.

Open dates after May 1.
Home address, Everly, Iowa.

DYE, CHARLES.

North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.

Atlanta, Ga., April 3-17.
Open dates, May and June.

EDWARDS, C. E.

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Oblong, Ill., April 3-17.
Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Hammond, Ind., April 3-17.
Newport, Ky., April 24-May 8.
Ashland, Ky., May 15-29.
Dover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Mt. Pleasant, Iowa, April 15-24.
Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Hurlock, Md., April 3-17.
Vestal, N. Y., April 27-May 7.
Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shacklefords, Va.

FRYE, H. A.

Cass City, Mich., March 27-April 17.
Open dates April 24-May 15. May 22-June 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Oblong, Ill., April 8-24.
Carlanville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 12-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4865 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Lone Tree, Iowa, April 17-May 8.
Open date, May 10-29.
Home address, University Park, Iowa.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Ridgeville, Ind., April 10-May 1.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GREEN, JIM H.

Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Boomer, W. Va., April 2-17.
Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

HALL, E. K.

Open dates.
Home address, 417 Halifax St., Petersburg, Va.

HALLMAN, W. A. AND WIFE.

Pipestons, Minn., April 1-17.
Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEIRONIMUS, H. T.

Home address, Wilmore, Ky.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Eureka, Mo., April 4-17.
Waverly, Ill., April 24-May 8.

HEWSON, JOHN E.

Open dates for April, May and June.
Home address, 127 N. Chester St., Indianapolis, Ind.

HODGE, H. W.

Open dates March and April.
Home address, 120 S. 16th St., Flushing, N. Y. City.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.

HORN, LUTHER A.—MARSHALL, R. P.

Blountstown, Fla., April 28-May 8.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 1.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 13-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HISELL, HARVEY B.

Charleston, W. Va., April 3-17.
Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

TRICK, ALLIE AND EMMA.

Pilot Point, Tex., April 27-30.
Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-26.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
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LAMANCE, W. N.

Booneville, Ind., March 25-April 10.
Louisville, Ky., April 10-May 1.
Brookfield, Mo., May 4-25.

LEWIS, JOSEPH H.

Mitchell, Ga., April 4-17.
Open dates, April 20-June 1.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE.

Richland, Oregon, March 24-April 10.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Lake Charles, La., March 31-April 24.
Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Greely, Colo., March 30-April 17.
Merrill, Wis., May 15-29.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.

MCBRIDE, J. B.

Arlington, Kan., March 27-April 10.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MAWSON, R. A. AND WIFE.

(Singers and Pianists)
Lynch, Ky., April 10-17.
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MILBY, L. G. AND BERTHA.

Coffeetown, Kan., March 20-April 3.
Chicago Heights, Ill., April 10-May 1.
Frankford, Ind., May 8-29.
Taylorsville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

MILLER, JAMES.

Modoc, Ind., April 10-24.
Hodge, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MILLER, B. W.

Warren, Pa., March 21-April 17.

MINGLEDORFF, O. G.

Grand Bayon, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
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MONK, ALONZO, JR.

Sulphur Springs, Tex., April 20-May 8.
Terrell, Texas, April 3-17.
Open date, May 6-27.
Pulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Council Bluffs, Ia., April 3-17.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Charleroi, Pa., April 3-17.
Poplar Plains, Ky., April 19-May 6.
Mackville, Ky., May 6-22.
Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

QUINN, IMOGENE.

Indianapolis, Ind., April 7-17.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REID, JAMES V.

Atlanta, Ga., April 5-17.
Wartrace, Tenn., April 20-May 1.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA.

Auburn, Ind., March 25-April 10.
Bloomington, Ill., April 15-May 1.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.

Kokomo, Ind., June 10-19.

Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
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Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED.

Potlatch, Idaho, April 3-24.

SANFORD, E. L. AND WIFE.

Lothair, Ky., April 5-25.
Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SELLE, ROBERT L.

Leroy, Ind., April 10-24.
Home address, Winfield, Kan.

SHARROW, C. E. AND NEVA.

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SPINKS, OTIS W.

(Song Evangelist)
Bude, Miss., March 21-April 10.
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

SVETEN, HOWARD W.

Toledo, Ohio, April 2-18.
Gary, Ind., April 23-May 9.

SWANSON, F. D.

New Philadelphia, O., April 4-17.
Oriole, Ind., May 1-15.
Home address, Wilmore, Ky.

THOMAS, JOHN.

Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Oil City, Pa., March 27-April 17.
Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Benton Harbor, Mich., April 4-17.
Saint Johns, Mich., April 18-May 1.
Home address, 953 N. Oakland Ave., Indianapolis, Indiana.

VAYHINGER, M.

Nashville, Ind., July 6-17.
Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.

WHITEHURST, R. F.

Open dates.
Home address, Wilmore, Ky.

WILLIAMS, L. E.

Open dates, April and May.
Camp dates open.
Home address, Wilmore, Ky.

WIREMAN, C. L.

Covington, Ky., April 5-17.
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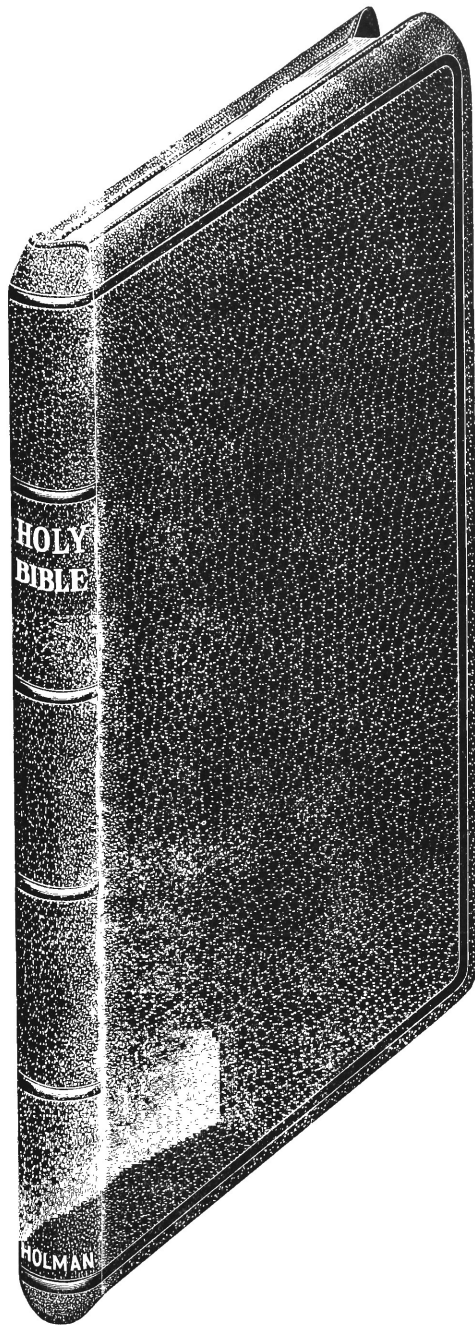
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Dr. H. C. Morrison, Editor
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Louisville, Ky., Wednesday, April 20, 1927.
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THE CHRIST OF THE BIBLE.

By The Editor.

WE have religious teachers among us today who seem to want to take the Lord Jesus Christ out of the Old Testament, out of prophecy, out of the gospels, except his own words; and they would separate him from some of his sayings. They would take him out of the epistles; they would stand him up alone, apart from the Bible, Old Testament and New, and yet claim to believe in, and worship him.

These teachers make their boast that the Christ standing alone, and apart, from God's process of revelation and manifestation, and method of teaching and leading men to the truth, is quite sufficient. They are telling you that Christ is the end of all things; throw away all the evidences, prophecies, and inspired writings, and take Jesus. But when you come to examine into their creeds and beliefs, they have a Jesus manufactured in their own imagination, and not the Christ of the Bible, before whom Thomas fell, saying, "My Lord, and my God."

The Son of God revealed in the Holy Scriptures, the true and only Savior of mankind, nowhere undertook to separate himself from the Holy Scriptures. Always, and everywhere, he quoted the Scriptures, called on his enemies to search the Scriptures, and declared that the word of God should not pass away; based his identity, and proved his sonship out of the Scriptures, and challenged men to go to the Scriptures for the proof of all he claimed for himself. If our modern religious skeptics can succeed in divorcing you from the Bible, and the Christ of the Bible, he has succeeded in blinding your eyes, and sending you out into darkness to trust in a myth of his own imagination, instead of the Son of God revealed in the word of God, mighty to save to the uttermost.

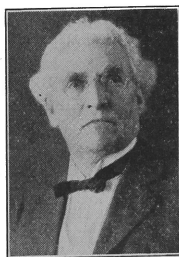
Of course, we understand that the great purpose and end of inspired revelation is to reveal Christ, and to lead us to him, and however, we may believe the written word, however orthodox and loyal we may be to the inspiration of the Bible, we certainly fail if we do not find the Christ, accept him, believe in him, and put our trust in him for salvation, but this, by no means, leads us to discount the written word of God; it continues to be to us more and more precious. Its constant study gives us larger revelations, better conceptions, and a more devoted love of the Christ it reveals to us. It seems that some missionaries in their message to the heathen would put away the Old Testament, entirely, and any part of the New Testament that seems to be objectionable to heathen scholars, and offer them some sort of a strange, mangled gospel, a Christ wholly apart from the Scriptures, who really is no more than a great philosopher, a teacher of high moral standards, of peace and brotherhood among men. This is not a Christ revealed in the word of God, to whom men must come; not simply with a reverence with which they

would approach a great teacher, but they must come to repentance and confession of sin, surrender to him as the one supreme, almighty, and all holy Son of God, the only and all-sufficient Savior of men.

The true gospel does not leave out the Bible, prophecy, Psalms, Gospels, and Epistles. Jesus says, "If ye are ashamed of me, and my words, I will be ashamed of you before my Father and the holy angels." Jesus gives the Bible his full approval and endorsement. If we want a Christianity that saves, that abides, that stands all the tests, we must accept the whole of God's revelation, and give the world the Bible, the word of God, with the Christ it reveals. The many schemes to which men are having recourse to dodge issues, soften down truth, and get people to make some sort of profession, bring them into the church so they can count them and assess them for financial contributions, are all deceptions and snares, and have written all over them, and all through them, failure. The only Christ that can save, is the Christ of the Bible, and truly saved men cling to the Bible of Christ.

Monthly Sermon.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.



Our text is recognized at once as a selection from our Lord's Sermon on the Mount. The Lord Jesus Christ as a preacher, would not have been called eloquent. He never engaged in anything approaching oratorical effort, neither was he a metaphysician; he used plain language loaded with profound meaning, and easily understood by the common people who thronged his ministry.

Much of the teaching of our Lord is by parable. He took the common things with which we are surrounded in our every day life with which to illustrate and bring down to our comprehension the most profound things in all the realm of the great truths of God, and his plan for our salvation from sin here, and our eternal salvation in heaven hereafter.

The Sermon on the Mount is most comprehensive; it begins by proclaiming the blessedness of those who are poor in spirit and humble in heart. Humility is always commended of the Lord; conceit and pride are hateful to him who knows the heart and searches the inner life and hidden thought. Blessed are they who know and feel their own unworthiness, their sinfulness and ut-

ter need of a Savior, who are poor in spirit; who are not trying to save themselves by their own works, or imagining that they are sufficient within themselves, but are "poor in spirit," those who have only one song to sing in coming to Christ for salvation, and that is,

"In my hand no price I bring;
Simply to thy cross I cling."

Salvation is received by faith in Christ, and it can only be received by those who, realizing their sinfulness, and their dependence upon the Christ who is worthy, come to him smiting their breasts in poverty of spirit, trusting only in his atoning merit.

The Lord assures us that those who thus come mourning because of their sinfulness, shall be comforted. They are comforted with the consciousness of a free and gracious pardon. In the times in which we are living, there is a strange teaching abroad in the land entirely out of harmony with the teaching and spirit of the Sermon on the Mount. It would practically rule out conviction for sin, a profound sense of the fact that the soul is lost, without God and without hope in the world, apart from Christ, and that there is any need for contrition, for mourning over past sins, and a godly sorrow for sin.

Not long since, a preacher who believes himself to be unusually scholarly and brilliant, who had an idea that he had found a short cut into the kingdom of God, said in the midst of his discourse, "Mourners' bench! Mourners! Weeping! Crying and carrying on! What do you want with a mourners' bench? Are you mourning because God loves you? Are you weeping because Christ died to save you? Nonsense! Be done with it! Don't mourn; rejoice! Shout, and be glad."

This part of his sermon was very highly commended by certain persons who had neither mourned nor shouted, who had never been born of the Spirit, who had simply joined the church, but were bastards, and not children of the Father by the begetting and new birth of the Holy Ghost. Those who never mourned are not likely to shout. No man mourns because God loves him, and because Christ died to save him; but when he is illuminated by the truth of the gospel and the work of the Holy Spirit, and is enabled to see the sinfulness of his heart, and the wickedness of his life, he does mourn because he has sinned against a God who does love him, and a Christ who has died to save him.

There is nothing in all a man's life more important, more lasting and beneficial in his religious experience and the development of his Christian character, than the beginning with a deep sense of sin, and a profound sorrow and grief of heart that he should have sinned; in fact, we do not believe it is in harmony with the divine administration of salvation to grant forgiveness to any one who does not realize their sinfulness, feel the burden of their guilt, and so sorrow for their sins that they forsake them, with a strong

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

FROM MY MAIL BAG.

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



ANY letters come to us with many questions, and often we are so crowded that we cannot answer many of these letters as promptly as we wish. Some of those questions have a general interest, therefore, we are going to bring out of our mail bag some letters asking questions which are of interest to a large group of our readers.

Letter No. 1 asks the following:

1. "Do you think a sanctified person can raise tobacco or use it in any way?"
2. "Do you think a sanctified person can wear jewelry of any kind?"
3. "Do you think a sanctified person can wear short dresses, short sleeves, low neck dresses, bobbed hair or powder or paint?"
4. "Do you think it would be right for a sanctified woman to go to holiness meetings, pay to that cause, take a holiness paper or buy holiness books, her husband being unsanctified?"
5. "Did John Wesley claim and preach second blessing holiness?"

Answers:

No. 1. I cannot conceive how a Christian can go into the tobacco raising business. I believe it is wrong. See the billboards today as they exploit cigarettes. They show the determined effort of the tobacco people to project the cigarette habit on the American people without limit. Any Christian (or sanctified) man who cannot get along without raising tobacco does not know how to trust God for his living and carries on his business without much prayer. Can you imagine a man getting down on his knees and praying, "O God, bless my tobacco crop. I am raising it to thy glory!"

2. Sanctified people and devout Christians will not spend their money on jewelry, and they will not wear it. It is of the world, worldly. The Bible forbids it. The rules of the Methodist Church forbid it.

3. The Dress Question is one of the shocking questions of the age. It is disgraceful how Christian people (so-called) and church people bow down to the goddess of fashion. The sight of women professing godliness adorning themselves like flappers is a burning shame to the Christian religion. Among holiness people (so-called) the shame of the low neck, short sleeves and short skirt is reaching a point where we might truly all take alarm. Quite recently we heard a woman preacher who came up from among the holiness people and who professes to be one of them. She presented an appearance on the platform that was positively offensive to devout women in her audience. Of course, her message had no effect, whatever. She beat the air, the time was worse than wasted. On the one hand, she was an offence to piety, on the other, she encouraged flappers and bob-haired, short-skirted young people to go on with their ungodly habits of attire. (I would remind my readers of my frank and unsparing treatment of the Dress Question in THE PENTECOSTAL HERALD of March 2, on "Modern Abominations and Shocking Fashions.")

4. A sanctified woman will avail herself of the privileges of holiness meetings and holiness literature, of course, and in doing so will endeavor to do her utmost to keep at peace with her unsanctified husband.

5. John Wesley preached second blessing holiness to the day of his death. Those preachers who say otherwise are ignorant of Methodist history. They should send 15c to PENTECOSTAL HERALD office and get a copy of "Plain Account of Christian Perfection by John Wesley." That will answer every question, and show exactly where Wesley stood on that great doctrine.

WHY "PRAY FOR REVIVAL?"

1. Because of Heaven's Down-Stretched Hands.

So eager is the world above for human salvation that there is joy in heaven "over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). What then would be heaven's joy if "All Men Everywhere" would repent, as they are commanded (Acts 17:30), and as multitudes would do—if the church were revived!

2. Because of Humanity's Out-Stretched Hands.

So eager is humanity for deliverance from sin that, says The Sunday School Times of Philadelphia, March 12, 1927: "Men are hungering for salvation as never before, even though they may not know it; and this means that all who know Christ as Savior and Lord have such an opportunity as has not been since the world began to tell out the Good News and bring men from death into life." A Revived Church is a Witnessing, and a Soul-Winning, Church!

3. Because of Hell's Up-Stretched Hands.

Upstretched in devouring greed! For so eager is the world below to people its domain that sheol never cries "Enough" (Prov. 30:15, 16, R. V.). "Hell and destruction are never full" (Prov. 27:20). So sure is "the wages of sin" that the souls of the unrepentant (for whose salvation Christ died, but for whose salvation the Church seems little concerned)—"These Shall Go Away Into Everlasting Punishment" (Matt. 25:46), but their blood will be required of a Church which sits with hands neither down-stretched, nor out-stretched, nor up-stretched—Which Alone Sits With Hands Enfolded—all but unmoved by the pleas of Heaven, the desolations of Earth, the insatiety of Hell! Oh, intercessor, Pray for the Church's Revival!

Letter No. 2.

"I wish to ask if you would write in THE PENTECOSTAL HERALD, why the picture shows are harmful. I have sent to all of our M. E. preachers and District Superintendents THE HERALD, and some of them have been speaking from pulpit of going to the shows."

Answer: The theatre and movies are bringing on a scourge of sin and immorality in this country. Any preacher who advocates the movies and goes to them destroys his influence for God and the gospel. True believers keep off the devil's territory, and church people who go to movies join the crowd that is travelling the broad way which leadeth to destruction. My reasons for condemning the movies may be set forth as follows:

1. The movies are worldly, fleshly, immorally suggestive.
2. The movies are the products of a most immoral and lawless set of actors and actresses.
3. The movies destroy the taste of the young people for the good and pure, and fill them with the jazz spirit.
4. The movies are a detriment to the spiritual life of the Church.
5. The movies are a menace to the American church and for all that it stands for.

Letter No. 3.

"I am sending you the clipping of a story which is running in one of our daily papers. What do you think of it and of Mr. Barton? and what do you think of an editor who will print such a story in the daily paper? What does it mean? What kind of propaganda is it?"

Answer: This letter has reference to Bruce Barton's book, "The Book Nobody Knows" and "The Man Nobody Knows." I have no hesitation in saying that Bruce Barton, in this book, often gets right up close to blasphemy. It is positively surprising and disgusting to see our Methodist Book rooms (both North and South) exploiting this blasphemous book.

Dr. Meek, that stalwart watchman of Southern Methodism in the "Southern Meth-

odist," exposes these books. A few quotations from the Books show the shamedness of Bruce Barton's infidelity. Dr. Meek quotes the following from Barton's book:

FROM "THE MAN NOBODY KNOWS."

"You must love Jesus," she (a Sunday school teacher) said every Sunday, "and God."

"Love God! Who was always picking on people for having a good time, and sending little boys to hell because they couldn't do better in a world that he had made so hard! Why didn't God pick one of his own size? . . . But Jesus! Jesus was the 'Lamb of God.' The little boy did not know what that meant, but it sounded like Mary's little lamb. Something for girls—sissified."

"He (Joseph) must have been patient and friendly and fine; he must have seemed to his children to be an almost ideal parent—for when Jesus sought to give mankind a new conception of the character of God, he could find no more exalted term than the one word, 'Father.'"

Think of the blasphemy in this suggestion that Christ who was with God the Father in the beginning, and who came from his bosom in eternity to reveal him, got his conception of his Fatherhood from the fatherhood of Joseph!

This comment is made upon Adam:

"Whether you get your story of creation from Genesis or Mr. Wells (H. G.), the broad outlines are the same—a formless mass of matter in motion, evolving gradually into land and water, producing vegetation, and the lowest forms of life. Then higher forms and still higher, until finally there came one amazing individual who raised himself upon his lower limbs and dared to say, 'I am different from the rest.'"

I would put Bruce Barton, Mr. Wells, Tom Paine, Bob Ingersoll, all in the same group. To spread these books is to spread the worst kind of liberalism.

"What is meant by Full Assurance?"

Answer: Dr. Daniel Steele calls attention to a Greek word *epignosis* which means full, complete knowledge, certainty without doubt, exact, clear, perfect and satisfactory knowledge. "It is certain," says Dr. Steele, "that Paul did not need it to express his experimental knowledge of God in Christ, his personal Savior and Lord. As regards the assurance of Christian truth Paul was neither a *gnostic*, employing a conceit of spiritual knowledge, nor an *agnostic*, professing ignorance of revealed truth; nor a *merognostic* having only doubtful glimpses of divine verities; but he was an *epignostic*, rejoicing in perfect assurance of spiritual realities."

101 Facts About Heaven.

BY DR. C. F. WIMBERLY.

Here is a marvelous booklet, and we know of no truth needing greater emphasis to reaffirm our faith in the dear age-old dream of the soul—Heaven. We are in a time of doubt, and this message will be a powerful stimulus for such times. Get this booklet—order a dozen of them, and give them to sorrowing friends and loved ones. It will be the sun-burst of a new day and a new joy; its truths come like a cool breeze across a parched desert. Help spread this ministry of Hope. Remember also that "101 Facts About Heaven," is one of twelve similar booklets. Each one a gold mine of up-to-the-minute truths. Here is one: "101 Facts About Hell," another: "Ten of Life's Biggest Questions," still another: "The Gospel of the Body," which is worth the price of the whole set. Each 15 cents; the whole set, \$1.50, and the entire set for two new subscribers to THE PENTECOSTAL HERALD, \$1.50 a year.

SALT.

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

(Broadcasted from WLW Sta., Cincinnati, Ohio.)

IN these wonderful beatitudes the Master begins at the lowest step of the pedestal, in our approach to God—the poor in spirit—and leads us up the stairway of experiences until we reach the landing to which the soul may attain—"the merciful," "the pure in heart," and "the peacemaker." Then we find awaiting us the *trinity* leading to the realm of usefulness: *Purity, Persecution, and Power*. Living the beatitudes will mean persecution; it always has, and always will; "they shall deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations for my name's sake." But, observe, those who have incarnated these steps by experience, have attained life's supreme objective, and upon such the Master has pronounced the highest honor—the power to become Salt. "Ye are the salt of the earth!"

When the Master said, "Ye are the salt of the earth," he meant exactly what he said. Now that we may better understand the tremendous meaning of the words—so familiar, the meaning is lost—we shall examine some of the functions of salt: First, it has the power of seasoning, so that food is palatable; we could not enjoy our food without it. Second, salt is a preservative; but for its saving power, our foodstuffs would soon decompose and rot. Third, salt is an antiseptic; applied to wounds of the flesh, will counteract germ infection.

What does the Master mean when he says, that men and women are Salt, with power to save the earth, made up of human society and governments? It is that supernatural power attained only when we are in vital touch with God, imparted to us by the Holy Ghost; it is the thought of God, the message of God, the will of God, the God consciousness, which brings to human consciousness and conscience, the authority of God—His revelation, his gospel, his power. Christ said, that is Salt.

Now, my beloved invisible auditors, can you not see that it is the God consciousness in human experience, filtering out into the thoughts and activities of life, which makes the earth society palatable, as it were; domestic, business, or political. We may not believe *in toto*; but that which represents God expresses him, reveals by his message through the Gospel,—is the one and only power that makes life enjoyable—or livable.

Then, Salt is a preservative, as we have learned; therefore, this divine Salt, as we have defined it, is the only power that can save society from putrefaction and ruin. We may continue to erect superstructures of civilization—with vast corporations and architectural glories; but for the divine Salt, often unrecognized, rejected, and ignored, our material and intellectual greatness will rot and sink of its own weight.

Third, Salt is also an antiseptic; just so is the divine Salt. Just as poison will get into the blood streams of the physical body, deadening the nerve centers, and finally destroying heart action, until the body is poisoned unto death, so there are mental and spiritual poisons that may course through the body politic in superstition, false ideals, false standards, moral twists, which find expression—Modernism. There is but one power that can act as an antidote for all these social poisons in human life, and that is the divine Salt bringing to the consciousness of men, surfeited with depraved passions and selfishness, the thought and fear of God and his supreme authority.

We are appalled at the crime wave sweeping the land; criminals of high and low estate; the strong arm of the law is unable to cope with it; executive and police organiza-

tions are often the beneficiaries of law breaking. We are in constant dread of strikes and revolutions; our economic life is strained to the snapping point. Let me say to you, my friends, the bombs of the anarchists will continue to explode in our great centers; the torch of the nightrider will continue to flare against the midnight sky; the knife of Red Rule will continue its mission of blood in everwidening circles, unless we can bring about such a revival of God consciousness and fear, as will counteract the putrid streams of evil that threaten our wonderful civilization. We may legislate, we may educate; we may press the ethical programs in society, enlarge our institutions of learning; but there is no remedy that can reach our social diseases but the divine Salt. Intellectual culture, born of conceited scholasticism in college and university, which instills doubts and question marks about God, his revelation, and authority, is adding fuel to the flames of unrest and confusion. The nations that forget God will be turned into hell; but that is not all; hell will be turned in upon such nations.

One hundred and fifty years ago, France lost God; the Salt had lost its saving powers. We know what happened; the maddening crowd shouted applause to the harlot as she paraded through the streets of Paris, while the bloody guillotine beat its deadly tattoo in the Reign of Terror. "Ye are the salt of the earth," nothing else can save. Russia has lost God. The Salt in that unfortunate land no longer functions. The Soviet government launched an anti-home, anti-Bible, anti-God program; now her streets swarm with child criminals, prostitution and free love. The Red Rule allows no child taught the Bible religion, and is, instead, seeking to junk the marriage vow, the home, and the church. She is not satisfied to do this at home with self-destruction, but is silently sending her feelers into all the world, like the blood-sucking octopus of the sea. Where will it all end?

We love our country, our flag, and our institutions that have made the nation great; but we are facing perilous times. God is no respecter of persons, and God is not mocked; if we sow to the wind we shall reap a whirlwind—the *cyclone*. Cyclonic agencies are at work among us; we are in imminent danger of losing the divine Salt. Sixty percent of our people unchurched, and scarcely ten percent of America's religious rostra—all religions—are giving heed to the serious things of time and eternity. Our theatres are crowded every Sunday; twenty millions of people see the movies daily, and many churches with empty pews. What about our Sabbath? Baseball parks all over America—except in my own state, South Carolina—are packed, paying big admissions, while many churches are closed. We are using nine million barrels, (and one estimates it twelve million)—of gasoline every Sunday joy-riding. The big league ball players draw larger salaries than our Supreme Judges, and some of them nearly equal to the President of the United States. A movie star receives more money for making one picture than all the Governors of America get for the whole year. Our pugilists get more honor and far more money than our President. Washington cheered ten minutes when her baseball hero entered the park, and cheered one minute and thirty seconds when our Chief Executive entered. Alvin York, the greatest hero of the World War, was pressed with contracts which would have made him a millionaire, but he refused to commercialize his popularity. This humble, godly hero, has gone up and down the land trying to build a school for the underprivileged children of the mountains, and in eight years he has only raised about ten thousand dollars. When we

remember what the world offered him, and of his courageous refusal, it is an eternal shame and a travesty on American patriotism, that such is the case. Our emphasis is all wrong, and it is hurrying us on to doom if we do not change.

Our church struggles, and her causes languish, and missions are straining to the limit, with danger of retraction, while sport makers and entertainers are made rich over night. We are pleasure mad; we are jazzed into thrill maniacs; we are losing God. Something must be done speedily, to restore this divine Salt to where it can function in American society, or the boasted civilization will go on the rocks. The day of opportunity is far spent and the night approaches. "Ye are the Salt of the earth." Ye, we, all of us, who claim to be God's children, must bring the Salt of God consciousness, Salt of righteousness, back to the heart life of our land, or the present status of crime, social unrest and demoralization are but vague foretokens of what may follow.

This divine Salt is not bestowed among us promiscuously; it can be had only by divine laws that are as inexorable as the law of gravitation. It is expensive, and not to be had at an ecclesiastical bargain counter. The need of the hour—and the supreme need—is not more endowments, or more facilities for higher education, (but God knows how scores of smaller colleges are struggling to live—they need help); why doesn't Rockefeller, or some of our thirty thousand millionaires give Alvin York a hundred thousand for his mountain school? No, they give it to institutions already rich, and schools, many of them that are destroying faith in God's word. Why these conditions?

No, the thing we need now is Salt, brought about by a genuine revival of Holy Ghost salvation, such as can come only by preaching an unadulterated gospel *without any question marks*. Much we hear about Christ; but what Christ is it? It must be the Christ of reconciliation through a blood atonement, and not the Christ of example, or Christ the teacher; not the divinity of Christ, but his Deity. We are surfeited on social service and human betterment programs; we hear about surveys, and challenges. The Pentecostal Power necessary to meet the crisis of this hour cannot be had by committees and mass formation; it must come from the "Upper Room" program—the church crying out, "Save thy people, O God!"

May we catch anew the limitless possibilities of being Salt. There is a dignity, an honor, and a trust placed upon us by the Master for outweighing the duties of earth rulers or parliaments. Shall we reaffirm in our hearts the impact of its meaning, reconsecrate and regird ourselves for the task? Let us cherish this heaven-entrusted honor, and hold inviolate the "faith once delivered to the saints." "Ye are the salt of the earth."

Dr. Wimberly's Latest Book.

Have you read it? "Messages for the Times." The title tells exactly what the book is, and every page throbs with vital thought-provoking truths. They will stir your soul, and, not a dull page or even paragraph in the book. Dr. Morrison says that Dr. Wimberly is one of the strongest writers in Methodism, and his ministry with his pen is dynamic. Get this new book. Fresh from the press. The Introduction is written by Dr. Morrison, and you will be glad you have read this book. Price \$1.50. Given free for two new yearly subscribers to THE PENTECOSTAL HERALD.

Special attention is called to the splendid offers to be found on pages 15 and 16 of this issue.

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OF ASBURY THEOLOGICAL SEMINARY

The Theological Seminary of the Future.

By W. H. Nelson.

SAINTEsoteric Theological Seminary opens the year 1930-1931 with renewed hopefulness. To equip the modern clergyman the following courses have been added:

Aeronautics. As the clergyman is by every token a Sky Pilot, what is more fitting than that he should learn how to use the flying machine? This will enable him to accept the universe even more readily than he does now: For instance, he can perform any number of aerial back-flips, and go into reverse early and often, and no one will think any the less of him—rather the reverse. As the aeroplane is now being used in sky-writing, what could be more effective than having the young clergyman announce his Sunday sermon topic in smoke-writing on the sky every Saturday afternoon? Compulsory.

Æsthetics. Mr. John Holmes Brew, the Beau Brummel of Thespians, in charge. We mention this immediately to show how progressive we are. Mr. Brew will teach: How to wear a dress suit and not be taken for a waiter; How to enter—and leave—a drawing-room; How to bow from the waist without losing your breath; How to wear short-stop pants and golf stockings so that the most discerning will haply take you for an Englishman; How to maintain your "sang froid," to say nothing of your "sauviter in modo," when the waiter empties the soup in your lap at the table—all will be told. As attendance at afternoon teas is an integral part of a young clergyman's work, how to balance the teacup on the knee without spilling it, and how to eat lady-fingers and jelly-roll without soiling the hands and clothing will be shown. This class will be conducted at tiffin-time every afternoon, thus making it attractive and practical. Daily, one hour.

Antiquarian Art. The Myth, Folklore, Poetry and Amusing Fiction of the Bible will be studied for one hour, 9 to 10, on the first Tuesday of every month. We hate for this study of a discarded book to interfere with things worth while, but as the modern clergyman must have at least a languid interest in things antiquarian, we have decided to make the venture. The charming naivete of the Folklore of the Ancient Hebrews will be, we trust, not uninteresting to the young clergyman. We bespeak as much interest in the folklore of these simple Semitic people as in the folklore of other backward and imaginative races, for the young clergyman will find that a knowledge of comparative folklore may serve him in good stead when called upon to lead in the story hour for children, which some schools and libraries in his future living may maintain.

The Art of the Auto. How to run, repair, judge, swap autos. The Rolls-Royce, the Cadillac, the Pierce-Arrow, the Fiat and other high-class makes befitting the standing of clergymen will be thoroughly dissected and studied. Class, one hour daily. Suitable adjuncts to those doing hard jobs will be supplied—as we are very liberal.

Cinema Mechanics. Care and use of the motion picture machines. As the pageant and the moving picture machine have utterly supplanted the preaching of the Gospel, it is essential that a knowledge of this wonderful instrument, this machina versus Deus, be had, clergyman now being a deus ex machinist, so to speak. May we not say that this is one of the most profitable courses, several young clergymen in other seminaries learning the course so thoroughly and becoming so adept that they were able to drop the ministry entirely, and improve their financial condition by becoming cinema operators. In addition to the prospect of this course being profitable, it is also destined to be extremely popular. To give it the proper social set-

ting, and also to strengthen the moral tone of the Seminary, we have spared no expense in securing the best professors that Standard Oil Stock and Steel bonds could buy. We are suffocated with pleasure to announce that we have secured that great moral exemplar, Professor Fathead Beltbuckle, to head this department. This bright and particular star will have as his assistant Miss Mary Often Pickmeup. We are certain this notice will make the class sensationally popular. We are sure no young clergyman will miss a session of this class—unless forcibly detained. Classes, three hours daily. Optional—but—

Homiletics. In the old days theological seminaries had the crude idea that clergymen should be prepared to be prophets and preachers. Of course this outworn idea has been discarded by us. We realize that the mission of the modern clergyman is to make himself popular, and, peradventure, useful. He must above all be entertaining, and in order to do this he must know how to construct a pleasing homily. He will not be compelled to suffer the handicap of the older preachers in selecting his texts from various and sundry sources, even as Mr. H. G. Wells intimates he should. To this end he will be encouraged to work in a well-filled library, and select his texts from Shakespeare, Browning, Ibsen, the Homely Ladies' Journal, the Saturday Night Porousknit, the Survey, the New Republican, the Howl of Pain, and, in fact, from any book, magazine or newspaper he may choose. How to make his lecturettes popular will be the great aim. Two hours weekly.

Legerdemain. To offset the high cost of living in precarious "Livings," the young clergyman will be taught the art of legerdemain. This will accomplish several things: First, it will enable him to get his living out of silk hats—rabbits, potatoes, carrots and such things—as the magician does. Also it will enable him to imitate the disappearing act of celebrated magicians. As the clergyman must be constantly on the qui vive attending meetings, social functions and whatnot, which not only occupy the most of his day, but very often conflict with each other in point of time, he will be taught how to appear in a Meeting for the Preservation of Indigent Estonians, be counted present, disappear, and be present at a social function at the same hour. How to dress and use "doubles" who can take the place of the clergyman when several engagements are timed for the same hour will be taught. Two hours weekly.

Pageantry. As stated in the Course in Cinema Mechanics, the pageant, with the cinema machine, has entirely supplanted the effete art of preaching which obtained in a cruder age. The History of the Pageant, from the Dawn of Creation to the Present, will be shown graphically. Egyptian, Persian, Greek and European Pageantry will be discussed in detail. It will be shown how the mediæval pageants, the Miracle Plays, saved the Christian world from the Dark Ages, and sanctified the heart and affection of men, producing millions of saints. Had it not been for these religious pageants during the Middle Ages the nations of Europe would have indubitably passed through the "Dark Ages," which cast a darkness over the rest of the world. But, thanks to the spiritual strength, the Godliness, the mental enlightenment produced by the Church pageants, Europe was saved from the darkness of the mental and spiritual eclipse which covered the rest of the world like sackcloth. There was not even a penumbra over Europe at that time—thanks to the pageant; for it pleased the great Stream of Tendency, whom we worship, to save Europe, and through Europe the world, in that day by the sublimity of the pageant. Nothing else could have done the work of

perfecting the human race in time of stress—nothing but the pageant.

This course will be very concise, yet withal, thorough. Because a knowledge of costuming is essential, young clergymen will be required to take a course in designing, dress-making, mantua-making; with a side course in embroidering and tatting. Stage Mechanics will also be studied, including scene-shifting and the use of the calcium or "spot light." A knowledge of the Art of the Spot Light is especially invaluable to young clergymen. As it is the duty of the modern clergyman to be always sensational and always in the lime-light, the Technique of the Calcium most positively and absolutely must be mastered. No diplomas or certificates will be issued unless this essential art is complied with. Nota Bene: There will be NO exceptions to this rule. That master of the mimetic art, Miss Julia Barlowe, will have charge of the Course in Pageantry. Compulsory, two hours daily.

Poultry Judging. To enable the clergyman to be interesting to his country parishioners, a thorough course in poultry raising will be given. The difference between the Buff Orpington and the Buff Cochon will be pointed out in detail. How to tell a Barred Plymouth Rock from a White Leghorn will be carefully explained. The care, feeding and idiosyncrasies of the lady barnyard fowl, a knowledge of which is so essential to the success of the modern clergyman, will be told. This course is especially recommended to those desiring to be Rural Deans. One hour daily.

Publicity. The Rev. Doctor Isaiah Hornblower in charge. Dr. Hornblower's book, "Every Clergyman His Own Press Agent," will be used. Because the clergyman must deal continually with newspaper men, the newly discovered study of "Animal Psychology" will be taken up. How to remove the shell from a hard-boiled editor, so that the clergyman will be enabled to get his lecturettes a favorable position and next to impure scandal matter, will be demonstrated. Dr. Hornblower is no mere theorist, but today personally syndicates his writings with 57 papers. He is thus prepared to teach young clergymen how to handle, if necessary manhandle, editors. One hour daily. This course will be given in the gymnasium.

Stock Raising. In order to enable the modern clergyman to be not only interesting, but mayhap amusing, to his future clientele, there will be a class in stock raising. Poland China, Berkshire and other species of the porcine family will be studied. How to know them, and thus, how to avoid their doubtful manners, will be impressed on the young theological mind. Bovine life also will be studied to encourage, by antithesis, veracity, as the modern clergyman and the Toreador are not unrelated in hurling the stronger of the bovine species. It is undoubtedly obvious to the discerning that the work of the clergyman in this enlightened day is largely the work of a sanctified farmhand and consecrated cowboy. It is, therefore, imperative that there be an exact, practical knowledge in these important departments. This is a "strong" course, and while not yet in good odor with many, is extremely essential. Compulsory. Two hours daily. Special Notice: This course, with Poultry Raising and the Art of the Auto, lead to the much-sought-after degree of R.F.D.

Chapel. Chapel will be held for thirty minutes three times each year: to wit, in the evening come Michaelmass, and in the evening come Martinmass; also on the evening of the day which celebrates the Feast of the Retrogression. Of course prayer will not be offered, as we have discarded this innocent but ineffective idea of our childhood. How-

(Continued on page 9)

Is Evolution An Established Fact?

Dr. A. P. Gouthey.

No. III.



S stated in our last article, we are to discuss in this one the question of consciousness and self-consciousness.

Strictly speaking it is not necessary to discuss this question for, as we have twice stated, the greater includes the lesser, and since the evolutionists cannot give us accurate information concerning the *how*, or *origin of life*, how shall we expect them to give us accurate information concerning the *origin of conscious life*? The fact is, they cannot do so as we shall see by the testimonies of their own greatest leaders. This question, as do all of the questions involved in the doctrine of evolution, presents difficulties with which they have never been able to cope.

For instance, there is the wide, deep gulf lying between the vegetable and animal kingdom which has never been bridged. The honest thinker will at once admit that this gulf is impassable. The less honest thinker will, of course, take a flying leap to the other side and go blithely on his way preaching his philosophical speculation depending in the meantime upon the credulity of the unsophisticated to get him by.

If the animal kingdom had its origin in some intermediate form as many still believe, there is not the slightest trace of this marvelous transition to be found. Henry Fairfield Osborn says, "We have no idea when the first unicellular animals known as Protozoa appeared." ("The Origin and Evolution of Life" p. 111). And that isn't all, by their own testimony *they never will know*, for Professor Lull says, "The definite fossil record shows that the evolution of the great invertebrate groups occurred largely before the close of the Proterozoic, hence we cannot speak confidently of cause and effect." (Evolution of the Earth", p. 113). Geology is supposed to show that at the close of the Archean times only the lowest forms of protozoan life is found, but at the beginning of the next age all of the great types of structure are found except the Vertebrata. In other words, *these two periods take us down across half of the entire geological record and not a single trace of positive proof of evolution is found!* If it is true, as we are assured by certain scientists, that the fossil record of each period can be identified by its fossil life the admissions of Mr. Osborn and Professor Lull are a crushing blow. If we may take their testimony *ad valorem* then geology as well as biology is against any and every theory of evolution.

Mr. Darwin, in his anxiety to show that both animals and plants are descended from some one prototype says, "Analogy would lead me to believe that all animals and plants are descended from some one prototype." ("Origin of Species," p. 500). But geology says his belief cannot be proven.

Mr. Alfred Russell Wallace says it is "Altogether preposterous to assume that at a certain stage of complexity of atomic construction, and as a necessary result of that complexity alone, an ego should start into existence, a thing that feels, that is conscious of its own existence." (Wallace, "Darwinism", p. 475), and so say we all of us! That is, all of us who have the good sense to know when facts establish a case. And if the realm of conscious life is so difficult, what shall we say of the self-conscious? Well, to the man who rejects the account of the creation of man in the image of God there is very little to be said. All that can be said in fact is: if he denies the account of the creation of man as given in the Bible, and insists that by some evolutionary process man came to his present estate *the burden of proof is on him*. Let him prove his case if he can. If

he cannot he will be to us *vox et praeterea nihil*—"A voice and nothing more."

But since what is known as "geological proof" of evolution is considered so strong by some it may be well to linger here a bit.

Historic Geology, generally speaking, divides itself into four great periods. The Archean, the Palaeozoic, the Mesozoic, and the Cenozoic. It is assumed that the animal life of each period is preserved as fossils in the rocks of that period. If such is the case there should be a fairly continuous record of past life from the beginning until the present, including a gradation of development of the members of the several species of these various periods. But alas for "geologic proof of evolution" this is not the case. As we have already seen, more than half of the whole geologic record fails to produce a single well founded fact in support of any evolution theory. *And this is the first half where the best evidence should be found if it is to be found at all.*

The best thinkers at once recognize the fact that their case is all but lost in the court of this period. Nicholson says, "We could never prove our theory correct unless we could produce in evidence fossil examples of all the kinds of animals and plants that have lived and died during that period." Sir Roderick Murchison said before a group of scientists, "I know as much of Nature in her geologic ages as any living man, and I fearlessly say that the geologic record does not afford one syllable of evidence of the evolution of man."

Sir James Dawson, the great Canadian geologist says, "It (geology) is utterly destitute of proof." When the rocks are found to contain the fossil remains of a new species always they are found to be distinct and separate species with no connective links between. In other words, geology knows nothing of transmutation. Whenever a species is found to become extinct its record stops at once, and a new species which in no way can be identified as a connecting link makes its appearance full grown and ready for action. As LeConte would say the change is by "substitution of one species for another, and not by the transmutation of one into another." Sir James Dawson, after examining numerous pliocene mollusks declares them to be identical with living species. Picet says that no new species have appeared since that time. If the testimony of these great men can be taken as final the rocks are silent as to the origin of any of the species. The account of creation as given by Moses is vindicated by the best evidence which can be produced in any and all of these realms. Indeed, Dana, one of the greatest geologists of all time, admits as much by saying, "The teaching of geology is that man is not of Nature's making. Man's reason, his aspiration, his free will affords fullest assurance that he owes his existence to the special act of the Infinite Being whose image he bears."

So much for geology. And with this testimony we pass to another realm of evidence of which much is made at this moment—that of embryology.

That there is a general resemblance between the structure of man's body and certain animals there can be no doubt. This is proven by the fact that the locations of the brain centers of control correspond to those in some animals, and that man is subject to certain diseases common among animals. But this does not prove the recapitulation theory of embryology any more than does the fact that the blood of an ape can be transferred to the body of a man with little or no reaction and vice versa. If this were sound argument the fact that the milk of an ass is nearest to mother's breast milk known to science would prove that we have descended

from the ass rather than from the anthropoid apes!

It is contended that the human embryo passes through the main stages of evolution in its development from the egg to birth. It may be a fact that there are such stages of development, but it is also a fact that there are *radical differences* between vertebrates and invertebrates which cannot possibly be made to fit the theory. For instance, worms and other articulates in embryo lie *doubled backwards* around the yolk, whereas all vertebrates are doubled in the *opposite direction*, or forward. This fact is considered as the strongest kind of evidence *against* the recapitulation theory by Fairhurst. (See "Organic Evolution Considered"). Baer insists that he can tell the difference between the embryo of the common fowl and the duck on the second day so distinct is the process. (See his "Principles of Biology"). And Professor Agassiz says that "anything beyond a general parallelism is hopeless." ("The Other Side of Evolution." Patterson). Thus it would seem that embryology does not furnish either evidence or comfort to the evolutionists. That the beginning of life is similar for all forms is a generally conceded fact, but the moment life begins to mould protoplasm the difference is at once detected. All life reproduces according to type, and there is no deviation from this law. A sport, or hybrid, is sometimes produced, but the fact that these hybrids will not *reproduce their kind* IS PROOF THAT THEY ARE NOT A TYPE and may be dismissed without argument.

In the embryo certain cells are set apart to perform certain tasks, and they never deviate. "Each after its kind" is the acknowledged law. This fact kills the Theistic evolution theory as dead as it kills the materialistic theory. Theistic evolution demands that the first cell be gradually changed until it has passed through all the different cell stages. Science says this is never done. Dr. Minot of Harvard says, "We encounter no instance, either in normal or pathological development, of a cell of one kind of tissue changing into a cell of another kind of tissue."

Moreover, the embryonic life of a germ is not reproductive. The first cell of which Theistic evolution speaks could not possibly have matured without the protective and co-operative care and help of *all the cells necessary to produce the species*. But why argue; even prehistoric man, according to LeConte, was much as we know him today. History does not furnish sufficient evidence to establish the theory of evolution any more than does geology, biology, embryology, physiology, or the science of common sense!

And if the realm through which we have passed present such staggering difficulties what shall we say when we come to the study of man from the standpoint of imagination, love of music, spoken language, writer of poetry, conceptions of God, harnesser and user of the laws and forces of the universe, *and all of this the average man has in common*. How will any theory of evolution account for Jesus Christ, the most stupendous and revolutionary person and character in history? How will the Theistic or Materialistic brethren account scientifically for Plato, Socrates, Aristotle, Newton, Milton, Lincoln, Gladstone, and a thousand others who tower above the average man as the mountains tower above the foothills? And there has never been an age, from the gray dawn of time until now, which did not have these towering personalities.

Just *how* God created the world and all that is therein will never be fully known until we reach a world where they have clearer and better light than we have here, but that he did create all things, each after a plan

(Continued on page 9)

Orthodoxy versus Heterodoxy.

REV. J. L. GLASCOCK.

FOR some time now from the pulpit, and through the religious press, we have been emphasizing the indispensable necessity of preaching the fundamental doctrines of the Bible. This is necessary lest those who are supposed to be indoctrinated should forget, and that those who are ignorant of them should be informed what they are, in order that they may receive the benefits accruing from them.

In treating the subject of doctrine, one needs to distinguish the difference between doctrine and dogma. Because this distinction has not been made sometimes people have been confused, and doctrine has been in ill repute. Hence, when doctrine has been discussed, persons have sometimes been accused of being dogmatic.

Not so long ago we held revival services with a pastor whose father was one of the leading physicians in a large city in the middle west, and whose mother is a prominent official in the Woman's Home Missionary Society of the Methodist Episcopal Church. The mother of this pastor visited her son during our revival, and in personal conversation with the writer stated that the Women's Club of her city invited a resident Bishop of said city to deliver an address to them, and that in the course of his address he told them that he meant to make a statement that they would not like, but that he would make it anyhow. The statement was that in the future the preaching would be on brotherhood rather than on doctrine. The preface of his statement indicated that he made the statement after mature thought, and not without deliberation.

We were not so much surprised at the Bishop's statement, since it had been made in substance before by others, but we were greatly grieved that one occupying such an exalted and responsible position in an orthodox church as that Bishop occupies should give expression to such a statement.

In meditating upon the statement of the Bishop we were more than ever convinced of the indispensable necessity of preaching the doctrines of the Bible in order to the salvation of a fallen race.

But for doctrine, how would we know anything about the eternal existence of God? His creative power in the making of the material universe; his creation of man; his fatherhood; his provision for the redemption of man from his fallen state, etc.

Without doctrine, how would we know about the divine conception of Jesus Christ? His Virgin birth; his deity; his atonement; his miracles; his tragic death; his resurrection; his ascension; his promised return; Christian brotherhood; and all the other things predicated of him in the inspired Word of God?

But for doctrine, how would we know anything of the depravity of man? The condemnation, pollution, and degradation of man? How would we know of sins forgiven; the nature regenerated; the heart made pure; the general judgment of God, or future rewards and punishment?

Why, to eliminate Christian doctrine would mean to destroy forever the very foundation upon which rests the Christian's faith and hope for salvation in this life and the life to come. Away with such damnable heresy!

Another palpable error, that is current, is that we must have a restatement of the fundamental doctrines of the Bible. That the times are changed, and that the people are changed, and that a new statement of doctrine must be made to conform to these changed conditions.

If these changes are to be made the question very naturally arises, what shall be the character of the changes, and who are to make them?

Not so long ago we noticed in one of the official papers of one of the largest and most influential Protestant churches an editorial whose caption was "Doctrine Indispensable." We were delighted with the caption of the article, and flattered ourself with the thought that in the article we would find something both informing and edifying.

The first two paragraphs of the article were orthodox to the core. The most critical could find no just cause for criticism of their contents, but the balance of the article contained the most veritable statements of Modernism. In order to give the reader some idea of the heterodoxy of the article we will give a few quotations from it. "When, therefore, we are taught that we are facing a demand for the restatement of the whole field of doctrine and dogmatics, let us not become alarmed. We are in the midst of a new life and a new period of mankind. Out of this new life and new period must come a new statement of our interpretation of life, and upon this must be based our new doctrine of God, Christ, and immortality. The nations themselves have received a new experience in their spiritual lives. Humanity has had a world experience, and thereby has entered into a new spiritual life. The church of Jesus Christ must have a new world experience and thereby enter into a new spiritual life. Upon this must be based the new message of tomorrow. By this must stand the new prophet, and the new interpreter of the coming day," etc., etc.

Not being able to decide what the new statement of doctrine would be, and who would write that new statement, we called upon the editor personally to answer these questions, but he gave us no satisfactory answer to them, we presume because he was unable to give any answer.

We do not believe that there is any need of a new statement of the doctrines of the Canonical Scriptures, or that there is any one capable of making any better statement of them than has been made.

Then let us go forth to preach with power and authority the Spirit-inspired doctrines of the Bible that have stood the tests of the ages. Let no preacher, and especially holiness preacher, put on the soft pedal, or touch the keys lightly. It is to be feared that some preachers in the Holiness Movement have been betrayed into preaching a compromising message, and that some laymen have encouraged that course for the sake of popularity. When holiness is made popular it will be assassinated. It is to be feared that radical holiness preaching, though preached in love, has been at a discount with not a few in the holiness ranks, not to say some professed holiness preachers. But the past history of the Holiness Movement is that it has never been more prosperous and potent than when it was preached without compromise.

If the holiness movement is to have a future as glorious as has been its past, it must be by the preaching of the same doctrines, and the employment of the same methods that have characterized it in the past, and that are time-honored. Though the statement, "Back to the Bible," may seem to some trite, and an indication of progress in the wrong direction, let us emphasize it by underscoring it with big black lines.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. Price, \$1.50.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

To Die Is Gain---To Live Is Christ. (Read Phil. 1:20-25).

CHAS. M. KELLY.

What meaneth life, when joy is fled,
And hope lies wounded, if not dead,
When heart seems motionless and chill,
And morbid thoughts the mind do fill;
While, spiritless, we sit and gaze
Into blank space with eyes a-daze,
And heart-ache's billows madly roll,
And storms of anguish drench the soul,
Despair's dark clouds are hanging low,
Forked lightnings flash, and bleak winds blow,

And all the world seems dark and sad,
And all seems lost—if aught we had?
Our spirit longs for heaven, blest Home!
Afar from earth's dull roar and foam,
Where souls, no longer bound with griefs,
Eternal rest find, sweet relief.

No woe shall ever enter there,
No partings sad, no pain, no care;
For Love is there, and on the throne
He sits, and aye smiles on his own—
Where hope reality's become.
The Light of Life, our Shield and Sun,
Doth drive away each falling tear,
Each heart makes glad, each mind makes clear.

For sorrow, joy; for storm, a calm;
Despair is slain by hope. The balm
Of heavenly breezes fills the air,
While joy and singing everywhere
Refresh the soul. There earth's outcast
No more roams sad. All darkness past,
Bright clouds of light go floating o'er,
And sin and sighing are no more.

Oh, wondrous land! our Father's gift,
Where the redeemed Christ's praises lift.
We fain would leave this pilgrim-shore,
Where eyes must weep and hearts bleed sore.
And take eternal rest—for aye,
To look upon our Lord, and stay,
And stay, and stay before the King,
And through the endless ages sing
His praise (for his own blood hath bought
And his great heart of love hath sought
Our wandering, sinful soul): "Thou art
Worthy alone—Thou didst impart
Cleansing within, life from the dead
To hell-bound souls. Thy blood was shed
For every human soul, that through
Thy death we all might live anew."

Lord, while we long Thy face to see,
And from earth's burdens to be free,
And though "To die is gain"; we feel
This other truth is very real;
"To live is Christ." For some are here
Who know Thee not, who may give ear
To Thy sweet call, "Come unto Me
And rest", and heed indeed Thy plea
And so, though oft we may be sad,
Our Master, we are glad, most glad,
To bear our little cross for Thee:
Let us indeed Thy "love-slaves" be.
Thy peace is sweet, Thy grace is great,
And we shall not arrive too late
At Home to find the gates ajar.
Then for each soul we've won, a star
Our crown shall bear; while angel hosts
Strike up their harps, and through the courts
Of heaven our King's sweet praise shall ring,

We'll join them, and we'll help them sing;
The Master's smile our welcome home,
While he shall say, "Well done! Well done!"

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

RESOLUTION.

Resolution adopted by the Board of Stewards of the Billingsley Memorial M. E. Church, South, Fairmont, W. Va., at a called meeting held on February 20, 1927.

Whereas, Dr. C. F. Wimberly, of Charleston, S. C., is today concluding a successful series of meetings in our Church, covering a period of two weeks;

And Whereas, The Board of Stewards of said Church desire to put in concrete form an expression of appreciation of the splendid services rendered by Dr. Wimberly;

Therefore, Be It Resolved, That the Board of Stewards of the Billingsley Memorial M. E. Church, South, hereby expresses to Dr. C. F. Wimberly its sincere sense of appreciation of the excellent and efficient work rendered by him during the revival services about to close; that the Board is of opinion that the evangelistic work rendered by Dr. Wimberly equals that of evangelists of national reputation who have appeared in Fairmont from time to time; that the Board believes the church needs such a messenger as Dr. Wimberly in these days of easy and popular evangelism; that the church at large should recognize this and the authorities see that Dr. Wimberly is not confined to a local pastorate in view of the fact that he is so eminently qualified to serve the Church in a wider field; and that the Board feels that the work rendered by Dr. Wimberly in Fairmont will result in permanent benefit to our local church and congregation.

It is ordered that a copy of this Resolution be signed by the President of our Board of Stewards and transmitted to Dr. Wimberly, and that a copy of same be spread upon the minutes.

(Signed) Samuel E. Janes,
President Board of Stewards.

WOODLAND, MICHIGAN, REVIVAL.

The day of the old fashioned revival meeting is not past. Evangelist Geo. Bennard came to us Jan. 30, and stayed sixteen days. These were great days, fine weather, good roads and the crowds came from town and surrounding country and towns. One load came from Muskegon, several from Lansing, Lowell and Charlotte. One night eleven preachers were in attendance and another 14 denominations.

We had the full co-operation of the churches in the community, and a most efficient chorus choir; a most impressive feature was the using of a lighted cross, singing the "Wayside Cross," the "Old Rugged Cross," etc.

Bro. Bennard emphasized God's ability through his Son to save all and from all sin. A great blessing came to the church in renewal of vital experiences. About 75 or more sought and found salvation. We received 20 into church fellowship, all adults, three entire families, and expect more. Some that had previously been admitted into church membership through decision days, etc., were gloriously saved. The United Brethren received ten new members and expected six more.

We have a fine consolidated school here with three hundred students. Bro. C. J. Barnum, superintendent, and Julian Smith, principal, with their fine staff of teachers co-operated in a most splendid way and a large number of high school students were converted. Bro. Geo. Bennard is fine in handling the music, a good preacher and sweet and effective in approach.

Carl Seipp,
Methodist Pastor.

REPORT OF EVANGELIST ROY L. HOLLENBACK.

I began the year 1927 with a two-weeks' rest at home, Cambridge City, Ind. But in addition to resting I preached thirteen times during the two weeks, for neighboring pastors, at Richmond, Newcastle, Connorsville and Centerville. Upon invitation of my home church at Cambridge City, and its pastor, Rev. I. F. Rodepper, I gave them a three days' Bible Convention, lecturing upon themes especially designed to instruct the church. I greatly enjoyed this Convention, for it was a little off the regular evangelistic line.

My rest(?) now finished, I left home on January 17th for New Mexico, where I conducted a union meeting at Moriarty. God gave us some salvation work, but it did not reach our expectation in spiritual results. Moriarty is located in the rich Estancia Valley, where the climate is most ideal the year around. Rev. and Mrs. Simon Timmons were our congenial co-laborers in this meeting.

From here I was scheduled to go to Prince Edward Island, and was only permitted time to stop at home two days enroute; but upon reaching home, one of my children was stricken with Scarlet Fever, and I was detained under quarantine for two weeks. I reached Prince Edward Island on March 11th, and have concluded our fruitful campaign at Springfield. On account of the heavy snows, cars cannot be run at this season; but have had a full house each night, and on Sunday packed to the full, and more. These campaigns are fostered by Rev. J. W. Turpel, whose name is almost a household word all over the Island. He is a most beloved, sacrificing, Spirit-filled brother; and is as uncompromising as Gibraltar.

I will be on the Island until April 17th, after which I swing back to the middle States. I have time for one meeting in May east of Nebraska; and about half of July and August are open. I can be addressed at Cambridge City, Ind., or as per my slate in *The Pentecostal Herald*.

Roy L. Hollenback.

CIRCLEVILLE, OHIO.

We have recently had a fine meeting at Circleville, Evangelical Church. Conviction was upon the people in such degree that busy people stood on street corners and in stores and talked about religion. Splendid crowds every night and the Spirit's seal fell on the first service. No barren altars from start to finish; 123 in all sought either pardon or purity. Many splendid young people were standing beautifully when we left. One man and wife were sanctified, then had the glorious pleasure of seeing a daughter and husband, a son and his daughter, another daughter and four of her children come through. They felt it paid to walk in the light. Nearly all their connection followed in their footsteps.

All agreed it was the finest meeting they had had in years in Circleville, and invited us to return next March for another campaign. Praise his holy Name, to whom all praise is due.

Edna M. Banning.

THE LORD VISITS MELBERN, OHIO.

We have just passed through a great revival in the Methodist Church at Melbern, Ohio. The pastor preached the first week, and did his best to get the people ready for the coming of the evangelists, Prof. and Mrs. C. C. Crammond, of Lansing, Mich. They are true servants of the Lord, and were faithful in telling the people the wonderful news of the Gospel that saves the soul and cleanses the heart from inbred sin. They are a fine team. Mrs. Crammond preaches the word without fear or favor, and Prof. Crammond leads the singing, plays the trombone and piano. They won the hearts of the people at once, and thus were able to lead them into pastures green, and beside the waters still. The church moved up and accepted the doctrine of the second blessing, and nearly all of the leading members were cleansed in heart. While the devil got mad, as usual, and others said they did not believe in revivals, still the blessing fell, and the people rejoiced over the newborn souls. There were 43 seekers at the altar for pardon, reclamation, or sanctification. There were 11 family altars established, 9 started to tithe, and 22 subscribed for *The Pentecostal Herald*. We are praising the Lord for this complete revival. The pastor, Rev. Allan W. Caley, can recommend Prof. and Mrs. Crammond as safe and sane workers, and you need not be afraid that your church will be hurt by their ministry. Give them a call. Keep them busy. Praise God for another old-time revival.

Allan W. Caley.

SOME GOOD MEETINGS.

My first meeting this year was in St. Francisville, Ill., in the M. E. Church, with Bro. T. E. Harper. The pastor did the preaching through the revival. Bro. Harper is a man of God filled with the Spirit, and has the burden of lost souls upon him. God wonderfully blessed him in preaching the gospel. The church was filled to its seating capacity each evening. God answered prayer, sent conviction to the hearts of the unsaved and the altar was filled with seekers who found the Lord precious to their souls. Shouts of victory were heard at each service. We had a young people's choir of thirty voices and a junior choir of over fifty voices. There were 100 conversions and a great number sanctified.

Our next meeting was in my home town, Norris City, Ill., in the M. E. Church, of which I am a member. Rev. L. E. Page, our good pastor, did the preaching. Bro. Page preached some heart-searching messages. The meeting was a hard pull, but God kept sending conviction, and the power of God fell upon us; the Lord wonderfully saved over 35 souls.

My next meeting was in Lawrenceville, Ill., at the First M. E. Church with Rev. Robertson, D.D., Conference Evangelist. E. O. Allen did the preaching, and God honored his messages in the salvation of souls. The church was greatly strengthened. I am now in Allendale, Ill., at the M. E. Church with Rev. E. H. Cissna, pastor. Brother Cissna is doing some fine preaching. Allendale is located in the oil field and has many people lately come into the community which we hope to reach through the meeting. There is a fine Christian Spirit being manifested among other churches of the community. Pray for us.

Frank Doerner, Jr., Song Evangelist.

GOOD MEETING IN NEWPORT, KENTUCKY.

A three weeks' revival closed at Taylor Street M. E. Church, South, Newport, Ky., Sunday night, Mar. 13th, with a victorious service; some came to the altar weeping, but went away rejoicing.

It has been our privilege during these three weeks to sit under the great teacher, author and man of God, Dr. C. F. Wimberly, of South Carolina, who has been preaching the unsophisticated gospel with visible results; the altar has been filled more than once; there have been many reclaimed, converted and some sanctified; also several accessions.

We dare not take the space to mention all the outstanding sermons (for I fear it would mean them all), but shall mention two: On one Sunday morning he preached on the "Second Coming of Christ" to a large audience. It was marvelous! That evening his subject, "Be sure your sin will find you out," brought people to the altar until it was full to overflowing, some were kneeling around the front seats, many hearts were made to rejoice and were satisfied.

As one of our Bishops has said, "That the deepest satisfaction in the ministry is the knowledge that

our efforts have been blessed of God in helping others."

We are thankful that Dr. Wimberly came to us; his exposition of the scriptures is unlike any we have ever heard; may the Lord bless him in the meetings that are to follow. He begins another meeting at the First United Brethren Church, Cincinnati, Ohio, March 20th.

Nor shall we forget to mention our faithful pastor, Rev. B. C. Gamble, whom we all love because of the character of gospel he preaches.

Carolyn M. Kendall.

A GRACIOUS REVIVAL IN CALIFORNIA.

Rev. Fred M. Essig, pastor of the M. E. Church at Mission Acres, Calif., has recently been assisted in a very gracious meeting by the Rev. Warren C. MacIntyre, Conference Evangelist. The meeting was of a very instructive and constructive character. Some eighty odd persons were at the altar of prayer; quite a number were converted, and twenty-one professed entire sanctification. Twenty-seven people united with the church and the church members were greatly refreshed and built up in their Christian faith. Altogether, it was a time of gracious refreshing from the Lord.

DUNNING, NEBRASKA.

We have just closed a meeting at Dunning, Neb. Not so many people at the altar as other meetings this year, but we feel that a great work was accomplished. The work had been blocked by many things which took place during the past three years, but the Lord helped us. Folk liked the singing and banjo music and we gave large doses. We visited the school and homes, and much prayer brought a melting time, the ice moved, and a channel is now open. We closed with a full house, a good offering, an altar service, and a request to return. So ended one of the hardest tasks of our past experience. The note we took on this meeting reads, "Ice will melt, but it takes fire."

C. P. Ellis.

PORTLAND, MAINE.

Glad to report from the Queen City of the Pine Tree State, that the First Church of the Nazarene has not gone into cold storage or are we simply singing "Hold the Fort." We recently closed a good meeting with Evangelist Preston Kennedy, of Middleburgh, N. Y., in which sinners were converted, backsliders were reclaimed and souls earnestly sought for the crucifying of the old Adamic nature within and they did not seek in vain. Anyone who knows Rev. Kennedy is aware that he belongs to that class of preachers that was graced by the membership of John the Baptist, and it is refreshing to know that in these days of easy-going methods that there are some whose trumpet gives no uncertain sound. I have not seen greater conviction in years than attended our brother's ministry while he was with us. People had little difficulty to locate themselves and the altar was filled many times. The meeting has left our church richer and stronger with a new sense and appreciation for the old rugged way. Last night we had one of the biggest attendance at prayer meetings I have had during my pastorate here. Our people are blessed folk and stand by any true man who ministers to them. Our church Board has called Bro. Kennedy for three-weeks' campaign in November.

In the Lord,

C. P. Lampher.

GRAY CENTER IN VICTORY.

One of the finest meetings in the southwest part of Kansas for a country charge was held at Gray Center on the Ingalls circuit. From the beginning of the meeting God was blessing. The people had been long in prayer for a real outpouring, and God wonderfully answered. We were there just a little over two weeks and in that time had the pleasure of seeing sixty-four souls seek pardon, and a goodly number sanctified.

This is a schoolhouse point, and the building was crowded to capacity at almost every meeting. At the close of the meeting on the last Sunday morning, several were baptized, and about ten or twelve taken in preparatory. This circuit is pastored by a young minister, Rev. H. G. Feldmann, and we believe he has one of the best prospects for a leading rural church in the Dodge City Methodist District. We were entertained in the good home of H. H. Flowers, who himself is an ardent Christian worker, and we can never forget the fellowship in that fine home.

Our meeting at Hodgeman, just before the Gray Center meeting, was interfered with by the scarlet fever, but we had fourteen saved before we closed. Our next meeting will be at Glendale on the Hans-ton circuit, and we are asking the prayers of *The Herald* family for success.

Harry A. Boone.

Amazing Grace.

By Rev. G. W. Ridout.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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purpose to live and walk before God in watchful, humble obedience. In the logic of salvation, repentance comes before pardon. This must be true. When the repentance and mourning because of sin is deep and genuine, then there will be joy when a gracious sense of pardon comes.

Nothing can be farther from us than to object to the salvation of children. Judging from my own experience, and wide observation, through many years of my ministry, I am confident that children can be converted, genuinely born of the Spirit, when they are very young. The church should never lose sight of this fact, and every proper means should be used to bring them under spiritual influences very early in life, that will secure their regeneration, coming into the kingdom of God, and into some evangelical church.

It is true that the prodigal son came home. This is a wonderful and beautiful illustration of the compassionate mercy of God whose arms of love and mercy are open and extended to those who have gone into the far country of sin; but he had wasted his substance; much of his life had gone; no doubt, in his wanderings he had committed sins and set going influences which were hurtful to his fellowbeings, even after he had returned to the father. This is often sadly true of those who spend a large part of their life in rebellion and sin against God, but finally come back, are saved, and become zealous and earnest Christians. But it were far better to come back from the front gate than from the far country; to come back before the substance is wasted, and half or two-thirds of the life is gone. By all means, bring the children to Christ, but do not let it be a mere "decision" of the child; let it be repentance, the exercise of saving faith, and a consciousness of being made a new creature in Christ by the regenerating power of the Holy Ghost.

No amount of training, of studying the Catechism, of memorizing verses in the Bible, or a prompt attendance at Sunday school or the services of the church, can take the place of repentance, saving faith, and the regeneration wrought by the Holy Spirit. It is a religious farce to set a certain day, and go through with a lot of mere human manipulations, and bring into the church droves of children who have no conception of what they are really doing; who have not been taught the way of salvation; who have never repented, mourned because of sin, or exercised saving faith in Christ. The whole process is the preparation and forerunner of a dissatisfied life. As they grow up they will read of the peace, the joy, and assurance of the Christian life, but they have nothing of the sort in their hearts. The New Testament teaching on the subject has no real meaning to them; they know nothing of denying self, taking up their cross, and following Christ. They are in the church, but they are of the world; they love the world, and the things of the world. If you hold them to the church, you must bring worldly things into the church to meet and satisfy their unregenerated and worldly dispositions and desires, and thus, you come to turn the church

into a sort of restaurant for feasts, a theater for play, and it comes to pass that in many churches today, there are dances, and the outsider cannot discern any difference between those who are members of the church, and those who are yet in the world; indeed, in spirit, there is no difference. We have church members so indulging in all the pastimes and amusements that the world runs after, that you must remove from your Discipline and rules for the regulation of church members, anything, and everything, that would be offensive to them, or in any way hinder their running after all sorts of worldliness. Intelligent men outside of the church, who make no pretention to Christianity, look on this farce with ridicule and contempt.

It is those who have felt true poverty of spirit, who have mourned because of their sins, who have been comforted with a sense of forgiveness, and the incoming of a new life, who have tasted of the heavenly gift, who do hunger and thirst after righteousness. A well born babe is hungry. He does not understand the psychology of hunger, but he searches for the breast and finds satisfaction in his mother's milk. A soul truly born of the Holy Ghost hungers and thirsts for righteousness, to be free from all sin, to have constant communion with the Savior, the indwelling and full assurance of the Holy Spirit. Such a soul can join the prayerful song of the Psalmist in exclaiming, "as the hart panteth after the waterbrook, so panteth my soul after thee, O God." It is on a stretch of longing. Our Savior could use no better terms to convey some idea of its state of desire, than that in the text, "hungering and thirsting."

The body must have food and drink; deprived of these, it comes to desire them with an intenseness that overrules all other desires. Every organ, every muscle, every artery, every nerve, every drop of blood, pleads with famishing earnestness for food and drink, and without these nourishments death must follow.

Jesus teaches us that it is a blessed thing for the child of God to so long for righteousness, that is purity of heart, and holiness of living, that his hungers and thirsts, all of his intellectual and spiritual faculties, are aroused and intently fixed on the one thing—Christ and his redeeming power. Then the soul discovers the blessedness of Jesus in the fulness of the atonement which he has made, the preciousness of his cleansing blood. It is only those who long for holiness, that hunger and thirst after righteousness, who can be filled with the Holy Ghost.

This hungering and thirsting is an emptying process. It is when the body is emptied of nourishment, that its hunger and thirst become so intense that all other concerns are lost sight of, and food and drink is the one all-consuming desire. It is when hunger and thirst for Christ in the fulness of his salvation so empties the mind and heart of lust after the world, desires for its wealth, its honors, its luxuries, its amusements, that the spirit is able to so concentrate itself that it cries out,

"What can wash away my sin?"

Nothing but the blood of Jesus."

It is then that the cross rises taller than all the mountains; that the bleeding Lamb

of God becomes the center of attraction to the soul; that the arms of faith embrace the crucified One, and find a joy unutterable; that his promise is true that, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Many inquiries come to me, verbally and by letter, inquiring, "How may I get the blessing? How may I obtain the fulness of the gospel? How shall I receive the sanctifying power?" To all such, I would say, find the answer from the lips of our Lord, in the language of the text: "Hunger and thirst." Divert the attention from other things; center the thought and desire on this one thing. Seek him, worship him, trust in him, cling to him; remind him of his promise; refuse to be content with anything less than the fulness of salvation. He will keep his promise. He cannot fail. The heavens and the earth may pass away, but his word abideth forever.

THE MUSTARD SEED.

MRS. H. C. MORRISON.



THE Master said if we had faith as a grain of mustard seed, we should be able to remove mountains, but many of us are so incredulous we fancy the Master spoke extravagantly; but no, for we remember the fact that the mustard seed, though very small, has life and having life, it is capable of endless development. This is why it grows until the fowls of the air may find rest and shelter among its boughs.

Why are we not more efficient in prayer? Why do we not amount to more in the kingdom of Christ? Why are we so powerless to remove the mountains of difficulty which stand in the way of the coming of Christ's kingdom? We have not the mustard-seed faith; there is not the spark of life in our praying, no faith to believe it shall be done, no travail of soul to bring forth the desire of the heart, no Jacob-like importunity which cries in agony of soul, "I will not let thee go, except thou bless me." No, the Master spoke advisedly, and with a depth of meaning which only those can understand who have gone through the agony and met the conditions necessary to the birth of a living faith.

"The Expositor's Dictionary of Texts" gives some fine ideas on this thought of the mustard seed, which I will pass on, to enrich your soul as they have mine. It says: "Your faith is like a tiny grain. You think you will never be able to produce a holy and useful life. But if only your soul can come into living union with the eternal God, there is nothing that he will not be able to effect by your instrumentality. There are five processes: First, there must be *contact*. As long as you are apart from God, though trying to serve God in a strange anomaly, you are missing the true power of life. Second, there must be *solitude*. Third, there must be *death*. Fourth, *receptivity*. There is simply nothing impossible to the man who has learned the art of being a channel for God. Fifth, *individuality*. The mustard seed produces mustard growth; the grain of wheat, wheat

growth; the acorn, oak growth. George Muller lets God into his soul, and Ashley Downs is covered with orphan houses. Spurgeon lets God into his soul, and you have the Tabernacle, and volumes of Sermons, and the orphan house, and Pastor's College.

We are glad to give our readers a fine selection from "Electric Messages," which we are sure they will enjoy. This is a record of God's mighty workings, as related by Rev. Mr. McCune, which was taken from the *Korean Mission Field*. These facts should stir us to greater faith and action in sending the gospel, which is the power of God unto salvation, to the uttermost part of the earth.

LO, THESE ARE PARTS OF HIS WAYS.

It all began about 22 years ago, and it was just an ignorant country widow, who had journeyed a hundred miles and more, from home to the far northern city of Wiju (no doubt on some urgent business) who brought back the little mustard-seed.

Such a very very small one!

While in that city she had come in touch with somebody, some humble new believer no doubt, who had heard from somebody else, what the missionaries who had just been there had been teaching, and thus at second or third hand, she learned a little of the religion of the true God.

One must worship no idols, or spirits, or ancestors, but only the one great God; one must be pure and true and kind, keep one day in seven holy, and one must on that day worship, and sing, "Yesu we pee patkay ermny" ("Nothing but the blood of Jesus"). This was all she had, but she seized it with conviction, and went over the hills with it back to her country town a happy woman. She lost track of the official Sunday on the way, but she didn't know that, and when she came home to her little whiskey shop, she called in some of her neighbors and told them about this great doctrine, and how it was to be hers henceforth to live and die with. All wickedness put away, only one God worshipped, and a happy eternity. Some three other women joined her, and faithfully one day in every seven they laid aside all their work; met for worship in the little saloon praying as best they might and singing over five times, "Yesu we pee patkay ermny."

THE LITTLE SEED WAS QUITE ALIVE AND SENDING ITS TINY ROOTLETS DOWN DEEP.

So for three or four years they served and worshipped, doing all they knew, living up to the little light they had, trusting in that semi-darkness in a God not half revealed, in the blood of a Jesus of whom they knew almost nothing but what was told in the simple words of the hymn. But *these women's lives were so changed, they could not be hid*, and at length the impression created was sufficient to win another convert. This was no less than the most influential and wicked man in the town. Big and powerful, with a terrible temper, infuriated with drink he would bully and beat his neighbors and was the terror of the district. But the power that had brought such a change in the women made its appeal to his poor heart, miserable and hungry for God in its sin, and he announced one day that he was going to put away his wickedness and be a believer and worshipper of one true God only. And now there were five who met together and sang the old Moody hymn five times, on every seventh day.

THE MUSTARD SEED WAS BEGINNING TO SHOW ITS LEAVES ABOVE THE GROUND WITH PROMISE.

One by one the little group gained a few more adherents, and at length several years after the beginning, an evangelist from further south found this handful of people, and oh how jubilantly they received him as an angel of God, as indeed he was, sent no doubt as truly as God sent Peter to Cornelius.

This was one who could tell them more about God and how they ought to worship him. Of course, his first question was, "Do you believe in Jesus?"

"We don't know who he is, but we sing about his blood." "What, don't you read the New Testament, God's book?" "We never saw one." "Do you keep the Sabbath?" "Yes, we worshipped the day before yesterday." "But that's not Sunday, tomorrow is Sunday!" "O is it? Then we'll begin again and keep that; we're so glad you came to tell us." "Where do you worship?" continued the evangelist. "Why, right here." "What! here in a whiskey shop?" was the astonished reply. "Of course, why not?" "Why, this is a bad place, it's wicked to sell whiskey." "But why?" said the believers. "It's just a sort of food, isn't it, we don't see how it's wrong." "It takes away men's senses and makes them sin and God forbids it," was the reply. "Then if God says so, I must stop it, I'll stop it right off," said the woman. "today, right now", and without further delay or faintest sign of compunction, forthwith out went the jars of her stock in trade to be emptied into the ditch. God commanded, then of course there was nothing else to be thought of.

How happy they were to get the Book no words could tell, how happy to learn about that Jesus of the power of whose blood to wash away sin they had learned by heart as they sang it over every Sunday all those dark years.

The Theological Seminary of the Future.

Elsewhere in this issue of THE HERALD we have a very interesting article by Rev. W. H. Nelson, D.D., the brilliant Editor of The *Pacific Methodist Advocate*, published in San Francisco, Calif. We advise the readers of THE HERALD to hunt up Dr. Nelson's editorial and read it through. It is thoroughly interesting and suggestive. H. C. M.

Berachach Anniversary and Holiness Reunion.

Whitehill Auditorium, Arlington, Tex.,

May 10th to 15th, 1927.

Dr. H. C. Morrison, of Louisville, Ky., Rev. Bud Robinson, of Pasadena, Calif., preachers; Mr. John J. Douglas, in charge of singing, and many other heroes and heroines of the Cross will be in attendance to make the occasion one to be long remembered.

Many have already written us about coming and others are making their plans and if you fail to come you will miss a treat, not only a treat but a chance to be a blessing.

We insist on your coming and we are going to look for you because we have a request to make of each one who is planning to be with us. We are giving free entertainment (to the limit of our capacity) on the Berachach Plan, that is dinner, supper and lodging free. All those expecting free entertainment *must* send us the name of each individual, whether married or single, and if they can room together, and let us have this information before *May First*. Otherwise we cannot guarantee entertainment for you.

If you come in your automobile bring your bedding with you, because we are liable to be crowded for sleeping places.

Freewill offerings will be taken to help defray the expenses of the meeting.

Remember the Date, May 10th to 15th. Send us your names before May first. Come praying and God will give us a very gracious time. C. H. DAUEL.

THE THEOLOGICAL SEMINARY OF THE FUTURE.

(Continued from page 4).

ever, telepathic messages will be sent to the Divine Mind, and those who are so disposed, and able, will commune with the only god with whom we have to do—our Social Consciousness.

Important Notice. Because of the great difficulty in securing theological students, the Seminary heads will waive the old-time moral

character test which obtained in the days of illiberalism, believing also that it is an abridgment of our inherent personal liberties to attempt to establish a norm of judgment as to moral acts. No embarrassing questions as to past life or future intentions will be asked candidates. Those students entering Saint Esoterics may be well assured that they will not be bored or imposed on by the professors obtruding their company on them. We have decided that it is unfair to the students for the Seminary to have more than five professors for each student, and we pledge our word that this ratio will be rigidly maintained in the future.

P. S.—N. B. It will be readily seen by those who have given the above brief statement of our Course even a cursory glance that we have protected the young clergyman against every future financial contingency. We have made it possible for him to exist without preaching the Gospel, as the Ancients so fondly termed it. There is now nothing to disturb his economic felicity in a non-functioning church. We have educated him to be economically independent should he find himself at either pole of life. He will be equally at home in the drawing-room or the drainage-ditch. "From the Salon to the Silo" is our watchword. And thus always and ever, we to the rescue of society to save them from the archaic and obsolete notion that the minister is an ambassador and a prophet.—*Pacific Methodist Advocate*.

IS EVOLUTION AN ESTABLISHED FACT? (Continued from page 5)

wrought out from all eternity there is not the slightest doubt. That man was created in the image of God there is every evidence. That God made a cell and from that cell "according to certain laws, by resident forces" evolved a man, *there is no evidence, and we may challenge the world on this issue!* And by the grace of God we propose to challenge this whole accursed evolution program in school and church; fight it to a finish in open conflict; slay it with its own weapons, and finally over its dead body run up the battle flag of the God of Israel with our Stars and Stripes over every tax-supported institution in the United States!

In the next, and last article, I shall trace the effects of this teaching as it materializes into Atheism, crime, and anarchy. And when we have traced cause to effect my apology will have been made for attacking and fighting this thing so fiercely.

Dr. Morrison's New Book.

Whenever Dr. Morrison brings out a new book it can always be said, It is something worth while. In his latest, "The Christ of the Gospels," in ten great sermons the great cardinal burning truths of the Gospel are brought out with force and fire. What a message is that sermon on "The Modern Judas"! In fact, all the sermons burn with truth—such truths as "The Second Coming of Christ," "The Victory of Faith," "The Fulness of Redemption," "The Value of the Soul," "The Fruit of the Spirit," etc., etc., etc.

Dr. Morrison not only preaches the gospel with eloquence, he also writes with a pen tipped with dynamite. Let me suggest something. Let a thousand copies of this book be sent to preachers! Listen, Laymen! Send a dollar bill and have the publishing house send this book to your preacher. Many persons would read this book who would not read a distinctively second blessing holiness book.

Let me add a second suggestion: send in a dollar bill and have this book sent to your public library.

Folks who have Dr. Morrison's other books ought to add this book to their collection. Remember the title, "The Christ of the Gospels." Price One Dollar. Send to Pentecostal Publishing Co., Louisville, Ky.

G. W. RIDOUT.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please let a little Mississippian enter your circle of writers? I have never written to any page before but have thought of writing several times. I have always been afraid of Mr. W. B. My sister takes *The Herald* and I spend a great deal of my time reading it. I am teaching my first school and am finding it to be a wonderful calling. To see a pupil's progress is like watching a flower grow. Paul, you surely did have an interesting letter on the Bible. I did enjoy it. Cousins, what do you think of dropping "Bobbed Hair" and "Rouge" for a while and write some of our thoughts about "love," "faith," "hope," "consecration" and "Divinity of Christ"? If I had not already written so much I would take for my subject "Faith." Faith is one of the most wonderful things a person can possess. It is wonderful to have faith in a friend, but what is better than faith in God? A person cannot have that faith in God they should without having some faith in self. What is greater than a prayer from a faithful Christian. If Mr. W. B. doesn't get this letter I'll call again and tell something about myself.

Bernice Bagley.
Wesson, Miss.

Dear Aunt Bettie: Will you let a Nebraska boy join your happy band of boys and girls? As this is my first letter to *The Herald* I will describe myself. I have very dark brown hair, blue eyes, fair complexion. I am twelve years old and in the seventh grade at school. I belong to the Evangelical church at Blue Springs, Neb., and I go to Intermediate C. E. and take an active part and enjoy it very much. Hope Mr. W. B. is out walking so he will not get this. Who has my birthday, Sept. 4? Who can guess my middle name? It begins with C and ends with Y and has six letters in it.

Ralph C. Scott.
Blue Springs, Neb.

Dear Aunt Bettie: It has been quite a long while since I last wrote to you and the cousins, so thought I would try my luck again. Some of you cousins may not remember what I look like, so will describe myself. I am fifteen years of age, have blue eyes, yellow (bobbed) hair, fair complexion, have a pug nose, am five feet, six inches tall, and weigh about 126 pounds. I have always enjoyed the letters on page ten, especially those written by saved and sanctified boys and girls. I am able to say that Jesus Christ atones for my sins. I consider it a privilege indeed, to be able to write that. I was saved only last Christmas eve, so you see I have not been long in the way. During this short time I have had many trials and temptations, but I know that Jesus' grace is sufficient. God may not make a great missionary or preacher of me, Aunt Bettie, but I am sure that somewhere he has a place for me that no one else can fill. Cousins, let us live for Jesus and endeavor to win souls for him. It is wonderful what God will do for us if we will only let him. I would love to correspond with all you cousins, both boys and girls, for I love to write and receive letters.

Helen L. Holton.
Idaho, Ohio.

Dear Aunt Bettie: God bless you all! Won't you give this little nineteen-year-old girl a place in your circle? "For God so loved the world that he gave his only Son, that whosoever believeth on him should not perish but have everlasting life." Did you ever feel that this is too wonderful to be true? Well it is true and the same Christ who spoke those same precious words, hung on the cross of Calvary, with nail pierced hands, riven side and broken heart that we might have life. Oh, those hours of agony that he spent! Yet hundreds and hundreds of sinful souls are tossed about upon the rough seas of life without hope and without a Savior because they refuse to accept him. Dear dying friends, open your

eyes, look ahead and see the awful doom that is awaiting you! Flee for your lives! Prepare for the judgment day. I'm so glad today that salvation's free; that it's for the poor as well as the rich, and that all may be ready to meet the Bridegroom when he comes if they'll seek and accept salvation. I'm glad today that Christ has wonderfully blessed and sanctified my soul. I aim to go with him all the way no matter what it costs. I planned to enter Asbury College this winter to prepare for evangelistic work but my parents refused for me to go. I prayed earnestly to God to open the way, and although he hasn't yet I know he's going to if he sees best for me to labor abroad. I'm now at Eastern Teacher's College at Richmond, Ky. Sometimes I have a tendency to feel discouraged because my plans were not fulfilled, but I realize that all discouragement is of the devil, so I go to God in prayer and come forth rejoicing that I can serve him here or anywhere although I'm not in the school I'd like to be in. Here's a little verse I like to repeat:

"I will not doubt, though all my prayers return

Unanswered from the still white realm above,
I will believe it is an allwise love,
Which has refused these things for which I yearn,
I will believe the heights for which I strive,
Are only reached by anguish and by pain.
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses,
The greater gain."

If this should be published I hope all that can will write to me for I enjoy letters very much. I will try to answer every letter received.

Dora Lee Wilder.
124 Lancaster Avenue, Richmond, Ky.

Dear Aunt Bettie: May I enter into your happy circle of cousins? I certainly do enjoy reading the letters of the cousins. I am five feet, eight inches tall, eyes are brown, have long brown hair and am in my teens. Who can guess my age? I go to Sunday school every Sunday at the Cumberland Presbyterian Church. Red Boiling Springs is a little town. It is a summer resort and noted for its good sulphur water. If any of you ever visit Red Boiling Springs look me up. Would like very much to see this letter in print. Would also like to hear from some of the cousins. Will answer all the letters I receive.

Irene Hawkins.
Red Boiling Springs, Tenn.

Dear Aunt Bettie: Will you please move over for a little Kentucky girl? My age is between twelve and fifteen. My birthday is April 20. Have I a twin? My mother takes *The Herald* and I enjoy reading page ten. I heard Brother Morrison preach last summer a year ago at Tolesboro, Ky. We have a friend going to school at Wilmore, Ky. My mother and father belong to the M. E. Church. I go to Sunday school whenever I can. We live a long way from Sunday school. I have seven sisters and one brother. If Mr. W. B. gets my letter I am not going to write any more. As my letter is getting long I must close. I would like to hear from any of the cousins.

Dorthella Mason.
Trinity, Ky.

Dear Aunt Bettie: Will you let me come in and talk with you and the cousins and join your happy band of boys and girls? I will describe myself so you will know what kind of looking girl it is wanting to join your happy band. I have fair complexion, long brown hair, blue eyes, weigh 120 pounds, am five and one-half feet tall. I am the daughter of Rev. A. R. Sanders. We are going to begin a revival here before long and I want you cousins and Aunt Bettie to pray that we may have a good old-time revival, and that many souls shall be saved.

We had a meeting here last fall and I was saved, but sorry to say I haven't lived and served my Savior as I should. I want you to pray that I might live and serve him better. Has anyone my birthday, or age? I am sixteen years old and my birthday is Nov. 24. I would like to hear from you all.

Dovie D. Sanders.
Loundes, Mo.

Dear Aunt Bettie: Will you let a Maryland girl join your happy band of boys and girls? We do not get *The Herald* but I enjoy reading page ten. I can read it at my neighbor's house. I am glad I see so many young Christians trying to serve the Lord. Wake up, Vindex girls and boys, don't let the others beat us. I am twelve years old and in the seventh grade at school. Who has my birthday, Sept. 2? Our pastor is Rev. Russel. I think he is a good preacher. I love God, "For God so loved the world he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Cousins, what is the shortest verse in the Bible? I shall be glad to answer all letters I receive. As this is my first letter I hope to see it in print. I will write again if W. B. doesn't get this.

Ruby Pugh.
Vindex, Md.

Dear Aunt Bettie: Will you let a little girl join your happy band of girls and boys? My father takes *The Herald*, and I enjoy reading page ten. I am ten years old and in the fourth grade. I have dark brown hair, brown eyes and fair complexion. I have two sisters, Mary and Naomi. We go to a holiness camp meeting nearly every summer. We have heard H. C. Morrison preach at Sychar. My papa works for the Pennsylvania Railroad. I will answer all letters I receive. As this is my first letter I hope to see it in print. I hope Mr. W. B. is asleep when this arrives.

Virginia A. Foster.
Dement, Ohio.

Dear Aunt Bettie: Will you let an Indiana girl join your happy boys and girls? My hair is medium brown, is long but used to have it cut. The Bible says that a woman's hair is her crown of glory. My eyes are brown. I don't use powder nor paint. I wear dresses that are long enough to cover my knees. I am twelve years old and my birthday is Aug. 25. Have I a twin? I am not a flapper and am not going to be one. Girls and boys, if you're not saved by Christ you ought to come to him and accept him as your Savior.

Dorothy E. Feller.
Rt. 2, Moores Hill, Ind.

Dear Aunt Bettie: Here comes a Kentucky boy to join your happy family. My birthday comes June 28. I have brown hair, blue eyes and am fourteen years old. Have I a twin among the cousins? If so, I would be very glad to have them write to me. *The Herald* is certainly a fine paper. I hope Mr. W. B. is fishing. I am going to school at Bethany Orphanage. I am taking the eighth grade. The purpose of the Bethany Orphanage is to educate and Christianize the poor orphans of Kentucky Mountains.

Lenox Hollon.
Hollinsville, Ky.

Dear Aunt Bettie: Will you please give me space on your Children's Page? I take *The Herald* and enjoy reading the sermons. I always read page ten to see how many of the girls and boys are Christians. I love to hear of children accepting Christ in their youth. Children, hold on to God. Today is my birthday, Feb. 10; I am fifty-nine years old. I have nine children and twenty-four grandchildren. My children are all married, and my dear husband is dead and I live all alone. I get lonesome for my folks, as my children all live in another State, but one. I have good friends but Jesus is my best friend. I read my Bible every day and have family prayer twice a day all alone with my Savior. If any one has some good tracts I would be glad to have some to read.

Mrs. M. Peters.
Pittsburg, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band? I do enjoy the cousins' letters. It

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sure does my heart good to know that so many of the boys and girls are Christians. There is nothing so noble and fine as for boys and girls to give themselves to Christ while young and live for him. Remember he hears all you say and knows all you do. I am so glad to find the cousins are interested in their school work; the best place for boys and girls to be found is the school room, church and Sunday school. What a great work the Sunday school is doing for our boys and girls. Cousins, do your very best for the boys and girls of today will be the men and women of tomorrow. I have heard Dr. Morrison preach a number of times and have heard Aunt Bettie make some splendid talks. I am a lover of all boys and girls and am forty-eight years young.

A Herald Reader.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have not seen a letter from Minnesota yet. I am ten years old and weigh 85 pounds. I go to church every Sunday. My Sunday school teacher's name is Miss Aldrich. I like the Bible stories best. The shortest verse in the Bible is "Jesus wept." I hope Mr. W. B. is sleeping when this letter arrives.

David Jensen.

Rt. 5, Box 7, Buffalo, Minn.

Dear Aunt Bettie: I saw my last letter in print, so I will write again. I don't get copies of the wonderful *Herald* very often, but everyone I get I read every page of it. I have been a Christian for almost three years and oh, how wonderful the life is. How many read their Bible every day? I do, no matter how busy the day is. I can't count the number of times I have read it through. The Old Book and the Old Faith for me! How about it, cousins? How many are Christians? "Who among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Lord and stay upon his God." How many know where this verse is found in the Old Testament? The Pennsylvania boys and girls ought to wake up. Why don't you write sometime? I am seventeen years of age. I will answer all letters I receive. Would like to correspond with some of the cousins.

Dorothy Ward.
Guy's Mills, Pa.

FALLEN ASLEEP

QUATTLEBAUM.

We have known Brother and Sister Quattlebaum for many years and there are some pleasant reminiscences that come into our lives about this good woman and husband that we purpose to speak about.

Sister Quattlebaum before her marriage was Sarah Elizabeth Maxwell, the daughter of H. B. and S. E. Maxwell. She was born and reared near Phoenix, Abbeville County, S. C. On Sunday morning, Feb. 20, 1876, Miss Maxwell married A. J. Quattlebaum, of Edenfield County, S. C. To them were born nine children, three of them died in childhood and six now are living: W. H. Quattlebaum, C. M. Quattlebaum and J. L. Quattlebaum live in the City of Jacksonville, Fla., and O. B. Quattlebaum and Paul B. Quattlebaum live in Beaumont, Tex. Mrs. J. B. Taylor, the only daughter, in whose home Sister Quattlebaum died, is now living in Jacksonville, Fla.

Brother and Sister Quattlebaum have walked together nearly fifty-one years. On the 20th of last February they celebrated their golden wedding. They did not know that they had so many friends as visited them on that day in their home and many presents from abroad were also received.

Sister Quattlebaum's early training was of the old school type which she was never ashamed of. She was trained by good parents of the Missionary Baptist Church and at the time of her marriage she was a member of the Old Damascus Baptist Church near Phoenix, S. C., which was her father's church and which still stands as a beacon light in that community. It was yonder close by in the grove near the church that Lizzie got her education under the training of Miss Beauford Devore, whom everyone knew in those days, just after the Civil War. Those who live now days point back with pride to the good old days when we stood at mother's knee with her hand upon our brow—no touch of the hand like mother's. Miss Beauford's school trained up many boys and girls to take their places in the world and to make the world a better place to live in. Many have gone from that community and never returned. It is one of the old schools that just left us.

Sister Quattlebaum was a good wife, a good mother, and a good Christian. A bright spot in her life was often referred to by one who knew her best. The second year after she was married one child had come into the home and a mutual agreement was entered into by husband and wife to leave the country and go to town. Their first move from the country to town was in the year 1877 when they went to the little town of Ninety-six, S. C., where Brother Quattlebaum entered the business world.

One redeeming trait of Brother and Sister Quattlebaum was that when they went from the country they carried their church relations with them and became one with the church in church work. After serving the Methodist Episcopal Church in Stewardship and other official ways for several years, Brother Quattlebaum and wife would take stock and talk over their church experience, and it was then and there that husband and wife confessed to each other that they only had the form of religion without the power. No experience of pardoning grace. In the year 1882, still a Steward in the church, Sister Quattlebaum's husband was converted according to John 3:3, under the presiding of the Rev. J. W. Kelly, of the South Carolina Conference. This occurred at the old camp meeting near Newberry Courthouse, S. C. After this Brother and Sister Quattlebaum took on new life for church work. It was during the years of 1882 to 1885 when holiness meetings began to take hold of our church in the southland and men of note and prominence began to teach and preach sanctification as a second work of grace, so-called by Mr. Wesley. It was at this time, October, 1885, that a National Holiness Camp was appointed for Augusta, Georgia, with workers from the north and south, east and west in attendance. It looked popular to everyone at that time and was popular with spiritual minded people. Dr. W. A. Candler,

now Bishop, was then in his first year at ministry, serving St. Johns Church, Augusta, Georgia, and in connection with St. James Church and other churches of the city this national association was invited to hold a special meeting in the city of Augusta, Ga. It was at this meeting that Brother and Sister Quattlebaum attended. We have often heard him speak of the sacrifice he had to make to attend this meeting. But he followed his own inclinations and regardless of the cost in dollars and cents and what others had to say about it he paid the price, he and his wife and for forty years they have walked together in the new found experience of sanctification as the second blessing, so called by Mr. Wesley. Brother Quattlebaum was called to preach and for forty years he has been on the lay evangelistic roll to do the little things for God, and even today down on the other end of life his heart is on fire for God. The last words of Sister Quattlebaum to her husband, who was at her bedside to kiss her goodbye leaving for a business trip out in the west, were, "If I slip off while you are gone you will know where to find me," and the curtain dropped.

Brother Quattlebaum left on Friday noon, January 22, 1927, for his business trip to the west, and on the following Wednesday was called home by a wire saying mother is failing fast. He came on the first train and arrived on Friday, Feb. 28, just 24 hours after Sister Quattlebaum had left for heaven. All was done that could be done by loving hands, and on Saturday morning, Jan. 29, 1927, after funeral services at her church, Anderson Memorial M. E. Church, South, by her pastor and presiding elder of the District, Sister Quattlebaum was laid in the west Evergreen Cemetery, Jacksonville, Fla., to await the resurrection morning.

By one who knew her best.

RESOLUTIONS.

Resolutions on the death of Miss Mary Lewis, who departed this life September 24, 1926.

We, the members of the Greensburg Missionary Society, realizing the loss of one of our earliest and well beloved members and knowing that our Heavenly Father doth all things well, adopt the following resolutions.

Resolved, First, That our Society has lost a valuable and faithful member and one whose memory will long be cherished. She loved her Society and we were always assured of her deepest interest. She has rendered faithful service for many years and was always ready to do all she could for the advancement of God's kingdom. Her noble and inspiring example will be missed in her church, her home and among her friends. She left the sweet assurance with her loved ones that all was well with her soul, and we feel sure that she is now enjoying happy companionship with dear ones in that City whose builder and maker is God.

Resolved, Second, That we extend to her family and friends not only our deepest sympathy but our blessed hope of a glad reunion in the Great Beyond.

Resolved, Third, That a copy of these resolutions be placed upon the minutes of our society, and that we may treasure a precious memory of her in our hearts.

Mrs. Beulah Marshall,
Mrs. Garland Shreve,
Mrs. T. J. Wilcoxson,
Mrs. J. L. Durham.

FRENCH.

Dr. J. J. French died Feb. 9, 1927, at his home in Wichita, Kan., being 75 years and 5 months of age. Was born in Ripley Co., Ind., Sept. 9, 1853, moved to Kansas in the fall of 1875, and settled on government land in Reno county, near Pretty Prairie. He was united in marriage to Esther Cory in September, 1877; to this union two children were born, Ora and Esther. The mother and children preceded him in death, after which he was united in marriage to Josephine Cory; to this union two children were born, Grace and Franklin. Franklin passed away about eleven years ago. His wife, daughter Grace, four brothers and one sister are left to mourn their loss. He joined the M. E. Church at the age of 21 and remained a member of the

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Christ Exalted, by Rev. C. H. Babcock. \$1.00.

Everyone who has heard Brother Babcock preach will want this book of excellent sermons. It is beautifully bound in blue cover with title in gold. There are seventeen messages in the 162 pages. Most sermon books are shorn of the personality of the preacher, but not so with this one. The first chapter on "Christ and Christian Experience" is Babcock clear through. It throbs with the personality of the man.

In chapter two, Dr. G. W. Ridout tells how Brother Babcock was started in the evangelistic work. It is interesting.

Chapter four, on "Christ and Redemption" is vital in its appeal. Chapter five, "Christ's Sufferings and Glory" is likewise gripping.

Notice some of the themes treated: "Christ and the Incarnation," "Christ and the Cross," "Christ and Christianity," "Manhood," "Christ and Abiding Faith," "Christ and the Resurrection," "Christ and His Second Coming."

Brother Babcock does not try to impress you with scholarship, but he depends mightily on the Scriptures. These sermons are well worth reading. They will inspire faith and lead one closer to God.

Beulah Land, by Beverly Carradine. \$1.00.

Many dear old saints will recall the name and ministry of this silver-tongued exponent of full salvation of other days. This book, written in 1904, has long been a favorite with the holiness people, and many have feasted on the riches contained within its pages.

Here are some quotations taken at random from the first fifty pages.

Speaking of the sanctified life he said, "The facts of the past are a jet black conviction, a blood red justification, a sky-blue conversion and a snow-white sanctification. . . . The facts of the present are that the blood of Christ has cleansed him from all sin; perfect love like a lump of golden honey drips with a steady sweetness through a nature purified and clear as transparent glass."

"It is a sorrowful fact that we have in our midst people claiming the blessing of perfect love or sanctification, who do not seem to have a drop of honey in all their composition. They are exclusively in the rock business. Every time we see them they are throwing missiles at some one. . . . On the other hand there are people who seem to think that Canaan is all honey. . . . Applying their misconceptions of holiness and perfect love to life they would have everybody who professes the blessing to live in a candied or sugared state; and nothing but sugar or candy."

"We live in a world so full of demands on our patience and longsuffering, that to do God's work properly we must be filled with love; but at the same time that very spirit of tenderness must be accompanied with the fixed principles of righteousness. Love must be embodied in truth. The honey must be in the rock."

Note some quotations from the last fifty pages.

"There is a summing up of one's life this side of the judgment, where a man's probation on earth is closing or has just terminated in death."

"All that comes to us, and that happens in and round about us, can be

made tributary to the spiritual life within."

"Sometimes the very best thing for a man is to let him have what he wants, and have it outpouringly, multiplying and most abundantly."

"There is no failure in sanctification and no disappointment in Beulah Land itself, but there are miscarriages, comings short, and defeats in things and persons connected with the land and life. . . . We are not allowed to build an abiding nest for ourselves this side of the stars, not even out of our excellent intentions and undertakings."

"The only perfectness promised in the Bible to us in this life is the complete cleansing from all sin, and the perfecting of Christian love. This is the perfection spoken of in the Word of God, and called Christian Perfection by John Wesley."

These sentences reveal the nature of the book. It is rich in soul food.

Dying Testimonies, by S. B. Shaw. \$1.00.

This is a book of about four hundred illustrations compiled by the author. They are given in simple style, and in most cases are backed with names and authority. The writer spared no pains to be sure that what he wrote would be authentic. He quotes from many sources.

The book deals with the dying testimonies of saved and unsaved people. In the words of Mr. Shaw, "Our book reveals the awful contrast between the dying testimonies of the saved and the unsaved. It reveals the inexpressible happiness and joy of the righteous about to be translated from their home on earth to the paradise of God. On the other hand it reveals the awful remorse of conscience and the untold mental agony of souls facing death and the judgment, unprepared."

The last words of many noted skeptics, infidels and atheists are given. Notable among these are those of Voltaire, David Hume, Tom Paine, Hobbs and others. There are given also the last words of many noted Christians, such as Ignatius, Susanna Wesley, Frances E. Willard, John Calvin, Martin Luther, Jerome, Jerry McAuley, George Washington, John Bunyan and others.

This book should prove itself very valuable to ministers and Christian workers of all kinds. It furnishes many fine illustrations. I can heartily recommend it.

The Kingdom Parables, by Rev. Len G. Broughton. 50c.

This is a small book of 121 pages written by the noted Baptist preacher, Len G. Broughton on the seven parables uttered by Jesus, and found in the thirteenth chapter of Matthew. Dr. Broughton is an old-fashioned preacher of the Gospel, and these writings have the true ring.

The subjects are treated under the following headings: "The Parable of the Sower—the Foundation Work of the Holy Spirit"; "Parable of the Tares—Jesus and Satan; Good and Evil"; "Parable of the Mustard Seed—The Kingdom and its External Development"; "Parable of the Leaven—The Kingdom and the Inner Life"; "Parable of the Hidden Treasure—The Purchase of the World"; "The Parable of the Pearl of Great Price—The Kingdom and the Church"; "Parable of the Drag Net—the Kingdom Complete." The last chapter deals with "The Coming of the King."

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

same until death. He always kept his Bible on the table in the waiting room of his office. I have known but few persons who could quote from memory more chapters from the Bible than he. He became a dentist in ten years after coming to Kansas, first locating in Kingman City, and about 34 years ago located in Wichita, Kan.

We miss him, but it will not be long until we shall meet again.

G. W. French.

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SUNDAY SCHOOL LESSON

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

Lesson VI.—May 8, 1927.

Subject.—Peter and the Risen Lord. John 20:1-10; 21:15-17.

Golden Text.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Peter 1:3.

Time.—A. D. 30.

Places.—Jerusalem and Galilee.

Introduction.—At the close of our last lesson we left Peter weeping bitterly because he had denied his Lord. He slipped out of the high priest's hall, and out of sight. We know not where he spent the remainder of that night, nor do we know where he was during the crucifixion—too broken-hearted, perchance, to show himself; but somewhere he found a place for weeping and praying. Let us leave him there in secret. When he comes out he will be a new man. Such hours are costly for flesh and blood; but they are rich in blessing for one's spiritual being.

God's Book does not try to satisfy man's curiosity. What a story could have been written about the happenings between the death on the cross and the resurrection; but we have only touches here and there. That is not man's way, but God's way: He was not giving us fancy literature, but making plain the way of salvation from sin through the blood of his Son.

We take columns in a daily paper to portray the funeral of some prominent man: Matthew uses five short verses to describe the burial of Jesus Christ. Mark covers six verses with the story, but uses about half the space to tell of other matters. Luke devotes just one verse to the burial, but uses six others for kindred matters. John covers the burial with five verses, but uses much of the space for incidental things.

Some little space is taken up telling about the sealing of the stone that was rolled against the opening into the cave where the body of Jesus was laid; and just sufficient is said about it to let us know that Pilate permitted the Jews to use the temple guard to keep watch around the sepulchre to prevent his disciples from stealing his body. Some of the good women who loved him dearly, were busy preparing spices for the further embalming of his body; but we are not told where the eleven apostles had hidden themselves.

Our golden text portrays powerfully the resurrection of Jesus Christ in its effect upon the apostle Peter. During the arrest and trial of the Master, he was a consummate coward; but the resurrection so uplifted him that his courage, in large measure, came back to him. There is a shout of victory in the golden text, that is glorious. When Jesus died on the cross the hope of Peter and his fellow-disciples died also; but when he arose from the dead, Peter declares that they were thereby begotten anew unto a living hope, as we would say in modern English. The resurrection of Jesus Christ from the dead is the hope of the Church and of the world; for, "if he be not risen, we are of all men most miserable." Herein centers our hope for ourselves and for our loved ones who have gone on before. We shall live again in resurrection bodies, thank God.

Comments on the Lesson.

1. The first day of the week.—Our present Sabbath, or Sunday. Cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.—You will not find the same wording in the other three evangelists that we have here. Matthew says, "Mary Magdalene, and the other Mary." Mark states, that "Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." Luke says, chapter 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them"; but in the tenth verse of this same chapter he tells us that it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women." The difference in the wording need not bother us a moment; for it proves that there was no collusion among these writers. The great fact of the resurrection of our Lord is the matter that concerns us; and concerning that fact they are all agreed, and they are perfectly clear.

2. Then she runneth, and cometh to Simon Peter, and to the other disciples, whom Jesus loved.—Mary Magdalene was the one who did the running. The apostle John was the disciple whom Jesus loved. They have taken away the Lord out of the sepulchre, and we know not where they have laid him.—It is utterly impossible for us to reconcile all the statements of the four Gospels concerning all the visits made by the disciples and the apostles to the tomb where Jesus had lain. Matthew says that there was a great earthquake at the time of the resurrection, and that an angel came down from heaven and rolled away the stone. He says that the angel's countenance was like lightning, and his raiment as white as snow. Mark says nothing about the earthquake; nor does he tell us who rolled away the stone; but he does state that a young man was seen sitting inside the cave, "clothed in a long white garment"—the angel, of course. Luke mentions "two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." If we had all the facts, we might be able to reconcile the differences; but we need not fret about it: the statements are clear enough; and they are given just about as we would expect honest men to state them. Were they inspired? Yes; the Holy Ghost gave them all the guidance needed for telling the story in their own words. We need no more; but had we needed more, it would have been given.

We shall not waste time quoting the remaining verses from this 20th chapter. They simply tell how Peter and John had an unintentional race to the sepulchre, and that John outran Peter. Although he arrived first, he only looked into the sepulchre, and saw "the linen clothes lie." Maybe he was afraid to enter; but Peter went in, and saw, not only the linen clothes, but the napkin that had been wrapped about his head; and it was lying "in a place by itself," still wrapped together. Is it unbelievable that they should take such particular notice of things under such excitement? O no. At such times men see

more than at other times. The writer heard Bishop A. G. Haygood say that in his young years he stood under a holly tree during a severe thunder storm, and that when there came a brilliant flash of lightning he saw the very thorns on the leaves. Although badly frightened, the impression made upon his mind was so intense that the picture had not faded during the three decades that had passed since he saw the flash.

Let us not blame the two disciples for being slow to comprehend the doctrine of the resurrection; for we learn but slowly ourselves. Although Jesus had told them that he would rise from the dead on the third day, and although their Old Testament Scripture had made known the glorious fact in its wondrous prophecies, they understood not—"they knew not the scripture, that he must rise again from the dead."

We skip now into the fifteenth verse of the twenty-first chapter. The resurrection had become a well known fact among the disciples. Jesus had had several talks with them, appearing at one time to more than five hundred of his disciples. One afternoon Peter and some of the other disciples decided to go fishing, and there was nothing wrong in that; for they still had physical needs. They fished all night, but caught nothing. When the morning dawned Jesus was standing on the shore of the lake. He had been watching over them all night long. How kindly he speaks to them: "Children, have ye any meat?" None. "Cast the net on the right side of the ship, and ye shall find." He knew where the fish were. What a fluttering mass they had. But he was already cooking bread and fish for their breakfast. We wonder how he got those fish. Never did such a cook prepare such a breakfast. He had the servant's place again. Well, thank God, he dignified all our toil. Sensible people are not ashamed to labor for themselves, nor for the good of others.

But we are specially concerned now with this conversation between Peter and his Master. Three times the Lord asked Peter if he loved him! and he answered in the affirmative every time; but why did he cower so at the third asking? In the first two instances Jesus used the Greek word *agapao*, a word that expresses love in its highest form; and Peter replied with the low word *phileo*. Then the Master dropped to the weaker word, as much as to say: "Well, Peter, if you cannot love me in this high, heavenly sense, is it true that you do think pretty well of me?" That was too much for him; it cut the grit from beneath his feet. "Peter was grieved."

There was one beautiful redeeming feature about this severe conversation: The Master honored Peter immensely when he told him to feed his lambs and his sheep. Our Lord's confidence is beautiful, and full of encouragement for us weak mortals.

Dying Testimonies of saved and unsaved is a splendid book of illustrations that will enrich the sermon material of every preacher who reads it. Order one, and if you do not think it is worth the money, we shall gladly re-imburse you. It sells for \$1.00.

The seven parables found in Matt. 13 are ably treated by Dr. Len G. Broughton in his book called *Kingdom Parables*. Fifty cents will bring you this little book, and you will enjoy it. Pentecostal Publishing Company, Louisville, Ky.



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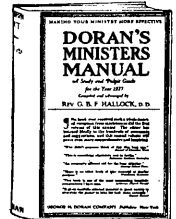
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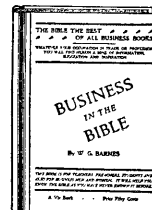
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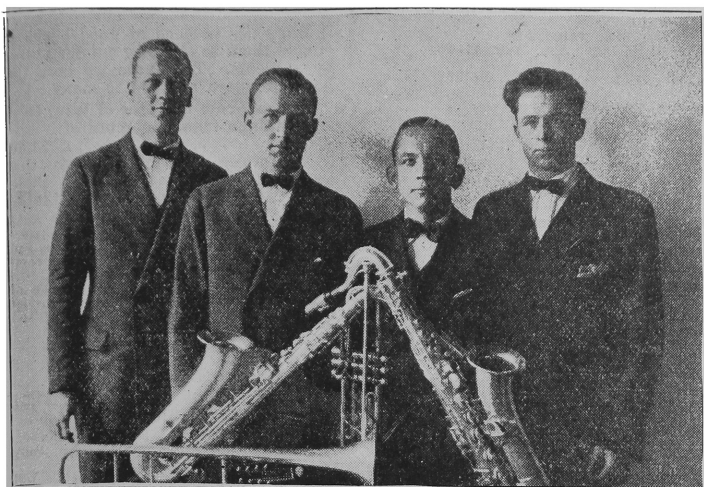
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The above cut is our Asbury Gospel Team who will labor with one of our tents in Georgia and Florida the coming summer. These young men are among our finest workers, able in preaching, song, and the use of saxophone, cornet, mandolin and guitar. Let our friends who desire a tent meeting in their community communicate with Rev. Ben Duvall, Wilmore, Ky., who will arrange with you for a tent campaign. I can heartily commend these young men who are thoroughly reliable, Spirit-filled, and carry a burden for souls. This is an opportunity to have a revival in your community by securing these young men. They are available any time from June 1 to September 15.

Faithfully,

MRS. H. C. MORRISON.

EVANGELISTIC AND PERSONAL.

Rev. Sam Q. Bass, pastor of the M. E. Church, South, Black, Ala., desires to get in touch with a young man who can sing the gospel and do personal work in revival meetings. He will need him about July 1. Any one interested may address Brother Bass as above.

Roscoe R. Hollis, of Pocahontas, Ill., desires to become associated with those needing a revival helper, either as song leader or preacher.

Rev. (Sergt.) E. P. Lamb, known as the "Soldier Evangelist", Rev. H. E. Hicken, song leader, and Mr. and Mrs. T. Hubbard, personal workers, have open dates from May, and would be glad to get in touch with parties desiring their services. They may be addressed at Fort Benning, Ga. Their terms are, entertainment and a freewill offering at the close of the meeting.

Rev. W. N. LaMance, well known evangelist who has been very successful in revival work, is assisting Rev. Fort, pastor of Trinity M. E. Church, of Louisville, Ky., in a meeting, beginning April 10 and continuing until May 1.

Rev. and Mrs. Jack Linn: "Will the readers of *The Pentecostal Herald* please pray for the Hallelu'ah Camp, Oregon, Wis., which will be held from July 30 to August 14. Ask God to give us a great Holy Ghost Revival. Wisconsin is a most difficult state, and this is practically missionary work. Do not forget us. We truly want folk to pray for this work. Thank you."

REQUESTS FOR PRAYER.

E. D. L.: "Please to pray that man and wife may be reunited. They have been separated for eight months and wife feels they should return to each other."

Mrs. F. R. G.: "Please to pray for my adopted son that he may be healed of all his physical troubles, and that he may be relieved of pressure that, at times makes him to say and do un-

reasonable things. Above all pray that he may know Jesus as his personal Savior."

Prayer is requested for four young men who have gone astray, that they may be saved.

Pray for the salvation of a brother and sister.

Mrs. E. O.: "Pray for my son who is given over to sin, that he may be saved."

Pray for the healing and sanctification of two daughters.

Pray for a boy and girl to be reclaimed to the service of the Lord.

WHY I READ THE PENTECOSTAL HERALD.

If someone should ask you the question the above caption implies—what would be your answer? I have read *The Pentecostal Herald* for nearly a decade, and it grows more interesting all the while.

A tree is known by its fruit, and *The Herald* has a wide circulation among both the clergy and business men. A very striking feature about this paper is that the print is large enough for an aged person to read, and therefore, is not so strenuous as the print in some other papers.

On the first page are the weekly articles by the able and experienced writer, Dr. Morrison. The writings that come from his facile pen seem to flow unceasingly, and without them the spiritual feast to be found in this great paper would hardly be complete. When I receive my copy of *The Herald* each week I can hardly wait until I have devoured everything that it contains—from the first page to the last.

A feast is incomplete without a little spice. The goodies that are contained in *The Herald* are well seasoned and highly spiced with Divine unction, as every article in it seems to bear the earmarks and the stamp of a higher life filled with the Spirit. With the bread and meat, there are nutritious vegetables that have a goodly variety from the Morrison, Ridout and Wimberly gardens, as well as from

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various ones who contribute to the paper. The soul-stirring contributions are well prepared and seasoned to a palatable taste.

Turning the first page, my eyes fall upon the articles written by the able and noted Dr. Ridout; who as a writer, in my estimation, surpasses many other writers. Since having heard Dr. Ridout preach I can all the more appreciate the articles he gives to *The Herald*. He is a tireless writer and a most capable speaker, and I feel that those who have never heard Dr. Ridout have missed a great treat. His articles are interspersed with some of the most soul-touching and beautiful poems, hymns and sayings that I have ever read; his source of these seems inexhaustible and illimitable. I think I shall never grow tired of reading the second page of *The Herald*.

If for no other reason, I can afford to read *The Herald* for the sake of satisfying my literary appetite, as the styles of writing contained in it continue to hold my interest in its matter. It is thorough and complete in a literary sense. I read *The Herald* because I get value received; and no one can make the mistake of subscribing to this weekly, or making a present of it to their friends.

I trust that the time is not far distant when *The Herald* will have found its way into every religious home. It commands the respect and implicit confidence of this writer at all times; and God grant that it shall ever continue to grow and expand. There is no reason why it should not reach the one hundred thousand mark in its circulation.

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SEE PAGE SIXTEEN.

IN HONOR PREFERRING ONE ANOTHER.

True humility is hard to find, but it is necessary in order to get the richest blessings to our souls. I remember when a child an old song the children used to sing: "It takes a very humble soul to find its way to heaven." "Big I" and "little you" are moving around in all circles. In the home circle, in society, in business, in church.

How often a "Big I" will say to "little you," if she attempts to relate an incident, "you wait until I relate this."

What "Big I" has to say, in his own estimation, amounts to so much more. "Big I" has plenty of gas to run his engine night and day. Even after "Big I" waits on the Lord and sees himself, oft-times it is very hard for him to realize "little you's" opinions are worth being heard.

This indeed would be a happy world if in honor we preferred one another. I have known children to be ruined by parents talking about them and to them when in their early teens, that they were smart enough to hold any position from the President down.

Some parents will sit up for a half day at a time and brag on the wonderful gifts of their children. No wonder the children come to the conclusion they know better than father and mother.

So much "fuss and feathers" about some parents when telling of the wonderful exploits of their children.

Such fathers and mothers generally have a poor estimation of their companions, and think they are hardly worthy to keep company of their wonderful sons and daughters. There are some good people that are not good parents.

Consistency, thou art a jewel! We need to be taught lessons in true humility, as much so as when Jesus girded himself with a towel and washed the disciples' feet.

Mrs. Robert Johnson.
Vine Grove, Ky.

..Beulah Land, a book full of the riches of the Gospel of Full Salvation should be on every family library table. Brother Carradine did the Holiness people a great service when he had this valuable treatise printed. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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Cincinnati, Ohio, May 27-June 5.
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BANNING, EDNA M.

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Muskegon Hts., Mich., April 18-May 1.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

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Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
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Absaraka, N. Dak., June 23-July 3.
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Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

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HOLLENBACK, ROY L.

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HOLLENBACK, URAL T.

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Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
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JOHNSON, ANDREW

Beaver Dam, Ky., April 24-May 1.
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LITTRELL, V. W. AND MARGUERITE.

Boise, Idaho, April 13-24.
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Pittsburgh, Pa., May 14-29.
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Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G. AND BERTHA.

Chicago Heights, Ill., April 10-May 1.
Frankford, Ind., May 8-29.
Taylorsville, Ill., June 5-26.
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MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

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Modoc, Ind., April 10-24.
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Sulphur Springs, Tex., April 20-May 8.
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Poplar Plains, Ky., April 19-May 6.
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POLLITT, S. H.

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East Liverpool, Ohio, April 10-24.
Providence, R. I., May 1-15.
Johnstown, Pa., May 6-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
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Whitcomb, Wis., June 1-10.
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Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
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ST. CLAIR, FRED.

Potlatch, Idaho, April 3-24.

SANFORD, E. L. AND WIFE.

Lothair, Ky., April 5-25.
Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

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Leroy, Ind., April 10-24.
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Oriole, Ind., May 1-15.
Home address, Wilmore, Ky.

TEETS, ODA B.

Thornwood, W. Va., April 23-30.
Arborvale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
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Cleveland, Ohio, April 7-24.

VANDALL, N. B.

Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Saint Johns, Mich., April 18-May 1.
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VAYHINGER, M.

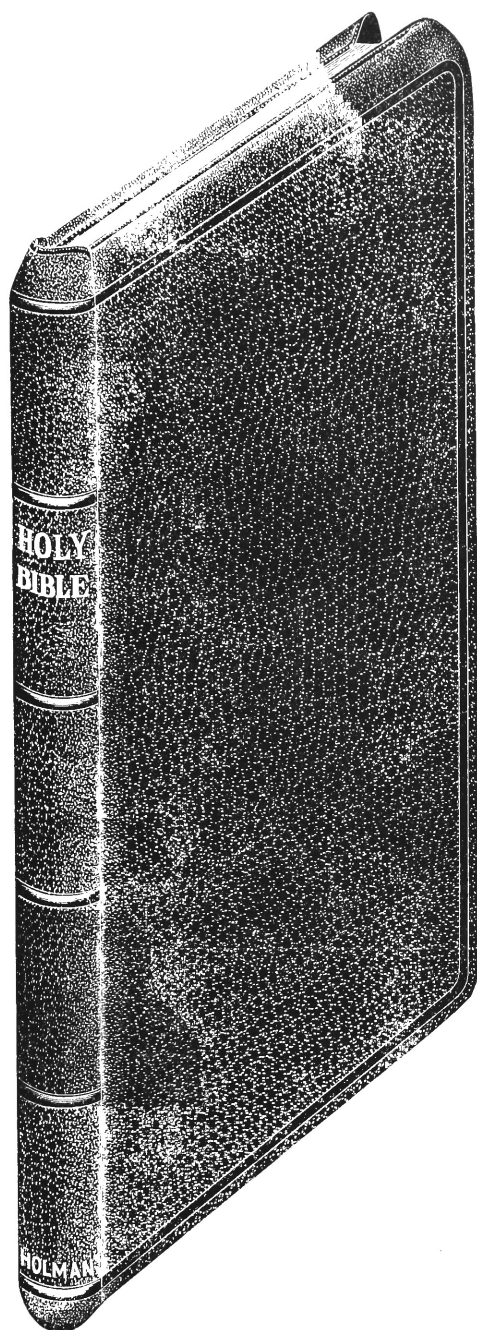
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Bryantville, Ind., Aug. 19-28.

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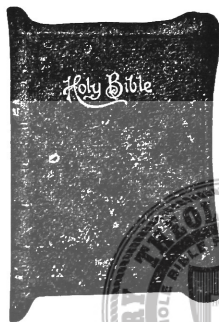
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HAVE THE DAYS OF REVIVALS PASSED?

By The Editor.

WE are frequently notified by a certain class of Methodist preachers that the days of revivals are passed. It should be remembered that they are simply speaking for themselves, not for God nor the masses. The time has passed when some people believe in, or desire, revivals of true religion; but the time has not passed when there is great necessity for such revivals.

* * * *

All the evangelists worth while are great believers in the inspiration of the Scriptures, the virgin birth of Christ, the blood atonement made upon Calvary, the necessity of repentance, saving faith, and regenerating power; they are men of courage; they must be so; they must speak as in authority. The evangelist who is timid, or gives an uncertain sound, or is tainted with modernism, cannot be used of the Holy Ghost to bring men to Christ.

* * * *

The true evangelist speaks out plainly against the modernism that discounts the inspiration of the Bible and the power of a saving gospel. No true evangelist who really brings men to repentance and saving faith in Christ, is friendly to irreverent evolution, and he will say things. He talks to the multitude when they are in a mood to hear; he feels that God has called him to this work, that God is with him, and that he must not only call the people to repentance, but he must warn them against all false teachers, that he must defend the faith, that he must earnestly contend for the fundamental doctrines of our Christianity.

* * * *

The evangelist who believes the Bible is inspired, who insists on the fall of man, his natural sinfulness, his need of repentance, a broken heart and contrite spirit, the regeneration of each individual, a clean heart and a holy life, who contends with vigor and earnestness for the virgin birth, deity, blood atonement, bodily resurrection and saving power of the Lord Jesus, and who strikes faithfully and fearlessly against all opposition or contradiction to these Bible truths, is most distasteful to your modern liberalist, and to all that class of false teachers springing up among us who believe that some sort of education and training can take the place of regeneration, and who want a class of revivals where repentance is so shallow that there are no tears, and salvation is so small that there is no praise. We say, that the true evangelist of God is most objectionable to all this class of people who are the enemies of supernatural, experimental salvation. This class of dangerous, and very courteous, deceivers of people, is on the increase. They would like to silence the evangelist, and do away with protracted meetings and revivals of every kind. You may be sure that they will be insisting that the day for revivals is passed.

* * * *

There is nothing that would so completely put your modernists out of a job, out of

office, out of church leadership, out of his swivel chair, big salary and loud talk, as a genuine revival of Bible religion; the outpouring of the Holy Ghost upon the people in conviction, conversion and sanctification would mean his overthrow and disaster. We have pastors who are content to take people into the church at their Easter meeting on Decision Day, to tell you that the days of revivals are passed, with backslidden worldlings in their church, and sinners dying, and going to hell all around them, simply because they do not bestir themselves and their people to call on God, to warn and witness to their neighbors, to bring in help, if necessary, and promote great revivals of religion. The day is passed when some people want revivals, but the day has not passed when there is great and crying need for mighty revivals in our churches, from the great city congregations to the neglected places where human souls are perishing because we fail to come to them with prayer and praise and evangelical messages.

* * * *

What sort of a world would we have today, but for the great revivals of religion that followed Pentecost, and Luther's discovery of the doctrine and experience of salvation by faith, and the great revivals under the leadership of Moody, Finney, and others whom God has used to awaken the people and reveal himself in saving power. There is no way to estimate the benefit that has come to churches, communities, villages, towns, and cities through the influence of revival meetings. Souls have been saved, crime prevented, the moral atmosphere purified, family altars set up, preachers and missionaries sent forth, and a mighty host of immortal souls garnered in heaven, because of, and through, the instrumentality of religious revivals. We have many ministers and churches who claim that they do not believe in revivals of religion. We do not believe in such preachers and churches; they little dream of their own spiritual state and of the souls that are being lost because of their neglect and deadness. We want every reader of this paper to become an ardent, earnest believer in, and promoter of, revivals of religion. Pray to God, talk to the people, and insist on revivals of religion and help to bring them about.

THE PASSING OF A GREAT, GOOD MAN.

ON March 28, at 7 A. M., Col. George W. Bain entered into life eternal at the home of his son, George A. Bain, Lexington, Ky. Mr. Bain was in his 87th year; had he lived about six months longer he would have been 87 years of age. He was in remarkably good health for a man of his age, his mind clear and his spirit full of sunshine and joy until about a week before his passage, when he had a para-

lytic stroke, gradually grew worse, until he passed away in great peace.

One of his last expressions to me was, "My work is done, the end is come and I am going to heaven." His last days were spent in the elegant home of George A. Bain, his elder son who, with his family, bestowed upon Col. Bain every attention and kindness that could be given to the object of their devoted love, and smoothed the beautiful pathway of the grand old soldier of Christ and humanity to his peaceful grave.

Col. Bain was famous for a half century as the silver-tongued orator of Kentucky. He was welcomed by thousands of people on the platform of the great New York Chautauqua, Ocean Grove, N. J., and, in fact, throughout the nation; from Maine to California, and the Canadian border to the Gulf of Mexico, he was known, loved and sought after as one of the most instructive and charming lecturers on any subject he chose to discuss.

Mr. Bain was most famous for the service he rendered to the nation in his labors for the prohibition of the liquor traffic. He was a man full of genuine love for humanity. His heart went out in pity for his suffering fellowbeings. His pocketbook was open and the hand of charity ever extended to those in need of help. As he saw the ravages of the liquor traffic, poverty, crime, sickness and ruin it brought to his fellowbeings, his soul would move with pity for the suffering and with righteous indignation against the traffic which was sowing broadcast the seed which brought forth such a harvest of human sorrow.

He commenced his work with the Good Templars; tens of thousands signed the teetotaler's pledge in the mass meetings he held, and the lodges he organized in the Good Templar's movement. A vast army of successful men and happy women, now gray with passing years, rise up throughout the nation and call him blessed, because under his eloquent and persuasive pleas they were led into the ranks of total abstinence of intoxicants and became a nucleus in the growing army that finally swept the saloon with its tragedy of crime out of existence.

As the battle for prohibition increased his field of service enlarged; his influence grew, his sturdy figure, handsome face and magnificent voice were always seen and heard in the forefront of the ever enlarging army of those who marched forward to the overthrow of King Alcohol. Few men who have championed an unpopular cause and stood undaunted and fearless amid howling mobs of armed men threatening his life, have lived to see the splendid triumph of the cause for which they fought and suffered so valiantly as Col. George W. Bain. Human words could not utter the joy and satisfaction he felt when the black flag of smoke waving from the breweries and distilleries of this country was pulled down to be raised no more.

In the midst of his hottest battles against the most dangerous foe of the race, he was

(Continued on page 8)

THE METHODIST CRISIS.

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



HERE is no denying the fact that American Methodism is face to face with a very grave and menacing crisis. A few facts must be admitted right at the outset. Let me set them forth in all plainness.

First. Methodism, officially, is in the grip of the Modernists. They control things—the schools, the publications, the Boards and, to a large extent, the big pulpits.

Second. The Conservative or orthodox element in Methodism vastly outnumber the Modernists, but they are, as Bishop Berry said, “Asleep at the switch,” and while they sleep the Modernists are wide-awake and seize every advantage.

Third. Methodism, through its official heads, is no longer the distributing agent of pure doctrine and a great gospel, but has become the channel through which Unitarianism, pure and simple, is being spread broadcast over this country under Methodist labels.

Now these are grave charges but I am uttering them after having come to grips with some of the outstanding officials of Modernistic Methodism where I have met some of them face to face, asked them questions, and debated with them on the Conference floor. I think I may say that I have recently come out of one of the hottest battles with Modernists that I have ever witnessed, or had any share in, at an Annual Conference.

My old Conference—The New Jersey—met this year at Asbury Park, N. J., March 8-14, Bishop Anderson presiding. While I have always had the habit of standing for my convictions at the Annual Conference, I had no thought that this year such a battle and such a crisis would have been precipitated. We had no Memorials to the General Conference to offer. Dr. H. P. Sloan, leader of the Conservative Wing of Methodism, had no presentation to make from his “League of Faith and Life,” and none of us intended to bring on any discussion through any previously arranged program.

There were several elements and persons which entered into the discussion precipitated this year at the New Jersey Annual Conference. Dr. H. H. Meyer, Editor of the Sunday School publications, visited us for the first time, and eventually became a storm center. A representative of World Service was another element; Bishop Anderson, in his endorsement of Modernism in Methodism, brought on a discussion out of which the old New Jersey Conference came with all flags flying and possibly seventy-five percent of her members standing solidly four-square and unflinchingly for essential and old-time Methodism, and for Dr. Sloan and his League of protest against Modernism.

There were several things which led up to the crisis which Bishop Anderson precipitated.

(1) Our criticism of the social program presented by the Committee on that subject in which we reiterated that message of the Bishop of Salisbury in which he said: “We are tired of forward movements and social programs. Nothing will avail but a revival of spiritual religion.” He further said that Methodism was losing out in the great centers and nothing would save us if the Methodist preachers did not get back again the passion of preaching the great Redemption.

(2) Our question to the World Service representative as to why its literature was never written from the conservative viewpoint, and Dr. H. P. Sloan defending E. Stanley Jones from the charge of Modernism when this same representative hailed Dr. Jones’ book as modernistic. The larger elements in the crisis were Dr. Meyer and Bishop Anderson.

Friday afternoon a group of us gathered

to hear Dr. Meyer in an informal conference at the hotel where he outlined the Sunday School program and aims. Dr. Meyer is a very fine gentleman and invited discussion. One question among several that we asked was, “Why in the Sunday School literature no conservative scholarship was employed?” Dr. Meyer read a list of the writers of 1927—Bishop McConnell, Dr. Rall, Prof. Lewis, of Drew, Prof. Longacre, of Iliff, Prof. Knudson, of Boston, etc. When he read Prof. Lewis’ name Dr. Sloan arose and said, “Dr. Meyer, you do not mean to say that Dr. Lewis is a Conservative?” (Now the facts are that Dr. Sloan has proven beyond a question that touching the Divinity of Christ Prof. Lewis is a Unitarian. A former Drew student told me the other day that Prof. Lewis was a Unitarian in this particular).

At this conference quite a bit of a tempest was raised; afterward, we said to Dr. Meyer, in his room: “The trouble is that you official heads of Methodism totally neglect the conservative viewpoint.”

Saturday morning at the Conference session, Dr. Meyer addressed the session in which he said that he stood ready to be transferred to the New Jersey Conference and stand trial for heresy (but we are not in that kind of business; the state of the church is such that all such trials would accomplish nothing).

Dr. Sloan arose and contended that no set of men who were not in accord with our Articles of Religion were competent to write our Sunday School literature, and after a powerful presentation of the conservative view, moved a Resolution which was eventually adopted. We had a larger Resolution ready and which was offered as a substitute in which we deplored “all teachings in our S. S. Literature that belittles Conversion and exalts Religious Education in its stead; that exalts character growth to the detriment of regeneration; that ignores human depravity in its evolutionary propaganda, and that obscures the supernatural and the miraculous in the interpretation of the Holy Scriptures.”

Dr. Sloan’s resolution which eventually carried, and which later on Bishop Anderson designated as an “insult” to Dr. Meyer, reads as follows: “Resolved that we call upon the Editor of our Sunday School Publications to be exceedingly careful to fulfil the injunction of the General Conference of 1924 and to maintain our publications under his charge in absolute harmony with the doctrinal standards established for us in the Articles of Religion of our Church.”

Let me add that this is but a reiteration of what the 1924 General Conference did when it passed a requirement that Dr. Meyer be urged to keep his publications in accord with our Standards of Doctrine.

After the unanimous passing of this Resolution Bishop Anderson said: “Now, brethren, I have not said a word upon this issue. I have waited till you had completed your business and now that the vote has been taken I am going to speak.” Bishop Anderson spoke and he said things! Hereafter we shall have no question as to where Bishop Anderson stands. He stands unequivocally, uncompromisingly for the whole Modernistic program of Methodism; in other words, I would say, Bishop Anderson is an one hundred percent Methodist Modernist. He gave a complete endorsement of Modernism from Dan to Beersheba! He designated our Theology of fifty years ago as hide-bound and narrow and would never meet the issues of the present age. Present-day Theology was vital and progressive. He threw his heavy shells at movements in the church seeking to save the church from heresy. He said he believed with John Wesley, “Think and let think.” The Bishop, after this wholesale endorsement of Modernism, called for an altar ser-

vice; he invited us to come forward for prayers. He singled a few of us out; he wanted Dr. Meyer to get down, and Dr. Sloan and others of us. They sang, “Just as I am without one plea,” but this was a time the altar service didn’t work. Dr. Sloan approached the altar and stood; then he said: “Bishop, I want you to understand that I have nothing to repent of in anything I have said this morning. I also refuse to be the subject of an emotional situation created by yourself.” Dr. DeMaris was called on to pray, but no fire fell! After the prayer the Bishop started to sing: “Blest be the tie that binds,” but no fire fell! He called for a hand-shaking but no fire fell! The fact was, and is, that the Holy Ghost never falls on Modernism. No shouts and no Hallelujahs break out when Modernism is on top. Many ministers who refused to bow called the whole thing sacrilege! Modernism may seek sometimes to be garbed in Methodistic clothes, but the voice is the voice of Esau, and no blessing falls and no benediction is bestowed. Methodist Isaacs are too wise to be deceived by Modernistic Esau when it comes to a real issue.

Let me now stop to pay a personal tribute to Dr. Sloan. I have known him from the time he was a beginner among us. As a young preacher, he evinced some of the oddities of genius. When this writer attacked Dr. Mains, Book Agent, for his liberalism at the Annual Conference, Dr. Sloan was unknown to the general church. At that time he entered the fight for orthodoxy. The next year he distinguished himself with a great deliverance on the liberalistic Methodist Book Concern; from that he went on and grew great in the fight for the doctrines of the Methodist Church. He has become the outstanding leader of Conservative Methodism. As a theologian, there is hardly his equal; as a preacher, he is mighty; as a champion, of Orthodoxy he is without a peer. He has stood abuse, calumny, criticism, opposition, enough to break down any ordinary man. We have seen him in many battles but I think the stand Dr. Sloan took that Saturday morning was the bravest and most courageous of anything I have witnessed in thirty years! It takes courage sublime and convictions of steel to stand up against organized, officialized and modernized Methodism today and say, “I will not bend or bow!” Would to God Sloan’s example and spirit might catch ten thousand orthodox, but mute Methodist preachers, all over the country!

After the hand-shaking, etc., a young modernist moved that all reference to this morning’s discussion (including of course the Sloan Resolution) be expurgated from the Minutes. This was about to precipitate another discussion, but the order of the day was called for and the session was adjourned to meet again at 2 P. M., when the Sloan Resolution would be again opened, but the Modernists did not dare bring it to a head and the chapter closed with the Sloan Resolution on the Records of the Conference.

REFLECTIONS.

The average Methodist Conference is a rubber stamp which Modernistic officials use to the utmost in furthering their propaganda. The New Jersey Conference refuses to be a rubber stamp!

Orthodox Methodist Ministers are often heroic enough in their own pulpits but when Annual Conference is on they stand pat and say nothing.

The greatest thing that could happen to Methodism would be a band of men who would fear the face of no man when it comes to defending the faith.

A revolt against that tranquillity which is permitting Methodism to be suckled, fed and

nourished in the lap of Modernism, would be the greatest happening in our history.

It is the purest cowardice for Methodist preachers to take the vows of fidelity to Methodist doctrines and then for policy sake fall in with Modernistic wreckers and Unitarian leaders and carry out their programs.

The greatest thing that could happen to Methodism, the thing which would bring full churches, crowded prayer meetings and prosperity on all lines, would be all the preachers ceasing to preach modern thought and going in to preach the grand old doctrines of Methodism—Sin and Repentance, Regeneration

and conscious salvation, Consecration and Holiness, Heaven and Hell, Death and Judgment. Methodism loses out in proportion as she neglects her great mission. All over the country Methodism is losing out in the cities. Good-will industries will never make up for loss of a great gospel.

TRAGEDY OF DOUBT.

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

(Broadcasted from WLW, Cincinnati, Ohio.)

Lesson. John 14:1-13.

IT has been said that Shakespeare created the greatest villain in literature in the person of Iago. In the tragedy of Othello, the base treachery and inhuman cruelty are portrayed. He looked upon the beautiful and happy romance of Othello and Desdemona, and his evil soul quietly, but diligently, sought their ruin. At no time did he speak of Desdemona's infidelity to her husband, but by suggestion, he planted a seed of doubt in Othello's heart. How did he do it? Very cautiously, and with a show of seriousness would say, "Watch Cassio." Oh, the power of suggestion! Every opportunity—"Watch Cassio." The arched eyebrow, the shrug of shoulders, may often carry more weight than spoken words. The seed of doubt germinated rapidly in the troubled man's heart, until the green monster of jealousy drove him to a maniac, and the climax was reached when the enraged husband strangled his beautiful, virtuous wife to death in her bed-chamber.

The Bible clothes its messages in the most beautiful figures, and parables. The Kingdom is like a marriage—a wedding. Nothing in all the world is so attractive as the marriage ceremony—when two happy young hearts are united at the sacred altar as one in the divine passion of romance. Our relation to Jesus Christ is that of a divine romance; he and the church are united as husband and wife. He is the Bridegroom of the soul; those who are his by faith in his precious blood are called the Bride. The church is the "Lamb's Wife," declared so, as she prepares herself for "the marriage supper of the Lamb." I repeat, the soul's relation to our divine Lord is that of a love affair; it becomes so through faith in his substitutionary death on the cross for us. It begins by faith, and the word declares, "The just shall live by faith" and, "without faith it is impossible to please God."

It is evident that, in exactly the same manner, human romances, if they reach the happy consummation of marriage and home, are impossible without faith. Faith is the golden cord that unites the hearts in love, and the beautiful relationship of marriage and home must live by faith. For this there is no duplicate. The moment faith is shattered all happiness is wrecked. The husband cannot atone by smiles and costly gifts, once the wife doubts his fidelity, and *vice versa*. Making the home attractive, delicately prepared meals, cannot erase the seed of doubt that is growing in the companion's heart.

Now what do we have in all this faith superstructure called our religion—God, Christ, Heaven, Hell, Eternity, Rewards and Punishments? Upon what is it all based? How do we know that it is real? We build churches, support the institutions of righteousness, and we do it gladly, and with the whole heart, or we should. Why do we all these things? Christ lived nearly two thousand years ago, and what evidence have we that the things we believe are not all a myth? The foundation of it all is the Record we have—the precious Bible; when the Bible as God's revealed message is destroyed, or even weakened, doubts at once arise. Think of the

wrong one might easily commit against the home of any one by one evil suggestion touching the loyalty or chastity of the one you love. It would bury the happiness in that home forever. One vile enough to do such a thing would do that home an irreparable wrong.

In exactly the same way, whoever by inference, suggestion, or doubtful look, implies that our Record is not authentic, or is doubtful, has done the soul faith of those affected a wrong that cannot be redeemed in time or eternity. When we are dealing in things that pertain to our faith in God, we are on holy ground. Woe be to any one, whether he stand in the sacred desk in God's church, or in the intellectual sanctum teaching the plastic minds of youth, whoever, or wherever, by word, or cynical look, or a lofty attitude, casts a reflection on the foundation of human faith, has wrought an evil comparable in comparison only to the villainy of Iago, the destroyer of Othello's happy home. Far greater is the sin, if it be directed against our faith, than against human relationship.

The Master has given out some very pointed and pertinent statements, dealing with this proposition. "Whosoever shall offend one of these little ones (and this may not necessarily mean children) who believe in me, it were better for him that a millstone be tied about his neck, and he be cast into the sea." Christ knew and said so, through his inspired apostles that, in the last days there would arise scoffers, walking after their own lusts. What comfort would there be in a message from an absent companion if there was doubt as to genuineness of its statement; such a letter would be empty mockery and, instead of giving joy, would add to the mental torture. Just so, our Bible must be God's revealed Word—his divinely inspired message—guarded and preserved through the centuries, for our every spiritual need, or else the whole religious scheme, the church's world-wide aspirations, are but a gigantic delusion, a humbug, a "pious fraud." But over against the skeptical views of many, using ruthlessly their scientific scalpel on the precious Word, our sure foundation, we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). Again, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

We insist therefore, that upon the veracity of our Record, rests the end of our spiritual ideals and dreams. The seed of doubt will destroy the relationship of human love; it will also undermine the settled faith and, with it the hopes of all who are seeking the ultimate of soul longings—"The city that hath foundation, whose builder and maker is God." Religion that is not supported by reason is in the crucible of unfriendly investigation. We must see, feel, taste and handle all truth. Not so with the romance of the soul; it is all predicated of faith in One, "Whom having not seen we love."

Domestic life faces no tragedy greater than destroyed faith; our religions may face the same tragedy—the tragedy of doubt. "He who steals my purse," says the great Shakespeare, "steals trash"; but he who steals my

faith, steals away something that cannot be computed in earthly values, and something that cannot be restored. May I say this again with emphasis: once our Bible becomes only a human book, filled with errors and contradictions, it will linger forever as poison in the soul, and doubts will flood the mind like swarms of black vultures of the night, forever invading the citadel of the soul. We may overcome spiritual doubts; they are forever pressing in upon us, and may be swept aside by experience and prayer; but when questions arise doubting the *ipse dixit* of God, as the man of our counsel, there is an irreparable wrong.

The menace of the hour is facing us: Shall we have a Bible and believe it as from God? In schools and universities, many of them built and supported by consecrated believers in the Old Book, we must witness the faith of our boys and girls being insidiously destroyed by the questionmarks of science, so-called. "My soul be on thy guard; ten thousand foes arise"; but none is so dangerous as doubt, and no character of doubt is so soul-destroying in its last analysis as a shaken faith in the Record. Iago made no concrete charges against Desdemona—"Watch Cassio"—that was all. Neither do the religious Iagos openly make charges against our Bible truths. Oh, some of the bolder ones may openly scoff at the Garden-of-Eden story, the Incarnation of God's Son, miracles, and the Resurrection; but ninety-nine out of every one hundred religious Iagos do their work as the original Iago—"Watch Cassio."

Better a thousand times that our precious boys and girls never see inside the walls of college or university; than go out into the world with a diploma, and a spirit of contempt for God and his revelation. It means spiritual tragedy, which is infinitely worse than the breaking down of the home. Shun as you would the worst contagion, anywhere, everywhere, agencies or institutions that would weaken your absolute faith in God's inspired Record. Nothing else can bridge the chasm between time and eternity. There is no duplicate for the Bible—Old Testament and New—indivisible and inseparable.

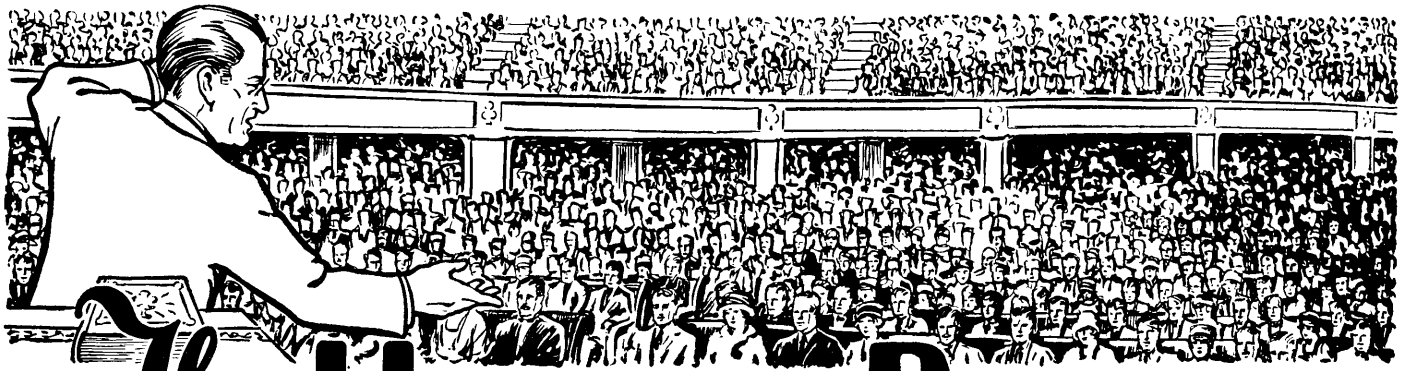
We close with a paraphrase of Longfellow's line from "The Ship of State!"

"Sail on, O Guide of human fate,
The Truth of God so rich and great;
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate."

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Special attention is called to the splendid offers to be found on pages 15 and 16 of this issue.



The HERALD PULPIT

A People Without a Past.

Rev. Joseph Owen.

Text: 1 Peter 2:10: "*Which in time past were not a people but are now the people of God.*"

IT is worth while to have a past. It is absolutely necessary to have a present and a future. With a good many people the most important question is, who were your ancestors and what is your pedigree? The meaning of heredity is not to be ignored. Paul was reciting the worth of a good heritage when he said to Timothy, "I call to remembrance the unfeigned faith that is in thee which dwelled first in thy grandmother Lois and thy mother Eunice and I am persuaded in thee also." We are dealing with a deeper law than that which has to do with family or with kingly or apostolic succession. The devotion of parents will not make secure the child who both purposes and practices wrong. Even in Old Testament times when a son had been lifted to the throne of his father, if he sinned, the God of Israel withdrew the blessings which had been given to the father. No church generation can live on the experiences given to the generation preceding it. We are not in apostolic succession because we have been baptized after some particular mode or ordained by one who is supposedly a link in an unbroken church chain from the days of the apostles. We are only in apostolic succession when we contend for the same faith, experience the same grace, serve in the same ardor and accomplish the same essential mission as did the apostles. Apostolic succession is to be traced in spiritual kinship rather than in external conformity.

The truth is that God who presides over the lives and destinies of men pays very little attention to the notions of men as to what the past of his trusted servants shall be. Some one has said that it is but three generations from shirt-sleeves to shirt-sleeves. One generation toils and slaves. The next generation is idle and extravagant. The third generation goes back to shirt-sleeves and sweat-shops. How often the sons and daughters of unknown parents come to leadership among their fellows. How many times, too, the children of illustrious parents fail to sustain the great record of those who have gone before.

We cannot say that there is anything in this which particularly displeases us. It would be monotonous if in the church we had to say "Bishop So-and-So, whose father was Bishop So-and-So, whose grandfather was Bishop So-and-So." We thoroughly believe in a democracy of opportunity and feel that leadership ought to be given to those whose talents, training and devotion merit such distinction.

Our text calls upon us to consider a people who had no spiritual past. There was no yesterday of victory and devotion to which they could turn. Their past was not writ-

ten in the faithfulness of prophets nor catalogued in the devotion of saints. Their inspiration was to lie in the promise of a future rather than in a heritage of a great history. They who had been without the covenants given to Israel were to become the people of God, heirs of his promises and children of his household.

1. We note that these people were to come to such a spiritual prospect by the bestowal of mercy. It was not by assuming certain joint obligations with the King of kings that these spiritual possibilities became theirs. There is nothing more positively nor emphatically stated in God's Word, whether we are attending to the Old Testament or the New Testament, than that God deals with man as a sinful creature. He is not simply a child needing guidance; he is a guilty soul needing pardon. He is more than an untaught subject needing to be aroused to the opportunities and obligations of citizenship; he is an alien needing reconciliation. I am sometimes haunted with the feeling, or else assaulted with the temptation, that this truth is too often dwelt upon in my own ministry. And yet in the face of the easy-going teaching of the day which patronizingly calls on man to recognize the divine that is in him and which complacently admonishes him to bring to flower and to fruit the seed of spirituality which is innate to the soul, how can one keep quiet? God does not treat with man on the basis of equality. The difference between God and man is not simply in majesty of character, in the fullness and completeness of being. It is not that God is infinite and man is finite. God's thoughts are not as our thoughts nor his ways like our ways. There is a difference in spiritual quality. That difference is fundamental and vital. God is holy; we are unholy. God is sinless; man is sinful. God has taken account of that fact in every dispensation, whether he dealt with individuals or with nations. If we are to accept the oft-repeated doctrine of the Fatherhood of God, then any regard for reality must give to us the place of a prodigal son. We have journeyed to a far country. Our spiritual substance has been spent in careless living. If we have found our way back to the Father's house, we are outside the gate in tatters and rags. The only language that becomes our lips is the language of penitence. The only plea we are able to make is one for forgiveness. It is just so here. These people who could not boast a spiritual past, became God's own by the bestowal of mercy. They became citizens of the heavenly kingdom by the enfranchisement of grace.

2. A second observation is that they whom God makes his own by the grant of mercy are also given a great heritage. See how wealthy is this heritage as it is revealed in the context. We read, "Ye are a chosen generation." The revised version rendering is, "Ye are an elect race." Chosen by whom?

Elected of whom? Chosen by God, whose people they have become. Elected by the King of kings, whose subjects they gladly acknowledge themselves to be. The language spoken to Israel of old is now applied to all who have found Jesus precious in believing. Israel was once an elect nation. They had their national boundaries fixed. They were enjoined against any entanglements that would compromise their spirituality. Their social integrity was guarded by strict laws against intermarriage with strange and alien peoples.

It is not thus that the boundaries of a spiritual Israel are erected. The elect race, composed of all those who are the people of God, have no national or racial borders. They are to be found among all nations. They are in the Orient and in the Occident. In many ways they are different. After the estimates men place some of them have a great past, some have none at all; but whatever may be their history or lack of history, they are now chosen of God and the future is theirs. No color lines are drawn. No social barriers are lifted. God's discerning eye runs the boundary lines of this spiritually elect people and in his remunerative purpose they all alike are called to wealth untold.

They were to be a "royal priesthood." The promise given to Israel by Moses was that they should be a kingdom of priests. That is the significance of this expression. A royal priesthood means literally a kingly priesthood. Attention is first centered on relation or position, then on mission or service. We are first of all to become the people of God, the children of the King. Then we are to know ordination as priests at the altars of God. This priesthood is spiritual; it roots in character. Let there be no substitution of lighted candles and the smoke of incense at mere human altars for that devotion which pleases God. Let no priestly robes be confused with the garments of purity.

We need no

"bleeding bird or bleeding beast
nor hyssop branch nor sprinkling priest,"
to assist our approach unto God. Sacrifice for sin has been made once for all by our great High Priest.

Note again, that those whom God makes his own people are to be a "holy nation." Just what does that mean? It demands holy inhabitants in this nation, both in experience and character. That, however, is not the full content of meaning. It seems specially to signify that they were to be a nation whose avocation or pursuit was holiness. Their wealth as a people was to be revealed in spirituality, in national righteousness. A brilliant preacher said some seventy-five years ago that the English honored truthfulness, the French brilliancy, the Hindoos subtlety and the Italian finesse, or skill and cur-

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Is Evolution An Established Fact?

Dr. A. P. Gouthey.

No. IV.

IN this article we are attempting to trace effect back to cause. That this is bound to be a more or less difficult task the writer is well aware. Many, I have no doubt, will disagree with my findings. This, of course, is not the unpardonable sin. In fact the reader is not obligated from any standpoint to accept my findings as final. All he owes me is to *think*. If, after reading my deductions, he can furnish a more logical, scientific reason for the things to which I call attention I shall read his reasons with interest and be greatly obliged to him for his advanced thinking. If, on the other hand he cannot furnish such logical, scientific reasons it seems to me that he is obligated to at least consider my thesis and follow the argument to its conclusion.

By way of presenting this argument I choose to begin with the history of this nation.

The history of the United States is unlike the history of any other nation; except possibly one; in that it does not begin with a man nor a company of men. It begins, properly speaking, with a *principle*. It was born of the deathless passion which burned in the hearts of our Puritan Fathers. We shall never know the true history of this country until we read deep enough to find this *heart passion*. They were not in search of gold; *they were seeking God*, and a place where God could be worshipped as *Creator, ruler, and Savior* of all. Dominated by this master passion they hewed their way into a trackless forest, endured heartbreaking hardships, and finally succeeded in laying the foundation for our institutions broad and deep in high devotion to God, loyalty to great ideals, and the finest type of devotion to Jesus Christ as the Savior of the world. And let us never forget that the thing that transformed this nation from a vast howling wilderness into a great world power was the heroism of these men and women of prayer and iron.

The decision recently handed down by the Supreme Court that *this is a Christian Nation* is evidently well founded in our history. That the men who wrote the Declaration of Independence and the Constitution understood it to be a Christian Nation is proven by the language used in both documents. The Declaration of Independence is a solemn covenant between Almighty God and the American Nation. The language of both it and the Constitution is calculated to show that religion, education, and morality are essential to good government. "Let us with caution," said George Washington in his farewell address, "indulge the supposition that morality can be maintained without religion. Whatever may be conceded to be the influence of refined education on the minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." And here is our cue. If this is a Christian nation—as our history, the decision of the Supreme Court, the Declaration of Independence, the whole tone of the Constitution, and the words of Washington go to show—by what right or authority does any person in the classrooms, or on the campus of our tax-supported institutions, or anywhere else for that matter, preach or teach any doctrine which will directly or indirectly tend to undermine faith in the great fundamental principles of the Christian Religion which are the foundation of our government and of our educational system? If our whole superstructure is erected on this foundation how can we hope to preserve our building if the foundations are destroyed? This is exactly what the materialistic philosophy with which we have been dealing tends to do.

I am frequently asked, "Why do you not

preach the gospel, and trust the Holy Spirit to do his work in the hearts of men?" "Why spend so much time with evolution and the materialistic philosophies of the day?" My answer is, "If the foundations are destroyed what can the righteous do?" I am not afraid that these scientists (?) and pseudo-philosophers will destroy the Bible, *but I am sure that they have already destroyed the confidence of thousands in the Bible as the inspired, and authoritative word of God, and by so doing have made it impossible to reach them with the word of God.* The Word is said to be the "sword of the Spirit." When we no longer think of it as the inspired Word of God how will the Holy Spirit wield it effectively upon the conscience? He cannot. He is robbed of his weapon. The Bible will mean no more to us than any other book, and therefore will not speak with authority. Without a word of authority it is impossible to involve the conscience, and if we cannot involve the conscience it is impossible to enforce any law. This "evolution business" is infinitely more far-reaching than some have supposed. It finally involves the stability of government itself. Many of our best thinkers in both church and state believe our institutions to be thus threatened at this moment. That their fears are well founded can be shown, I think, by a study of our crime, and general moral conditions. The following figures will furnish food for thought:

Shortly after the war the government put out a statistical report of "Defects Found Among Drafted Men" which gives the following facts:

About 5,000,000 men were drafted between the ages of 18 and 30. These men came from all walks in life, and they represent the best period of manhood, or at least ought to. The figures given are as follows: Mental and nervous defects—1,450,000; Venereal diseases—1,250,000; Tuberculars—1,325,000; Blindness in one or both eyes—175,000; Alcoholics and drug addicts—175,000; Inheritable diseases—348,000. In other words, out of 5,000,000 drafted men between the ages of 18 and 30 from all walks of life, *less than one million were physically fit for either war or marriage!*

Our crime cost the government nearly ten billion dollars for the year of 1925. This is two and one half times as much as the entire government budget for the same year. How long will any nation endure which spends two and a half times as much to punish and care for its crime as it spends to run the government? The figures show that nearly 90% of this crime was committed by juveniles. Four to six years ago the average age of criminals in the United States was about thirty. The average age is now under twenty. Juvenile delinquency has increased nearly 300% in less than five years. The homicide rate is increasing 100%. In proportion to our population we have twice as many murders as Italy, four times as many as Australia and South Africa, eight times as many as New Zealand, Ireland, Spain, Norway, England, and Wales, eighteen times as many as Scotland, twenty-four times as many as Holland, thirty-six times as many as Switzerland.

These are staggering figures. In themselves they represent a condition in society indicative of complete collapse unless we can find the cause and remove it before the gangrene of lawlessness, lewdness, and crime reaches the heart of the nation.

I do not undertake to prove that all of this is the direct result of materialistic teaching, *but I do insist that directly and indirectly our Paganistic attitude must be charged with responsibility for most of it!* Let him who is inclined to doubt this review the history of past civilization—and I trust as we do so that it shall not be said of us as was said by

Spencer of the people of his day, namely: "the only thing we learn from history is that we do not learn anything from history."

Every great aggressive Civilization of the past has perished. There are only two exceptions, India and China, but neither of these has ever been an aggressive civilization. Why did these great civilizations perish? History will give many reasons, but history rarely ever goes to the heart of the matter when dealing with nations and crises. History will say that the shooting of an almost unknown man was the cause of the Great War; but the deeper thinker will locate the cause in the accursed materialistic philosophy which possessed the mind of Germany whose slogan was "Might is right"! "The Superman is above law, and morality is weakness."

History says Rome perished because there was no middle class, but that says nothing. It merely calls attention to an effect. It does not locate the cause. Why was there no middle class? Because Rome had enriched herself by conquest to the point where nearly all were made rich by its plunder. Captives were made slaves to do the work while the materialistic, fat, lazy, luxurious Romans rotted the heart out of their civilization by their excessive lusts and sins! Too much wealth and nothing to do.

Every great aggressive civilization has thus perished. They found no technique by which to take the peril out of their power, and *the peril of power is materialism.*

Our present crisis studied from this standpoint becomes alarming in the extreme. How can we hope to set in motion such causes as destroyed other civilizations without experiencing the effect? Our educational system, as well as much of our religious program, is literally cursed by the very philosophy which kindled the hell fire of the last war in the heart of Germany. Our juveniles are losing God in high school, college and church if they go to church at all; and figures show that fifty percent of them do not.

The Leopold-Loeb trial is an example in point. Mr. Darrow in making his plea before the jury in defense of these boys said that they were the victims of the philosophy which they had been studying. He argued, and logically, that the professors under whom they had studied were more responsible than they were. And we might add, back of the professors are the school boards employing them, and back of them the criminal negligence of tax-payers who give less attention to such matters than the average old cow gives to her calf!

And this whole question finally reverts back to tax-payers—whose property the public school system of America is—who allow professors in the name of "academic freedom" to put these God-dishonoring textbooks into the hands of adolescents who are not mature enough in either mind or judgment or experience to choose for themselves, say nothing of allowing walled-in Catholic institutions to exist which refuse to fly our flag and teach behind closed doors God knows what!

How many fathers and mothers who read these lines have ever been interested enough to read a single textbook now in the hands of their sons and daughters? How many of them know that the average textbook in sociology is nothing more or less, in the final analysis, than a textbook in free love, and that probably ninety-five percent of the textbooks in the scientific departments of our various colleges and universities are built and bottomed in the evolution theory which knows no God other than natural law? I guarantee that not more than two percent have gone to the trouble to thus investigate. This is criminal negligence for which God

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APPLES OF SODOM.

DR. L. R. AKERS, President Asbury College.

LORD Byron, Moore and others have referred in their writing to "the fruits of Sodom that tempt the eyes but turn to ashes upon the lips." Writers before them have averred that in the valley of Sodom strange fruits are found, some appearing like clusters of beautiful yellow apples which, when plucked, explode, leaving only a bit of bitter rind or ash-like interior. Hence, "apples of Sodom" has come to symbolize that which may appear to be desirable but in reality is only a miserable nothingness. Let us here find a spiritual application for present day conditions.

During the past three months more than two score American college and high school students have committed suicide. Psychopathic experts affirm that "a suicide wave is sweeping over our nation" and that the conditions revealed by the suicides are duplicated in almost every college and university in America.

In a recent popular magazine, an article entitled, "Why Students Commit Suicide," attempts to deal with this situation and has sought, by interviews with college presidents and professors, police officials, psychologists and psychoanalysts, to ascertain the why of this wave of death. The answers to this question make an interesting study and run the gamut of every phase of life in modern society.

Looming largely as the basic cause of this "rendezvous with death" are: (1) loss of faith in religion; (2) the destruction of ideals formerly adhered to; (3) the loss of normal home life; (4) lax discipline; (5) jazz; (6) disappointment in love; (7) "the Russian influence" and the destructive philosophies of Nietzsche, Marks and Freud.

It would seem that fully as many, if not more, of these self-destroyers are from the homes of affluence and of culture than from the environment of the poor.

The consensus of opinion seems to be that the deplorable conditions of present day life among our youth are largely due to *Hedonism* and *Atheism*, the first teaching that the only thing in life worth while is pleasure and that all moral duty is fulfilled when the desire for pleasure is gratified. This recrudescence of heathendom means that the youth is encouraged to follow his animal impulses rather than to be governed by reason and moral restraint. As a result, his senses are overworked and jaded while his emotions are starved. One has affirmed that "we are breeding a crop of neurotics with a warped and narrow viewpoint, a distorted sense of the true values of life, a doubtful set of morals, and an outfit of nerves and complexes that keep him miserable." The modern college youth has not the habit of reflection. He is after adventure and has not sufficient ballast to keep an even keel.

The second cause, which is even more basic, is *Atheism*. With modern universities teaching a college youth that he is only an animal he soon begins to act like one, and since he is human with a soul sooner or later he comes to grief. If he hasn't the spiritual strength to fight his way through to the right path he commits suicide.

The greatest thing in the universe is God. "In the beginning God"—yes, he is the beginning of everything worth while in life, and when from our classrooms there comes a disbelief in God then immediately there is a disbelief in man and in his divine mission, which results in an immediately descent to animalism. The seed corn of skepticism and *Atheism* has been sown for years and now we are reaping the dread harvest in a nationwide apostasy and a terrific sag in our moral life, in a hopelessness and despair of mind and heart which is truly appalling.

As we journey throughout this nation, we are impressed with the wholesale and uni-

versal lapse of morals and ideals. During the War we ascended to heights of noble idealism and sacrifice. Since the War we have trekked down into the miasmatic swamps of calloused greed and base materialism which is always followed by debased morals.

Only a few months ago a group of prominent educators met in an eastern city and after hours of discussion and wrestling with this problem of America's departure from her former sturdy ideals, solemnly laid at the door of a false educational system the present day looseness in thought and conduct which is felt and deplored by every God-fearing citizen of our nation. As an example of this we need only to refer to the two highly trained college men, Loeb and Leopold, whose fiendish and unnatural acts were boldly charged by them to the educational program of the university which they attended, stating the philosophy which they had been taught had not only resulted in this awful murder, but in the betrayal of the virtue of numerous young women as well as to indescribable forms of degeneracy. Having been educated to believe that they were but improved beasts, they responded by forgetting their improvement and relapsing to bestiality.

We are appalled by the juvenile crime and delinquency of today, yet there is no need of surprise. We have forbidden in our schools the teaching of the principles laid down in the Bible for humanity's salvation and conservation. While pagan nations have been studying the Bible with interest we have been studying their philosophies and classics, barring the one Book that has made America pre-eminently great. As a result we have become moral bankrupts. Fifty million American youths never darken the doors of a church or Sunday school. The name of Christ is an unknown name except as it is coupled with foul oaths and blasphemous epithets. Well might a host of modern preachers and teachers tour our nation making the burden of their message, "The Unknown Christ."

The supreme tragedy of this age is that there is not a Christian nation on our planet. While Christian men and women have been blazing torchbearers to break the darkness and gloom of sinful society no nation has yet had sufficient faith to try out in its course of procedure the life-giving and sustaining principles of him who alone was "Master of the Art of Right Living."

This indeed is a dark picture, but its shadows have not been over-exaggerated. We have but to look about us and find tens of thousands of our high school girls smoking cigarettes, shamelessly "petting," crowding the dance halls in sensual and voluptuous syncretisms, while the old-fashioned and sturdy ideals of our forefathers are laughed out of court as obsolete.

The writer of these words, in an address before the State Association of Colleges, was assailed by a modernistic university professor as being narrow and out of sympathy with the new age. "Why inveigh against youth and their pleasures?" said he. "We had our fling when we were young. Why not let them sow their wild oats? They will sober down in due time." This indeed seems to be the type of philosophy that pervades innumerable classrooms in our nation. It is a common assumption of superiority to the formerly accepted verities of Jehovah, who in the Old Testament declared, "Be sure your sin will find you out," and in the New that, "Whatsoever a man soweth that shall he also reap,"—that if he sows to the wind he will reap the whirlwind. Regardless of the fact of whether men like these laws or not, their working in the moral realm is as fixed and inevitable as the law of gravitation in the physical realm. Instead of encouraging our youth to play with that which is more dan-

gerous than a devastating fire, we should faithfully and earnestly call to their attention that the commandments of God and his moral laws cannot be abrogated by any edict of society or popular whim of the multitude, and that he who ignores or breaks these unchanging flats of Jehovah without exception will pay the fearful consequences.

Terrible as existing conditions are, yet this is no hour for paralyzing pessimism. This is no time for a muffled Gospel. The greatness of the peril should but increase the challenge to our endeavor.

"To serve the present age,
My calling to fulfill.

O may it all my powers engage
To do my Master's will!"

To meet these conditions, there must be a fearless and continuous crusade of Spirit-filled men who will proclaim, in no uncertain tones, the Gospel of Full Salvation. Never were institutions of the type of Asbury College, which stands unflinchingly for Scriptural Holiness and human emancipation from the power and guilt of sin, more needed than at this present moment. This materialistic age cannot be successfully met with anything else than the preaching of a full and complete redemption. The trumpet must clearly sound that "where sin doth abound grace doth much more abound," that though men be bound by the shackles of sin and blighted by its foul curse, yet the blood of Jesus Christ, his Son, can cleanse from every stain.

Our hearts go out in gratitude to God for the mighty outpouring of his Holy Spirit upon Asbury College, bringing its student body of 800 almost unanimously to a consciousness of his saving and sanctifying power. With the largest Senior Class in its history, numbering 104, only three at present writing remain unsundered to him who is King of kings and Lord of lords. Little wonder that from almost every state young men and women are flocking to this institution which not only provides a high grade intellectual equipment, but which presses as the thing of paramount importance the claims of Jesus Christ upon every boy and girl. Of the 800 students recorded above, practically one-half are preparing for some phase of Christian service. From these college halls will go a stream of pure, consecrated young life to touch the far corners of the earth. Korea, India, Japan, South America, Africa, and the far islands of the sea will all feel the vitalizing touch of this tide of sanctified youth poured out in sacrificial service.

No "apples of Sodom" are found here with their deceptive coloring and bitter taste, but in classroom and in life, in faculty and in student personnel alike, the fruits of the Spirit are emphasized and are continually seen in process of development. There are no "ifs" about Asbury College's stand for a full and complete Gospel. She was raised up for this single purpose and to this ideal she will remain true. No taint of modernism will be countenanced in any classroom. No hint of destructive criticism will be permitted utterance, but true to the high calling in Jesus Christ this institution will press forward to give to the utmost of its ability, a corps of militant Christian soldiers who will fight even unto death against the evil principles that threaten to destroy our nation and send it hurtling down the dark pathway of oblivion.

We believe this present year marks the spiritual high tide in the life of this institution and that it is standing at the threshold of its largest and brightest era. May God set his seal upon the work done in his name and for his glory, and may the prayers of the Christian hosts throughout the world ascend that his will may be done, and to the end that Christ may be crowned Lord of all.

REPORTS FROM SOUL WINNERS

SOME SYCHAR SENTENCE SERMONS.

William R. Chase.

All holiness camps are rich in pungent, short, telling sentence sermons. No other where do you hear them as you do at holiness meetings. The following are a few culled out at random from some Sychar sermons delivered at this old camp. Among all that I heard that struck me most forcibly was what Bro. Wimberly said on the last day of the camp before giving his sermon. "It is not," said he, "of so much consequence to you what I shall have to say today, whatever it may be, as what you are going to do about all the messages you have heard here the last ten days." Sure enough. Five messages each day and every one of us responsible for how we had heard them. It is no small matter to sit under such sermons as heard here. Every one of them threw light across our pathway.

Here are a few more of Bro. Wimberly's sayings: "What is needed by this generation is a preaching of the awfulness of hell."

"There is a hell because God says so. That is the end of it. What God says is true."

"The most terrible word in this world is that word 'lost!'"

"To sink into hell will be to be everlastingly held in contempt by devils."

"Some say all children are born pure as angels. None such were born in my family. But all were born as it were in Jerusalem, a place of safety, which is the meaning of the word Jerusalem."

"Jerusalem is a place of bread, of protection, that is the meaning of the word. Jericho means destruction, doom. It is down hill from Jerusalem to Jericho. You go down four thousand feet in the fourteen miles. There is something in every one of us that starts us down hill; something that was born in us which has a tremendous pull, pull down hill, towards Jericho."

"There is not anything the carnal nature will not do. If you do not destroy it, it will destroy you; it will land you at the bottom of the hill."

"No matter of what culture, of what education one may be with the carnal nature in the breast there is a murderer in that breast. That soul is on the Jericho road, in danger, no matter how loving, beautiful, highly educated, cultured, and will land at the bottom if not rescued. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be."

"A little girl can get as much for making a picture as all our governors put together. That is how the world takes care of its folks. Jesus Christ offers us nothing now, but by and by he will give us a place in his palace."

"You need not expect an easy time here if you get the blessing. This world is not a friend to grace."

"The world will no more want you than you want it. It will not have you. When you were converted the world became dead to you. In sanctification you become dead to the world. It will cast you out."

Brother Babcock.

"It's a dangerous day when we think that anything is all right, just so we are sincere in it. We can be sincerely deceived, and sincerely lost."

"Some complain of having no joy in their Christian lives. Get rid of the 'old man' and you will have joy. When you get the 'old man' out and all his baggage there will be joy."

"Said Dr. Tindley, of Philadelphia, 'I had some special pieces of baggage that I wanted to take with me on board the boat of salvation, but the captain wouldn't let me put them on. He threw all my baggage overboard, fumigated me, and then he let me get aboard.'"

"The word redemption is no afterthought of God; it is his forethought."

"When you strike an old-fashioned geyser, brother, it will blow your rigging over the tree tops, and you will have something worth shouting over."

"A man with God enthroned in his life can whip a whole acre of skinny-winged devils. I tell you right now I'm a sworn enemy of the devil. Nor has he one bit of sympathy with me."

"The way to beat the devil today is not by a post-graduate course at Harvard, but by a post-graduate course in holiness."

"Get second blessing holiness and they can put you among higher critics, tongue people, or anywhere they may and you will still have the blessing, will still ring true."

"I am talking to some this morning who have grieved the Holy Spirit. There is a vacancy, a lack, a longing in your soul. You have failed in your testimony in the home church. If you have grieved the Spirit in this and the seal been broken, let's get back to God and have the Spirit renew the seal."

Brother Post.

"You ought to be sanctified wholly. We cannot dodge the issue. If you have been converted God has led you up to it."

"To meet Jesus in triumph when he comes we must have the carnal mind crucified. We must have been genuinely converted and clearly sanctified."

"Every error makes a distinction between the baptism of the Holy Ghost and sanctification. They are one and the same thing. To be baptized for some work is a temporary thing. The baptism is not temporary, but he comes to abide."

"Some folks are like a balloon fish; just scratch them and they begin to puff out and become like a balloon. There are so many of us that give us a little praise and up we go."

"Dynamite goes down and through whatever resists it. That is what the power of the Holy Ghost does for us, the dynamite of God, it goes down and against the carnal nature which resists him, and his power goes down through it."

"It is a bad omen when we get to struggling and struggling and pleading with God as if God was a hard one to deal with, that he did not want to help us."

"A soul seeking God will as surely meet him as two engines on the same track going towards each other will meet."

"Get a picture of God, as one who has a desire to save anybody. He is kind, loving, compassionate. Get a picture of him as Jesus gave it in the parable of the Prodigal. God our Father is the main character in that parable, and not the prodigal son. I care not how far down one has fallen that one will find God if they seek him."

"It is not the act that makes you a backslider. You are that before you commit the act. Jesus said that to look upon a woman to lust after her you already are guilty of adultery."

"You cannot be a sinner and a Christian at the same time."

"There is nothing that can stop a whole-hearted seeker from finding God."

"You cannot come up to the light of entire sanctification and turn from it and retain your justification any more than can a sinner."

"St. Augustine said they brought me the sun and moon and stars when I needed them. Many preachers are in these days open to the same criticism; they bring us material things when we need spiritual."

"If you have no hunger for sanctification you are wrong and out of order. It is a perfectly normal craving, the normal cry of a normal soul."

"That prayer, 'If there is anything more for me I want it' will never get you anywhere."

"Sanctification will guarantee you success, a happy mind, the approbation of God, and to live at ease with your own conscience, and a glorious entrance into glory."

"The man who cannot stand the test and stand true is not fit to preach the gospel. He should go to selling books. Moral cowards should hand in their parchments."

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RIISING SUN, INDIANA.

We have just closed a revival in the Pilgrim Holiness Church at Rising Sun, Ind. Ural T. Hollenback, of Frankfort, Ind., was the evangelist. Bro. Hollenback was not a stranger to us though it had been some time since we had heard him preach. In a meeting which he held in a little Indiana town eleven years ago the writer was saved. Serving now as pastor of a church, we were glad to have him come for a revival. We consider him one of the finest preachers on the subject of Entire Sanctification that we have ever heard. The revival was excellent as to attendance and interest. About twenty sought the Lord for pardon or purity. We received nine new members into the church. This church has been organized only two years and has been a small church. We are praising the Lord for the people who were saved and sanctified, also for the increase in membership of the church.

Mary Friend Bolton, Pastor.

COLORADO SPRINGS, COLORADO.

We have just closed one of the most wonderful meetings in St. Paul's M. E. Church in Colorado Springs, that we have had the privilege of being in for some time. God certainly did wonders in that place in convicting and saving sinners, reclaiming backsliders, the sanctification of believers, and the healing of the sick. About 150 knelt at the altar for reclamation, conversion or sanctification.

Rev. Alexander Bryans, the godly pastor of this church, had a daughter that had been given up to die with tuberculosis of both lungs and has spent the last five years in the hospital, and the last two and one-half years unable to walk. During the meeting God laid it on him and his good wife's heart to pray for her healing and to have a few of us that knew of the power of God to heal the body, go with them

to Bethel Hospital to pray for her healing. God paved the way for the healing of the body by having the soul prepared, and when we prayed and the writer had anointed her with oil in the name of the Lord Jesus, the work was done. She remained in the hospital one day to go from room to room and tell the sick of the power of God to heal the body. She came out to the revival the next night with one of the greatest testimonies we have ever heard. Praise his name forever! Another woman who was bedfast, having undergone five operations, was instantly healed and came to the church and gave her testimony. We are glad to serve a God who is able to save a sinner, sanctify a believer and heal the body. To him give all the praise and glory.

In His service,
J. L. and Sadie Carothers.

EVANGELIZING IN SOUTHERN ILLINOIS.

In the providence of God, we were privileged to labor with Rev. O. Rogers, pastor of the Southern Methodist Church, Gorham, Ill., in a revival campaign. Bro. Rogers is one of the old war horses of Methodism. He has a noble band of consecrated members that love God and holiness.

The footprints of Rev. Sweeney, former pastor, were plainly visible. Forty were converted and twenty-four sanctified. God's blessing rest richly on pastor and wife and all the good people in Gorham, is our prayer.

From Gorham we went to Herrin, Ill., (noted for war and bloodshed). Here we found Rev. Dulaney pastor of the Free Methodist Church full of faith and courage. This church is composed of some of the salt of the earth. The battle was hard, but God came in power and while many of the seekers failed to pay the price, yet some thirty-four were saved or sanctified. The attendance in both meetings was excellent and at times seating room was at a premium.

For all that has been accomplished we give God the glory and press the battle on.

Elmer McKay.

FORDHAM, SOUTH DAKOTA.

We opened our meeting at Fordham, S. D., Feb. 14, 1927, with Rev. H. Luther Williams, of Mitchell, S. D., as evangelist in charge, and were in progress three weeks.

We have many things for which to thank the Lord, during this revival. First, it was a real campaign for souls. We believed God was leading us into this revival; and Bro. Williams preached the eternal truths in such a way that sinners were made to see and feel their need of God. Some souls sought and found either pardon or purity. Besides these visible results, there were others which only eternity can tell. Beside being a splendid exponent of the truth Bro. Williams is a good teacher of the Word, and led us in the afternoon prayer meetings, up into the mount of God where the atmosphere became such that we could easily see Jesus, and where the Christians were greatly blessed and encouraged. These were indeed priceless moments and triumphant hours with the Lord.

Bro. Williams is a sweet-spirited example of the Christ life, and a splendid brother to work with in the vineyard of our Lord. We can gladly recommend him to anyone needing evangelistic help, as a safe, yet fearless preacher of the gospel.

George A. Rhoads.

Pastor M. E. Church.

REPORT OF SINTON MEETING.

It was my happy pleasure and delightful privilege to assist the Rev. J. Leonard Rae, pastor of the Sinton Methodist Church, South, Sinton, Tex., in a most gratifying revival. There were over forty who sought pardon and a goodly number seeking purity; over thirty-five were received into the church. Rev. Rae is a fearless pastor, fine preacher, and an energetic worker.

The Children and Young People's services were delightful. Every denomination was represented in our children's services; the finest group that I have ever met with. The young people responded well and a fine League was the physical results of their co-operation. A fine church, splendid people, wonderful young people and children, with the revival fires burning makes this a beautiful situation. May the richest blessings of God rest upon these people is my sincere prayer. In the meantime I am working at Lampasas in a meeting.

S. E. McCreless.

COFFEE, ILLINOIS.

The truth of these two scriptures: "My word shall not return unto me void," and, "For the word of God is quick, and powerful, and sharper than any two-edged sword," has been demonstrated in a revival meeting held here recently, by Evangelist W. E. Lamp and wife, of Wilmore, Ky. Bro. Lamp preached the word in demonstration of the Spirit and of power. Sister Lamp sang the story of Jesus and his love, in such a way that all were drawn closer to him. Bro. and Sister Lamp are both great personal workers.

During their labors here, 58 souls found the Lord precious, either in pardon or purity. Those desiring the help of an evangelist will do well to engage the services of Bro. Lamp. It was through the efforts of our pastor, Rev. Hagler, that their services were secured. Rev. Hagler assisted them during week ends, being away in school the remainder of the time.

Elmer Melton.

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(Continued from page 1)

never excited or bitter against the men engaged in the fight. He was calm in the courage with which faith and love inspired him. He was an optimist of the highest sort. His courtesy, the soundness of his argument, his eloquent plea for suffering women and children, and his generous attitude toward those against whom he fought so valiantly won the respect and admiration of those who most bitterly opposed the great principles for which he contended. One of the beautiful wreaths of flowers sent to his grave came from an ex-barkeeper whom he had helped to put out of business.

Mr. Bain was a Methodist from early life, and was devoted to his church. For many years, he was a member of Hill Street M. E. Church, South, Lexington, Ky. He was one of the most liberal and substantial members of that congregation, always greatly beloved by his pastor. He frequently attended annual conference, was in close touch with the bishop presiding, and had their highest respect and regards. He was once elected to a General Conference but found it impossible to go so was represented by a substitute in that body.

No husband and father was ever more deeply concerned for the comfort of wife, children and grandchildren than was Mr. Bain. He was so pure in his life, so generous in his provision, so cheerful and winsome in his home, that he was enshrined in the tenderest love of those who were nearest to him in all the family relationships.

We have never known a man with more sunshine and happiness, good will, and broad altruistic spirit than that possessed by Mr. Bain, and was always in a good humor. He was one of the greatest orators on the continent. His great speeches flashed with wit, were spiced with humor, and full of convincing facts and were delivered with such charming grace that he always captured the multitudes and carried them with him from his first sentence to his final peroration. He had a poetic soul and would often break forth in charming flights of beautiful poetry. He was a brilliant writer and often contributed splendid articles to the press and also has given a magnificent volume of his greatest lectures to the people in book form.

No man was more universally loved than Mr. Bain. People of all sections of the country, all churches, all political parties, and in all stations in life recognized in him a great, unselfish, loving soul, living and laboring for the good of humanity. He was a lover of his Bible; the latter years of his life after quitting the lecture platform, he would read many chapters a day; wrote me not long before his last illness that he had read his Bible through within a few months past and was starting to read its sacred pages and beautiful truths again.

Having married Mr. Bain's elder daughter nearly forty years ago, it was my privilege to live in close touch with him and have ample opportunity to see and know him to best advantage. Joseph Cook, the great Boston Lecturer, once spoke of that peculiar glow and illumination which come into the faces of good men whose entire being is filled with love and compassion toward their fellows and their Christ. He called this glow

"the solar light." Mr. Bain carried the solar light in his face for many years.

I was asked to speak a few words at his funeral, and I could but repeat the words of John Wesley at the funeral services of John Fletcher: "I have never seen his like before: I never expect to see his like again." I have known no man who seemed to have so few faults and had mingled and beautifully blended in his character so many charming virtues as were possessed by Col. George W. Bain.

His funeral sermon was preached by Rev. Dr. Combs to a vast audience of loving friends and admirers. Business was suspended in the beautiful city of Lexington where all the people loved and revered him, for the short time during his funeral services. I have never seen such a mountain of flowers on any grave, to which a long procession followed, and from which the multitude turned with profound reverence, a deep sorrow which had in it a gracious comfort and a high resolve to strive for the better and higher things of life. His memory will be treasured by untold thousands; the seed which he sowed will continue to grow and bring forth a harvest of blessing to humanity. We commit him to the Christ in whom he trusted and wait to join him in the resurrection.

H. C. MORRISON.

Notice!

Hereafter, the articles of Dr. L. R. Akers, President of Asbury College, will appear on page 6 of this paper. They will be worth reading.

H. C. M.

Notice!

We regret to learn that Brother W. B. Yates, for many years a famous singer in the holiness work, is still quite ill at his home in Marion, Ky. Brother Yates has had to cancel his engagements for many months. He improves, but slowly. Let our HERALD people pray that the Lord may bless him soul and body and bring him back into his service of song, blessed and freshly equipped for his great work. His address is Marion, Ky., and he doubtless would appreciate a word from some of his many friends.

H. C. MORRISON.

Asbury College Holiness Convention and Commencement.

I find I made a mistake in a former notice of the Holiness Convention of Asbury College. I said it would open the evening of the 25th, but it will open the evening of the 26th, Thursday. We have Dr. Wimberly and Raymond Browning, two of our very best men, engaged for these services. Be in prayer for the meetings. We will give free entertainment to our visitors, but they must not come to the College before the morning of May 26, as we shall not be prepared to take care of them before that date. Sometimes parents come and bring a family of children. We regret to say that it is inconvenient to take care of children during Commencement week. We beg our friends to notify Mr. C. A. Lovejoy, Wilmore, Ky., ten days before the 26th, so we may be able to make arrangements for their entertainment.

Faithfully,

H. C. MORRISON.

A Chapter from My Autobiography

CHAPTER XX.

REVIVAL MEETINGS.

AT the close of the school year at Vanderbilt I went at once to Stanford, Ky., where I served as pastor the year before, to assist my good friend, Rev. F. S. Pollitt, who had succeeded me as pastor of the Methodist Church at that place. The people received me very kindly and we had a gracious revival.

I preached with various brethren until the meeting of the annual conference in September, where I was again received into the traveling connection, and stationed at Eleventh Street Church, Covington, Ky. During the summer, between the close of school and conference, I held my first meeting at Wilmore, Ky. The Methodists of that community built a church and called Dr. Rivers from Louisville to preach the dedicatory sermon. On the day of dedication, twenty-five people professed faith in Christ and united with the church. Dr. Rivers protracted the meeting and sent for me to hasten to Wilmore, as he was compelled to return to Louisville.

When I got off the train at Wilmore, the depot, the new Methodist Church and three residences constituted the buildings of the village. I went up to the home of Mr. Scott, whose house stood in a large grove of trees, which is now the campus of Asbury College. When I arrived at the house I found a man in his seventies, alone. He said, "Are you the preacher who has come to help in the meeting?" "Yes, sir," was my reply. "Well, they are having a great revival of religion here. The preachers and my people have all gone to Lowrey's for dinner and I will get the buggy and take you up there." He got a horse and buggy and drove with me up the half mile to one of the most hospitable homes in old Kentucky. If a man had all the chickens, turkeys, old hams, and saddles of lambs that have been served to Methodist preachers in that home and carried to basket dinners, and camp meetings, and could sell them at the present market price, I have no doubt the proceeds would build a comfortable cottage.

As we drove up the road Mr. Scott said, "I don't belong to these people. I am not a Christian man." "I know you are not," replied I. "How do you know it?" he remarked. "Because," said I, "you said 'they are having a great meeting here.' If you had been a Christian man you would have said, 'We are having a great meeting here.' " "Well, I declare," he said with surprise, "You found me out before you had been with me ten minutes." The incident impressed him profoundly, led to an awakening and a few days later he sought the Lord, professed saving faith in Christ and united with the church. Not long afterward he died.

When we arrived at Mr. Lowrey's I alighted from the buggy at the gate and walking up through the yard, I saw Dr. Rivers sitting on the front porch. He received me most cordially. One of the books in my

course of study is written by him. I had heard much of him and had come to regard him as one of our greatest and best of men. There he was before me. He was a man of large frame, massive head, and one of the most handsome, pure, and kindly faces I ever looked into. He was easily the grand old man of Southern Methodism. He was a steadfast believer in the Bible, a devoted worshipper of the Lord Jesus, an eloquent, powerful, and persuasive preacher. His sermons were full of gospel truth and warm with fervent unction. During his last days he was a great sufferer but a patient and happy saint, a blessing to those who visited him in his sick room where, all prepared, he waited in peace the summons to appear in the presence of his Savior and King.

The revival was on in full swing in Wilmore. I remained and preached twice a day for a number of days; many professed salvation at the altar and a large number united with the church, among them, our beloved Brother Askins, father of a large family, a well-to-do farmer and noted architect. He has been steadfast through the years, has been for at least twenty years, a member of the Board of Trustees of Asbury College, and superintended the erection of several of our best buildings.

This revival, with its new church, attracted great attention to Wilmore, and when Brother Hughes was seeking a place for the erection of a holiness school, he was invited to come to Wilmore by Brother Grinstead, then pastor of that church. The people received Brother Hughes very kindly. He purchased a small tract of land of some twelve or fourteen acres, and opened up the school in a little four-room building.

How often I have wished that we had called together fifty of the devout, intelligent, well-to-do laymen who had been sanctified in the beginnings of the breaking out of the holiness revival in the Southern Methodist Church, and that Brother Hughes could have laid before them plans, imparted to them something of his faith and enthusiasm. If this could have been done we could easily have purchased two or three hundred acres of land, then very cheap, cut out a campus of fifty acres, laid off the rest in streets and lots, sold it to advantage, raised a large sum of money, and opened up the school perhaps a year later, in a large, handsome building with a hundred students. Had this been done in the beginning of this great enterprise by this time Asbury College would no doubt have twice the buildings it has, and twice the number of students.

Those were days of great enthusiasm and zeal for the cause, and men were more ready to give than at any time since; but they hesitated to give to a school with such small beginnings where the property belonged entirely to one man. If we had had larger beginnings, and the school had been held in trust by a Board of Trustees for the holiness people, money would have rolled in by tens and hundreds of thousands. But it was difficult for any one at that time to realize the great need of such an institution and what the future held for us in the conflict which followed.

This is certainly not written as a criticism of the faith, the zeal, and holy enthusiasm with which Brother Hughes undertook and carried forward the work in the founding of Asbury College. Could the school, however, have had its beginnings on the larger plans suggested above, the results would have been much larger, more far-reaching and blessed.

Our Foreign Students.

Many of our readers are doubtless wondering if we still have foreign students in Asbury College. To such we wish to say that we have some as fine young men as one can find anywhere, and there are none more worthy than they. We are graduating and sending back to their native lands young men who are proving powers for good among their own people. I am writing the many

friends of our foreign students who have so gladly helped in their education to say to them, if they have any of the Lord's tithe this is a most needy place to put it, and at the same time bear a harvest of fruit in the salvation of souls. These young men are far from home, coming to us believing the children of the Lord would see them through, and we must not disappoint them. I wish many who read these words would speedily send me an offering for their expenses, that they may soon be on their way to preach the good tidings of salvation to their neglected people. If you prefer, you may send it to me and I will see that it is immediately applied to their credit. And as you give, remember you are doing it "unto one of the least of these, my brethren."

MRS. H. C. MORRISON.

A PEOPLE WITHOUT A PAST.

(Continued from page 4).

ning. Those were the things which as nations they most largely emphasized. Another has said "For our American liberty we owe much to the ideas of Greece, and the legalities of Rome, but more to the moralities of Judea." The contribution of the Hebrew nation to the world's civilization was not commercial nor primarily intellectual but religious. That is the most priceless contribution civilization has received. In that alone does the permanent wealth of any nation consist. We are told now that the material wealth of our own nation is near five hundred billions of dollars. But if we have more gold than grace we are poor indeed. The abiding wealth of a nation does not consist merely in its commerce nor the wealth of a life in the abundance of things possessed. The South Sea Islands abound in natural fruitage. People live there without much toil and in comparative ease, but these islands have produced no great poets or prophets or preachers or martyrs. Scotland is poor. Hers is a land of lakes and hills, thin soil and meager yield. Still her poets have sung, her prophets have foretold, her preachers have proclaimed, her saints have lived and died in such loyalty that there is scarcely another land in all the world where there is such a perfume of devotion.

This is one of the most difficult ideals we could undertake to support. Most people judge usefulness and ability by financial returns. Not many people knowingly and deliberately turn away from the offer of gold. I met a hero in South Dakota some years ago. He had been a practicing physician. The last year he practiced medicine his income was five thousand dollars. He left the practice of medicine to become a preacher of the Gospel and received for his first year's labors an income of less than one thousand dollars. Does it pay?

Nobody knows the names of any of the fox hunting, wine drinking, ease loving clergy of the 18th century in England, but the name of John Wesley is a household word in the Christian world. The common people cannot speak the names of the captains of industry in London thirty or forty years back but thousands of earth's poor in all lands where the Gospel is preached speak the names of General and Catherine Booth with gratitude. In a little while the Rockefellers and the Carnegies and even the Fords will be treated as mere business figures. But thousands will rise up to bless real saints wherever they have lived and labored. The world is slow, discouragingly slow, but it finally places the right value on men and things.

It is in this field the people of God are to enrich the world. They touch the things of earth only to make them useful. Their cry is for holiness. Their pursuit is holiness. Their greatest possession is holiness. Not business astuteness but saintliness is the greatest recommendation of the church. Not political theory nor social program is the greatest offer the church can make to a needy world but witness of the Savior who is able to save

unto the uttermost all who come unto God by him.

They who had no past are to become a people for God's possession. That is the literal of the words translated in this passage, "a peculiar people." They who boast no prophet's visit are to have God with them. They who have been given no divine missions are to preach the Gospel to all peoples and in all lands. Their spiritual Zion becomes beautiful for situation, the joy of the whole earth. As we walk about her we may "tell the powers thereof, mark well her bulwarks, consider her palaces and tell to the generations following that God is our God forever and ever. He will be our guide even unto death." Wherever the people of God dwell and wherever they serve "the wilderness and the solitary place shall be glad for them and the desert shall blossom as the rose." They shall become the temples of God. He will live in them and move in them. How great the enrichment of grace! How marvelous the purposes of God!

3. We tarry for a moment to notice the result of this marvelous revelation of God to underserving men. Let us read it: "That ye should show forth the praise of him who hath called you out of darkness into his marvelous light." It was he who found us when we had no past. It was he who redeemed us when no other help was nigh. It was he who showed mercy. It was he who gave heritage to those who were without inheritance. It was he who made us an elect race, a kingdom of priests, a holy nation, a possessed people. We have come out of poverty into his riches, out of our hopelessness into an eternal expectancy, out of our sin into his likeness, away from tatters and rags to shoes prepared for the feet, royal robes and signet rings. We lift our hymns of praise. We offer our petitions of gratitude. We join with the blood-washed of the ages in redemption's song and stand in perpetual wonder at the "grace of our Lord Jesus Christ who, though he was rich, yet for our sakes became poor that we through his poverty might be rich."

IS EVOLUTION AN ESTABLISHED

FACT? (Continued from page 5)

will call us into account in the day of judgment, and for which many of our children will curse us world without end!

But are our children losing God in college and university? The Bible is the authoritative Word of God, and his law as announced therein is the simplest statement of the conditions of best existence this world has ever had. In many states this Book has been legislated out of the public schools, and is rarely read in the home. Only fifty percent of our children attend Sunday school, and when they do attend too often they get no Bible at all except possibly a little history, and this is taught in a heartless, perfunctory manner by some worldly flip of a teacher who is altogether immature in years of Christian experience and whose only idea of making a class interesting is to call in question, parrot-like, every vital truth essential to the child's moral and spiritual condition. The result is that the average youth of today knows no more about the Bible than a crow knows about astrology.

(Continued)

God's Wonders of Fifty Years.

The above is the title of a most interesting book from the facile and charming pen of Rev. George H. Means, D.D. The book contains 302 pages, good print, on excellent paper, and covers a wide range of subjects. Dr. Means, in this book, gives experiences, observations and incidents covering fifty years of his ministry. It will be read with great interest, especially to those who know something of the history and men of the Kentucky and Louisville Conferences. The book may be purchased of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.00, postage 10c extra.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am a little girl eight years old. I am in the third grade. I love my teacher. I go to school every day. I go to the Methodist Church and love it. I love to read page ten in *The Herald*. I am writing this letter and hope it will not be in the waste basket. I hope to see it. **Annie Laurie Sturkey.**

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I have blue eyes, light brown hair, and fair complexion. I am ten years old. Who has my birthday, April 26? Would like for you to write me a letter. My aunt takes *The Herald*. This is my first letter to page ten. School is out now. I have just been promoted to the fourth grade. I have two sisters and one brother. I go to preaching every Sunday. I belong to the Methodist Church. Who can guess my first name? It begins with E and ends with A, has four letters in it. If you can guess my name please write to me and I will answer you best I know how. Do any of you cousins know what Satan did in heaven that caused him to be cast out of heaven? **E. Pauline Edwards.**

Wakefield, Ky.

Dear Aunt Bettie: Was made real glad last night while reading page ten to know there were still some girls who are not afraid to stand up for the right. A Spirit-filled ministry will not approve of dancing and no one else that loves God more than the pleasure of this world. I would be glad if every holiness girl would write me. Girls, what did we do in 1926 that we were proud of? What are we going to do in 1927? Now let's keep a Diary of all our transactions and at the close of the year we can look back and see where we have made a success or a failure. May God in all his goodness bless each one of you. **Mrs. J. W. Cooper.**

Montezuma, Tenn.

Dear Aunt Bettie: Here comes a little Kentucky boy to visit some of the cousins. This is the first letter to *The Herald*. I enjoy reading page ten. My grandmother takes *The Herald*. My school was out yesterday. I had a good school teacher; her name is Imogene Hurley. I go to church every third Saturday and Sunday. We have a good preacher. I like my Sunday school teacher. I live on the farm. **John Emerson Crowe.**

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am fifteen years old, have reddish brown hair, blue eyes, weigh 105 pounds, and am five feet, two inches tall. I am a Christian and try very hard to do as I think God wants me to do. I go to the Baptist Church although my parents are Methodists, but the nearest Methodist Church is six miles away. I live on a farm and like farm life fine. Grandma takes *The Herald* and I enjoy reading it, especially page ten. I have four sisters and one brother. I am staying with grandma and grandpa. I would enjoy hearing from all the cousins, both boys and girls. I will answer the letters of all who write. I hope Mr. W. B. won't get this letter for it is my first one to *The Herald*. **Todd Fitzhugh.**

Diamond Springs, Ky.

Dear Aunt Bettie: Do you have a space large enough for my letter? I am a little girl ten years old and am in the fifth grade. I have dark brown, long curly hair. I do not believe in wearing knickers and using lip-stick. I like to go to Sunday school. Mother takes *The Pentecostal Herald*. I am learning to cook, bake, sew and to keep house like mother does. I like to read the Boys and Girls' Page. **Georgia Coble.**

Clarksburg, W. Va.

Dear Aunt Bettie: As I don't see any letters from Ohio I thought I would write one. I am not young any more but I love to read the letters. I saw a letter sometime ago from a widow that lived in Texas and

she said she had lots of pecan trees and said come over, and go a pecan huting with her; as I am a widow I just thought how I would like to go with her. I am living by myself and it is very lonesome, but I trust God to take care of me and help me each day to live better. I would love to hear Dr. Morrison preach. I think *The Pentecostal Herald* a wonderful paper. **Mrs. Huston.**

Lancaster, Ohio.

Dear Aunt Bettie: Here comes a Michigan girl. I am a Christian and I am glad to see there are so many others. Let us all be like Gladys Niehegall, be true and faithful even in sickness. I am glad to see Everett McGee's letter in print. I wish more boys would become Christians and write to Aunt Bettie. Daisy Moss, you have my weight and just three inches taller. I will answer any letter I receive. **Bessie Lamb.**

Box 77, Frankfort, Mich.

Dear Aunt Bettie: Will the cousins move down and let me sit down with them? How are all the boys and girls? Who has my birthday, May 30? I am eleven years old. I have brown eyes and light brown hair. I am three feet, nine inches tall. As this is my first letter I hope Mr. W. B. is at the grocery. I will close. **Ruth Wilson.**

Bethel Ridge, Ky.

Dear Aunt Bettie: I wonder if I could join your happy band. My uncle sends *The Herald* to my father and I read page ten every week and I like it very much. I go to school. I am in the sixth grade. I have a very nice teacher. She has been teaching school thirty-six years. She taught my father. I am thirteen years old. My birthday is Dec. 29. I have two sisters and two brothers. My mother and father are living. I have brown eyes, brown hair, and dark complexion. I go to Sunday school nearly every Sunday. I weigh 85 pounds. I live on a farm. We have a cow. Well as my letter is getting long I will close hoping to see this in print. **Florence E. Chappell.**

Rt. 2, Box 165, Tyner, N. C.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? I am thirteen years old. I am in the eighth grade. I go to Sunday school about every Sunday. I am five feet, four inches tall, and have light hair. Have I a twin, Sept. 7? Whoever guesses my middle name I will write to them. It begins with M and ends with E and has seven letters in it. **Charles M. Hughes.**

Trinity, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I wrote one letter to *The Herald* and I had the pleasure of seeing it in print, and I hope to see this one printed too. I am nine years old and the baby of a family of eleven. I have gray eyes, fair complexion, rosy cheeks, light hair, weigh 60 pounds, four feet and two inches short. I am promoted to the fourth grade. My school was out in January. My teacher was Luther Hilton, I liked him fine. Who can guess my middle name? It begins with R and ends with E and contains five letters. My birthday is Nov. 18. Who is my twin? I would like to hear from some of the cousins. I hope Mr. W. B. is watching the ducks swim when this arrives. **Lillian R. Perkins.**

Perkins, Ky.

Dear Aunt Bettie: Will you and the cousins move over a bit and let one of your old cousins from the State of Mississippi, have a seat with you awhile? Thanks. It has been quite a while since last I wrote to you and the dear Herald cousins. I wish to thank you for printing my letter. I also thank each and every one for the nice letters that I received. I especially thank the cousins for the tracts and pieces of poetry; they did me lots of good, and I passed them on to others so that they might benefit by them too. I have dark brown

hair (bobbed), fair complexion, gray eyes, am five feet and four inches tall, and weigh 114 pounds. Will leave my age and date of birth for you to guess. My age is between seventeen and twenty-one. My birthday is between June 23 and 30. As I told you before, I do not use lip-stick or rouge, and do not wear knickers. You that do read Deut. 25:5-11, 12 verses, and then turn the leaves until you find 1 Tim. 3:9. I live one mile from town, although I was born and lived about thirteen miles out among the "Old Red Hills of Mississippi" about fifteen years. Yes, a country girl. I liked the country life very well. I joined the Methodist Church, South, when I was eleven years of age. I was converted and sanctified last August at camp meeting. Am now ready and willing to go where Jesus would have me go, and do what Jesus would have me do. The path grows brighter each day. Cousins, if you have not yet given your heart and life to Jesus, don't put it off any longer. Tomorrow's sun may never rise to bless thy long deluded sight. Now is the accepted time. Jesus said, "Him that cometh unto me, I will in no wise cast out." When Jesus said, "Whosoever will may come," he meant you, too. He does not leave anyone out. I am interested in missionary work, and I do hope that the way will be opened for me to take up that work in my future life. Page ten is getting more interesting every day. Sylvia Jacobson, I answered your letter but did not get an answer.

Mattie Ree McCulley.

Box 33, Waynesboro, Miss.

Dear Aunt Bettie: Have you just a small corner for me? I would like to join your happy band and be numbered on page ten. Daddy takes *The Herald* and I enjoy hearing it read. I like to go to Sunday school. I enjoy being with good boys and girls. I am eight years old and in the second grade. **Coy McKinney.**

Lashmeet, W. Va.

Dear Aunt Bettie: Will you let a little Indiana boy join your happy band of boys and girls? I am eleven years old and in the sixth grade. I like hunting and fishing better than anything. My birthday is April 3. All who read this letter I would like each one to send me a card. *Herald* cousins, when you write to *The Herald* tell your birthday, and if you say you want a postcard shower for your birthday we will send you a card, won't we, *Herald* cousins? My two favorite verses are the fifth chapter of Matthew and the twenty-second chapter of Revelation. I have read the New Testament through once and can name all of the books of the New Testament. I hope W. B. is out feeding the horses when this letter arrives. **Paul McNeely.**

Deputy, Ind.

Dear Aunt Bettie: I have been reading some of the letters from the boys and girls and decided I would try to write again. This will be my third letter sent in. My grandmother takes *The Herald*. I sure enjoy reading page ten. How many of the cousins are Christians? I am and want to be a soul winner for him. I belong to the Nazarene Church. We have a fine Junior church and prayer meeting every Tuesday afternoon. We sure have some fine times. I am twelve years old, have blue eyes, light brown hair. Who has my birthday, Sept. 7? **Vera E. Goodwin.**

Box 1177, Bethany, Okla.

Dear Aunt Bettie: I visited a badly afflicted man whose talk helped me. For over twenty years he had remained in one room, in one bed upon his back unable to turn himself over. Most all his joints were ossified and completely set. His hands and feet, his fingers and toes, were drawn and twisted in various directions. His jaws were firmly set together, he could eat only soft foods passed through the space from whence a tooth had been removed. He said he became so very tired ever in the same position, that the pain in those limbs was so acute, that tooth-ache was no comparison. He said as the disease attacked a fresh joint the pain was most severe, he could not make known the great suffering. Asked what brought such suffering, he answered, "Myself! Disobedience!" One bitter cold day, when a boy, his god father forbade

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him to leave the house, but with another boy he went anyhow, and took to his bed with rheumatism. So disobedience brings bodily suffering as well as mental anguish. Ere I left him he feelingly said, "Bring my life before the boys. Let them beware of disobedience, which has sad consequences. May they do right because it is right, and be happy. My earthly father loved me, knew the best for me, wanted me to do it and not suffer. I ignored and suffer. Their heavenly Father knows the best for the boys, wants them to be happy, tells them to glorify him in their bodies and in their spirits, which are his, tells them to be clean from all filthiness of the flesh and spirit, tells them to eat and drink, do all things to his glory. They must well consider all this means. May they learn and obey the laws of health, the will of God, and be well and happy, for Christ's sake, for others' sake, for their sake. They must reap what they sow. May they obey the kind heavenly Father, use the Sword of the Spirit, as did the Great Exemplar, never heeding Satan's suggestion to cast themselves down from God's temple. Their bodies must be the temples for the Holy Spirit." I am sure his counsel is excellent and I must obey. The cousins will, certainly. **Wm. C. McGinnis.**

Rt. 9, The Repairer, Atlanta, Ga.

REQUESTS FOR PRAYER.

Pray for a family that is in great spiritual need.

D. H. S.: "Pray for a family that has made whiskey and evil companions their god, that they find Jesus as a personal Savior."

Pray for a sister who desires a Christian home, that her husband may be sanctified.

Mrs. H. W.: "Pray for me that I may be sanctified. I am so hungry and thirsty for the outpouring of the Holy Spirit."

The parents of an afflicted boy request prayer for him that he may be healed of epilepsy.

Pray for a backslidden son who is a preacher, that he may be reclaimed.

FALLEN ASLEEP

ASH.

Charles H. Ash, one of Susquehanna's stalwart and exemplary citizens, has passed to his reward. Death claimed him after a long illness, although he had been seriously ill only about two weeks. Just before 12 o'clock noon, with his loved ones about him, and with his pastor, Rev. Harry L. Renville of the First M. E. Church at his bedside, he passed into the dreamless sleep of death, as serenely and quietly as he had lived.

Charles H. Ash was born in Pleasant Mount, Pa., 75 years ago the coming month. He came here in his youth, and learning the carpenter trade he embarked in the business of contracting and building, following this vocation for nearly 55 years.

Mr. Ash was a quiet, unassuming man who found his greatest pleasures in his home. There he was always to be found when not engaged in his vocation. He was of a friendly disposition, a gentleman of the old school, and his entire life seemed like a benediction. He was a Christian not only in name, but in deeds, for he was charitable and kind, generous and considerate, and never asked for himself anything he was not willing to concede his fellowman. He was a devoted and consistent member of the First M. E. Church of Susquehanna and a member of the Official Board for many years.

In his death Susquehanna loses one of its best citizens. The family home on Jackson avenue, noted for its comfort and hospitality, has lost a precious member of the devoted family. The sympathy of the community is with Mrs. Ash, who has been seriously ill, and the family in their great bereavement.

Besides his wife, deceased is survived by four children seven grandchildren, one sister and one brother.

TAYLOR.

Another devoted reader of *The Pentecostal Herald*, Mrs. M. A. Taylor, passed to her reward April 2, at 11:50 P. M., being in her 77th year. She had been a member of the Methodist Church for 59 years and was a devout follower of the Lord. Sister Taylor was the mother of nine children, all of whom survive her, also three sisters and two brothers. While they will miss her loving greeting, yet they know where to find her.

Sister Taylor's home-going was like one "who wraps the drapery of his couch about him, and lies down to pleasant dreams." She passed away like one retiring for the night, to awake in that land where night never comes and death is unknown. Her funeral was conducted in Wesley Church, Louisville, Ky., by Rev. Cantrell, a former pastor, and Brother Butler, pastor of Wesley M. E. Church, at the family residence.

"Death doth hide, but not divide
Thou art on Christ's other side—
Thou with Christ and Christ with me,
Therefore together still are we."
A Friend.

LOY.

Clara May Buchholz, daughter of John and Sarah Buchholz, began her life near Watson, Ill., Nov. 15, 1890. She completed her earthly life Feb. 19, 1927, near Mason, only staying here 36 years, 3 months and 4 days. Three years of her life was spent in Oklahoma, eight years in Kansas and the remaining time in Illinois. She grew to womanhood near Watson. She became a teacher and taught five years in these different states.

She was married to Rev. Amos Loy, August 10, 1910. Two children came into their home, Harold and Marjorie, who survive her. She gave her heart to God in youth and became a member of the Methodist Church. In her were blended consecration, capacity, earnestness, usefulness and joy. If duty or opportunity called she answered "Here am I." She shared heartily the ministry of her husband and graced the parsonages in which they lived. She specialized in work with children in every place, training them in religion and teaching them art. She had a class of seventy-five in the Junior League at Lake City, Kansas, their present pastoral charge. At times she occupied the pulpit of

her husband, when he was ill or absent. The profusion of beautiful flowers sent by the Methodists of Lake City, Kansas, shows the eloquent testimony of their love and appreciation.

She leaves her devoted husband and two children, her parents, two sisters, four brothers, many other relatives and hosts of friends.

Clara caught her father's spiritual vision, found the great salvation and made the world better by her having lived in it. She placed the stamp of truth on the gospel her husband preached by living it among the people they served. Her love is a priceless legacy to Harold and Marjorie, to bless them as long as they live. Clara Buchholz Loy walked with God and she was not for God took her. The lovely flower is gone but its sweet fragrance remains.

A short service was held at the home Sunday morning after which the remains were taken to Watson, where the funeral service was held at the M. E. Church, Rev. Ritcherson, of Newton, officiating. A large crowd was in attendance to pay a tribute of love and respect to this loved one, Clara Loy. The floral tributes were beautiful and spoke of the high esteem in which she was held. Interment in the Watson Cemetery.

Mrs. Emma Pinfrock.

LUTTRELL.

John A. Luttrell was born Oct. 5, 1867, and went to his reward Dec. 21, 1926. He was the son of John B. and Emeline Luttrell, deceased. He was married to Minnie Porterfield, Dec. 22, 1891. He leaves a wife, six sons, and four daughters; one son preceded him to glory 26 years ago. He united with the Methodist Church 27 years ago and lived a devoted Christian until death. He had been a reader of *The Pentecostal Herald* for 26 years and looked forward to its coming each week. We do not grieve as those who have no hope, for our hope is in him who said, "Whosoever believeth in me shall never die."

While we keenly feel the loss of our dear one, yet we bow in submission to the Father's will, saying with David, "The Lord hath given and the Lord hath taken away; Blessed be the name of the Lord."

His wife,
Mrs. J. A. Luttrell.

TERRY.

The death of J. T. Terry occurred Feb. 8, 1927. While he had been afflicted for some time, his death was sudden. He suffered very patiently for a number of years, just waiting the call to come home. He had been a faithful member of the Methodist Church for forty years, and had enjoyed the experience of holiness since 1889. He helped to build the Hurricane camp meeting in 1889 and was a camper until his health failed him, but would come to the camp meeting to see his brethren and many friends every year. He enjoyed the preaching of holiness, and was a beloved brother in the Lord. In a few years I shall meet Brother Terry with the host of saints who have gone from Hurricane camp meeting where I have attended for more than thirty years.

Brother Terry leaves a devoted wife and two half brothers, besides many relatives and friends. How happy we shall be to meet him again.
J. J. Smith.

NOVI SAD YUGO-SLAVIA.

Just a few lines this morning to tell you how much I appreciate *The Herald*, and that I have used Dr. Morrison's messages for the glory of God. I wish that we had a paper like *The Herald* in the Serbian language. I guess you know that I have been in this country now for six months, and I am glad to tell you that the Lord has given us great times; many souls have found our Christ in saving and sanctifying power. This coming Friday we are going to Macedonia to hold some meetings there in our Methodist churches. I wish that I could spend five years in this country telling the blessed story of Jesus and his power to save from sin, but I have a family to look after in U. S. A., and I am

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Jerry McAuley, An Apostle to the Lost, by R. M. Offord, L.L.D. \$1.50.

This is the life story of Jerry McAuley, whose name is known from coast to coast. When I began to review this book, it was so interesting that I read a hundred pages before I could stop. In writing these articles, it is not my chief purpose to recommend these books (it is merely to let you know what they contain) but this is one I heartily recommend to every Christian, and especially to every Christian worker. It will increase your faith, deepen your devotion, and make you more zealous in your labors for the Master.

The book was compiled by Mr. Offord. Part of it was written by McAuley himself, and part by others. It tells of Jerry's early life; his fall into sin; his term in Sing Sing prison; his conversion; his troubles; his final desperate return to God and salvation; the establishment of the wonderful Water Street Mission in New York; many wonderful conversions that occurred there; the growth and widespread influence of the mission work; and the triumphant death of this modern "Apostle to the Lost."

This story is a marvelous record of the depth of human depravity and the possibilities of God's grace. You will never regret paying the \$1.50 that it will cost you.

The Christian's Secret of a Happy Life, by Hannah Whitall Smith. \$1.00.

This is an old book that has been published for years, but seems as popular today as ever. It deals with the question, Is a happy life possible? The author takes this question up from the Scriptural viewpoint, and treats it as it relates to Christian experience.

The book is happily divided. Part 1 considers "The Life." It is taken up in the following order: 1. Is it Scriptural? 2. God's Side and Man's Side. 3. The Life Defined. 4. How to Enter In. Part II deals with "Difficulties." They are treated relative to the difficulties concerning Consecration, Faith, The Will, Guidance, Doubts, Temptation, Failures. Part III tells of the "Results" of such a life. Some of these are Liberty, Growth, Service, Joy, Divine Union, etc.

This is a treatise on Sanctification, and is written in a simple style, interspersed with apt illustrations. It is interesting and instructive.

Christine's Ivory Palace, by Mrs. Lula M. Dudley. \$1.25.

In the introduction the author states that she wrote this book in the form of an allegory like Bunyan's *Pilgrim's Progress* but that this is the "allegory of Christine and her household in a spiritual Kingdom—fulfilling the Word that Jesus Christ 'hath made us kings and priests unto God.'"

Those who enjoy reading *Pilgrim's Progress* will likewise appreciate this splendid story. It takes Christine from the time of her marriage to the "King's Son" until her final triumph.

It is written simply, interestingly and definitely.

To give you some idea of the book we call attention to the following representative chapters: "Christine At Home," "A Battle in Red Light District," "The Rescue of Proud Look," "Mr. Swindle Makes a Confession," "Mr. Humble Goes to Prison," "A Call to Eagle's Nest," "Rev. Ruling Elder Falls," "Very Pliant Lays All On the Altar."

The book has thirty-four chapters, 215 pages, and is beautifully bound in blue cover, with Gold title.

The Way of The Cross, by J. Gregory Mantle, D. D. \$1.00.

Dr. Mantle was an Englishman. For years he preached in his own country. Later in life he moved to the United States and gave his time largely to Evangelism. He was Assistant Editor of *The Pentecostal Herald* for a time.

This book is a thorough and constructive treatment of the subject of the Cross in the Christian's life. It follows somewhat the style of Stanley Jones in that it centers everything around the Cross, and shows its place in the making of vital Christian character.

There are twenty-one chapters. Some of the most suggestive are: "A Mixed Life," "The Light of the Cross," "The Idol Self," "The Inward Cross," "The World and the Cross," "Beauty For Ashes," "The Pathway of Rejection," "The Indwelling of Christ," "The Cross Day by Day." In his treatment of these the author gives some very refreshing illustrations; many of them are valuable for preachers. At the beginning of each chapter is some poem or quotation. Many of these are striking.

Morning Faces, by Rev. George McPherson Hunter. \$1.25.

Another book of sermons to children—yes, and it will grip your interest also. The writer is a splendid story-teller, and these fifty-two short sermons abound in illustrations. They are illustrations taken from literature of all kinds as well as from actual life. Many of them are intensely interesting.

The author divides the book in the following manner. 1. General. Some of the most interesting topics treated under this heading are "Morning Faces," "A Little Pinch of Salt," "Our Great Outlaw," "The First Easter Morn." 2. Questions. "Where Does God Live?" "What Is God?" "What Is Stronger Than a Lion?" 3. Soldiers. "Three." "Timothy the Timid." "Andrew the Discoverer," "Barnabas the Encourager." 4. In The School. "God's Multiplication Table," "Subjunctive May, Imperative Must," "P's in a Pod." 5. On the Playground. "A Hiding Place," "Follow the Leader," "Pewter or Gold," "A Three-Ply Rope," "The Man With the Four Names."

The pastor will find this book wonderfully helpful. The Sunday School teacher can find great use for it. Mother can do much good with it by reading it to the children.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

not getting one cent for my service while I am over here. I am so glad that God has called me to preach his blessed word to these poor souls in this country, and I am glad to tell you that there hasn't been one service held since I came here but what somebody got saved or sanctified. To Jesus we give all glory and praise. Bless his dear name! I love him with all my heart. I will also go to Bulgaria with Bishop Nuelsen where he will hold their Conference. I shall preach twice each day during the conference. From there we will come back to Yugo-Slavia to hold the Con-

ference here, and then we are going to Hungaria and Austria, to hold their conferences. I shall be home about May 15. May the Lord bless you and yours and keep you all in his perfect love. Amen.

As ever yours in his service,
"Sam the Methodist."

A modern story told like that of *Pilgrim's Progress*; interesting, amusing at times, instructive in the deep things of God—such is *Christine's Ivory Palace*, a book written by Mrs. Lula M. Dudley. Price \$1.25. Pentecostal Publishing Co., Louisville, Ky.

SUNDAY SCHOOL LESSON

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

(By mistake we got May 8 Lesson in last week's Herald. I trust this may reach those who study it in time for May 1).

Lesson V.—May 1, 1927.

Subject.—Peter's Denial and Repentance. Mark 14:53, 54, 66-71; Lu. 22:61, 62.

Golden Text.—Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—The fall of Peter was pathetic. The Master had done so much for him, and he had made such great promises, that one would have expected him to stand till the last moment. After promising so much, his chagrin at his fall must have been fearful. What a lesson for all of us mortals. Matthew says that it was Peter who answered when the Lord asked the apostles: "Whom say ye that I am?" He replied: "Thou art the Christ, the Son of the living God." It would seem that such a conviction, brought to him through the eternal Father, should have established him somewhat. One is prone to ask: How could he deny his Master after having witnessed the splendors of the Transfiguration? Some have charged that it was the purpose of God that Peter should fall. Never! That would be to charge God with Peter's sin; but God leads no one into sin. Peter was acting of his own free will. For some reason he had a place within the small circle near the Master with James and John, closer than that held by the other nine.

The last night before the crucifixion was momentous for Peter. He alone seemed to feel some smarting of conscience when Jesus began to wash the disciples' feet. There was no servant present to do this menial work. One of the disciples might have done it; but, as some one has intimated, they all wanted high places in the kingdom, and were afraid to lower their dignity. However, it does not appear that any of them, save Peter, saw anything out of place in the Master's lowering his dignity. Peter felt so mean about it that he absolutely refused to permit Jesus to wash his feet until almost forced to submit; and then he begged to have his feet, head and hands all washed. Impulsive Peter, running straight and crooked at the same time. Will he ever be settled? Yes, Pentecost will come in about fifty days; and Peter will get established.

We wonder how Peter felt when Jesus stated during that last passover supper that one of those reclining with him at the table was about to betray him? Judas may have been astonished to discover that the Master knew all about his defection; but it must have been a terrible shock to the other eleven. Judas seems to have feigned innocence; for after Jesus had stated that one of them would betray him that very night, he had the audacity to ask: "Master, is it I?" It was the same question put to him by the rest of his apostles; for Matthew says they "began every one of them to say unto him, Lord, is it I?" Peter went so far as to request John who was leaning in the Lord's bosom, to ask him who it was. One of the most astounding things connected with the matter was Peter's big boasting: "Though I should die with

thee, yet will I not deny thee." The boast must have been somewhat infectious, for the record states: "Likewise also said all the disciples." Maybe they would not have been so rash, if Peter had not led the way. But they were sincere; perhaps having little realization of what the next few hours had in store for them.

Jesus was sufficiently kind to warn the disciples, as best they could understand it, of the terrible fate that awaited him. The Shepherd would be smitten; and the sheep would be scattered abroad. They were advised to watch and pray, lest they should enter into temptation. Peter was told positively that before the crowing of the cock he would deny his Master thrice. He was fully forewarned, but fell at the critical moment. How weak we mortals are. We set ourselves to stand, forgetting that we cannot stand in our own strength, and fall into sin. We feel so secure that we sometimes lead ourselves into temptation, and then wonder why we fall. Our only hope of standing against temptation is in Christ Jesus through the Holy Comforter, the Divine Spirit.

As this writer sits this spring evening meditating and writing about Peter's fall, it seems to him that he never before realized so deeply the need of entire sanctification for the human heart. Why do men, realizing the presence of carnality in their own hearts, that causes them to stumble along the way, refuse to have God sanctify them wholly? And each answers, WHY? Peter and his brethren in the apostolic college knew no better; Pentecost had not yet come; the Holy Spirit in his baptismal office was not yet given to the Church; but we should know and do better. We are living in the times of the Dispensation of the Holy Ghost, wherein God intended that there should continually be such displays of glory and power as were never known in the Church prior to the day of Pentecost. We should be doing the things that Jesus did, and greater things, because he has ascended to the Father, and has presented his coronation gift to his Church on earth.

Comments on the Lesson.

53. Read the preceding context, so as to keep the connection. Immediately after his arrest in the garden of Gethsemane "they led Jesus away to the high priest." Of all men in the world, the high priest should have been the friend and protector of Jesus Christ; but he and his assembled company of chief priests, elders and scribes were in league with Satan to murder him. As we are dealing specially with Peter's fall and repentance, we cannot discuss the illegality of this mock trial of Jesus.

54. Peter followed him afar off.—While there is no warning here to those who follow Jesus afar off spiritually, the comparison is sufficiently close to make us think on our ways. Peter was a mixture of courage and fear. Few of us have any reason to condemn him in this regard.

66-71. We need not quote the words of these verses. They deal with Peter's tests and denials. Out in Gethsemane he was bold enough to chop off the ear of Malchus, the high priest's servant; but that was before his Master was arrested. Now he is in the hands of the mob; and while Peter still has sufficient courage to

enter the hall of the high priest, with a little help and persuasion from John, he is too much of a coward to tell an accusing maid the truth, but denies that he even knows what she is talking about. When another maid asked him if he was not a disciple of the Prisoner, he failed and lied again. When the final test came: "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto," it was too much for the poor fellow, and he "began to curse and to swear," saying, "I know not this man of whom ye speak." Put yourself in his place before condemning him too harshly. He was scared; and scared men cannot be trusted. We imagine that it took a brave man to face a Roman cross.

61. The Lord turned and looked upon Peter.—We have sometimes endeavored to imagine the expression on the Lord's face at that time, but cannot. Maybe some one else can do so. It is hardly fair to suppose that it was one of scorn and condemnation. Perhaps it was one of mingled reproof, and rebuke, and love, and grief, and pity. We cannot tell; but whatever it was, it broke Peter's heart, and made him remember the words of his Lord: "Before the cock crow, thou shalt deny me thrice." The Master has a way of dealing with us that is both severe and tender. Were it not for his tenderness that tempers his reproof, we would die of despair.

62. Peter went out, and wept bitterly.—Do you not wish to go out with him, and weep at his side, not only for sympathy's sake, but for your own defections by the way? Thank God, there is rich forgiveness for the backslider. There is far more hope of the restoration of an old backslider than there is for the conversion of an old man or woman who has never known God in the pardon of his sins. Watch this statement in your work: One unconverted at forty years of age is seldom ever saved.

REVIVALS.

We enjoy your paper; the articles and editorials are great. We recommend and present The Herald wherever we go.

We go to help Bro. Tyler at Soul's Chapel on the Pulaski Circuit, beginning Easter Sunday. Ask The Herald family to pray for the meeting. We have some open dates in May and June, and while up there if the brethren have some hard places none is inclined to go to, we will; we build everything around the pastor and take what they give in a freewill offering.

Yours in Him,
Robert Johnson and Wife.

A WORTHY PREACHER.

Rev. C. A. Peters, Nora, Ky., a preacher in the Mountains of Kentucky, has a large family, and is very much in need of clothing. We wish to suggest to our readers as house cleaning time is here that they lay aside any clothing they may wish to dispose of and send this family a box that will help them in their sore need. Anything can be utilized, as they have all ages of children, and he and his wife will be glad for anything that may be useful to them. Dr. Morrison and I have sent frequent boxes to them and they are always very grateful. Remember that, "He that giveth to the poor, lendeth to the Lord."

Mrs. H. C. Morrison.

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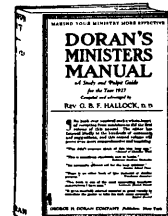
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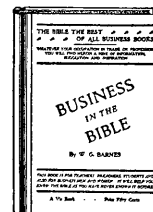
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"It is a book that could not have been written except by long and careful study of all the books of the Bible. Its references are well classified and furnish interesting data for men and women of all trades and professions."—Daniel A. Poling, D.D., Marble Collegiate Church, New York City.

FROM ONE OF PHILADELPHIA'S MOST PROMINENT CHRISTIAN BUSINESS MEN.

"I am more than pleased with it. Have carefully read it through and have discussed it with others with the result that others have become as interested in it as I have. I do not think you ever published a more helpful little volume."—John Gribbel.

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Address
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EVANGELISTIC AND PERSONAL.

Miss Pearl Wilcox, song evangelist, Stockport, Ohio, owing to a brother's illness has been out of the field for a while, but is now able to resume her evangelistic work. Those desiring her services may address her as above.

Rev. C. S. Clarke: "Glad to report an old-time gospel meeting at Windom, Kan., in which sinners were converted, backsliders reclaimed, and believers sanctified. A fine class of 35 was received into the church. Our next meeting is at Capron, Okla."

Rev. D. Willia Caffray recently closed a three-weeks' campaign in Pioneer Methodist Church, Walla Walla, Wash., Rev. Robert Brumbeay, pastor. There were over 200 definite seekers for pardon and holiness. Miss Caffray plans to make another evangelistic trip to South America where she labored so successfully last year, if funds can be provided.

Rev. Robert A. Young dropped out of the evangelistic work in order to attend the University of Southern California, doing postgraduate work. His slate for the summer is full, except two camp meeting dates, July 7-17 and July 21-31. Those interested may address him 1045 Worcester Ave., Pasadena, Calif.

A Spring Convention held by the Holiness Association, co-operating with Schenley Heights M. E. Brotherhood Bible Class, will be held in Schenley Heights M. E. Church, Pittsburgh, Pa., May 20 to 29. Rev. T. M. Anderson will be the preacher and Emmy Berge song leader. Let those who can, plan to attend this meeting and help to push the work for holiness.

Rathdrum, Idaho, is badly in need of an evangelistic meeting. We want some good evangelist, a man who is not afraid to blast the rock, dig deep and work with the preacher; a man who can stay three or four weeks, if necessary. We plan for a tent meeting in a town where churches have been united into one, where worldliness is strong, but where there are some consecrated, God-fearing people. Will the right man get in touch with the preacher, C. B. Madsen.

C. B. Madsen wishes to hear from some brother who can sing the old revival songs, lead a chorus and stay for the summer in upper Idaho. This is a beautiful country, healthful, and promising. C. B. Madsen, the preacher at Rathdrum, Idaho, invites correspondence with such an one. If you can preach the gospel as well as sing, so much the better.

Evangelists Wade House (preacher), Jeff Wall (singer and trombonist), Mrs. Wall (concert pianist and vocalist) will lead Tabernacle Baptist Church, Waco, Texas, in an old-fashioned city-wide tent revival, April 17 to May 29 with services at 7:45 P. M., featured with Bible preaching, gospel singing by a volunteer choir of 250 voices and special music by the Walls. All people are invited to attend these meetings. All Christians are counted upon to help, as soul-winning is the aim. The tent is 165 feet long, 90 feet wide, comfortable seats, located at 1510 Clay Avenue, on Cotton Palace car line. Pastor R. Reilly Copeland earnestly requests prayers from Christians everywhere for this revival.

The Pilgrim Holiness camp of the Southern District will be held at the usual place in Greensboro, N. C., May 20-29. Rev. W. R. Cox, our General Superintendent, and Rev. Harry Hays, of Beloit, Ohio, are the preachers in charge. Music will be in charge of the Greensboro Bible School Band, with Byron Crouse as song leader. One of the special features of the camp will be the music by the Bible School Mixed Quartet and also a Ladies' Quartet. Board and entertainment for free-will offerings. For entertainment write to F. H. Tormohlen, Chairman Camp Meeting Committee, 720 Silver Ave., Greensboro, N. C.

Rev. Albert Reed and wife are open for calls in evangelistic service. Bro. Reed and his wife are devout and earnest people. They are ready for the highways and hedges. They will go out to neglected churches and school-houses where there are precious souls being neglected. The Lord blesses them in their work. They do not demand any fixed sum for service. They want souls. There are many neglected districts and precious souls that are hearing no earnest, evangelistic gospel. Brother and Sister Reed will do good in communities that have been a long time without a revival. Address, Rev. Albert Reed, Wilmore, Ky.

S. B. Goff: "We have just had a successful campaign at Rushford, N. Y. Three churches united in the campaign at the Methodist Church. There was a fine spirit of co-operation. Am now in a fifteen-day campaign at the Berry Memorial M. E. Church, Philadelphia. There were forty-four conversions and transfers of church letters in the first three days of the campaign. We are combining the visitation plan of personal work with the evangelistic meetings. Twenty-five teams of trained personal workers are going into the homes to win people to Christ and the Church. I now have the date beginning May 1, open for a campaign."

"Morning Faces," a book of sermons for children, would be very helpful to you as pastor, Sunday school teacher, or Mother in the home, if you would read it. Send for it, and if it does not interest you, return it undamaged and we shall be glad to refund your \$1.25. Pentecostal Publishing Company, Louisville, Ky.

NOTICE!

Brother W. W. McCord writes that a number have ordered pecans from him, the proceeds of which he has used to help pay the debt on his camp ground. He desires us to state that his offer to send a pound of paper shell pecans to any one who may send him a dollar for the camp, still holds good; or, he will send a pound of pecans for every dollar sent to him. His address is Sale City, Ga.

Would you like to learn more about "The Way of the Cross" and its depth of meaning to your life? Get the book with this title by Rev. J. Gregory Mantle, D.D., from The Pentecostal Publishing Co., for \$1.00, and it will lead you into new pastures of thought and consecration. The resultant blessings obtained will more than offset the trifle it will cost you.

Dr. John Paul has written a very helpful series of lectures on the deepening of spiritual life in his book, *The Way of Power*. It sells for \$1.00, and is worth it.

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Wilmore, Ky.

THE RISEN CHRIST.

F. B. Pierpoint.

We honor the risen Christ today,
As we come to the glad Easter time,
How he break the bonds wherein he lay

And made his exit sublime.
He is not here, the Angel said,
To the two Marys and Salome,
He has burst the bars of his prison bed,
And will go to his heavenly home.
It was hard for them to understand
That their Lord was not carried away

By some enemy with unfriendly hand,
Their fears he could scarcely allay.
But Mary saw Jesus standing there,
Heard again his own dear voice,
She must go tell others that they might share

The glad news, and likewise rejoice.
The disciples' hearts were strangely warmed
On the road to Emmaus that day,
Fond thoughts and memories fairly swarmed

Round each, as he walked in the way.
But Jesus could no longer stay,
Must go to his Father above;
No longer remain from the home away

That was prepared by the Father's love,
There to intercede for you and me
That for our sins he did atone,
And from their thralldom we'd be free
To enter that blessed home.

He is risen today, O let us rejoice,
Accept him with gladness and cheer;
Listening closely for his welcome voice,
Whenever our work is done here.
He is risen today, so we, too, shall rise,

If faithful to the trust he has given,
What wonderful visions will there greet our eyes,
When we reach our home in Heaven.

There to bask in the sunshine of his love,
When we hear his welcome "Well done,"
"Enter thou the joys that are thine up above,
There's a crown here for Thee, faithful one."

Would you know the secret of happiness? You can find it by reading "The Christian's Secret of a Happy Life." This little book teaches simply

and interestingly the practical side of the experience of sanctification. It will be a help and blessing to you. \$1.00 will bring it to you. Pentecostal Publishing Co., Louisville, Ky.

NOTICE!

We have a splendid young man now a student in Cleveland Bible Institute, who is a graduate of the Lyceum Arth Conservatory of Music, of Chicago. He will be ready to enter work for an indefinite period of time about June 1st. He is an expert pianist, a splendid personal worker, and altogether a devout helper for any evangelist needing such help. Address, Homer Swartz, 3219 Cedar Avenue, Cleveland, Ohio.

C. W. Butler, Pres.

"Hallelujah Jack," the thrilling life-story of Rev. Jack Linn, who is a converted actor. Read how he sold papers as a child in the great city; how in turn he became a bootblack and bell-hop, and an actor. Then was saved and called to preach. Price 50 cents. Pentecostal Pub. Co., Louisville, Ky.

SPECIAL NOTICE!

Great Holiness Assembly and Annual Meeting of the National Association, at Chicago, Ill., May 9-15, 1927. All Holiness Associations, churches, schools, camps and other holiness organizations, evangelists, pastors and people are invited to participate, whether auxiliary to the National, affiliated, or independent.

Some topics to be treated are: Holiness and Healing, Holiness and Tongues, Holiness and Education.

New policies for the National Association in this second rise of the Holiness Movement may be discussed, and a great Evangelistic Campaign inaugurated. For particulars about entertainment address Mrs. Iva D. Vennard, 1754 Washington Blvd., Chicago, Ill.

Joseph H. Smith, President.
Millie M. Lawhead, Cor. Sec.

The Life of Jerry McAuley, The Apostle to the Lost, is one of the remarkable books of the age. It tells of the marvelous power of God to save men who have reached the lowest life of sin. It is a tonic of faith, an inspiration to the Christian. Be sure to read it. The price is only \$1.50. Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 20-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Springfield, Ill., April 17-May 1.
Pittsburg, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

AYCOCK, JARRETTE AND DELL

Alhambra, Calif., April 20-May 1.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.

Bentonville, Ark., April 21-May 1.
St. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BELEW, P. P.

Wilkinson, Ind., April 10-May 1.
Webster City, Ind., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Muskegon Hts., Mich., April 18-May 1.
Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BRNETT, W. G.

Gaston, Ind., April 16-May 1.

BONINE, GRACE O.—RIGGS, HELEN C.

Ravenna, Mich., April 21-May 8.
Open dates for spring and summer.
Address, Vandalia, Mich.

CAFFRAY, D. WILLIAM—CHRISTENSEN, CLARA

Portland, Ore., May 1-15.

BROWNING, RAYMOND.

Lansing, Mich., April 17-May 8.
Home address, Wilmore, Ky.

BUCHAN, ALMA L.

Langdale, Ala., April 19-May 1.
Home address, 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates, July and August.

CAIN, W. R.

Augusta, Kan., May 1-15.
Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Beaumont, Tex., April 10-May 1.
Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Troy, Ohio, May 4-8.
Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Billet, Ohio, Oct. 3-10.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Fairfax, Okla., May 1-15.
Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 5-15.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.
Open date, May 1-22.

GRAMMOND, PROF. C. C. AND MARGARET.

Walled Lake, Mich., April 19-May 1.
Mesick, Mich., May 5-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Adrain, Mich., April 24-May 8.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DOSS, R. A.

Open dates after May 1.
Home address, Every, Iowa.

DUNAWAY, C. M.

Langdale, Ala., April 18-May 4.
Atlanta, Ga., May 5-20.
Anstett, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.

Dalton, Ga., July 23-31.

Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.

North Baltimore, Ohio, April 14-May 1.
Home address, 430 Williams St., Troy, O.

EDEN, THOS. F. AND SISTER.

Open dates, May and June.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Newport, Ky., April 24-May 8.
Ashland, Ky., May 15-29.
Dover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Alliance, Ohio, April 20-May 1.
Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Vestal, N. Y., April 27-May 7.
Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shacklefords, Va.

FRYE, H. A.

Open dates April 24-May 15. May 22-June 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Carlisle, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Lone Tree, Iowa, April 17-May 8.
Open date, May 10-29.
Home address, University Park, Iowa.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Ridgeville, Ind., April 10-May 1.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 20-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GREEN, JIM H.

Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Landsburg, W. Va., April 19-May 5.
Paint Bank, Va., May 8-22.

HALL, E. K.

Open dates.
Home address, 417 Halifax St., Petersburg, Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-28.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Waverly, Ill., April 24-May 8.

HEWSON, JOHN E.

Open dates for April, May and June.
Home address, 127 N. Chester St., Indianapolis, Ind.

HOLLENBACK, ROY L.

West Concord, Minn., May 1-15.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, ERAL T.

Auburn, Pa., June 16-26.

HORN, LUTHER A.—MARSHALL, R. P.

Blountstown, Fla., April 28-May 8.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HUNT, JOHN J.

Wallingford, Pa., April 24-May 1.
Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Park Lane, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSSELL, HARVEY B.

Putney, V. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 10.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Beaver Dam, Ky., April 24-May 1.
Terrills Creek, Ky., May 6-8.
West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYES EVANGELISTIC PARTY.

Open date, April 24-May 15.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LEWIS, JOSEPH H.

Open dates, April 20-June 1.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE.

Guide Rock, Neb., May 1-15.
Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Rector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MILBY, L. G. AND BERTHA.

Chicago Heights, Ill., April 10-May 1.
Frankford, Ind., May 8-29.
Taylorsville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.
Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Home address, Mattoon, Wis.

MILLER, JAMES.

Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Sulphur Springs, Tex., April 20-May 8.
Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

Atlanta, Ga., April 10.
China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

PARKER, J. R.

Polsgrove, Ind., April 4-May 1.
Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Poplar Plains, Ky., April 19-May 6.
Mackville, Ky., May 8-22.
Vainford, Ky., June 15-26.
Eldorado, Ill., August 1-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ohio, May 15-29.
Oddville, Ohio, June 5-19.
Open date, June 20-July 31.
Orangeburg, Ohio, August 1-14.
Wagoner's Chapel, Ohio, Aug. 15-25.

PULLIN, M. C.

Open dates for 1927.
Home address, Waynesboro, Va.

REID, JAMES V.

Wartrace, Tenn., April 20-May 1.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

REDMON, J. E. AND ADA

Bloomington, Ill., April 15-May 1.
Hagerstown, Ind., May 6-22.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferdale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SPINKS, OTIS W.

(Song Evangelist)
Shreveport, La., April 10-May 1.
Hornbeck, La., May 2-15.
Home address, Box 508, Shreveport, La.

SWEETEN, HOWARD W.

Gary, Ind., April 23-May 9.

SWANSON, F. D.

Okola, Ind., May 1-15.
Home address, Wilmore, Ky.

TEETS, ODA B.

Arborsvale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-20.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

VANDALL, N. B.

Alliance, Ohio, April 20-May 2.
Carrollton, Ohio, May 27-June 5.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAUGHT, G. H.

Saint Johns, Mich., April 18-May 1.
Home address, 953 N. Oakland Ave., Indianapolis, Indiana.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 10-28.

WHITEHURST, R. F.

Open dates.
Home address, Wilmore, Ky.

WILLIAMS, T. E.

Troutville, Pa., April 29-May 22.
Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.

Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

IOWA.

University Park, Iowa, camp, June 3-13.
Workers: The President of the National Association in charge: Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

OHIO.

Mt. Vernon, Ohio, (Camp Sycar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

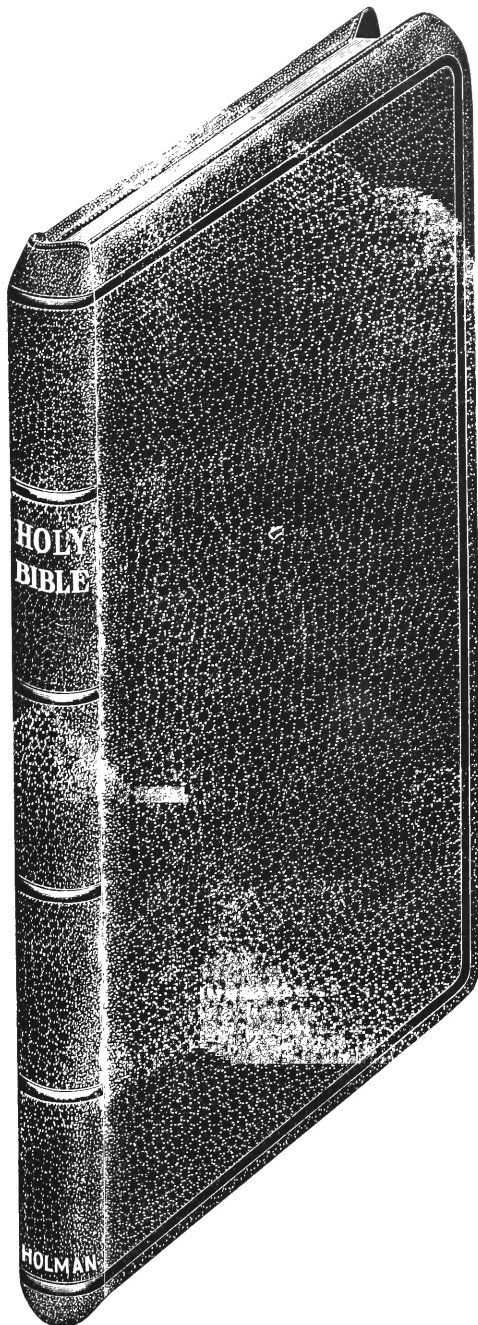
LOUISIANA.

Lake Arthur, La., camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. C. Fontenot, Pres., Box 1021, Shreveport, La.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 464 Burling St., Flushing, N. Y.

You will find pages 15 and 16 of much interest.



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PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

PENTECOSTAL HERALD

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

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Vol. 39, No. 18.

SOLDIERS OF THE CROSS.

By The Editor.

"Soldiers of Christ, arise
And put your armor on,
Strong in the strength which God supplies,
Through His eternal Son."
* * * *

The Christian life is a warfare. Those who essay to engage in it with any other understanding are quite likely to meet with failure and defeat. Saint Paul, that champion of the Cross, was wont to express the mind of the Spirit in military phraseology. He directed Christians to "put on the whole armor", taking "the sword of the Spirit." We must have armor, defensive and offensive, if we would persevere and make progress in Christian experience.
* * * *

We fear many professed Christians of the present day fail just here. They seem to think that time has wrought such changes that the friendship of the world is no longer death, but a sort of means of grace and notwithstanding the plain teachings of the Word of God, they never look upon the world as an enemy in arms against them and they fail to "put on the whole armor" for battle against the deceptive and wicked world under the control and direction of the enemy of their souls.
* * * *

They join the church; in some instances, they are soundly converted, but they find the church and the world on good terms with each other. The world comes and enjoys with the church its festivals, fads and entertainments. The church goes with the world to its theaters, balls, card parties and various means of entertaining its lost souls. The church seeks to avoid giving offense to the world and the world seeks to draw the church away in all of its frivolities and methods of pleasure seeking, money getting and so almost unconsciously the young convert is drawn away from Christ.
* * * *

The only possible way to have victory over the world is to declare war against it from the very first, to be an open, avowed and well-equipped soldier of the cross. That does not mean that you are the enemy of sinners, but it does mean that you will not participate in their sins. It does mean that you love them, warn and exhort them, pray for them, but keep absolutely free from any and all things in which they indulge that are out of harmony with the teaching of our Master and the true spirit of a soldier of the cross. It does mean that you have denied yourself, taken up your cross, and that you are following Jesus and that you cannot and will not be subject to or enticed away by the world into its sins, pastimes and amusements. You have within the blessed assurance that your sins have been forgiven. You have a holy, hungering and thirsting after righteousness. You are pressing on for the fullness of the blessing of the Gospel of Christ. Nothing can satisfy your soul but communion with the Lord Jesus. The world, with its sins and follies, has lost its attraction for you. You are set free from its en-

ticements; the things you once loved you now hate; the things you once hated you now love. You have become a soldier of the cross. You are heaven-bound. You are living in the world, striving to bring those who are in bondage to its spirit and wickedness to repentance and saving faith in your blessed Lord and Saviour. You have become a soldier of the cross and advance with a drawn sword against sin. May God grant you wisdom and grace.

An Open Letter to Governor Al Smith, Honored Governor of the State of New York.

Governor Al Smith,
Honored Sir:—

FOR a number of years, since you have become prominent in the political life of your great state, I have been a visitor in the City of Brooklyn for some days prior to, and during, the November election.

Your wide political influence and elections to the Governorship of your state, have given you a large place in the columns of the daily press, and I have read with interest something of your rise from a humble and obscure position to the highest office in the great Commonwealth of New York, and to the position of wide influence among the most prominent men of the nation.

If a man of my obscurity could hope for your attention for a moment, I would gladly congratulate you on the heroic struggle you have made, the worthy ambition and native genius which have enabled you to come to such an exalted place in the confidence and love of your fellow-citizens, and the service of your great state.

It is with reference to your candidacy for the nomination of your party for the presidency of the United States, that I am now writing. It will be remembered that the efforts of your friends to secure for you the nomination of your party for this high office as the last Democratic national convention well-nigh wrecked the Democratic party, and is still the occasion of contention and very wide disagreement among your party leaders.

If the reports given out in the daily press are to be trusted it seems evident that your name will again be brought before the next national convention of your party for nomination for the high office of President of the United States. There is a widespread opinion among many good citizens that if your friends insist on bringing your name before the convention of 1928 with the persistency with which they contended in the convention held in New York four years ago it will so completely wreck the Democratic party that it cannot be reorganized and that the organi-

zation of a new political party will become necessary. As a patriotic citizen and a lover of the party which has so highly honored you, it would seem that you should give this matter serious consideration before consenting to have your name brought before your party convention for nomination.

I am not an avowed, whole-hearted member of any political party. For a number of years I have voted for men whom I believed to be capable of legislating or administering law, regardless of their party affiliation. I am practically indifferent as to which one of the two great political organizations of the nation administers the affairs of our government at Washington. I am deeply interested that our high officials shall be men of pure personal character, true patriotism, and that they shall consider with impartiality the interests of all the people in all sections of our great nation. In short, I vote for the man, rather than voting with a party.

If you should be nominated for the presidency those opposing you in your party will raise at least the following objections, that I am confident would cost you many votes. They will insist that you are local; that your influence is confined to the City of New York; that you have never been elected Governor by the American people of your State, but through the powerful influence of Tammany Hall and the foreign-born voters of the City of New York, a people who do not understand, and who are by no means, in sympathy with the best and highest ideals of the best brand of American citizenship. Whether this be true or not, it will be very generally believed and used against you with considerable effect.

Another serious objection will be offered that you are thoroughly opposed to the Eighteenth Amendment, that you have no sympathy with prohibition in any form, and that you will rally under your standard all of the very worst and most dangerous elements of society in all the great cities; that men and women who contribute very little to the financial and commercial welfare of the nation, and nothing to its moral and spiritual interests, will be eager champions of your cause with the feeling that if you should become President of the United States the Eighteenth Amendment will be practically annulled and the saloon with all of its degradation, poverty, disease, moral ruin and crime will be thrust upon us. Of course, the men made wealthy by the liquor traffic, who have robbed untold millions of sobriety, intelligence, character and hope would be ready to pour out their millions of wickedly gotten gain for your support. These money lovers who care nothing for the welfare, happiness and souls of their victims have never ceased to fight prohibition in any and every form. There is a very large element of devout, intelligent people in this nation, members of your party, who will not go to the polls and vote the ticket of their party with that mob of humanity who clamor for the

(Continued on page 8)

THE OLD-TIME RELIGION.

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

I am never ashamed to confess the old-time religion; nor am I ever ashamed to confess that I belong to old school Methodism. I consider it as one of the great providential events of my life that I was converted in the old fashioned way at the mourner's bench in a Methodist revival meeting.

Bishop Ryle, that great saint of Liverpool, England, some years ago said:

"The true remedy for all the evils of our day is the same remedy that proved effectual a hundred years ago—the same pure, unadulterated doctrine that the men of whom I have been writing used to preach and the same kind of preachers. I am bold to say that we want nothing new—no new systems, no new school of teaching, no new theology, no new ceremonial, no new gospel. We want nothing but the old truths rightly preached and rightly brought home to consciences, minds, and wills. The evangelical system of theology revived England a hundred years ago, and I have faith to believe that it could revive it again. There never has been good done in the world excepting by the faithful preaching of evangelical truth."

I. The Old-Time Religion is the religion of the precious blood. "A single flight of the soul to the wounds of our Lord is worth more to God than all the bells and organs and vestments," said John Tauler, a preacher of long ago. Some time ago we passed a big church and it had on its cornerstone the words, "The Church of the Precious Blood." Every church should be a church of the precious blood. Where the pulpit is silent on the blood, where no testimonies are ever heard as to the cleansing blood, where Calvary and the Cross are never honored—this is one place on earth where God is dishonored and the great salvation discounted. Let us make much of the blood—the precious blood.

II. The Old-Time Religion recognizes and preaches the fact of sin and depravity.

In one of the Methodist Sunday School Quarterlies for 1921, one of the writers referring to the old-time doctrine of depravity said: "There was a time when people believed that, but today nobody accepts such dreadful teaching." The fact of sin and depravity is illustrated by the following:

"Leonardo de Vinci's great masterpiece, 'The Last Supper,' is a great teacher in more ways than one. It is not only an exhibition of the marvelous achievement of human genius, the almost miraculous power of portrayal of human passions, the play of emotions and of character betrayed in the lineaments of physiognomies, but it has a deeper and more striking lesson for us than all these. This lesson grows out of an incident connected with the painting of the great picture which required long years of arduous toil. History relates that the great artist, in painting the faces of the apostles, painted the countenance of eminently good men whom he knew. When he came to paint the face of Jesus, however, he knew of nobody who could fill his conception of the need. The face that would be required as a model for the face of Christ would necessarily have to be one of combined dignity, simplicity, sweetness and majesty. After several years of careful searching he finally met one Pietro Blandinelli, a choir boy of exquisite voice who sang in the cathedral. Struck with his beautiful features and his tender, gentle manner which to him seemed to bespeak an angelic soul, the artist persuaded the boy to be the study for the painting of the face of Jesus in the great masterpiece. He was delighted with his success, but one further duty remained to make the great picture complete. He had to have a model from which to paint the face of Judas, which was the last picture

to be accomplished in the painting. He set about in earnest search for a countenance that would answer for the face of the traitor. This search required several years before it was finally rewarded in the discovery of a man whose features were sufficiently stamped with the sinister, depraved, the diabolical and execrable to meet the requirements. He drew the face of Judas from the model and was elated with his artistic triumph. In dismissing the wretched man who had served as his model for Judas it occurred to him that he had not inquired his name and asked the man for his name. The man replied to him: 'You have painted me before.' The artist was horrified to find the man was Pietro Blandinelli. During the intervening years Pietro had been at Rome studying music but had fallen into evil associations and had fallen from purity and innocence to baseness and degradation and with the flight of years had gone deeper and deeper until his very face became a fit model for the awful monster of sin who betrayed our Lord.

III. The Old-Time Religion announces and proclaims a great Redemption and the soul's sanctification.

Rev. John A. Wood, writing on the work of sanctification said:

"Christian sanctification involves two principal items—*consecration* and *purification*. Consecration alone is not purification; it precedes it and always accompanies it. Entire sanctification is a state of entire consecration attended with purification through the soul-cleansing power of the Holy Ghost. We maintain that sanctification, or *heart-purity*, wrought in the soul in part in regeneration, and completed in entire sanctification, strictly speaking, is *instantaneous* and *never gradual*."

IV. The Old-Time Religion is a religion and experience of Holiness.

Bishop E. S. Janes said: "To the regenerate man there is nothing so lovely, there is nothing so winning, there is nothing so precious as goodness, as holiness. Oh, how he admires it in the angels! And how he admires it when he sees it in his fellow-Christian! How attractive it is! How winning! How it captivates the heart! How it excites his desires! How it inspires his aspirations to be holy! How he hungers and thirsts after righteousness in its fullest fruition! How his heart pants after God! How his very nature cries out for the fullness of the blessing of the gospel of Christ! He cannot be satisfied until he realizes it, any more than a famishing man can be satisfied without food and drink. It is hunger and thirst; it is hunger of the soul and thirst of the spirit. It cannot be satisfied without a realization of the good it craves. It is a new need created by his conversion, and he must have it satisfied or he cannot be at perfect peace. His heart, his soul, cries out for the nature and image of God! His soul is continually saying, 'Ah, who that loves can love enough?' Can we realize this full salvation? Is it attainable here and now? Can we be made perfect in love? May we be strengthened with all might, according to His glorious power?"

V. The Old-Time Religion is a religion of answered prayers:

It is said of Augustine that while in his home in Carthage he resolved to visit Rome, but his mother wished to prevent him from going. He resorted to subterfuge to succeed in his plan. He went to the seashore one evening. His mother followed. Augustine pressed his mother to spend the evening in the church dedicated to the memory of the martyr Cyprian while he accompanied a friend on board the ship to say farewell. While she was in the church in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy, and his

deceived mother found herself alone the next morning. She returned to her home in quiet resignation, and continued to pray for the salvation of her son. The mother meant well. Though at the time she failed to realize it, God answered her prayer of denying her request; for the journeying of Augustine was the means of his salvation. "Instead of the husk, God granted rather the substance of the mother's petition in the conversion of her son." Augustine said: "Therefore, O God, thou hadst regard to the aim and essence of her desires, and didst not do what she prayed for, that thou mightest do for me what she continually implored."

VI. The Old-Time Religion promotes a high type of spiritual ministry.

Think back of the godly and powerful men who have moved multitudes for God—Knox, Luther, Baxter, Bunyan, Spurgeon, Wesley, Moody, Inskip, etc. They have been men who have steadfastly adhered to the old paths of redemptive truth and experience.

VII. The Old-Time Religion has produced beautiful Christian characters in all ages. A certain writer has said: "Physics teach us that all the primary colors in nature coalesce to make pure white; so does religion teach us that all the Christian graces combine to make that 'holiness without which no man shall see the Lord.' Objects that are purely white perfectly reflect all the prismatic colors of the rainbow; so does a holy heart, all those prime Christian graces which conspire to make perfect Christian character."

A certain writer speaks of the moral omnipotence of holiness. He goes on to say: "There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit set forth with all vigor and logic and all glow of eloquence may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. It speaks in all languages, in all climes, and to all phases of our nature. It is universal, invincible and clad in immortal panoply goes on from victory to victory."

Lastly. The Benefits of the Old-Time Religion are given without respect of persons, to high and low, rich and poor, learned and unlearned.

Bishop Morris was present at one of the Inskip camps and after a sermon by Father Coleman the Bishop testified thus: "I came to this meeting hoping God Almighty would grant me a clean heart and give me his favor and image, and restore unto me the joy of his salvation. I have been earnestly seeking this grace here; and when the invitation was given at the first meeting I came forward as a seeker, and when it was again given in the tabernacle I went forward and every time I have done so and expect to keep on seeking until I get it. Ask God in my behalf to give it; brethren, I want you to pray for me. I do not feel satisfied with my preparation for death and am now in my seventy-eighth year. I came here to seek for a better preparation for death; and I pray God he may give it to me."

So the blessings of salvation are to be sought in the humble way and all the benefits of Redemption are by the way of the cross and the altar.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

MODERN APOSTLES OF FAITH.

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

BISHOP JAMES M. THOBURN.

CHAPTER XII.

THE parents of J. M. Thoburn came to America from Ireland in 1825, and finally settled in the state of Ohio. They were devout people, members of the Wesleyan Methodist Church.

There was a family of ten children, of which James was the seventh, who was born March 7, 1836, at St Clairsville, Ohio. He prepared himself for college in the public schools of that little city, and at the age of fifteen entered Allegheny College, from which institution he graduated in 1857. He was genuinely converted when a lad at home, and in his youth felt the call to preach; in the year 1858 he was admitted into the Pittsburgh Conference on trial of the M. E. Church. He traveled a circuit for one year in Stark County, Ohio, and one year later was accepted by the Board of Missions and sent to India.

In the fall of 1859, James M. Thoburn arrived in the city of Calcutta, but was sent at once to Naini Tai, an out-post far up in the Himalaya mountains, a venturesome position for a young man only twenty-three years old, and unable to speak the language. He remained at this post for six years, and was then sent to a mountain district far away from any sort of English civilization into the Garwal country. He remained there for two lonely years, and then transferred to Moradabad, the leading city of Rohilkhand; he spent two years there, and then went to Lucknow, where he spent four years. Truly he was in the "Traveling connection."

At this point of his career, though well established as a strong missionary and well acquainted with the vast country of India, he was assigned to Calcutta where he spent the larger part of his remaining years. He became pastor of the English church in Calcutta, which church under his ministry became one of the largest of its kind in India. Calcutta was the leading metropolis, and the travelers and missionaries passed through that city to all parts of India, and in this way Thoburn had the most conspicuous pulpit in the land.

While located in Calcutta, he invited William Taylor, the greatest missionary evangelist of the M. E. Church, to visit the country. Through the introduction of Thoburn, Taylor toured the entire country with remarkable results. Then Thoburn became an evangelist, visiting all the contiguous cities and countries. He was a delegate to the General Conference in 1888, and at this session was elected Bishop of India and Malaysia; with headquarters still at Calcutta he evangelized his entire episcopal district—all India, Malaysia, and Burma.

While Thoburn was a missionary to India, he did his greatest work among the English-speaking people of all those countries; he evangelized those of his own tongue in Rajon, Burma, Singapore, Malaysia, Borneo, Java, and Sumatra. At this time there was but one city of prominence closed to the gospel in that vast area, and that was Manila, the largest city of the Philippine Islands. Bishop Thoburn prayed until the doors of that benighted, priest-ridden city were opened to the gospel of full and free salvation.

Bishop Thoburn was a great pioneer and path-finder; he seemed to have a sixth sense as to needy places that could be opened for the gospel. Like Paul, he sought continually the regions beyond, and wherever he went the gospel of the Lord Jesus was fully exemplified. In the city of Singapore he founded a great work, and a flourishing English church, besides making it a base for missionary activities among the heathen peoples. This quiet, saintly man became one of

the greatest exponents of missionary truth and conditions, not only within his own denomination, but in great world problems.

James M. Thoburn was small in stature and insignificant in appearance, and the soul of modesty and humility; there was nothing conspicuous about the man. When he returned to America on his first furlough, he visited various Annual Conferences throughout the church, but no one paid any attention to him. It was with much difficulty that he was given even a few moments before the sessions of the conferences. Here is a story worth repeating: He was at the session of an Iowa Conference, and was told very kindly by the "Committee on Public Worship" that they were very sorry that they were unable to make a place for him, as they had all the hours and anniversaries provided for as to speakers. However, the Woman's Missionary Society, at the night service of their anniversary, was disappointed at the last moment by the speaker failing to show up when the time drew near at hand. They were much confused and embarrassed; whereupon, some one suggested that Thoburn, a returned missionary from India was there, and as a make-shift, was asked to deliver the address.

This occasion proved to be the sunrise for James M. Thoburn, and the great Methodist Episcopal Church discovered him by that slip in the program. They had heard many dry-as-dust missionary addresses annually by secretaries and now then a missionary; but when this quiet man of God opened his speech on India it was a surprise, a shock, a sun-burst. For over an hour the great audience was held breathless and overwhelmed with a message that was not only packed with startling information, told in a new way, but the unction of the Holy Spirit was upon it. The church knew him only as James M. Thoburn, one of the missionaries in India, but now they knew him as a mighty prophet, with a world vision, and with a grasp of things far out of the ordinary.

From that time until his death, Thoburn was a conspicuous figure in Methodism; calls and invitations far beyond his ability to fill, poured in upon him from all over the church. He was the attraction at all the conferences, and missionary conventions; by his long, careful study of the fields, and the Spirit of God on him, he measured up to the highest expectations wherever he went. When he came to America, they conferred upon him the honors of the episcopacy.

Following his great victory at the Iowa Conference, the church budget being insufficient to carry forward the enlarged program for India, as the needs demanded, he went throughout the church and put the needs of India upon the conscience of the people, and thereby raised an extra \$25,000 for the work in his chosen field. With these funds the work went forward with unusual success. Thoburn was a great organizer, and the large measure of success was due to the native workers he equipped. He also saw that it would require consecrated white women to break through the barriers of that land of harems and submerged womanhood; whereupon, he induced his sister, Isabella Thoburn, to give her life to India. The story of this woman's great work is like another chapter to the Acts of the Apostles.

Bishop Thoburn lived in Calcutta until 1896, and then changed to Bombay. When the Philippine Islands came under the protectorate of the United States his district was enlarged to take in that Island Empire. During the administration of Presidents McKinley and Roosevelt, the advice and counsel of Bishop Thoburn carried more weight than any other man, relative to many of the great international questions. Bishop Stuntz said of him: "In all he said and did, there was the prophetic note. He looked into the fu-

ture; he looked at totals, not items. He sought the currents because he was not satisfied with the eddies." At the Laymen's Missionary Congress which met in Chicago, he was introduced by the chairman as "the greatest missionary statesman of this generation." At the Missionary General Conference which met in New Orleans in 1901, of the M. E. Church, South, Bishop Thoburn was an honored guest and speaker.

The New York Christian Advocate said of him editorially: "Without spectacular qualities, with no special gifts of dramatic eloquence; nevertheless by sheer force of spiritual endowments, breadth of sympathy and administrative skill, he won recognition in India and America, and the world, as perhaps the greatest missionary leader Methodism has ever produced." *The Indian Witness*, of which he was the editor for many years, gave this testimony: "Bishop Thoburn walked with God, not ahead of him, not behind him; but with him, in such familiar, joyous fellowship and service, that his aims and utterances were inspired. He knew the Lord, and knew His Word; he knew the human heart, and the only cure for sin, and spared no effort to make Christ known. The Living Christ was his favorite theme. 'It is not enough,' he declared, 'to proclaim the fact that Jesus rose from the dead; but to add to this the supreme assertion, that he who was dead and rose to life again, is still living; that he is King of the nations, the Savior of sinners, the helper of universal humanity.' This conviction characterized his whole life."

Bishop Thoburn wrote many valuable books; his first, "My Missionary Apprenticeship," a work which covered his experiences during the first twenty-five years on the field. Then followed "India and Malaysia," "The Deaconess and Her Work," "Light in the East," and "The Christless Nations." His last book published was: "The Church of Pentecost."

He married first to Mrs. Minerva Downey, in 1861, the widowed daughter of a missionary at Bareilly. There was one son born to this union, Crawford R. Thoburn, who became a prominent minister of the Methodist Church, and when he died in 1899, was the chancellor of the Portland, Ore., University. The wife died in a short time after the birth of this son, and the Bishop lived a widower until 1880, when he married the second time to Anna T. Jones, of Kingston, Ohio. Bishop Thoburn retired from active work in 1908, and lived in quietness and peace at Meadville, Pa., until his death, November 28, 1922, at the age of 87. He lived a saintly life and died as he lived, a saint of God.

Special attention is called to the splendid offers to be found on pages 15 and 16.

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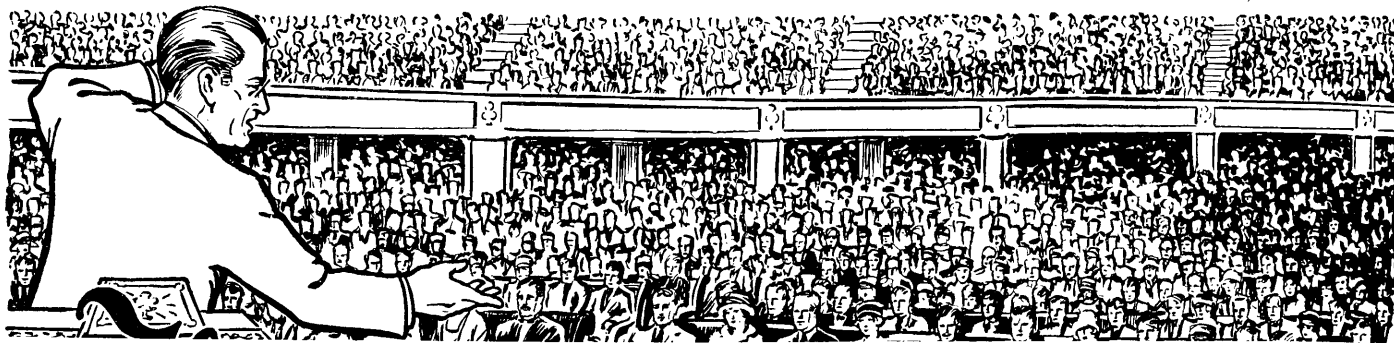
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"FOR THEIR SAKES."

Rev. Charles Milton Griffeth.

Text. John 17:19. *And for their sakes I sanctify myself.*

THE words of this text are a part of the greatest prayer that has ever been offered—the prayer of Jesus Christ in behalf of his followers.

And it is in this text that there stands revealed to us the great determined purpose of Jesus to offer himself a sacrifice in behalf of the redemption of the sinful world.

As we linger over his momentous utterance we are certain that Jesus is thinking of the vast multitude of the lost whose helpless and shepherdless condition so wrought upon his compassionate heart. It is for their sakes that he will sanctify himself.

Do we realize the extent of the sacrifice to which Christ was determined to go? By his use of the word "sanctify" Jesus meant to say that he might devote himself to this one thing—the acceptance of the horrible cross—"for their sakes."

Beneath the words of this heroic determination of Jesus Christ there is a basic fact upon which the Christian life and especially Christian service is founded, namely, that only in proportion as we consecrate ourselves unto God are we enabled to be a spiritual benefit to others. In other words, the more I am consecrated to God, the greater influence do I have for good over others who know me.

Ask thinking people who it is among the members of our church that impress them the most and who have the most influence over them for good and in whom they have the most confidence and they will all tell you that it is not Mr. Here Now-and-Then in whom they have confidence, it is not in Mrs. Come Once-in-a-While in whom they take any stock, but it is in old John Faithful.

Why old John Faithful?

Because he thinks enough of his church to sacrifice all his own desires of selfish ease, the Sunday paper, the comfortable chair, the radio which furnishes a modern excuse for an old-time habit of sinful negligence. Old John Faithful brushes all these aside, gets ready and comes to church on the same principle that his Master went to the Cross,—*"For their sakes, I sanctify myself."*

When Mr. Now-and-Then gets up to give a lengthy testimony, knowing people smile. When Mrs. Once-in-a-While offers an elaborate prayer they begin to watch the clock and wonder how soon she will be done. But when old John Faithful begins to thank God for salvation they begin to wish they could get the same joy out of religion that he does.

This sanctifying ourselves for the sake of others is like the sacrifice which is made by a keeper of a lighthouse out upon some submerged rocks, cut off from all the world by a surrounding sea. For such a light-keeper to maintain a light upon that dangerous place, to safeguard the lives of countless seamen he must forsake the comforts of a home, the pleasures of the town, the attractions of the world, and journey out across the waters

to that isolated lonely tower. Such a light-keeper is a living illustration of the text, *"For their sakes, I sanctify myself!"*

In a similar way, for a Christian to be a faithful keeper of that particular Light which the Holy Spirit has lit in his own soul, and to be a safeguard of the souls of many others who pass by him, he must forsake the lure and call of the worldliness that surrounds him, and even in many cases the legitimate pleasures which are his right to enjoy, give up his desire for a longer rest in bed on Sunday morning, give up that pleasure trip off to see some relatives and to isolate himself within the lighthouse tower of his duty to his God.

There are some who have the impression that to sacrifice one's pleasures and to forsake worldliness is to narrow one's life.

A story is told of a certain student of art who fell asleep before the picture that he was painting. While he was thus asleep, the Master entered the studio and stood behind him and studied the half-finished picture on the canvas. He saw that the picture was marred by being cramped and so he took a crayon and wrote across the canvas the Latin word, *"Amplius,"* meaning larger. When the student awoke, he saw the criticism of the Master and began the picture again in larger proportions.

A great many of our young people think that their lives filled as they are with worldly pleasures are large lives. Like the student they cannot realize how cramped they are. Such lives are lived for one narrow purpose, self-indulgence, the gratification of one's own sweet self.

It is only when one begins to live for others that his life begins to expand from the narrow confines of selfishness. *"For their sakes"* strikes at the root of that selfishness that like a child grabbing the playthings of life and refuses to lay them down in order to do serious tasks that lifts the lives of others.

And today what is it that we need more than anything else but sacrificial living? What we have today is selfish living. But what we need today is sacrificial living.

I ask you to look out upon the world in the midst of which you live, a world that is lost in the quagmire of negation and unbelief, a world deluged with selfish sinful pleasures that are sweeping away the structures which our parents by sacrificing toil and patience have erected for our safety and happiness, a world of which it may be said, *"God is not in all their thoughts."*

Should not a vision of the world, lost, move our hearts as it did the heart of Christ to compassion? Should not we in all earnestness and in all sincerity purpose, *"for their sakes, to sanctify ourselves?"*

A vision of the tragic condition of this world, lost in sin, should convince us that it is not right to live less than our best. If you are living at less than your best, you may be sure that some one else is living less than his best,—as a direct result of your inferior living. When you begin to let up you are directly or indirectly causing some one else to let up. When you become careless and in-

different you will be the means of another's becoming careless and indifferent.

An engine worming its way up the mountainous grade with its long string of cars cannot slow up without slowing up the whole train. Each and every car in that train will feel the easing up of the pull from the engine. Behind you is someone else, if not several, who have been pulled up the grade toward a better life through the power of your influence.

Begin to slow up and these who have been drawn to a higher grade will begin to slow up and never, in fact, attain any higher level than that to which the power of your influence will pull them. And when you begin to stop your speaking about spiritual things, they will begin to stop thinking about spiritual things. When you begin to stop your testifying, they will suffer the loss of the inspiration which they get from it. When you stop your praying, they no longer get the help which came from the radiancy which shone on your face.

A case in point came to my observation when a backsliding Christian was reclaimed. He was a foreman in the coal mines and his renewed interest in salvation was so strong that he carried his Bible to work with him in his hip pocket as he went down into the mines. Now his wife was but a mere church member. She was living less than her best—far less. Instead of taking advantage of her husband's renewed interest in religion and encouraging him by coming to church with him, she was careless, indifferent, unconcerned, with the result that he became discouraged, disheartened, and went back to drinking. Instead of the Bible he now carried the flask, instead of the family prayer, there was now quarreling and fighting in the home. I have often thought of the foolishness of that woman. She has no one to blame for her present unhappy home but her own negligent self. Her neglect was more than foolish, it was sinful. What a different story could have been told had she the purpose of the Christ, *"For their sakes I sanctify myself."*

Oh, think of the blessed results of sacrificial living! Think what it means for others when we live for their sakes!

Think of that precious soul, in your own family perhaps, that by your sacrificial living will be safeguarded while passing over slippery places! Think of the contribution which you can make toward the happiness, the joy, the peace, and the victory which serious souls crave to possess and to enjoy! From your sacrificial living they will be encouraged to mount above their discouragements. From your sacrificial living they will be inspired to live at their best.

Oh, how my heart leaps as I think of it! How well the words of Paul describe the blessed result of sacrificial living, *"Being poor,"* he declares, *"yet making many rich."*

At one time there was a very saintly man, a preacher, who by his sacrificial living was the means of the increasing enrichment of

(Continued on page 9)

Is Evolution An Established Fact?

Dr. A. P. Gouthey.

No. IV. PART II.

THE following facts taken from the *Literary Digest* for April 21, 1923, are significant:

"Ignorance of the Bible is often astounding, and a most flagrant instance is reported of a body of students of the University of North Dakota. Eight quotations from the Bible were asked of 139 students, we are told, and only eight and one-half percent of the students passed an average of seventy-five percent, the average for the whole body being less than forty percent. As analyzed by *The Watchman-Examiner* (Baptist) from an article in the *Journal of Education* by Professor Vernon P. Squires, the examination figures show that

"Seven percent could not name a book of the Old Testament, and less than fifty percent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteromy', Deuteromoty, Deuteromeny, Goshua, Salms, Nehimiah, Joob, Jobe. Fourteen name 'Hezekiah' as one of the Books of Moses.

"Among original ideas were the mentioning of Old Testament books, 'Paul', 'Timothy', 'Titus', '1 and 2 Romans', 'Philistines' and 'Xerxes'. The answers in regard to the New Testament were still more unsatisfactory. Twelve—eight and one-half percent—were unable to mention a single book; only forty-six—thirty-three and one-third percent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned '1 and 2 Judges'. Seventeen mentioned 'Paul' or St. Paul, or Paul's. Three suggested Simon, two Jacob. There was the mention of Thelesians, Phillipi, Thomas, Lazarus, and Samson Agonistes."

"We are weighed and found wanting."

Also the following taken from the Associated Press News under date of October 18:

"Lack of religious knowledge among high school and college students, evil influences affecting children by virtue of modern ideals and apparent lack of proper environment in many homes were deplored by Rev. C. A. Wendell, instructor in the Minneapolis Lutheran University, in an address before the seventeenth annual conferences of the association of English churches of the Augustana Synod of North America. The conference closed a four-day session here today."

Rev. Wendell stated results of a test, conducted among thirty-nine high school students, revealed that:

"Two said that Adam built the Ark, one declared Eve was the mother of God; three believed the Ten Commandments were given on the Mount of Olives, seven asserted Jerusalem is in Egypt, and six said the prodigal son failed to return to his father."

Also the following taken from *The Literary Digest* for December 2, 1922, under the caption "Woman Losing God at College." *The Digest* is quoting from Mary Briarly's "In His Own Image":

"The modern university knows but one god, the scientific spirit, and teaches that 'evolution is a fact and God a possibility'."

"These conclusions were reached by the writer during a study of the psychological effects of certain tendencies in modern university training. Mary Briarly, we are told in a biographical note, is the pseudonym of an author living in Salt Lake City, the wife of a well-known judge. She first began studying the educational problem in the interests of her three children, the youngest of whom has completed her sophomore year in college, and has helped to verify some of her mother's data. Science, continues the writer, is striving to explain all spiritual cravings, love, reverence, friendship—all hu-

man tenderness—in terms of physical reaction, so that "every human longing, from the desire for immortality to the mother's love for her child, has been classed as either self-preservation or sex. Judged by its effect on the undergraduate student, the modern college course is an almost continuous propaganda for materialism. Here and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to religion and character must be left to the individual." And the consequence:

"The majority of college graduates take the easy course of leaving such problems unsolved. They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not.

Youth, it is asserted, has been taught that adaptation to environment is man's highest law; and woman is being instructed that "there is no god to protect her; that no righteousness on her part can help her; she must control environment or be controlled according to Nature's law." And in a last analysis, says the writer, "this is merely the law of the jungle energized by human intelligence." As she views it, then, it is a case of man's materialistic concepts overriding woman's religious and emotional instincts, leaving her to "follow her primitive impulses armored with the full panoply of science." Adaptation to environment has become the keynote of living. Conscience has been taught to be a delusion, and obligation to God is being replaced by a "species of noblesse oblige. . . . The church is a refinery agency, the family the most practical method of caring for children so far devised, no existing human institution is conceded any quality of permanence. For better or worse, education is discarding both authority and the spiritual."

With authority in the discard how shall we hope to have regard for law? Are not we getting exactly what we might look for? Some of us think so, and we trace responsibility to the same source as does Mary Briarly and a host of other deep and serious thinkers.

The Associated Press is just now running a questionnaire concerning these matters, and I doubt not but that we shall be told that a great majority answering the question, "Do you believe in God" answered in the affirmative. But what kind of a god? The answer to this question is the important answer. Unless it be the God of the Bible, and belief in him go deep enough to grip and hold the conscience, belief even in the true God is of no value whatever as regards the matters with which we are dealing. And this is the thought with which we close the discussion.

It is impossible to enforce law except back of law we have authority. A revival of religion which will put God into the American conscience and consciousness is the most urgent need of the hour. The government itself could well afford to set aside large sums of money for such evangelism. Money thus appropriated would bring the largest returns of any appropriation now being considered by Congress. The government is responsible for this Christian nation. The decision of the Supreme Court necessarily implies this. The government must do something about the growth of materialism in any tax-supported institutions which are the very cornerstone of our national life, or be false to

the highest ideals of the Fathers who gave their very life to bring forth this government "conceived in liberty, and dedicated to the proposition that all men are equal" in the sense of having the right to pursue happiness, home-building, business and the rearing of families in the most wholesome atmosphere possible.

If the present attitude of lawlessness continues neither life nor property, nor liberty will be guaranteed to any of us.

The slogan of "my personal rights" will become the battle-cry of the selfish mob who have been educated in the materialistic philosophy that desire fulfilled is the only true religion; failure to get what we want the only hell, and evolved man the only deity.

There is no such thing as "personal rights" when the highest good of the group is involved, and this question of keeping God in the conscience of the Nation in order that law, order, and religion may be maintained involves the highest good of the group, therefore it is a question to be dealt with by way of the altar of prayer, the public school, and legislature. Congress and State Legislatures may not "pass the buck" to the church, and the church may not "pass the buck" to legislature, but both must recognize the responsibility and work out the problem. Ministers who will not be true to the Bible as the authoritative word of God must be made to go. Schoolteachers who will not be true to the Christian principles of our government must be dismissed. Politicians who play with our sacred ideals must be sent to the brush by voters who love God more than party, and the fundamental thing of government more than power. Tax-payers, who make our institutions possible, must be made to understand that these institutions are ours to preserve, and not the playthings of pseudo-scientists who seem to have little to do only protect their "academic freedom" even though it damn our youth, and destroy the government.

The question is: Are we brave enough to put this program into action, or will we stand idly by and witness the wreck of western Civilization? The next few years will tell.

101 Facts About Heaven.

By DR. C. F. WIMBERLY.

Here is a marvelous booklet, and we know of no truth needing greater emphasis to reaffirm our faith in the dear age-old dream of the soul—Heaven. We are in a time of doubt, and this message will be a powerful stimulus for such times. Get this booklet—order a dozen of them, and give them to sorrowing friends and loved ones. It will be the sun-burst of a new day and a new joy; its truths come like a cool breeze across a parched desert. Help spread this ministry of Hope. Remember also that "101 Facts About Heaven," is one of twelve similar booklets. Each one a gold mine of up-to-the-minute truths. Here is one: "101 Facts About Hell," another: "Ten of Life's Biggest Questions," still another: "The Gospel of the Body," which is worth the price of the whole set. Each 15 cents; the whole set, \$1.50, and the entire set for two new subscribers to THE PENTECOSTAL HERALD, \$1.50 a year.

Heart Talks.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. Price, \$1.50.

THE PRICELESS GIFT.

DR. L. R. AKERS, President Asbury College.



HE Book of Acts has well been called, "The Gospel of the Holy Spirit," for here, as in no other place in God's Word, is recorded the transforming power that comes to believers who have received the gift of the Holy Spirit. We are impressed with the frequency of the emphasis placed upon his coming throughout this marvelous narrative of the early church. In fact, the dominant question asked the early church seemed to be, "Have ye received the Holy Ghost since ye believed?" This question is made in a frank, matter-of-fact way, in expectation of a direct answer.

One cannot read this Book of Acts without being impressed by its definiteness. It is not a book of theories. It is a record of facts. The early Christians recognized the gift of the Holy Spirit as an essential part of the Christian experience, not to be received in a vague and uncertain way, but as a matter of definite consciousness and at all times susceptible of proof. To appreciate this primitive conception and the apostolic clearness of the blessing above mentioned, let us note this threefold truth. *First, the gift of the Holy Spirit is a distinct and real blessing, instantaneously given subsequent to the work of regeneration, and is easily and clearly known. Second, this gift of the Holy Spirit was generally bestowed upon the disciples of the early Church. Third, the same gift of the Holy Spirit is the privilege of every believer today and is absolutely essential for the fullest accomplishment of Christian service.*

It is as truly sad as it is sadly true, that at the present time a large portion of the Christian church has taken the Pentecostal story, embalmed it, and placed it among the dead, while in almost every church there is an occasional prayer for the presence of the Holy Spirit, or less frequently, for the baptism of the Holy Spirit, yet even while the prayer is made the simple conditions that would bring about such an answer are utterly ignored.

Referring again to the first phase of this triple blessing, let us affirm that the gift of the Holy Spirit is a distinct and real blessing, instantaneously given subsequent to the work of regeneration, and easily and clearly known. We hear often the objection made to the term, "second blessing" because it is unscriptural. Whether we like this term or not, the fact remains, and it is undeniable, that there is a second blessing promised to every believer and that second blessing is *the gift of the Holy Spirit*. In this gift lies the real power for fruitful service and for vigorous spiritual growth. To receive this gift, or this experience, changes the life of the disciple from a more or less unsettled, and up-and-down state, to a steady and continuously joyful life. In the Spirit-filled life every service rendered, every word spoken, every sacrifice made, becomes a joy where before it may have been a cross. This experience is quite distinct in its purpose and in the results that follow. A person may be converted or regenerated and yet know nothing of the baptism of the Holy Spirit. This experience of purity, or of entire sanctification, is a tangible fact, an experience of which the receiver is as conscious as he is of his own existence. It is an event to be spoken of in unequivocal terms. Men did not simply hope or trust that they had received the Holy Spirit. The language of the Scripture is clear-cut that the outpouring of the Spirit was a clearly discernible fact. When they received it, they knew it and they could tell about it. In the case of the Ephesian disciples, the outpouring of the Spirit was described in terms as plain as those which recorded the baptism with water. There was nothing inexpressible or intangible or uncertain about this definite endowment of new power producing definite results. Pre-

vious to Pentecost we note the apostles and other disciples waiting and praying. They undertook no Christian service except the transaction of some incidental matters of business. They did not even attempt to preach the Gospel. Why? Was it because of discouragement, or depression? Not at all. It was because Jesus had said unto them, "Tarry ye in Jerusalem until ye be clothed with power from on high." After Pentecost, however, they went forth by unanimous consent to the work of proclaiming the Gospel to the world. They had received the power for which they had been waiting. Now for the first time they were fitted to work effectively. Note again the reality of the gift of the Holy Spirit in the account of the preaching of the Gospel in Samaria: "When the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost for as yet he was fallen upon none of them, only they had been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Ghost." Let it be borne in mind concerning this experience that it is no mere exaltation of feeling, of deep stirring of the emotions, or simply a blessing, but it is a distinct work of grace, an actual gift of power from above.

The popular notion that a disciple may grow into this experience is without foundation in the Scriptures. One may grow in grace, but not into grace. Growth in grace is a matter quite distinct from the baptism of the Holy Spirit. That gift never comes in the way of imperceptible growth. In every instance where this experience is recorded there is an immediate, sensible reception of divine power producing in the receiver unspeakable joy and a vastly increased efficiency,—yes, a holy, new efficiency in Christian service.

We have no case on record where this gift came as a result of gradual growth, but invariably those who received it were presented with unmistakable tokens, evidencing its reception, as for example the sound of a rushing, mighty wind, or in another place the record of the place being shaken wherein they were gathered together and the immediate infilling of the Holy Spirit resulting in the preaching of the Word of God with boldness. And yet again the record that "they of the circumcision which believed were amazed as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Spirit for they heard them speak with tongues and magnify God. It is then apparent that the results of this work of the Holy Spirit are to be determined to a great extent by the needs of those who receive it. We should therefore carefully distinguish between the essential elements of the gift and those things which are merely incidental.

From a careful study of Christ's promises and the record of their fulfillment we discover five essential elements in this gift of the Holy Spirit. First, light. Second, power. Third, cleansing. Fourth, courage. Fifth, joy. The gift of the Holy Spirit is designed to bring to the disciple divine illumination of mind that he may discern and rightly divide the word of truth. Again, it brings to him new power to prevail with God and with man. There is also the cleansing of the heart from sin, the courage to serve the Master under any and all circumstances, and a new joy in Christian life and service. These all came to the apostles and they came at once. After Pentecost you hear of no denials like that of Peter, no desertions from the standard, no false teachings from those who had received the Spirit, no sinful courses of action in the ranks of the apostles, no striving as to who should be the

greatest, but everywhere the hot-headed sons of Zebedee, impulsive Peter, and Paul, the fierce Pharisee, alike displayed a meek and Christlike spirit, forgetting selfish ambition, losing all fear for personal safety or comfort in their deathless zeal to proclaim the unsearchable riches of the gospel of Christ.

Let us note again that this gift of the Holy Spirit was universally bestowed upon the disciples of the early church. Quite contrary to the commonly accepted view that this experience is for the chosen few, the fact remains that the gift was everywhere received with evidences of great joy. Peter in preaching to the multitudes said, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Following this, there is the record of the bestowal of the gift upon the disciples in Samaria and the little band at Ephesus, and upon Paul and Cornelius, so that it would be impossible to avoid the conclusion that every true disciple of that day received the baptism of the Holy Spirit.

This brings us then to our third and concluding point, namely, that this same gift of the Holy Spirit is the privilege of every believer today and is absolutely essential for service. The promises sustaining this point are varied and not limited to any special class of disciples nor to any particular age. They were freely given and apply as truly to the disciples of today as to those whom Christ addressed in person. What could be more general or far-reaching than the promise, "If ye then being evil know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Or than this promise: "He shall give you another comforter that he may be with you forever?" Peter positively declares the perpetuity of this gift when he said to the multitude assembled in Jerusalem, "To you is the promise and to your children and to all that are afar off even as many as the Lord, our God, shall call unto him."

That this gift has been and is being received by a large number of men at this present time cannot be gainsaid. It is the testimony of evangelists, pastors and Christian workers in all parts of the world today. The great Finney of the last generation clearly testified to the baptism with the Spirit. John and Charles Wesley emphasized this in their preaching and living. Equally clear and explicit is the declaration of the late Rev. A. J. Gordon. Dwight L. Moody attributed his success to the baptism of the Spirit which he received after he had been a recognized Christian for a number of years. In the so-called Holiness Movement today there are such outstanding preachers as Joseph Smith, Henry Clay Morrison, C. W. Ruth and a vast army of others who clearly and definitely testify and experience this heaven-sent experience of purity and power. In the mouth of many witnesses shall not the truth be established?

Let us then recognize the indubitable fact that if we would put on the whole armor of God, if we would be at our best in Christian service, if we would carry a message convincing, compelling and comforting, we must experience first the indwelling presence of him who cleanses from all sin and who gives us unmistakable power from on high.

How then shall we obtain this priceless gift? What was the first condition fulfilled by those who received the blessing at Pentecost? "Prayer," says one. "Faith," says another. "Eager desire," says a third. But there was something that went before any of these that must come first in the life of every one who would receive spiritual power. That is *self-surrender*. Let us remember the com-

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

ANNOUNCEMENT.

The Fundamentalist Association will hold its regular annual business session at Wilmore, Ky., sometime during the Asbury Commencement for the election of officers for the ensuing year. The Association is an independent organization, in no sense officially connected with Asbury College, but has its National Headquarters at Wilmore. All Fundamentalists of whatever church or institution are invited to become members. If one believes in the Inspiration of the Bible, the Genesis account of creation, the Virgin Birth, the atonement, the Deity and the Resurrection of Jesus Christ and is opposed to modernism and the unfounded theory of the evolution of man from the lower animals, he is eligible to membership in the Fundamentalist Association. The membership fee is only one dollar per year. Send name and this amount to Miss Amy Person, Secretary, Wilmore, Ky. All true evangelical, orthodox Christians ought to line up with the Association in its fight against the modernists who are trying to undermine the faith of our fathers.

Andrew Johnson, Pres.

P. S. Our new book entitled, "Facts For Fundamentalists," will soon be out. It will be good campaign thunder in the fight against Evolution.

A TABERNACLE IN THE MOUNTAINS.

The Bible speaks something to the effect that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills. (Isa. 2:2). While this is general and refers to the last or millennial days, we come now to speak of a local condition in the present day. We conducted a tent meeting on Terrill's Creek in the mountains of old Kentucky last Fall, at which time we made plans to build a Tabernacle on one of the hills overlooking the Terrill's Creek Valley. It is located at the junction of three mountain counties—Clay, Jackson and Laurel. The Tabernacle, when completed, can be seen far and near from hillside and valley. It will mean the greatest blessing that could possibly come to the mountain people who, on account of bad roads, have been deprived of many advantages, privileges and opportunities. Last year during the entire revival there was only one automobile seen on the grounds. Good roads will soon come to this community, but before the roads reach the people we want the Gospel Tabernacle to appear on the hilltop where it can stand as a light-house for hundreds of Kentucky's most loyal, patriotic, but to a great extent, unfavored citizens.

About one mile from where we are going to locate the Tabernacle the writer first saw the light of day. He is proud of the fact that he was born in the rugged regions of the dear old Kentucky mountains. As a barefoot boy he roamed up and down the old Terrill's Creek road, plowed corn, mowed grass, stacked hay, hauled wood, maled rails, drove cattle, fed hogs, cleared new ground, cut weeds, milked cows, played in the merry green fields, chased the chipmunk and the gold-winged butterfly and studied reading, writing and arithmetic, taught to the tune of the hickory stick.

People have subscribed about one thousand dollars for the Tabernacle. We are going to hold a three-days' rally, May 6-8, and organize a committee, perfect plans and start the work. Remember it takes grit, grace and greenback to carry on God's work.

Andrew Johnson, Evangelist.

FIELD GLEANINGS.

Our first meeting of this assembly year was with Rev. Haughtaling, Nashville, Mich. This was a good meeting in many ways, some earnest seekers who got through in the old-fashion way. This meeting was well represented from Hastings and other towns.

Our next battle was fought with Rev. Ralph Beaulieu, Elgin, Ill., where a modern ministry has been performed. A short time ago, Bro. Baurele went into that city of over thirty thousand people with a tent, stayed on the job until today they have a thirty-thousand dollar property in the central part of the city; not a large membership, but the most encouraged crowd you ever saw. We held noonday meetings at the Elgin Watch factory where they have four thousand employees, at the clock factory, watch-case factory, and thread factory. Had fine services in the church building with seekers and happy finders. Elgin will soon be a strong church.

We next joined Rev. W. L. Brown at Kewanee, Ill. Bro. Brown is a fine man in that needy field, has a splendid wife to labor with him and a good work is coming along there.

We then made our way to St. Bernice, Ind., where Rev. Harry Carter is the splendid pastor. We had an old-fashion revival from the start. We had conducted a revival here some months before and apparently took it up just where we had closed the previous meeting. A burden of prayer came on the saints, conviction settled on the people, splendid altar services followed. It was a common thing to be called out in the night hours to pray with folk who could not sleep and would call for help. What an inspiration to thus pray with folk who had never been saved. Thanksgiving Day we had twelve preachers on the platform and a full house. It was a great day in St. Bernice. A splendid class was taken into the church. The last Sunday morning we took an offering for the indebtedness on the church property which was \$4,500; without any fixed plans or stated amounts promised, \$5,000 was raised, fifteen

hundred of that amount coming from the outside. About fifty got through to victory in the meeting.

North Side, Indianapolis, where Mrs. C. W. and Miss E. W. Jay are the pastors, was our next meeting. We certainly enjoyed working with these sisters. Professor G. S. Harter officiated at the piano; the meeting was well attended and the services highly spiritual. More than sixty bowed at the altar. Our Sunday afternoon services were well attended by the Nazarenes from throughout the city and were spiritual feasts.

J. E. and Ada Redmon, Evangelists.
1231 N. Holmes Ave., Indianapolis, Ind.

REVIVAL NOTES.

We have held several meetings since we reported last, the first with the Nazarene Church at Mohall, N. Dak. It was during the month of January, the coldest part of the winter, in the coldest part of the United States, near the Canadian border. The thermometer went down to 35 degrees below zero and was stormy most of the time. On this account the attendance was never very large, but the Lord gave us a good meeting. Rev. H. E. Titterton, the good pastor, has a fine class of young people in his church, a number of school teachers among them. There are some good singers and musicians, and it was a delight to hear them sing. Quite a number of young folk prayed through during the revival and the church was greatly benefited.

Our next meeting was with Pastor Hegstad, of the Church of the Nazarene, at Mandan, N. Dak. Bro. Hegstad is doing good work in this city and has some wonderful people who love God and sacrifice to keep things going. Our district superintendent, E. E. Wordsworth, had preceded us in a two-weeks' meeting at this place. Bro. Wordsworth is a great booster and inspirational preacher and the revival was on when we got there. Evangelists, pastors and laymen alike, love Bro. Wordsworth. He is a big brother to all of them and we believe he is God's man for the place. God gave us a good meeting with good attendance, and souls praying through to victory. Bro. Hegstad is planning on putting on a campaign just across the Missouri River at Bismark, N. Dak. Pray for this good man that God will give him souls during the campaign.

Our next meeting was at Ellendale, N. Dak., preceding and going into the Annual District Preachers' Convention of the Minneapolis District. We had a fine time, a gracious spirit prevailed, and the revival was in good swing when the various delegates and pastors arrived. It was a great gathering and God's presence was manifested in all the sessions. Bro. E. E. Wordsworth presided to the delight of all, and Dr. J. B. Chapman's lectures and sermons will never be forgotten. It was the great privilege of the writer to bring both the opening and closing messages of the Convention and the closing altar service was blessed with souls praying through to victory. Rev. Herman Lintz and wife are the pastors at Ellendale. They are spiritual, congenial, and have the confidence of the people.

At this writing we are in a meeting out from Claire City, S. Dak., with Rev. O. E. Marsh, pastor. Remember us in prayer.

Julius Miller.
Home address, Mattoon, Wis.

HARRY S. ALLEN REPORTS.

I am now in a tent meeting in this growing Florida city of four thousand people and God is giving us a great victory. We spent March at Dixiana, Ala., and Bowling Green, Fla.

At Dixiana, Ala., Rev. S. R. Lester is pastor of the Methodist Church. He is a most remarkable man; though seventy-six years old he is more active in looking after the interests of the church than many pastors in their forties. He has served for over forty years in the North Alabama Conference. He has been presiding elder and has filled some of the important stations of his conference. He has never taken a chew of tobacco, smoked a pipe, cigar, or cigarette in his life. Has never drank a bottle of Coca Cola or a glass of soda water, has never seen a game of professional or college football, baseball, or a moving picture. Has never played a game of cards, or tasted whiskey, or cursed an oath. Has never been on a Sunday train but twice and that was when going to the bedside of some one supposed to be dying; does not drink tea or coffee and numerous other things that make him a truly remarkable man indeed. He has never started a service late a minute in forty-eight years of his ministry. He even began a funeral service at the hour announced before the corpse had been brought in. What a lesson for promptness to every preacher. He has fine terminal facilities as well as his promptness for starting. He will stop short in his sermon if the hour has arrived for the end of the service. Truly he is a wonder in this age, of doing things in a loose, haphazard way. He magnifies God's work and puts first things first. It is no wonder God has blessed him through his ministry and continues to bless him, though he is in his ministry where many men his age have long ago laid aside the active duties of the itinerancy.

The revival we held with him was wonderful in many respects. The Baptist pastor, Bro. Jones, and his people dismissed all their services and attended and assisted in every way possible.

About as many people were converted and united with the Baptist as with the Methodist Church. Wherever a spirit of co-operation can be had of this kind God always blesses and gives success. The first Sunday the revival started the town deputy sheriff was called from the congregation to arrest a young man who was drunk and causing a disturbance in the negro part of the town. He was carried to Birmingham and lodged in jail. The Judge released him on the promise he would attend the revival services. He was brightly converted and joined the church. He was separated from his wife and sin had just about wrecked his life. The result of his conversion was, his wife came back to him and they set up a family altar and started a Christian home. Nothing but the mighty power of God can change a life like that. He was only one of the hundred or more saved and blessed during the revival. Scores were baptized and received into the churches of the city.

Possibly the most remarkable revival I have held this year was the tent meeting at Bowling Green, Florida. Here, as at Dixiana, the co-operation given by the other churches was beautiful. Bro. Judah, the Baptist pastor, dismissed all his services and was present at nearly every service under the big tent to pray and do personal work, and God mightily saved and blessed his people, about forty joining the Baptist Church and over sixty uniting with the Methodist Church during the revival. People attended for miles around in the country districts and the large tent at times would not hold the people who crowded around on the outside.

We have never worked with a sweeter spirited man than the pastor of the Methodist Church, Rev. J. L. Bourn, and much of the success of the revival is due to the fact that he had made such splendid preparation for the campaign in advance.

From Wildwood, Fla., we go to LaBelle, Fla., for a tent meeting, then to Williston, Fla., following with meetings in Georgia, Kentucky, Virginia, Texas, and Mississippi. My permanent address is Route 1, Macon, Ga. I have a few open dates for the summer and fall, if any of the brethren wish to write me relative to revival work. I prefer to hold union meetings under a tabernacle or my big tent.

Harry S. Allen.

General Evangelist, Methodist Church, South.

THE PRICELESS GIFT.

(Continued from page 6)

mand, "Tarry ye here in Jerusalem until ye receive power" and they obeyed.

"Theirs not to reason why,
Theirs not to make reply."

Obedience is the keyword to every victorious life, yet how rare it is to find an unquestioned obedience. The "Here am I" of Abraham in the Old Testament and the "Not my will but thine be done" of Christ in the New Testament furnish us supreme examples of this prerequisite to spiritual success.

The gift of the Holy Spirit involves a great deal in the way of personal consecration, a great deal in the way of self-sacrifice, a great deal in the way of arduous service. It is not simply an ecstasy to be enjoyed; it is a power to be used. To the early Christians this meant persecution, suffering and death. To us it means no easy-going, comfortable life of fashionable religion, but real devotion that may call us into very uncongenial surroundings, that may overturn all our plans of life, that may upset our most cherished ideals. Are you ready for this? For everything worth while an adequate price must be paid. In this supreme spiritual achievement that price is the abrogation of the human will and the complete dominance of the divine will. This transaction, however, is invariably "the step without regrets."

What would the result be were the Christian Church willing to tarry until the new Pentecost comes? Columbus discovered a new world. Greater than this would be the result of the church's waiting before God. The morning stars would sing together and the angelic hosts would shout aloud with rapturous joy over a new-born world in which the Prince of Peace becomes the acknowledged sovereign of men's hearts, and the nations of the world would join in the glad refrain,

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all!"

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(Continued from page 1)

saloon. They feel, and rightly so, that prohibition has been one of the most helpful, uplifting forward movements in the progress of our nation in all of its history. They feel that one of the greatest calamities that could possibly befall us, would be to replace King Alcohol upon his throne of disease, crime and the wreck and ruin of humanity.

There is a feeling among the better element of our citizens that we should have a president of such high ideals, such reverence for God, such love for humanity, and such strong conviction with reference to drunkenness and the train of evils it carries with it, that he must not only be a believer in the prohibition of the liquor traffic, but he must with strong conviction and determination, insist on the enforcement of law, and the punishment of all that criminal class who have insisted upon trampling upon the Constitution, in their effort to ignore all laws prohibiting the liquor traffic. There are millions of Christian men and women in the southland who fear God, keep his commandments and love humanity, who will never vote for any man with sentiments and a record in sympathy with the bar-room, the people who advocate it, and the ruin it has always wrought among human beings.

There is another objection that will be brought against you, whether it be properly so or not, nevertheless, it is inevitable, and that is, that you are a Roman Catholic. I absolutely deny any charge that may be brought against me of intolerance and personal prejudice. I have too many loving friends who are Roman Catholics, to be for one moment guilty of having any personal hatred for people who are members of that church. But as you well know, it is very generally claimed among Protestant people that the Roman Catholic church, in addition to being a church, is also a powerful political organization, and that this organization is under control and operation of the hierarchy in Rome. Whether it be true or not, many people in this country believe and will insist that with members of the Catholic Church the will of the pope is supreme.

We have many citizens in every part of the country who insist that the domination of the church at Rome is largely responsible for the illiteracy, poverty and lack of progress found in Mexico, Cuba, and the Philippine Islands. They contend that for hundreds of years the Roman Catholic Church has had the people in their educational and religious interests almost completely under their control, and that conditions there do not reflect credit upon the influence of the church. Whether these are facts or not, they will all be brought up as an objection to placing this country under the influences of the hierarchy at Rome, Italy. I have no doubt that many unreasonable and radical charges will be made, but your opponents will hark back to the Dark Ages, to St. Bartholomew, to the Reign of Terror in France, to the decline of Spain, to unsettled conditions in South America; all of this will be brought into the campaign in a way to provoke unpleasant and hurtful discussion and contention among our fellow citizens in every part of the nation.

Your nomination would furnish an excuse for the organization of Ku Klux Klans everywhere, and would bring on a situation between that organization and the Knights of Columbus which would certainly be most unfortunate. In view of these facts, it is to be profoundly hoped that the coming Democratic Convention will not nominate a man for the Presidency whose nomination would rend this country with a spirit of strife and animosity that has not been known since the days of our great Civil War.

Begging your pardon for any annoyance this letter may give you, I wish to say that I shall ever admire the energy, and endeavor that have lifted you to your high position, and if you should ever be elected President of the nation, I will be a true and loyal citizen and remember you at a throne of grace in prayer.

Respectfully yours,
H. C. MORRISON.

They Cannot Do Better.

I see that Ex-Governor, Ex-United States Senator Beckham has announced himself as a candidate for Democratic Nominee for Governor of Kentucky. I think the other candidates had as well withdraw from the race. Now let the Republicans put up the very best man they have and we shall have a decent campaign and a good Governor. I wanted Judge Quinn for the Republican candidate, as I said some months ago, but he writes me he will not be a candidate; he has all the qualities of a good Governor. I judge Commissioner Lucas, Republican candidate, is a fine man and in every way worthy and well qualified.

H. C. M.

Open for Revival Work Next Summer.

Rev. Sam Maxwell, who is now taking work in Cambridge, Mass., will be available for revival meetings the coming summer. Prof. Maxwell is one of our professors in Asbury College and is a man of sound faith, zealous for the salvation of souls, and very able in his expositions of the Scriptures. Let those who are looking for a good helper in revival work get in touch with Rev. Sam Maxwell, 146 Upland Rd., Cambridge, Mass.

H. C. MORRISON.

The National Association for the Promotion of Holiness.

At Chicago, Ill., May 9-15, 1927.

The Call includes all Members and Auxiliaries of the National, also all Churches, Schools, Associations, Organizations, Evangelists, Pastors, and people who stand for Holiness of heart and life, and who are interested in spreading Scriptural holiness.

The program promises great Salvation messages by choice messengers of the Word and song.

Convention themes, including Holiness in its relation to education and to gifts of the Spirit, are to be considered.

All are asked to become intercessors, praying for a mighty outpouring of the Holy Spirit, bringing gracious revivals.

Business sessions of vital interest will consider New Policies and Larger Plans.

Chicago Evangelistic Institute again opens doors of welcome to this Assembly.

Concerning entertainment, address Mrs. Iva D. Vennard, 1754 Washington Blvd., Chicago, Ill.

The President, Rev. Joseph H. Smith, answers to the same address.

Send all reports, and other similar matter, to the Corresponding Secretary, Millie M Lawhead, Van Wert, Ohio.

FRIENDS OF THE FRIENDLESS

MRS. H. C. MORRISON.

It was George S. Hilliard who said that "Books were the friends of the friendless," and he made use of no extravagant statement when he uttered these words, for when we come to consider the matter, we are forced to exclaim, "Thou hast well said."

Another has truthfully said that perhaps no other things have such power to lift the poor out of poverty, the wretched out of misery, to make the burden bearer forget his burden, the sick his suffering, as books. This being true, we can easily see how they can be the friend of the friendless in comforting in times of despondency, supporting us in solitude and keep us from being a burden to ourselves.

We are frank to say that we do not believe there is a single point at which the highest and most lasting interests of children are neglected, than in the matter of providing the proper kind of literature for their entertainment and development. Parents are in the habit of getting those things which the uncultured and uneducated whims of their children desire, instead of placing before them that which they, in their judgment, know they need. You say, well my children do not have any taste for reading, and it does no good to buy books and papers, all of which may be true, but there is such a thing as teaching children to love to read, just as you teach them anything else. Take time to read to your children, calling their attention to the striking parts of the story and arouse an interest in what otherwise they would not see. We do not think it unwise to offer inducements to get children to read. If you can pay them to read *long enough* they will get into the habit, and when once fixed, you have brought to your child, that which will mean incalculable good, provided you select the right kind of books. There is another advantage you have in reading to, and with, your children; you can decide *what* they shall read, and thus while they are learning the habit, you are shaping their tastes in selecting their books and papers.

Just to say you have read books, is not all; it were better to have never learned a letter than to be switched off on that which is full of poison to mind and soul; therefore, we would emphasize the importance of parents keeping an eye on the literature that lies upon their tables and rests upon their shelves. Nothing truer was ever stated than that some books are to be *tasted*, others to be *swallowed*, and some few to be *chewed and digested*. This being the case, the parents should discriminate between the questionable

and the safe, and when an unreliable book is found, discard it at once ere it contaminates the good seed which may have been sown.

Do not be anxious to have a large variety of books, but be careful to select the most wholesome and helpful. A man of experience once remarked that all the books necessary to a liberal education could be placed on a four-foot shelf. It is not the *quantity*, but the *quality* that must be looked after; one book may change the whole trend of a child's life. Robert E. Speer said one of Bushnell's books falling into his hands suggested a line of thought regarding Christian evidences which had been the controlling principle of thought ever since.

It is not mere chance that we have the leaders in the great world movements of today; back in the days of long ago, influences were brought to bear upon their minds and hearts which are now blooming out in the glorious fullness of developed impressions received from quiet hours spent with master minds, whose inspiration caught the clinging tendrils of childish thought and today they shine before the world as giants of intellect and heroism. On the other hand, there are multitudes of criminals who date their fall to the fact that they received their ideas of daring, desperado exploits from the concocted schemes laid in yellow-back novels and other books they were ashamed for their mothers to catch them reading. Boys and girls, beware of a book you have to hide when your mother or father comes around. "There is death in the pot" and you had better flee from it as you would a viper. This is where parental responsibility can wield its most powerful influence, in directing the mind of the child. This will determine whether the habit of reading will prove a blessing or a curse. You can very easily determine what kind of *minds* are in a home, by noticing what kind of *books* are lying on the table, and the kind of papers that come to the home week after week. Often we hear people say, we cannot afford to take a paper, when they throw away on trash and foolishness, ten times more than the paper would cost. What is the result? The foolish whims are gratified, the appetite for unwholesome things cultivated, and the mind starved and dwarfed until the capacity for appreciating the high and good, if cultivated, is buried beneath the debris of abnormal and sinful proclivities which have been gratified in preference to the highest and best.

Give your boy or girl a good book instead of some foolish thing that will perish with the using and no lasting benefit will remain. It is always a bad indication when a good book fails to be appreciated. Can you not see the reason why? There is a vacuum that has been filled with something else besides that which contributes to intellectual development and culture. Of all poverty, the spiritual excepted, to be most dreaded, that of the mind is paramount. It were far better to have no money in the bank, than to have no ideas in the head. It is no wonder the wisest of men said, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared with her."

"FOR THEIR SAKES." (Continued from page 4).

others. In speaking of him one man asked of another, "How is it," he inquired, "that Bramwell always tells us so much that is new?"

"Bro. Bramwell," replied the other man, "lives so near to the gates of heaven that he hears a great many things which the rest of us do not get near enough to hear."

In the remark of this man concerning Bramwell, we have revealed to us the fact that sacrificial living not only enriches the

lives of others but it also enriches the life of him who lives for others. Bro. Bramwell's own life was the one that was first enriched with the things that were newly revealed from heaven.

It was through his sacrifice for us on the cross that Jesus found himself to be greatly enriched by joy. As the Scripture declares, "Who for the joy that was set before him, endured the cross." To live at your best for others cannot help but be enriching to one's own self, for to live at our best for others will mean to stop squandering our time on the empty things of life and to devote ourselves to the best in pleasure, the best in associations, the best in reading, the best in speaking and the best in our own secret thinking.

In this determined purpose of Jesus Christ, he has set for us an example that challenges the heroic in our manhood. In embracing the horrors of the cross for the sake of others, he appeals to us to embrace for others' sake the cross of sacrificial living.

Shall we not then, following the example given us by our Master, with a shout of Christian triumph, and with a heart burning with a passion for the salvation of the world, and with a spirit on fire to lift that precious soul whom we love, shall we not so dedicate the remainder of our lives to Christ and in sincere consecration pray:

Forth in thy name, O Lord, I go,

My daily labor to pursue,
Thee, only thee, resolved to know,

In all I think, or speak or do.

For thee delightfully employ

Whate'er thy bounteous grace hath given,
And run my course with even joy,

And closely walk with thee to heaven!

"RAISED WITH CHRIST."

CHAS. M. KELLY.

"In time past ye walked according to the course of this world . . . and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . . that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:1-7.

Hundreds of Easter Sundays have come and gone. Another has just passed. What does Easter mean to you? To the world at large, and to many professed Christians, it means little. But to those who are truly "born again" it means everything. We hear it said that Christ's death means everything to us, and it does. But if he had not risen on that first Easter morning, his death had been in vain. "If Christ be not raised, your faith is vain, ye are yet in your sins." But, thank God, the cold grave could not hold our Christ, the monster Death had to give way to him; for he was, and is, the Son of God.

When he was crucified, "He bare our sins in his own body on the tree." But this is made a reality to us only as we believe on Christ as the risen Son of God who bore our sins for us. Then, as the new-born chick emerges from the egg-shell and leaves it behind him, so do we, by the all-power of the risen Christ, pass out of and leave behind us our condemnation, our sinful lives and our rebellious hearts, to walk with him in newness of life, —yea, in a new life. And now, through faith, our sins have been removed as far from us as the east is from the west, placed behind God's back, cast into the depths of the sea, blotted out; and we are assured that the great Judge of all the earth will remember them against us no more forever. We have become "dead indeed unto sin," "crucified with Christ," "buried with him by baptism into death"; and as death hath no more dominion over him, so sin shall not have dominion over us. We do not live our

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old lives of sin any more, but the risen, living Christ is living his divine life within us and through us. "If any man be in Christ he is a new creature; old things have passed away, and behold, all things are become new."

How wonderful! How beautiful! How exceedingly precious is this new life in Christ Jesus! Among all the incomprehensible wonders of God's great universe there is nothing that will compare with this. Praise be to our God and his Christ forever! "Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." By faith we are now "in Christ," and not only that, but we have "Christ within, the hope of glory."

God, even our God, "hath called us out of darkness into his marvelous light." He "hath made us meet to be partakers of the inheritance of the saints in light, and hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, the forgiveness of sins." "Partakers of the inheritance"—what inheritance is this? Can it be that we have fallen heir to a great fortune? Yes, yes indeed! Jesus, being the Son of God, is heir to his Father's throne. And—wonder of wonders!—"what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "He [Jesus] is not ashamed to call them brethren." He gives us a share in his inheritance to the throne. We are made heirs of God and joint-heirs with Christ, and we shall reign with him forever and ever.

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There is no end of sermon literature scattered about; some of it good, and much more of it mediocre and below. Published sermons, as a rule, are dull reading unless the personality of the preacher is so well known that it can be supplied in the printed page; or if not, the sermon must be saturated with fresh, startling truths, and illuminated by telling illustrations, giving point and purpose to the message.

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Price \$1.00. Pentecostal Publishing Company, Louisville, Ky.

A true and faithful Christian does not make holy living a mere accidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—Jonathan Edwards.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

If you will spare me a little space on "Your Page" I will greet you from my busy desk, and assure you that your letters are all read and every one of you seem like a blood relative.

I am glad to tell you that I am going to soon start a treat for you. Mrs. Brown, better known as Abbie C. Morrow Brown, has promised to give us the "Life of Lincoln" for our Page, which I am sure you will each enjoy. I bespeak for you a happy time reading a chapter each week. I shall give it in the first column of Page ten, and follow with as many letters as space will allow. I am not sure when the first chapter will get to me, but be on the lookout and probably within another month you will be reading the first chapter.

My dear Boys and Girls, I feel like the "Old woman who lived in a shoe, who had so many children she didn't know what to do." I can manage you very well, by letting you come in your turn, although I fancy you think it is a long time for you to speak, and maybe conclude that Mr. Wastebasket has been feasting on you. I congratulate myself on thinking I have the finest "bunch" of Boys and Girls in all the world. I think you all want to make useful men and women, and in order to do this, you must give your hearts to Jesus, who alone, can make you what you ought to be.

Lovingly,

Aunt Bettie.

Dear Aunt Bettie: Will you move over and let a Louisiana girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten very much. I am a girl of fifteen years and in the eighth grade, have dark hair, fair complexion and blue eyes; weigh 114 pounds. Who has my birthday, Oct. 22? How many of you cousins go to Sunday school? I go to Sunday school when I can. I live on a farm. I have three sisters and three brothers and still blessed with both father and mother. I would like to have any of the boys and girls to write me. I will answer as many as possible.

Myrtle Mixon.
Crowville, La.

My Dear Aunt Bettie: Tonight after getting all of my lessons ready for recitation tomorrow I decided to write you, if you would permit a West Virginia old-fashioned girl into your band of happy boys and girls. Why do I call them happy boys and girls? For this reason only: If they are real Christians and are living for our blessed Lord and Redeemer they are happy, because he makes them happy by helping them to do his good work. I am a Christian worker myself and I know when we do something good that the act makes us rejoice. I became a worker for Jesus about three years ago, during the revival of Rev. P. W. Arbogast and Rev. Don Nicolas in a Methodist Episcopal Church. The sweetest peace I have ever enjoyed, I enjoyed it that night. I shall never be sorry that I entered the cause for Jesus. I will never depart from the Christian life that I have chosen, not if I was offered ten million rubies and diamonds and all the riches for it. No, it is far more precious to me than all of the gold. "What shall it profit a man if he gain the whole world and loses his own soul?" The boys and girls who are living for Jesus should be training their lives to be leaders of tomorrow. My dear cousins, our fathers and mothers, aunts and other religious leaders are not going to live forever. Well then, who will take up the responsibility of Christian leadership, if we don't? It is we who must be prepared to take up that great responsibility of leading the next generation. In order to do this we must begin now. My father, mother and sister are living. There are only four of us in our family. We are all Christians. Isn't that nice? We live on a farm of 115 acres. I like the farm much better than the city, although I do not intend to stay on the farm always. I walk eight miles to school every day through snow and

rain, but I'm nearly always on time at 9:45. When I have completed High School I think I shall attend Asbury College. I expect to be a teacher. I am five and one-half feet tall, weigh 140 pounds, have dark complexion, blue gray eyes and straight, unruly, long, unbobbed brown hair. My age is near eighteen and my birthday is in the eighth month of this year. Your cousin and niece,

Betty.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? My father takes *The Herald* and I always look forward for it to read page ten. I have brown (bobbed) hair, blue eyes, fair complexion, five feet, four inches tall, weigh 125 pounds and am sixteen years old. Who has my birthday, June 2? I am a member of the Nazarene Church. I have five brothers and two sisters. I had better quit for this time as it is getting rather long. As this is my first letter I would like to see it in print.

Myrtle Keene Curtis.
Box 61, Floresville, Tex.

Dear Cousins: If Aunt Bettie does not object I will say a few words of encouragement to the dear girls and boys who have told us they are Christians. My heart rejoices that there are so many. This is the most important decision you will ever have to make, and the very wisest step you could possibly have taken. It is a decision you will never regret. It will bring you peace and joy evermore. You will have battles to fight against sin, there will be many temptations from the world, for Satan wants you to serve him, but Jesus is stronger than the evil one and is always present to help us in time of need. Only be faithful, trust and obey Jesus and "he will carry you through." It is many years since I accepted him as my Savior, and my Lord and Master and I know his blessed promises do not fail. My faith grows stronger and the way brighter as the years go by.

My dear mother passed away very peacefully sixty-four years ago, but I cherish the memory of her beautiful Christian life and faith in Jesus. Just a few days ago I wrote some verses in memory of her, which I will enclose for your page. I have several original poems I will send occasionally if you would enjoy them and Aunt Bettie will permit. I will be so glad to hear from any of you. Here are the verses.

Fond memories of my mother
Linger still, and give me joy,
For she loved me as no other,
Nothing could her love destroy.
She told me early of the Savior,
Taught my childish lips to pray,
Prayed that I would love and serve him

Who had been her Friend always,
Then God called my precious mother,
Bore her in his arms of love,
From this world of sin and sorrow,
To her heavenly home above.
Years have passed, still I remember
The parting kiss, the promise given,
"Yes, I will meet you mother dear,"
I'll surely meet you up in heaven.
There I will find my sainted mother
When my life on earth is o'er,
She will greet me at the portal
When I reach the other shore.

Mrs. S. H. Doughty.

Dear Aunt Bettie: I am a young man 26 years old and a member of the Salvation Army. I enjoy receiving letters and pictures. I am saved. My favorite verse is John 3:16. What is yours? I will answer every letter. I don't believe Christians should go to movies or dances. What do you think? Everybody write. Arthur Grunden.
428 Ninth Ave., Beaver Falls, Pa.

Dear Aunt Bettie: Hello, everybody! This is my third visit so I think we are well acquainted by now, dear cousins. What are you doing these lovely days? It sure has been nice and warm here in the Southwestern part of Michigan. Oh, it will be so nice when the warm summer

days come again and with them the birds and flowers. I love to gather wild flowers, don't you? It has been quite a while since I last read *The Herald*, and I hope to have it to read again soon, for it is one of my favorites, and cannot be without it.

Marie E. Lancaster.

Lake Shore House, Allegan, Mich.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald*. I have light hair, blue eyes and fair complexion. I am sixteen years old and weigh 125 pounds. My birthday is Dec. 26: if any of the cousins have my birthday and will write to me I will send them one of my pictures. I belong to the M. E. Church. Mary E. Holcomb.
Apalachee, Ga.

Dear Aunt Bettie: I am sure no one enjoys page ten more than I do. I seldom ever see any letters from my states—Pennsylvania and West Virginia. I claim them both for I live in Pennsylvania and attend school in West Virginia. I am seventeen, have dark hair and blue eyes. I am five feet, six inches tall and weigh one hundred and thirty-four pounds. I am a Junior in High School and I think that a good education is worth while. Will some of the cousins my age write me? I love to correspond.

Gladys McAdoo.
Bethany, W. Va.

Dear Aunt Bettie: Will you please let me join your happy band? I want to join your band of Christian cousins as I am a Christian too, and have been for over three years. I was converted in a flower service at Cosby church, of which I am a member. I go to church every time I can. Our pastor is Bro. B. M. Dewitt. We like him fine. I am fifteen years of age and have my diploma for high school. Cousins, please write me as I am so lonesome. Will answer all letters. I hope to see this in print.

Gladys Slaughter.
Rt. 2, Hardyville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have blue eyes, brown hair, am five feet, seven inches tall, and weigh 113 pounds. Beatrice Rosenut, I have your birthday, Sept. 30. Please write to me. I am a Christian and belong to the M. E. Church. I want all of the girls and boys to write to me. I will answer all letters I receive. I hope Mr. W. B. is fishing when this letter arrives.

Idella Norfleet.
Indian Mound, Tenn.

Dear Aunt Bettie: How are you and the cousins? I have one sister. I do not take *The Herald*, but my aunts take it. I suppose you are all waiting to see what I look like. I have dark complexion and dark brown hair and brown eyes. I am ten years of age. Who has my birthday, March 23? There were camp meetings last June. Bro. Miller and Bro. Suffield were leaders. This is my first letter. I would like to see it in print.

Helen Dier.
Westport, Ont.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my first letter to *The Herald*. How many of you cousins like to read *The Herald*? Do you cousins like to go to school? I am trying to finish the eighth grade this term. We have a new schoolhouse and it is a nice building. My teacher's name is Mr. Lester Moore; he is a good teacher. Mrs. Irene Moore is the other teacher. How many of you cousins like to go to church? Who has my birthday, April 22? I am sixteen years old. I have medium light hair, blue eyes, fair complexion, and five feet, six inches tall, and weigh 125 pounds. Bonnie Plunk.
Star Route, Finger, Tenn.

Dear Aunt Bettie: May I come in for a few moments? I am glad so many of the cousins are Christians. I think it would be much better if the cousins would tell what Jesus was doing for them and their hope of heaven in the place of giving their weight and color of their hair. God doesn't look on the outward appearance but at the heart. There are two songs that I would like to have: "I believe

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in the old-time religion," and "The Life Boat."

"We are floating down the stream of time,

We have not long to stay."

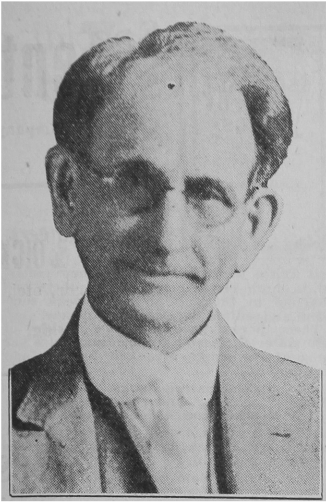
If any of you cousins know those two songs would you be so kind as to send them to me? Remember me at a throne of grace.

Mary C. McDonald.
Rt. 1, Laurelville, Ohio.

Dear Aunt Bettie: I am just a nine-year-old lad, that lives just about one hour's drive from your fair city. We very often drive into the city and sometimes go around to *The Pentecostal Herald* book store. Dad takes *The Herald* and I read the letters quite often on page ten. Some of the cousins write very interesting letters; but I wish they would tell more worthwhile news, besides the color of their hair and eyes, and also age. We live on a farm; most of the cousins know what farm life consists of. Just at present I have a baby lamb for a pet. I help dad all I can with the farm work, but am in school most of the time. I have two certificates for two perfect years in school, and was working hard for one this time. Was a regular at school until the 7th of this month. Whooping cough got in the school and I was one that had never had it so of course I will be out of school several weeks. I am getting along very well; want to get back to my studies just as soon as I can. I am in the fourth grade. I want to work hard and do my work well and if the Lord spares me I expect to be an Asbury boy when I complete my high school work. Pray for me for I do want to live right. Would love to see you and the cousins all together. Aunt Bettie, we know some of your folks over at Jefferson-town, Mr. and Mrs. D. Leichhardt. Dad thinks a great deal of Mr. Leichhardt. Hope my letter makes the trip safely and will meet your approval for I will be on the watch for its appearance on page ten.

Ivan Allen Insko.
Fisherville, Ky.

Sermons in a Nutshell is a splendid book of about 100 sermon outlines that would be profitable to any minister who desires the best preparation for his work. It gives the main thoughts as suggestions for further study.



REV. FRED ST. CLAIR, Evangelist.

I was born in Marion County, S. C., 1867. My father, Col. J. W. St. Clair, was a Kentuckian, educated in the Transylvania University, also in the Lexington Law School. Mother was from one of the best families in South Carolina. Her grandfather, Rev. John Honour, was a member of the M. E. Conference and is mentioned very favorably by Bishop McTyre in his history of Methodism. He died a martyr to duty and faithfulness. My maternal grandfather was also a Methodist preacher, the Rev. John Honour, D.D., of Charleston, S. C. So you see as far as blood is concerned, I had a fair start in life.

When about sixteen years of age mother went to heaven and I drifted into bad company and away from my early training; but when about nineteen, the Lord blessedly saved me in the very county where I was born the first time. Eleven months later, under the preaching of Rev. Thomas Leitch, I was gloriously sanctified. Immediately I conferred not with flesh and blood, but began to preach. In 1889, I joined the South Georgia Conference on trial, and was at once transferred to the State of Washington, when Bishop Haygrove read me out for "Big Bend, Columbia Conference." God gave me many revivals, and I organized four Methodist churches. Beyond my highest expectation, I was promoted rapidly and was soon filling some of the best stations in the West; but I always preached holiness and hell; it created a stir, but the Holy Ghost gave me gracious revivals everywhere. In 1908, I felt divinely called into holiness evangelism. I united with the Pentecostal Church of the Nazarene soon after the union. From that time, I have been busy all the time; have conducted revivals in 28 states, holding great campaigns in Portland, Me., Boston, Chicago, Los Angeles, San Francisco, Portland, Ore., and Seattle.

Yes, I am married; have one wife and three splendid grown children.

As my temples grow whiter, I find the way grows brighter. I am confidently expecting my Lord to soon burst through the skies. I am also a believer in divine healing, but not the wild, inconsistent kind. Greater than all, is old-time, middle-of-the-road holiness, the "Second Blessing, properly so-called."

Fred St. Clair.

Sixty sermonic studies on the ministry of Jesus that will give one material for many valuable sermons are found in **Sermon Notes From the Ministry of Jesus**, by Boteler. It will cost you \$1.65, but you will never regret buying it. Try it and see. Pentecostal Publishing Company, Louisville, Ky.

FALLEN ASLEEP

POOR.

Mrs. Elizabeth Jane Poor was born in Garrard county, March 22, 1849; died August 16, 1926, aged seventy-seven years, four months and twenty-four days. She was married to John J. Poor in 1869. Three daughters and one son were born to this union. Only two daughters survive her, Mrs. Wm. Broadus and Mrs. Ed. Ballard, both of Stanford, Ky. Their husbands and four grandchildren mourn with them the loss. She united with the Methodist Church when a girl and was converted in the old-fashioned way while young, and lived close to the Lord and was faithful to her church.

When about the age of thirty, Rev. W. B. Godbey, "Father Godbey," she called him, came to old Mt. Olivet Church preaching holiness. She sought and obtained the experience of entire sanctification in the shouting way. She never wavered in her testimony to this blessed experience and exemplified it in her life. In her greatest trials and testings, she never hesitated in her testimony. She was earnest in her dealings with all she met, inquiring about their spiritual welfare and urging them to accept Jesus. She was also earnest in her work in her church, and her home was always open to the preachers. She was devoted to her Bible and read it daily. After her husband's death she moved to Stanford to make her home with her daughter, Mrs. Ballard. For the past ten years she was not able to attend church but gave her support and prayers to the end. She never compromised between right and wrong and taught her children to shun the very appearance of evil. She was a constant reader of *The Pentecostal Herald*, and always treasured its teachings and the principles for which it stood.

Mother lived a beautiful Christian life. Oh, what a legacy she left her loved ones, not in worldly goods or fame, but a Christian influence which will live throughout eternity.

Her request for years had been that Rev. A. P. Jones, a former pastor, preach her funeral sermon. The service was held in her old home church, Mt. Olivet, where, many times in years gone by she had shouted the praises of God, and had helped scores of young people to Christ.

Mother is gone but we expect to meet her where there will be no parting and where good bye's are never said.

"Rest, dear sainted mother, from thy labors,

Rest, there tried and true,

Rest, from sorrow, sin and suffering,

Rest, through eternity with Jesus.

"When mother prayed, she found sweet rest,

When mother prayed, her soul was blessed,

Her heart and mind on Christ were stayed,

And God was there when mother prayed."

I need only add, as her pastor, that I always found her bright in her experience, and glad to talk of the things of God. She always rejoiced in her experience and love of God's word and the privilege of prayer. It was always a blessing to me to visit her.

T. W. Watts, P. C.

KENNEDY.

James Kennedy was born near Pittsburg, Pa., Oct. 3, 1843. Died March 4, 1927, at his home in Farmington, having reached the age of 83 years and 5 months. Being the youngest of a family of ten he outlived them all and was older than any of them at the time of his death.

On Dec. 24, 1879, he was united in marriage to Sarah Elizabeth Douglas, who preceded him in death about thirty-two years ago. Two children died in infancy and his oldest son John preceded him in death. He is survived by three daughters and two sons, and many other relatives and a host of friends.

He was converted 45 years ago last January and soon after united with the Methodist Episcopal Church. He was one of a few who were instrumental in forming the Church of the Nazarene in Farmington, and became a charter member and continued faithful and active in that organiza-

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

This week we are listing a number of sermon outline books. This is done for the benefit of those preachers and Christian workers who desire to know the nature of such books before they buy. The writer will be glad to answer your letter if you desire further information.

Book of 750 Bible and Gospel Studies. 35c.

This is a small vest pocket book bound in Morocco. It gives a topic and then lists several main headings, with Scripture reference for their support. It is not a fully developed sermon outline, but rather suggestive thoughts from which an outline may be made. An index in the back makes it easy to find the subject desired.

500 Bible Studies, by Harold F. Sales. 35c.

This little book is bound in paper. The outlines contained therein are on the order of those mentioned in the book above, but are somewhat fuller; they are arranged according to subject, topic and sub-topic. Since they were gathered from many sources they do not follow one certain style of arrangement, but in general they are brief and suggestive.

In the back is found a list of the preachers who contributed to the book, and also an index of the subjects. One knows from whom he is quoting if he desires to do so in these outlines.

Sermons in a Nutshell, by J. Ellis. 75c.

This is a small cloth bound book containing about a hundred sermon outlines and addresses. The sermons are given in regular homiletical style. Most of them give the headings, topics and sub-topics. There is no illustrative material, but rather the complete sermon outline, ready for development according to the thoughts of the individual. The addresses generally give the main thoughts to be used and leave the rest for development.

The Holiness preacher will find several sermons in this book that are to his liking. They suggest outlines for holiness sermons.

A topical index is appended, and also an index showing Scripture references used throughout the book. This is a splendid little book.

Pulpit Germs, by William W. Wythe. \$1.50.

This is a nicely bound book of usual size. It contains 455 sermon outlines. They are given in the following manner: The subject or title is stated. Then the text is quoted. The main divisions are given in order, with their sub-topics listed properly. The sermons are logically arranged in homiletical order, and each point stands out very clearly.

There are no illustrations used, but the reader is left to take the suggestions and fill in as he likes best. Any preacher will find these helpful, but they seem to me to be of special value to the pastor.

Outlines and Illustrations, by J. Ellis. \$1.25.

This book contains 600 outlines and 250 illustrations under four general headings: 1. Sermon Outlines. 2. Pegs of Thought. 3. Sunday School Addresses. 4. Advice and hints to open-air workers and temperance advocates.

The outlines are brief. They do not

go into detail, but rather suggest topics for discussion.

The Pegs of Thought are suggestive thoughts for various occasions.

The Sunday School Addresses contain many items of interest and value for the S. S. teacher and worker.

The illustrations are concise, definite and illuminating.

There is an index, which makes it easy to find any subject desired. This is really a compilation of about four small books by the author, and the fact that this edition runs to the fifty-fifth thousand shows its popularity. It was printed in London.

Sermon Notes From the Ministry of Jesus, by M. W. Boteler. \$1.65.

Here are sixty sermonic studies taken from the ministry of Jesus. They take the various significant acts of the Master and treat them sermonically. For instance, the Sermon on the Mount is shown in its main divisions, and these are briefly discussed.

The plan of the author is unique. The subject is given, a complete sermon outline is placed in the beginning, showing the main and secondary divisions, and then follows a paragraph or two on all the topics suggested. This gives the advantage of leading one's thought into the depths of the suggested topics so he can see what the author really intends to convey.

As a book suggestive of material for Bible study centered around Christ, this is splendid. You will like it.

Outlines of Sermons on the Old Testament, Edited by Sir W. Robertson Nicoll, M.A., LL.D. \$1.00.

"This volume contains one hundred and thirty-nine outlines of sermons by forty-six famous American and English preachers, with a complete index of subjects treated and texts used."

The editor has arranged these outlines in the following manner: The subject and text are given. From the sermon the editor seems to have arranged an introduction to lead up to the main points of the discussion. These main divisions are treated one after another. There are very few sub-topics stated. From reading the short discussion the individual is supposed to gather material for his own sermon. A list of the authors is given, so one will know from whom he is reading.

Outlines of Sermons for Special Occasions, Edited by Sir W. Robertson Nicoll, M.A., LL.D. \$1.50.

This book follows the same style of the one mentioned above. "There are eighty-seven skeleton discourses by fifty-five English and American pulpit leaders."

The subjects are given for almost every special occasion in the church calendar. They are treated in the same manner as the sermons in the book just referred to, but a little more fully.

There is a list of the preachers found in the front. In the back a complete index is found; and also an index of the Scripture texts used.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson VII.—May 15, 1927.

Subject.—Peter at Pentecost.—Acts 2:12-14, 32-41.

Golden Text.—Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—At the close of our last lesson, we left Peter shouting over the resurrection of our Lord. Courage had come back, because the blessed Father had begotten him and his brethren unto a living hope by the resurrection of Jesus Christ from the dead. Fifty days elapsed between the time of that lesson and the present one. During the first forty days following the resurrection Jesus tarried on the earth, appearing ever and anon to his beloved disciples that he might encourage them and teach them those things that were left behind at the time of his crucifixion. You will recall the conversation between him and Peter on the shore of the Sea of Galilee, as recorded in our last lesson. Those were blessed times of communion with the glorified Master; but there must have been some hours of embarrassment to Peter. He would of course remember his rather blatant boasting of loyalty to his Lord, and certainly his cursing and swearing that he did "not know the man" could not be driven from his mind. But Peter had repented, and was back in favor with his Master. If one does fall into sin, the only sensible thing to do is to repent and receive forgiveness. There is no good in moping and pining away precious time about it; for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Time may deaden one's sense of guilt and shame; but only repentance and faith can remove the sin from the soul.

Our lesson cannot be understood without reference to the preceding context. The Master had invited and commanded his disciples, of whom there were more than five hundred, not to leave the city of Jerusalem, but to tarry for a certain endowment of power which he would send upon them in answer to the Father's promise made through the prophet Joel. This was a renewal of the promise made in the seventh, fourteenth and sixteenth chapters of the Gospel according to St. John. The Master renewed the promise in the first chapter of Acts (verse 5); and in the eighth verse he promised that the baptism with the Holy Ghost would give them power to be his witnesses. Immediately after his ascension one hundred and twenty of his disciples began tarrying in an upper room in the city of Jerusalem for the fulfillment of this oft-repeated promise. We wonder why the other three hundred and eighty-odd did not tarry, but they did not. Failing to tarry for the baptism with the Divine Spirit, they passed out of sight; and we never again hear anything of them.

The promise was fulfilled on the morning of the tenth day about nine o'clock in the morning, and Peter was one of those who received the Holy Ghost. The outpouring was preceded by "a sound as of a rushing, mighty wind from heaven." Cloven tongues, "like as of fire" sat upon the heads of the hundred and twenty; "and they

were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The writer has sometimes heard it said from the pulpit that this was the regeneration, or conversion, of the hundred and twenty disciples; but if that were true, then there had never been any regenerated people in the world before that hour, an unbelievable thing. Surely such men as Enoch and Abraham, Moses and Elijah, Isaiah and Daniel were regenerated. If Pentecost means regeneration, then Jesus at one time ordained a dozen unconverted sinners to preach his gospel, and at another time he ordained seventy others, and sent them out to preach. He gave all of them power to heal the sick, raise the dead, cast out demons and heal lepers—strange power to be given to unconverted sinners. But he told the seventy to rejoice because their names were written in heaven. Salome and Mary Magdalene and Mary the mother of Jesus were in the upper room, and all received the baptism with the Spirit. Who believes that Jesus was born of an unregenerate woman? No, no; they were all converted before the day of Pentecost, and that was something else. Mr. Wesley used to call it "the second blessing properly so-called"; and the writer has no inclination whatever to change the name. Spiritual birth precedes spiritual baptism, as certainly as physical birth precedes physical baptism.

Comments on the Lesson.

12. They were all amazed, and were in doubt.—The multitude of Jews who were drawn to the temple by the unusual excitement. What meaneth this? They could not understand what had happened to the disciples. We often witness a similar thing at great camp meetings and revivals. Spiritual things are spiritually discerned by spiritual people.

13. Others mocking said, These men are full of new wine.—This was sarcasm. "Glucose," meaning unfermented grape juice, was the word they used.

14. Peter, (he is lion-hearted now) standing up with the eleven.—It is a good thing when one is preaching a high gospel to have some sample goods on exhibition. Peter calls upon the men of Judea and Jerusalem to give attention to what he is about to say. It is a pity to have to skip so much of that great sermon; but readers of the notes can read for themselves the verses that intervene between fourteen and thirty-two. Read carefully, and get the connection. The sermon is short; but greatness is not always measured by length.

32. This Jesus hath God raised up.—Some modern critics tell us that the resurrection of our Lord is not essential to Christianity; but the inspired writers believed and taught to the contrary. They could see no Christianity without the resurrection. In this verse Peter claims that he and his fellow-disciples were witnesses of the resurrection.

33. Therefore being by the right of God exalted.—At the right hand of God. Having received of the Father the promise of the Holy Ghost.—The Spirit proceeds from the Father and the Son; and yet in some sense the Father promised him the Spirit for his Church. Christ gave the

Spirit to the Church in his baptismal office on the day of Pentecost.

3. David is not ascended into the heavens.—Peter is careful to show that certain prophecies refer to Christ, instead of David; and to make his proof strong he quotes from David: "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." The quotation is from Ps. 110:1, where the word translated LORD is Jehovah in the Hebrew of the Old Testament.

36. Here Peter applies his teaching by telling his audience "that God hath made that same Jesus, whom ye crucified, both Lord and Christ." We lose much unless we keep before our minds the meaning of these names. Lord means Master; Christ, the anointed One, the Messiah of Jewish prophecy.

37. Men and brethren, what shall we do? The Holy Spirit put the hearers under conviction for sin, exactly what Jesus said he would do when he came to the church. Sinners cannot be saved without the convicting and the regenerating power of the Holy Ghost.

38. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—If this were the only passage bearing on this subject, it would be easy to prove baptismal regeneration; but fortunately there are many other passages that make this one clear. It is faith in Jesus' blood and not water, that removes sins. "For the remission of sins" should read, With reference to the remission of sins. And ye shall receive the gift of the Holy Ghost.—Of course, they would receive the Holy Ghost in his regenerating office; but Peter was referring to his baptismal office. It is the duty and privilege of every converted soul to so receive him, but it must be done by a special act of faith exercised subsequent to conversion.

39. Some one, like some modern folk, must have objected to the universality of this promised blessing; for Peter declares: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Would God that his words might ring in the ears of the modern Church.

40. Save yourselves from this untoward generation.—That preaching is applicable to our generation as well as to Peter's. Much of the world has invaded the ranks of the Church to such an extent that thousands are being led away from their Lord by following in the footsteps of worldliness and folly.

41. That was a great day's work: "There were added unto them about three thousand souls." Why do we move so slowly? It does seem that we are doing almost nothing, when one considers our equipment for the work whereunto we have been called. Nothing but a repetition of Pentecost upon the Church will ever quicken her pace. She cannot do God's work without the fulness of God's Spirit. She prays for power, but it does not come. It cannot come, except through the incoming of the Holy Spirit.

NOTICE!

If any reader of The Pentecostal Herald has a copy of my little booklet on "Sanctification" which this Company printed for me several years ago, and will mail it to me at 939 N. Harvard Blvd., Los Angeles, Calif., I shall be very grateful, as I haven't a copy left and the edition is exhausted.

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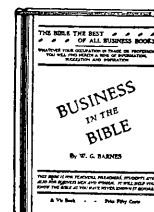
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Rev. D. L. Griffin, Box 1595, Shreveport, La., is ready to assist any one in church, community, or union revival meetings. Brother Griffin can furnish satisfactory references if desired. We trust parties in need of evangelistic assistance may consider this worthy brother.

Rev. W. A. Vandersall, 1208 N. Cory St., Findlay, Ohio, is open for calls for summer work. He can furnish tent equipment, with, or without singer. Any church or committee who can use this brother may address him as above.

Rev. L. E. Williams, Wilmore, Ky., has open dates in June, July and August which he would be glad to give camp meetings whose workers are not yet secured. He is willing to give this time to churches or tent work, if such work presents itself. Brother Williams has been very successful in revival work and should be kept busy for the Master.

Revival meetings will be held at the First Wesleyan Methodist Church, 312 N. 23rd St., Birmingham, Ala., May 12 to June 5. Rev. Preston Kennedy, one of the outstanding evangelists of the Holiness Movement, will do the preaching. Brother Edson Crosby, "the man with the silver bells," will be with us for the latter part of the campaign. Let the people of God plan and pray for a gracious ingathering of souls. Rev. H. R. French is the pastor.

Rev. Wm. Kelley: "I had three good meetings in Big Sandy Valley, and recently closed a good meeting at Wallingford, Ky., in which 14 were saved, two sanctified, and eleven united with the M. E. Church. I am now in a meeting at Berea, Ky., after which I go to Wallins, Ky., and then to Louisa."

Rev. S. W. Phillips, pastor-evangelist, is ready for meetings anywhere the Lord may need. He has a tent which can be used, if needed. He has had seven years experience in the pastor-evangelistic work, also was a student in Asbury Theological Seminary. His address is Fairview, N. C.

Rev. J. H. Lott recently closed a three-weeks' meeting in Florence, Ala., in which 45 professed conversion and 40 united with the M. E. Church. About 400 young people pledged never to use tobacco in any form. Every one who sought regeneration at the altar claimed to receive the experience, and a number sought definitely the blessing of sanctification.

Dr. W. H. Nelson, the editor of the Pacific Methodist Advocate, San Francisco, is bringing out a book called "Alluring Arizona." It will contain descriptions of the Grand Canyon, Painted Desert, Petrified Forests, Indian Picture Writing, Cliff Dwellings. These articles were written by one who has spent a great deal of time in that country for the past thirteen years, traveling up and down the length and breadth of it many a time and oft, seeing these marvels of Nature again and again before attempting to write on them. Those who have read the articles and have seen these interesting wonders, say that the descriptions are true to life, and could not be improved upon. The General Passenger Agent of the Santa Fe, Mr. James B. Duffy, of Los Angeles, said

that the description of the Grand Canyon was, to his mind, the finest description of the canyon that had ever been written, and he had read everything on the subject. The articles were written by one who sought to give the reactions he had while viewing these evidences of God's handiwork, and he attempts to put you in his place,—to cause you to feel that you are looking at these things as you read about them. He feels that these outstanding creations speak of God, and he brings out the spiritual lessons to be found in them. Also there will be articles on the Hopi Indians and the Snake Dance, which takes place in Arizona every summer; Spanish Explorations in Arizona, and a view of Arizona Today. You will be interested in knowing some of the great things connected with this youngest State in the Union. This book will be well illustrated, with good binding, and will make a very suitable gift. It will be out in time for the vacation season,—about the first of July. Eight hundred and forty advance orders have already been received. The cost will be \$1.00 plus postage. Send no money, but send an order to W. H. Nelson, 307 Pacific Bldg., San Francisco, Calif.

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I read everything that Dr. Morrison writes. His books of Sermons are models of spiritual power. His editorials in The Herald constitute a standard of spiritual life and doctrine which Methodism would do well to stand by. I have the portrait of this mighty preacher on the wall of my study as an inspiration to my eye, and I read his paper and books to cause my heart to burn with zeal for the gospel.

James W. Hervey.
Oberlin, Kan.

REPORT FROM REV. AND MRS. E. L. SANFORD.

My first meeting this year was in the M. E. Church, South, Combs, Ky. Rev. P. S. Elam is the splendid pastor. It means very much to have a good pastor that will stand by the evangelist when he preaches against sin. The Lord gave us a great revival at this place; more than one hundred prayed through at the altar and about eighty-five came into the churches. Several prayed for the second work of grace and the Lord satisfied their souls.

Our next meeting was at Greenup, Ky., with Rev. E. F. Burnside, pastor M. E. Church. We had large congregations and several were saved and taken into the church. Rev. Burnside knows how to have things done at his church. We had a fine meeting.

From Greenup we came to the Second M. E. Church, Ashland, Ky. Rev. J. F. Burden is the pastor of this beautiful new church; everything was ready for the opening of the meeting and we had nothing to do but to go ahead and preach, pray and sing. We made the first call for seekers and five came forward and were gloriously sanctified, and from that time they came and were either saved or sanctified until 58 were blessed; 25 were taken into the church. It was said to have been the best revival in the history of the church.

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Our next engagement was with Rev. Carl Hill, at Tollesboro, Ky., Mt. Tabor Church. We preached two weeks and the Lord saved and sanctified a few precious souls. Rev. Hill is a man well liked by his people and is doing a good work. We were entertained in the lovely home of Mr. and Mrs. John Fernlee. We enjoyed being in their home. From this place we came on to Lothair, Ky., with Rev. Elam. Our crowds are nice as any and we are expecting a great revival.

We certainly do enjoy The Pentecostal Herald. We give out sample copies and take subscriptions at every place we go, for meetings.

455 sermon outlines, homiletically arranged, may be found in Pulpit Germs, by Wythe. They give no illustrations, but provide full topics for immediate use. It sells for \$1.50. Order of the Pentecostal Publishing Company, Louisville, Ky.

REVIVAL NOTES.

Since our last report we have held two meetings, one at Pittsburgh, Pa., at Everybody's Mission, a holiness work, in the heart of the city, and is doing a great work. All who know about this mission know that it stands for holiness. Rev. O. O. Watson is leading them on to blessed victory. We had good results and enjoyed being with them very much. Our next meeting was at Osage, Okla., with our Nazarene Church. This was a hard meeting but God gave victory; we had a good round-up the last week, and closed with souls at the altar, and with a request to return next year. We enjoy being in Oklahoma; will hold two more meetings then go north, and return again next fall. We are in the fight to stay, are enjoying good health and religion. Remember us when you pray that God will keep us on fire, humble, and true to our calling. Any one desiring to correspond with us write us at 2923 Troost Ave., Kansas City, Mo.

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IOWA.

University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton. Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McChie; Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

NEW YORK.

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Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
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Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

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Cardington, Ohio, June 5-19.
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Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

GRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Adrain, Mich., April 24-May 8.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Langdale, Ala., April 18-May 4.
Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 19.

ELSNER, THEO. AND WIFE.

Newport, Ky., April 24-May 8.
Ashland, Ky., May 15-29.
Haver, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.

Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Vestal, N. Y., April 27-May 7.
Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Open date, May 1-15.
Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 10-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Carlantville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Lone Tree, Iowa, April 17-May 8.
Open date, May 10-29.
Home address, University Park, Iowa.

GASAWAY, MRS. STELLA.

Effingham, Ill., April 20-May 11.
Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

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Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
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GLASCOCK, J. L.

Bargersville, Ind., May 1-15.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 26-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REY AND MRS. J. M.

Midway, Ala., May 8-22.
Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Landburg, W. Va., April 19-May 5.
Paint Park, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Waverly, Ill., April 24-May 8.

HODGE, H. W.

Jamestown, N. D., May 1-15.
Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.
Open dates, July and August.

HOLLENBACK, ROY L.

West Concord, Minn., May 1-15.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Elwood, Ind., May 5-8.
Belgrade, Mo., May 13-22.
Auburn, Pa., June 14-26.
Norristown, Pa., Oct. 2-18.

HORN, LUTHER A.—MARSHALL, R. P.

Blountstown, Fla., April 28-May 8.
New Augusta, Miss., June 5-15.

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Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Open date, May 1-15.
Mt. Carmel, Ky., May 16-29.
Open date, June.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, W. Va., May 16-26.
Park Lane, Va., July 29-August 8.
Wilkesburg, Pa., Sept. 10-25.
Home address, Media, Pa., Rt. 3.

HYSSELL, HARVEY B.

Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Terrills Creek, Ky., May 6-8.
West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

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Lewistown, Pa., August 2-14.
Reclus, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LITRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MCKIE, MARK S.

Collingwood, Ont., May 1-15.
Moorefield, Ont., May 16-June 12.
Open dates after June 15.

MAWSON, R. K. AND WIFE.

(Singers and Pianists)
Open dates for meetings.
Home address, Wilmore, Ky.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.
Taylorville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lyons, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Salisbury, Tex., April 20-May 8.
Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Monett, Mo., April 20-May 8.
Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Pt. Lodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 25-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Poplar Plains, Ky., April 19-May 6.
Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Bldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ohio, May 15-29.
Oddville, Ohio, June 5-19.
Open date, June 20-July 31.
Orangeburg, Ohio, August 1-14.
Wagoner's Chapel, Ohio, Aug. 15-25.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Perndale, W. Va., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 244 Bowditch St., Berkeley, Calif.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SPINKS, OTIS W.

(Song Evangelist)
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

SWEETEN, HOWARD W.

Gary, Ind., April 23-May 9.

SWANSON, F. D.

Oriole, Ind., May 1-15.
Home address, Wilmore, Ky.

TAPPER, E. A.

Wilkesbarre, Pa., May 4-22.

TEETS, ODA B.

Arbervale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

THOMAS, JOHN.

Monroe, Mich., May 1-14.
Upland, Ind., June 7-14.
Permanent address, Wilmore, Ky.

VANDALL, N. B.

Carrollton, Ohio, May 27-June 5.
Pt. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantville, Ind., Aug. 19-28.

WILLIAMS, L. E.

Troutville, Pa., April 29-May 22.
Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.

Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

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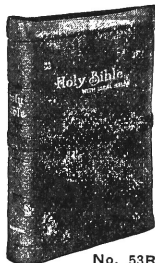
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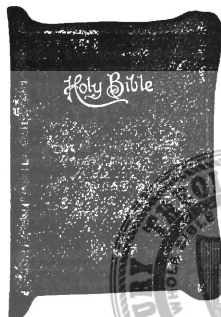
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PENTECOSTAL HERALD

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THE HIGHER LIFE.

By The Editor.

THERE is a higher life than most Christians have yet attained; this is true of those who have obtained the blessing of entire sanctification. John Fletcher once said, "With me it is a small matter that I should be cleansed from all sin. I would be filled with all the fullness of God."

* * * *

Let us press on to the higher things. There is wonderful room and outlook up among the higher altitudes of Canaan land. There is growth, enlargement, deepening of humility, sweetening of spirit and outreach of love over in the land of Canaan.

* * * *

There are elevations high above foolish jesting, hurtful gossip, common chatter, the fault-finding habit, murmurings and complainings. There is communion with God and close Christian fellowship with saintly souls and good books and meditations on the mercies of God, the sufferings and patience of Christ and his second coming.

* * * *

There is a higher life above fretfulness and bickerings and confusion and accusings. Let us get way up into the mountains of Perfect Love and bathe our souls in the abiding presence of the Infinite. Strange as it may seem, these higher altitudes lie in the streets of our city, the shops, and offices, and homes, all about us. These quiet resting places are in the midst of the crowds, the noise and human battles. Within the secret chambers of the soul where the Holy Spirit abides there is wondrous quiet, and rest, and love, and peace, too deep for speech. Upon the wings of his Holy Word and believing prayer, let us rise into the higher altitudes.

* * * *

We are not thinking here of "third" blessings, of miracles, or anything of the sort. We are thinking of the development and growth that is the blessed privilege of every sanctified child of God. We are thinking of the testing, the spirit of meekness, of submitting ourselves with patience, of doing good for evil, of trusting God and going forward in the path of duty and finding in that path peace and rest and joy.

* * * *

There is such a thing as believing a doctrine, seeking and obtaining a gracious blessing, holding on to the doctrine and growing lean and stale in experience. Let us be watchful here and see that we grow in all the graces of the Spirit; that we reach the altitudes of constant sunshine and holy warmth by going down into the valley of humiliation, of guarding against resentment, of watching against any Pharisaical spirit, of loving and forgiving our fellow-beings rather than resenting and accusing them. May the Lord bring us up into the high places of holy quietness of soul, fixedness of faith, and perfection of love.

An Open Letter to My Dear Bishop

My Dear Bishop:—

I suppose you have read the following, which I clip from one of the Memphis papers, of February 11.

Memphis, Tenn., Feb. 11. (AP)—"Science is not being hurt, but the church of the country is suffering immeasurably from the effects of 'ridiculous legislative measures' prohibiting the teaching of evolution in schools and colleges, Dr. W. E. Hogan, secretary-treasurer of the board of education of the Methodist Episcopal Church, South, declared last night following the adoption of a resolution by the Educational Association of the church opposing anti-evolution legislation as 'futile.'"

"Educators realize that the mind cannot be legislated," declared Dr. Hogan. "The whole thinking process of our students is thrown out of gear when they are confronted with such controversies as the Tennessee anti-evolution law has brought about. Members of the association felt it was high time they were heard on the subject of evolution."

"Dr. J. C. Roper of the Upper South Carolina conference declared he would not vote against the resolution, which was signed by 13 members of the association before it was presented for action, but added that he wanted to 'register my fear as to the wisdom' of the resolution."

"This is a bold move; it may be the bravest," said Dr. Roper. "I want all the help scholarship can give, but I am afraid the resolution will be misunderstood. I am concerned about the reaction. Does this move serve the cause of religion?"

"The resolution was adopted without change and with but two dissenting votes. The negative votes were cast by two delegates whose names could not be learned."

"The full text of the resolution follows:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

"Whether we have been in position to form opinions on current scientific theories, or whatever opinions we may have formed on these subjects, in any case we are opposed to legislation because we believe it will be futile and can serve no good purpose."

I can but question the wisdom of resolutions of this character at this time. In the first place, there are no legislative actions suggested that would in any way interfere with church schools; there has been a law passed in Tennessee that no school supported by the taxes of the people shall teach theories of science that contradict the teachings of the Bible.

It is a well known fact that a very large percent of our great universities are centers of a skepticism that is openly hostile to evangelical faith and vital Christian experience. From these universities an army of students go out every year who are practically anti-Christian. They not only have no vital faith, trust in, or connection with, the Lord Jesus Christ, as a personal Savior, but their attitude is hostile to the true spirit of Bible teaching and the terms of salvation offered to mankind, as laid down in the New Testament Scriptures.

The situation is becoming serious. The evangelical churches of the country with their faith, teaching, experience and life, are the moral and spiritual salt of the nation. It is unfortunate indeed that many of our schools are centers of influence that antagonize evangelical religion which really changes the hearts of men, makes them in Christ new creatures, and furnishes a healthy moral and spiritual atmosphere.

Millions of the very best Christian people in the land are distressed over the rising tide of unbelief, of a bold and blatant infidelity. You know, Bishop, that recently an organization of infidels in the State of New York was granted a charter, and that one of their leaders in a declaration of their principles and purposes has said they propose a determined and aggressive propaganda against the Christian faith. Among other things, they will remove "In God we trust" from the United States coin. They will, if possible, prevent any officials from issuing calls to times of thanksgiving or special occasions for prayer. They propose to send their agents throughout the land making addresses and scattering literature, with the fixed purpose and determination to destroy the Christian faith. We also hear of the organization of blasphemous groups of students in colleges who propose to set at naught the word of God, and the whole scheme of revealed religion.

It seems to me that at a time like this it would have been appropriate for the meeting of the representatives of the Board of Education of the Methodist Church, South, to have passed strong resolutions against the sacrilegious spirit of the times, and assuring the people that the schools of our church in teaching and spirit, are, and shall be, a powerful bulwark against every phase of modern unbelief, and great centers for the cultivation of the spiritual along with the intellectual life, and the rooting and grounding of the rising generation in the fundamental truths of the word of God.

It is a well known fact that hosts of students are going out from homes where they have been raised at family altars, taught to believe the Bible as the inspired word of God, have sought and found the regenerating grace of the Holy Spirit, to colleges and universities where their faith is undermined, their Christian experience lost, and they are returning to their parents with a sneer at

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES ON VARIOUS ISSUES.

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

I.

THE Old-Time Revival and the New Methods are matters worth thinking about. The church press is exploiting the house-to-house visitation method, handpicking as they say, "selling" religion as some prefer to call it in the same manner as the business man would sell goods.

Now it is not for us to say these methods are not without some good results. Somebody will come to a decision and some few may be saved, but on general principles all these methods do not constitute a Revival.

Finnery has defined a Revival as follows: "The Revival of the first love of Christians, resulting in the awakening and conversion of sinners to God, arousing, quickening and reclaiming of a more or less backslidden church and general awakening of all classes to the claims of God."

"In a true Revival Christians are awakened to a more spiritual mind, to more fervent prayer, and to more earnest endeavors to promote the cause of Christ—seasons when the impenitent are aroused to the concerns of the soul and the work of personal religion."

Now, too often these methods culminate in a church joining objective and hundreds, perhaps thousands, are brought into church membership who are not converted, who have no religious experience and who only add so much "dead wood" to the church, and only increase the dead already in church membership. Furthermore, these movements too often wind up in "decisions" and cardboard, without any real work being done in the heart life of the signers.

Finally, these movements do not make any change in the spirit of the church. A real Revival means a renewed, revived, Spirit-baptized church. It quickens believers into newness of life, increases the spirit of prayer, develops the piety of the membership and begets new power in the pulpit, while joy and assurance abound in the pew.

Quite recently we were in a Methodist Church where a great holiness evangelist was doing some great preaching. The church was well-to-do, prosperous, but dead as a graveyard. The evangelist was waking up the dead, church members were beginning to seek a new experience, some were being sanctified and the church generally was being stirred. What profit would there have been in a modern "selling-religion" type of revival (?) there? To bring converts into an atmosphere of a dead church is only to stifle them to death.

The greatest need today is a protracted Revival meeting in a thousand Protestant churches which will bring in a house cleaning, raise the dead, restore to a state of grace backslidden church members and baptize with pentecostal fire the whole outfit.

II.

THE OLD AND THE NEW.

My esteemed friend and brother, Rev. Samuel Chadwick, of Cliff College, has been writing in *Joyful News* of the Religion of the Methodist; among some rich things he says:

"John Wesley's Methodist is a New Testament Christian. I cannot see that he differs in character, experience, and doctrine from the believers in the Acts of the Apostles. Methodism is Apostolic Christianity aflame with the fire of Pentecost. It is no business of the Churches to judge one another. The affirmation of the one is no reflection on the other, and when John Wesley claims that Methodism is Pentecostal Christianity he speaks for Methodism without denying the claim to others. He claims for the Methodist nothing more than that he is a New Testament believer in Christ, who

SOUL REST.

Holiness is soul rest. Rest from indwelling sin, rest from doubts and fears, rest from "corroding care," rest from the self life, rest in God.

Finnery illustrates some phases of Soul Rest in his relation of an experience he had in 1843. He says:

"The Lord lifted me above anything that I had experienced before, and taught me so much of the meaning of the Bible, of Christ's relations and power and willingness, that I often found myself saying to him, I had not known or conceived that any such thing was true. At times I could not realize that I had ever before been truly in communion with God. Since then I have never had those great struggles and long, protracted seasons of agonizing prayer that I had often experienced. It is quite another thing to prevail with God from what it was before. I can come to God with more calmness because with more perfect confidence. He enables me now to rest in him, and let everything sink into his perfect will. I have felt since then a religious freedom, a religious buoyancy and delight in God and in his word, a steadiness of faith, a Christian liberty and overflowing love, that I had only experienced occasionally before. My bondage seemed to be at that time entirely broken; and since then I have had the freedom of a child with a loving parent. I can find God within me in such a sense that I can rest upon him and be quiet, lay my heart in his hand, and nestle down in his perfect will, and have no carefulness or anxiety."

loves God with his whole heart, soul, mind, and strength, and his neighbor as himself. Wherein, then, does he differ from other Christians? If that is all, why should there have been a Methodist Church?"

Then Mr. Chadwick says:

"There are signs that the distinctively Methodist features are challenged by the Methodists themselves. The theology is openly repudiated. Sudden, conscious, assured conversion is denied, or 'reserved for burglars and cut-throats.' Entire sanctification is judged to be theologically false, experimentally impossible, and psychologically untrue. The Methodist attitude to the world is dismissed with a gesture as ridiculously narrow, utterly tyrannical, and socially absurd. There is no difficulty in knowing what a Methodist is. I wish some one would tell us if the Methodist is still a Methodist."

"There are still Methodists alive, for Methodism is New Testament Christianity ablaze with the fire of Pentecost. There is still a Methodist Gospel, a Methodist experience, and a Methodist passion for the salvation of souls. It is still at work, and it works. That is my testimony. Let the new sort of Methodist show me his faith, and I will show him the old faith by its works."

III.

DOES PRAYER CURE WORRY?

A great deal of the nervous prostration and sickness people are suffering from today comes from worry. We fully agree with the poet when he sings:

"O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!"

Dr. Orchid, a very eminent English preacher discussing this matter of worry, says a few wonderful things:

"Is there a cure for worry? And if there is, what is it? Most people would say that work is the remedy. That is to say: Get your mind off your worry by putting it on your work! But this is no real remedy. It means at the best only a postponement of the trouble, for when you are through with your work the worry returns. You are back at the old spot. You have to face up to the old difficulty after all. To ignore a thing is not to get rid of it. It will return, probably with greater force than before. St. Paul does not say, 'Work off your worry!' What

he does say is, 'Pray it off!' (See Phil. 4:6)."

Perhaps what I have written is more paraphrase than quotation. But anyhow, it conveys the gist of what was said.

"To pray is to turn the mind out," said the Doctor, and affirmed it a most healthful thing to do. We were told that it is good psychology as well as good religion. People with worries are encouraged to talk them out with their psychological confessors. The act of laying bare the soul brings relief. A friend is one who can listen well. And often, as the talk proceeds, the thing that produced the state of worry shrinks into a very charming illustration. He said:

"When you take your little child to bed, you take off its things. The child rests better afterwards. So, when you go to God in prayer, take off from your soul all the things that worry you. You will rest better afterwards. The peace of God will come to you imperceptibly. The peace of God always comes as a surprise. You say, 'A minute ago I was worrying! I'm not worrying now! This must be God!' All this is very wonderful. All this is very true."

And now listen to a man's story:

"I don't often talk about myself, but as you know, I've been through a lot of trouble lately, and I would like to say something to God's glory. My son lay very ill, and night after night we got no rest. After five nights I felt clean exhausted, and worried to the point of despair. I said to myself, 'I will go upstairs to pray!' I threw myself down by my bed, and I said, 'O God, I'm finished!' I could not say any more. Immediately God came to me in peace and gave me strength and assurance. I got up with a calm soul. The lad slept well that night. So did we all. I have felt ever since that I want to tell people who God is, and what He can do. All that has been said tonight about prayer being the cure for worry I have proved to be true."

IV.

PHILOSOPHY AND THE GOSPEL.

This is a day when philosophy has a high place in educational affairs. Students now are not content with their A.B. or their M.A., they move on to their degree in philosophy. We are not saying that this is entirely wrong. A man may be a good man and a good Christian as a Ph.D. The trouble today is that too many of our preachers are reading philosophy instead of theology and they preach philosophy instead of the gospel. It is a pitiful sight to see a young graduate occupying the pulpit and wasting sacred time in preaching some vagaries of philosophy instead of the certainties of the gospel.

Bishop Henderson speaking at Pittsburgh on the work of Evangelism said that, he observed that ministers who were read up on philosophy were no success as soul-winners. We once asked Dr. H. H. Meyers, of *The Sunday School Board*, why he used a certain philosophical writer so much in writing on the lessons and asked, "If we needed so much philosophy in the literature?"

The best that Greek philosophy could do in the matter of religion was to rear a monument to the "Unknown God." Modern philosophy is leading exactly in the same direction. It destroys Christian experience. It destroys faith and assurance, and it finally lands the soul where the best it can do is to bow down before the altar of the unknown God.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God?" It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Special attention is called to the splendid offers to be found on pages 15 and 16.

MODERN APOSTLES OF FAITH.

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

CHAPTER XIII.

PETER CARTWRIGHT.

(This chapter belonged earlier in the series, as he was a preacher in the days of Asbury and McKendree; but among the great characters, should not be left out.—Author).



HE Methodist circuit rider holds a unique place in the pioneer program; he did not follow the pathfinders, but he *was* a pathfinder above all others. The true history of America will not be written until the "Knights of the Long Road" be given their true place and accredited the honor due them. Among those sturdy apostles of righteousness, who for nearly three quarters of a century, was a powerful factor in moulding the thought life of a parish which covered three or more states, there was none more spectacular and dramatic than Peter Cartwright. He was a physical giant, and a veritable terror to evildoers, and at a time when pioneer life was at its roughest stage.

It is interesting to glean some of the lights and shadows which marked the early career of this renowned character. He was born in Amherst County, Va., September 9, 1785. His father was very poor, having spent seven years as a soldier in the Revolutionary War; and at the time, just after the surrender at Yorktown, before the poorly paid veterans could establish homes, Peter was born. Hearing of the glowing reports of the country beyond the Allegheny Mountains, and hoping to find better facilities for a homestead, the Cartwright family immigrated to Kentucky, and settled near what is now Lancaster, in company with some two hundred families. In a short time they pushed further on into the wilderness of Logan county which covered a vast area.

Places and names have changed in a large measure, and the exact location of their settlement is hard to find. But of this we are not concerned; but the mother being a Virginia Methodist, induced the circuit riders to make their cabin home a regular "appointment" for preaching. A rude church was soon built near a place known as "Rogue's Harbor", and having another name cannot now be located. It took its name from the character of the people who gathered there; they were renegades, thieves, gamblers, and murderers fleeing from justice elsewhere. There was no school, no papers or literature of any kind, and scarcely any communication with other settlements. Sunday was a day given over to drinking, fighting, gambling, horse racing, and dancing. Social life was at its worst, and young Peter Cartwright was a part of all that vile rowdiness. He was but a lad in years, yet was large and well developed, and in fighting and gambling well able to take care of himself.

Just before his seventeenth birthday, life assumed a serious trend, and he began to think on his way; no doubt the earnest prayers of his devout mother figured in his change of mind. The crisis came while attending the Cane Bridge camp meeting (somewhere in Logan county, Ky.,) which resulted in his radical conversion. He claimed always, that he heard an audible Voice which spoke to him: "Thy sins which are many are all forgiven." With his conversion came the call to preach, and this was in the year 1801, the beginning of the great camp meeting movement which swept all over Kentucky and Tennessee. He was known as "The Kentucky Boy" wherever he appeared at a camp meeting.

In the year 1802 he was granted "exhorter's" license, and he exercised this authority at every opportunity in what was then Lewis county. The same year he asked for authority to travel and hold revival meetings, and

this was granted him, on the condition, that he report his labors at the "Fourth Quarterly Conference," the body granting him this privilege. With this new commission he traveled over a vast section of country throughout Kentucky and Tennessee.

Th next year he was received into the "Traveling Connection" and assigned as preacher on the Livingston Circuit of the Methodist Episcopal Church. The salary allowed for a single preacher was eighty dollars a year, and once speaking of his early remuneration, said: "Nine times out of ten, not half of it was paid."

In the year 1804 he was appointed junior preacher on the "Salt River," and Shelbyville circuits, and after traveling for two years was ordained deacon by Bishop Asbury. His next charge was the Scioto circuit, covering the greater part of Ohio. He traveled this work for two years, and was ordained Elder in 1808 by Bishop McKendree; he was married the same year to Frances Gaines.

Peter Cartwright's itinerary had given him a wide experience, as he had traveled over three states, and had developed into a very popular revival and camp meeting preacher. From every angle he was a typical product of the pioneer life at its best and worst. He was unusually endowed as a preacher; his voice was like the "Son of Thunder," and it struck terror to the sinners. His physique towered above his fellows, and born with an innate courage so indomitable, that he never looked into the face of a man he feared. With such an unusual equipment, he blazed a pathway of salvation and righteousness wherever he went.

In the year 1812 he was appointed presiding elder by Bishop Asbury in the Tennessee Conference, which covered more than the present state. In the office of presiding elder Peter Cartwright served longer than perhaps any other man in the history of Methodism; he was presiding elder for fifty years. One of the rare books of early Methodism is his book: "Fifty Years a Presiding Elder." In the year 1815 he was elected a delegate to the General Conference and we doubt if any man, other than a bishop, ever sat in that body as a member so often; he was honored as a delegate to thirteen General Conferences, and was an active force in all of them but one, and then was hindered because of illness in his family. We believe this record to be without a parallel in Methodism.

In 1824 he moved to Illinois, and cast his lot with the sentiments of the North which, even at that early date, were beginning to foretell the coming rupture. He gives as his reasons for leaving the Southland, which he loved, and politically remained a Democrat, loyal to the Union, as follows: 1. "I left the South to avoid the evils of slavery. 2. I could raise my children where work was not thought a degradation. 3. I thought I could better my temporal needs, secure land for my children when they grew up. 4. Carry the gospel to destitute souls in a great needy region."

He settled in Pleasant Plains, Ill., and was assigned to the Sangamon circuit for one year; this being the only break in his service as a presiding elder. He became interested in local politics, and was a member of the Illinois Legislature for two terms, and he did this without hindering his ministerial duties. Because of ill health, he was granted the superannuated relation in the year 1832, but the action was reconsidered, and he was appointed presiding elder.

In the General Conference of 1844, he fought to the last against the division of the Church, and did not give up until the final vote of separation was taken. A divided Methodism grieved him greatly. He was bitterly opposed to slavery; but contended that

the negroes should be colonized in Africa, under the supervision of the white people. He fought vigorously against any effort to do away with the itineracy, or to limit its powers. In a speech on the General Conference floor to this end, he said: "I have enjoyed membership in our beloved church for nearly sixty-nine years, and for sixty-five years have been a regular traveling preacher, and have filled nearly all the offices in the church, from class-leader to presiding elder; have been in thirteen General Conferences, and in sixty-five annual conferences, and all these have seen the practical working of her rules, in almost every possible way, and have never seen the time when they proved a failure."

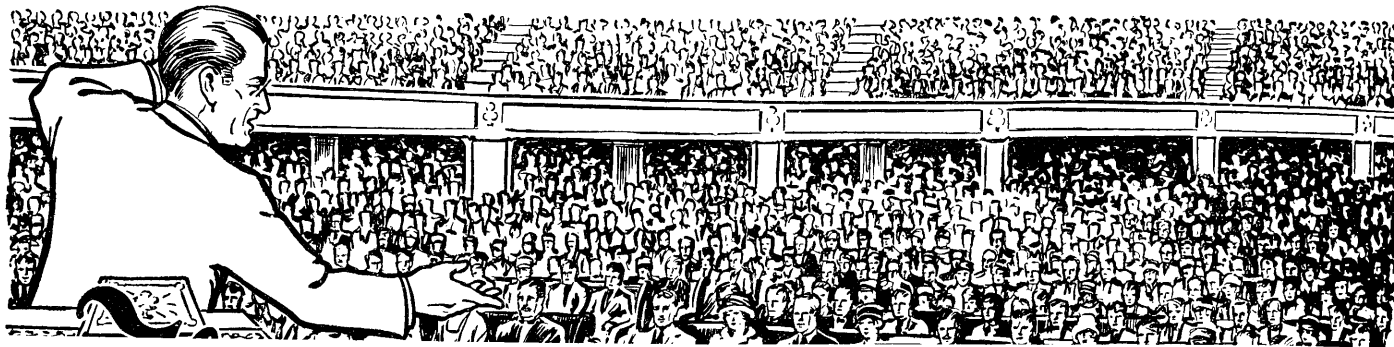
He was the most renowned pioneer, backwoods preacher in the history of Methodism; his preaching was evangelistic, pure and simple. No man ever used his faculties and meager opportunities to a greater advantage. A biographer says this of him: "Of the few books of science and general knowledge that were accessible to him, by loan or purchase, he made good and noble use, until his mind became a vast storehouse of valuable information; although without order or system, perhaps, known as a collegiate education, yet so perfect was his command of that knowledge, that at a moment, and under any emergency, in argument, in debate, or proclaiming Christ from the pulpit, he could bring into requisition to vanish an enemy, or convince a sinner of the error of his way."

He was a tireless worker; he organized congregations, built churches, and looked diligently after every interest of the Cause in a manner excelled by none; he was felt in the higher councils of his church without a peer. Physically, mentally, and morally, *he was one hundred percent a man*. "Without losing dignity and grace, he maintained his ministerial integrity, usefulness and influence. In the cabinet, or in the conference; in the pulpit, or on the rostrum; in the legislative halls, or among the people; in the church, or in the world, he possessed a wit and grace, mirth and dignity, yet of these strange combinations of character, his fame remains untarnished."

In his book: "Fifty Years a Presiding Elder," many and unusual were his experiences. This story is apropos of the sterling character of the man. A young preacher had been appointed to a circuit, far up in the breaks of the mountain foothills of Tennessee, and the country was wild and rough, without schools or any kind of religious advantages. On the first round, at one of the churches, a big bully gave the young preacher a severe beating, and was told to move out, that they were not going to have any lazy preachers in that neck of the woods. Of course, the young man reported to his elder, the situation, and wanted to give up the work. But the presiding elder told him to go home and visit, until he heard from him, that he would go up there, and he went.

He was riding within a few miles of this particular church, where the big bully had persecuted the circuit rider, and an appointment had been sent there by the elder, without saying who the preacher would be. He fell in company with a strange man on the way to the appointment, that Sunday morning. They, of course, conversed. Finally, the stranger remarked, that "Right here I gave a little Methodist preacher one of the d— whippings a man ever got." Mr. Cartwright said: "You did?" "I sure did." "Well, sir, then you are the very man I came up into this country to see. Right here I am going to give you the same kind of a whipping you gave that preacher." "Get down," he shouted to him, "or I'll pull you off, you dirty coward." Having gotten off his own horse, he seized the bridle reins of the other,

(Continued on page 9)



GRIEVING THE SPIRIT.

Evangelist F. Lincicome.

Text—Eph. 4:30: "Grieve not the Holy Spirit of God."

THE Holy Spirit is called by name twelve times in the book of Ephesians, and when those twelve passages are classified they fall into three groups. We have four facts about the Holy Spirit, four instructions of the Holy Spirit, and four results of the Holy Spirit. My text is one of these instructions. The Holy Spirit is a person and may be grieved; in this sermon we will call your attention to six ways by which he may be grieved:

I. *We grieve the Holy Spirit by a Misplaced Emphasis.*

Most churches have failed through one of two contrasting faults—either they have lost their force or lost their field. The large church has lost its force or power through compromise. The holiness churches have lost their field through an exaggerated and misplaced emphasis on incidental truth. So we have the big church with the field but no force, and the holiness church with the force but no field. Which is the worst, for a church to lose its force or its field? If it loses its force, it is ruined, and if it loses its field it is useless. The holiness churches in many places have lost their field by preaching a negative gospel. If we are to maintain both the force and the field, it must be done by the preaching of a positive gospel upon the fundamentals of our faith and behavior; by putting the emphasis upon essential truth. All truth is equally inspired, but it is not equally important. What we eat and what we drink and what we wear play a definite importance in our salvation, but if undue emphasis is placed on them they hinder the whole range of divine truth, for truth is a unit and is symmetrical, and undue emphasis on any one phase spoils the symmetry. So the Holy Spirit is grieved by a misplaced and exaggerated emphasis on secondary truth.

II. *We grieve the Holy Spirit by our Treatment of the Bible.*

The Bible is the product of the Holy Ghost. "Holy men spake as they were moved by the Holy Ghost." "All scripture is given by inspiration."

There are four ways the Bible is treated that grieves the Holy Ghost: 1. By neglecting to study it. 2. By putting it out of the public schools. 3. By the ministry preaching so little of it. 4. By trifling with its contents.

Many of the "high brows" (a high brow is a man who is educated above his intelligence) have gotten together and decided that the Holy Ghost didn't know enough to write a book; so they have given us an up-to-date Bible. They tell us that our fathers were good enough men and doubtless went to heaven when they died, but their old foggy notions would never do for this advanced age.

As I hear them talk this way it reminds me of some college boys who caught a dozen different kinds of bugs and dissected them and constructed one big bug out of the various parts of the twelve bugs, and after

they had made it asked the old professor of Natural history to tell them what kind of a bug it was, and the old professor told them that it was a *humbug*. So likewise many of the modern divines have from various sources gathered various theories, and when they have them put together they have a very peculiar looking creature. Its body is Higher Criticism; its head is Evolution; its legs are Liberalism and Agnosticism; its wings are Theosophy and Spiritualism, and its tail is Christian Science.

III. *We grieve the Holy Spirit by confining Him to certain Cut and Dried Methods.*

The Holy Spirit cannot be confined to certain methods. When the Holy Ghost really comes he makes his own method. On the day of Pentecost there was no thought of methods—everybody was up and at it, doing the will of God. All this talk about methods makes me a bit tired. It is not a question of methods—it is a question farther back. Give us something of the same old-time power, vision and soul burden that our fathers had and we will see something of the same kind of results.

Evangelism is more than a method—it is a consecrated personality set on fire by the Holy Ghost, with both arms outreaching after a devil-captured, sin-enslaved world. The character as well as the fortunes of the gospel is not committed to methods—it is committed to men. The Holy Ghost does not flow through methods—he flows through men. The Holy Ghost does not come upon machinery—he comes upon men. It is not better methods the churches need—it is better men—better men in the pulpit and better men in the pew.

IV. *We grieve the Holy Spirit by Placing Inferior Estimate on His Agency in the Work of Salvation.*

I have a growing conviction that the person and work of the Holy Ghost have never received the prominence in our ministry that their relative importance demands. For everything that has to do with our salvation now comes directly under his administration. Take away the powerful efficacy of the Holy Ghost from the administration of the gospel and it proves a dead letter and of no saving advantage.

In the work of salvation nothing can be substituted for the Holy Ghost. Modernism has knocked at the door of the churches, and, sad to say, many of them have thrown their doors wide open and said, "Come in," and when it came in it found an immense deposit of old, worn-out doctrines and methods that it said would have to be either modified or relegated to the scrap pile; but in most cases have been modified until we have only a modified Christianity.

Modern evangelism is worshipping personality and machinery. It is putting the laurel on intellectuality as the prime qualification for the soul-saving work. The church is right in principle, but wrong in emphasis. The emphasis must not be put on Boston, Princeton and Yale, but on Jerusalem. We receive at Pentecost that which gives us our most essential qualification. A church with-

out the Holy Ghost may be ethical, but it is not spiritual; it may be economic, but not organic; it may be reformatory, but not regenerative. You ask me why there is such a wholesale decline in spirituality throughout this country, and I will tell you it is because there is a wholesale grieving of the Holy Ghost in this country.

V. *We grieve the Holy Spirit by Thwarting him, and we Thwart him by Failing to Walk in the Light he Brings.*

God has many agencies through which he reveals his light—nature, good books, preaching, testimony, holy living, the Bible, and also by the Holy Spirit. There are degrees in light. God does not hand down the blue prints of his entire plan for our life the day he saves us. Abraham went out not knowing where he was going. He had no knowledge of the ultimate goal, but did have some knowledge of the present direction. Because there are degrees in light some people are going to get to heaven cheaper than others. The little babe, the idiot, the heathen, the member in the big church, will all get to heaven cheaper than the holiness crowd. How many can say that they have walked in all the light God has flashed on their pathway. I believe that 85% or more of professed Christians are more or less out of divine order because of a failure to walk in all the light.

VI. *We grieve the Holy Spirit by Living Experimentally in the Wrong Dispensation.*

Multiplied thousands providentially, chronologically, nominally and historically are living in the Holy Ghost dispensation, but experimentally are living in some other dispensation. Many are like the twelve men Paul found at Ephesus. They were experimentally in the wrong dispensation. There is a host of people living religiously at Sinai. The man who sins and repents and repents and sins is an Old Testament Christian. He has not reached the New Testament yet. Oh, his head may be in the New, but his heart and life are back in the Old, with the old Jews everlastingly tramping around Mount Sinai. There is a numerous population living at Calvary. They have been converted, but they are conscious of a civil war going on in their hearts. "The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh." The Holy Spirit is grieved to have us live at Sinai or at Calvary. He wants us to go on to Jerusalem and receive the sanctifying power.

God's Wonders of Fifty Years.

The above is the title of a most interesting book from the facile and charming pen of Rev. George H. Means, D.D. The book contains 302 pages, good print, on excellent paper, and covers a wide range of subjects. Dr. Means, in this book, gives experiences, observations and incidents covering fifty years of his ministry. It will be read with great interest, especially to those who know something of the history and men of the Kentucky and Louisville Conferences. The book may be purchased of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.00, postage 10c extra.

Bishop H. C. Morrison—An Appreciation.

Rev. George H. Means, D. D.



AMONG my friends, and I trust there are many, I place Bishop Morrison at the head of the list. Not because he was a bishop, but because of a long, unselfish, and unbroken friendship of fifty years.

When I first joined the conference as a traveling preacher, I preached the funeral sermon of the Bishop's father-in-law, and from that time we became as intimate as brothers in the flesh.

When I passed through the Course of Study, the Bishop was the chairman of the third year. His report of my examination was so flattering that I will not record it. Suffice it to say that on the strength of his report Dr. Messick, who was chairman of the fourth year, after asking me one question, said he would examine me no further. I had brought up the third and fourth year, and by the unanimous consent of the Committee, I was indorsed and passed after I had answered one question.

In the long years of our friendship I came to know the Bishop well. Not a year passed he did not visit me, and often with his wife. When he was first elected Bishop I said to him: "Bishop, I never intend to take an advantage of our long friendship to ask you for any kind of a favor, and I don't want to be consulted concerning my appointments. But there is one request I hope you will grant. I will ask that you treat every preacher as familiarly and brotherly as you would treat me. God knows that Methodist preachers have a hard time at the best—especially their wives. They will come to you with their wants, their cares, their difficulties. Be patient, be kind, be sympathetic, and make them feel that you are 'touched with the feeling of their infirmities.' Just remember that you are only a preacher like the rest of us, placed in power by a few votes. I insist on it; be brotherly to the humblest preacher on a mountain mission. If you do this your brethren will die for you. If you don't they will get up early of a morning, and sit up late at night, so as to have a long day to express their contempt for you." Whether the Bishop was seriously impressed with my social homily I do not know, but convulsed with laughter, he slapped himself on the knee, a characteristic gesture, and said, "Well, did you ever know me to be unbrotherly to anyone?" I replied, "No, but I have heard you say many times that an elevation to the Episcopacy swelled up some preachers like an inflated balloon; there are many exceptions of course, and I hope you will be free from that grievous fault."

With all my undying love for the Bishop's memory, I am very far from believing that he was perfect. He had his faults—who has not? He had his enemies—who has not? He made mistakes—who does not? He was impulsive—so was Peter. He was dynamic—so was Luther. God has always honored the work of many servants in the church who were perfect storm-clouds of unspent thunder; and Morrison's work had scarcely a parallel in the church.

Several years ago the Bishop requested me to write his biography. I said, "Every man can write his own life better than anyone can write it for him. You write it; I will edit it. I will write the introduction, and the concluding chapter, with as many comments as I see proper to add. He reluctantly consented and in a short time he sent me his first installment which I refused to accept, saying, "I will not incorporate this in your book, because it is an account of the escapades of your boyhood, and would detract from the dignity of your narrative. The people are not interested in your boyish freaks, and follies. They want to know what you were in your ripened manhood."

The Bishop did not like my refusal, and the matter was dropped for four years. One day in my home he asked me if I was still unwilling to edit his book. I told him I was, but was still unwilling to use that first chapter. He studied for a moment and then said playfully, "Oh well, leave it out then, you sap-head; you never did have much sense anyhow." I was not disposed to dispute his statement, but I had my own way, and the work began. But I was soon sorry that I had done all the work, principally because he left out all the most striking incidents of his career, and also because his talent was in his tongue and not in his pen. He was not a writer; his sentences were weak and awkwardly expressed, and I had hard work whipping them into shape.

Sometime previous to this, he was tried at the General Conference for maladministration, and I wrote an article on the Trial of a Bishop, in which I defended him. The Bishop was tried for removing presiding elders after they had served four years in that office. He had done just what the law authorized him to do, and his trial for doing it was like giving a man snuff and punishing him for sneezing. I am not disposed to revive a case that with all its errors is past history and is sunk into oblivion. I will only add that to the credit of the General Conference be it said that body unanimously acquitted Morrison; and since that time the offence for which he was tried has become the universal custom of the church.

The article defending Bishop Morrison was published in nearly all our church papers, and many editors wrote to me for more. But as the Bishop had furnished all the facts and I had furnished the law the subject was exhausted. When the Bishop wrote his Autobiography he asked me if I would incorporate my article in his book, I consented, and it is there today full and complete for all who care to read it.

It has been the impression throughout the church that Bishop Morrison and I were related. But this is not true. We were not related in any way, neither by the ties of consanguinity nor the laws of marriage. That false report was started for a purpose. That purpose is not necessary for me to explain, because the reason for it is now generally understood.

Doctrinally, Bishop was orthodox to the core; religiously, his piety was deep and genuine; theologically, he was not a great preacher, but was one of the greatest Masters of Assemblies of his day; officially, he often made mistakes, but everything he did, he believed to be for the best interest of the church.

Late in life he said to me, "I can truly say that since my conversion in my eighteenth year I have done all I can to build up the kingdom of God." I did not doubt his statement, knowing him as I did; he was always about his Master's business, with never-tiring zeal.

We corresponded nearly every week during our long friendship of fifty years, and only a few weeks before his death he wrote me saying, "The outlook is glorious as I near the end of my earthly journey."

His had been a faithful journey and I was not surprised when at its end he "stood on Pisgah's top, and the Lord showed him all the land."

I had been his successor in the pastorate, and knew of his incessant labors in the field. I had seen him in adversity when the clouds above him grew black and ominous. I had been in his home, when the shadows of death crept over the threshold; three children had been taken from him, and his devoted wife had lingered for years unconscious of her earthly surroundings; in a word many sorrows had crossed the life-line in his palm,

but his faith never faltered. In life's storms his anchor never dragged; so I was not surprised that in the end he said "the outlook is glorious." From time to time in his last letters he repeated, "the outlook is glorious."

What he saw, of course I do not know; he did not say. It may have been he beheld the spires of the Celestial City, and the Trees of Life, waving their fronded palms in the balm-breathing gardens of God. It may be he heard the lute and harp pealing forth their heavenly hallelujahs to greet him a welcome to his Master's Joy. That ante-room to heaven is sealed to all earthly eyes and ears; its silence is sacred; and the sentinel's slow, sullen tramp forbids our entrance into that sanctuary, until we ourselves are ready to "enter into the rest prepared for the people of God."

Evangelist E. L. Hyde at Asbury College.

The Culpepper Lectures on Evangelism this year were given at Asbury College by Dr. E. L. Hyde, of New Jersey. They were a wonderful series of the most eminently practical lectures on Evangelism we have ever heard. Dr. Hyde is an evangelist of forty years' standing and has held some of the largest revivals in the East; he has held over one hundred revival meetings in Philadelphia. He is now President of Pitman Grove Camp Meeting, and a Director of Ocean Grove, and is in charge of the holiness meetings there in the summer.

The Lectures were of the most eminently practical character, taking up the subjects of Evangelistic Preaching, How to Conduct the Altar Service, Personal Work, Illustrations, etc., etc.

Many evangelists and lecturers have come to Asbury but no man endeared himself to the students more than Brother Hyde. He helped the young preachers and evangelists by showing them how he did it in revivals, in all kinds of churches, under all kinds of conditions and with all kinds of people to deal with. Bro. Hyde has a great record as a soul winner. He can tell out of a rich experience how to do it. Thank you, Bro. Hyde, for coming to Asbury.

G. W. RIDOUT.

A Splendid Bible for Young People.

The Oxford University Press has sent us, for review, a beautiful new Bible especially designed to meet the needs of young people. It is 5x8, about an inch and a half thick, printed in nonpareil type. It has 77 illustrations and 5 maps.

The special feature is the section of Bible Helps for Young Folks. This takes up such questions as, "What the Bible Contains," "Characters of the Bible," Some of the leading Parables, Miracles, Bible countries, Rivers, Seas, Cities, etc.

The last section takes up constructive Bible questions, such as the construction, teachings relative to morals, the church, personal decision, etc. There are also many topics discussed by the question and answer method. For one who desires more knowledge of the Bible, this is a splendid text book.

It is nicely bound in French Morocco, with divinity circuit and gold edges. We can supply it to you for \$3.50. Order of The Pentecostal Publishing Co., Louisville, Ky.

Friend, are you walking with God, or are you a stranger in this lonely world passing down to the lonelier tomb and the great unknown beyond? That heavenly Friend in human form with a heart like yours and a nature that understands you, is stretching out his hand to you now and saying to you, "I will dwell in them and walk in them, and they shall be my people, and I will be their God."—A. B. Simpson.

SIN AND ITS REMEDY.

DR. L. R. AKERS, President Asbury College.

IT was John Stuart Mill who said, "If there is one fact, the reality of which is certain, it is that of evil." Any candid mind viewing dispassionately humanity today, recalling the bath of blood through which the world has recently passed, beholding the backwash of the great war with its suspicion, greed, hatred, and hopelessness,—whatever may be his nationality or creed, surely cannot but acknowledge the fact of sin.

When we ask, "What is sin?" we are at once led into a maze of mystery. There are three answers that might be given,—that of Scripture, that of philosophy, and that of modern science. The Bible speaks of sin as a transgression of the divine law originally given in the conscience. Philosophy sees sin in its essence as selfishness. Modern science holds sin to be due to the conflict of the "lower man" with the "higher," or the struggle of the ape with the angel.

It is not for us in this brief discussion to attempt to enlarge upon these theories. The thing we would emphasize is the fact of sin, and the remedy for sin. Sin has been the theme of the ages. It has engrossed the minds of the world's greatest thinkers from the early dawn of history to the present day. To find the solution of the riddle of sin has been the theme of poets, philosophers, seers and sages throughout the ringing changes of the centuries. Many interesting and unique hypotheses have been presented; all sorts of remedies have been tried; but there remains more hideous, more menacing than ever—the fact of sin.

From the old Persian and Manichæan idea which held that sin is eternal, to the Christian Scientist who declares that sin is only an illusion, we have run the gamut of every variety of thought, creed, and philosophy. The Grecian Gnostics held that sin was inherent in matter alone; that the soul was an emanation from God, not susceptible to sin. Unlike Christian Science, it did not deny the existence of matter.

The mountain-minded Plato speaks of our *natural* wickedness; Pythagoras of "the fatal companion, the noxious strife that lurks within us, and was born along with us." The silver-tongued Cicero declared that a man was brought into life with "a soul *prone* to divers lusts"; while Seneca, wisest of sages, observes that "we are born not subject to fewer disorders of the mind than of the body." Juvenal, a famous Latin writer, says, "Nature unchangeably fixed, tends, yea, runs back to wickedness, as bodies to their center."

Evidently these great heathen minds of yesterday were more orthodox in their Christian view of sin than many preachers of today who ridicule innate depravity. Poets of our own era as well as the leaders of ancient thought testified throughout their writings to man's deadly heritage of sin. The empire-minded Shakespeare in Hamlet makes the king exclaim,

"O wretched state!
O bosom full of death!"

From the tomes of literature we turn to the great commentators of the Church and find the same spiritual malady of sin recognized and deplored. The saintly Fletcher declares that "Inbred sin is the capital and most mischievous work of the devil." Whedon affirms that "There is a state of evil as well as an evil action which, in the Scriptures, is called 'sin'"; while Adam Clarke, the peer of all commentators, says, "Sin exists in the soul after two modes or forms: *guilt*, which requires forgiveness, and *pollution*, which requires cleansing. In order to get a clean heart a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified." Doctor Hodge,

of Princeton Seminary, discussing the subject, remarks, "All sin is not in agency or act; it may be, and is, also a condition or state of mind." Practically all known churches affirm their belief in original sin, and six methods are advanced for its removal: the Pelagian, the Zinzendorffian, the Roman, the Calvinistic, the Wesleyan, and the Modern. The Pelagian would cure the malady by simply denying its existence, being in close accord with the Christian Scientists of our day. The Zinzendorffian remedy is that both the state of sin and the guilt of sin are removed at conversion, making regeneration and sanctification practically identical. The Roman Church creates its purgatory as a purging agency; while Calvinism finds relief from original sin in physical death. The Modern view is to modify the idea of original sin by calling it *racial tendency*, fleshly susceptibility, or some similar phrasing.

The Wesleyan method differs from all these in not denying the existence of sin, as does Christian Science, nor affirming its destruction at conversion, according to Zinzendorf; purgatory is set aside as unscriptural; the physical death is rejected as the cure, because the disease is that of the spirit rather than of the body. Wesley declared that the only complete, perfect, and divine cure for sin is a distinct, definite work of grace, subsequent to regeneration, and obtainable here and now by simple faith in the cleansing blood of Christ. Says he, "As we are justified by faith, so are we sanctified by faith." And, continuing, he says, "Sanctification is an instantaneous deliverance from all sin, which includes a power to always cling to God."

But Wesley is not the discoverer of some new truth or novel doctrine; rather does he re-interpret and re-emphasize in clearer terms the "faith of our Fathers living still." Back of him is an army of the sun-crowned elect of God—fathers, patriarchs, theologians, martyrs, saints,—all proclaiming the power of Christ to cleanse the heart of man from *all* sin.

Polycarp, disciple of St. John, Bishop of Smyrna, and Christian martyr, said, "He who is possessed of love is free from *all* sin." Irenæus, Bishop of Antioch, declares, "Faith is the beginning, love is the end, and these two taken together, all that pertains to perfect holiness follows." Clement, mentioned by Paul in Phil. 4:4-6, affirms, "By love were all the elect of God made perfect." Ignatius, noted bishop, speaking on Paul's prayer in 1 Thessalonians, "The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ," says, "He who presents these three to God without fault is, therefore, perfect." Macarius in the fourth century tells of being "captivated by love and elevated to God." And down through the centuries the torchbearers of God's truth have held aloft, amid the sodden despair and blighting sin of the nations, the light of hope, the lamp of perfect love, that all who would might see the King's highway of Holiness and walk therein.

Hear their testimonies, their profound convictions as to Christ's power over sin. Says George Fox, founder of the Friends Church, "After I was converted I found something in my heart that would not be sweet or good. Jesus Christ came in and cast it out, and then he shut the door."

Golden-tongued Thomas Chalmers, of Scotland, exclaimed, "It were selfishness to sit down in placid contentment with the single privilege of justification. It is only the introduction to higher privileges."

Martin Luther once affirmed, "I have had a second conversion."

Matthew Henry, famous commentator, commenting on Christ's prayer for his disci-

ples, in John 17, says, "Jesus prayed for all that are his, that they might be sanctified."

Adam Clarke speaks of this act as the cleansing by the Blood from all that has not been cleansed, the washing of the soul of the true believer from the remains of sin.

Richard Watson, master of polemics, says, "We have already spoken of regeneration, adoption, and the witness of the Spirit. We proceed to another experience as distinctly marked and as graciously promised in the Scriptures, namely, the entire sanctification, or perfection, of believers."

The sainted John Fletcher speaks time and again of the "blessing of perfect love."

Alexander Campbell, founder of the Campbellite, or Disciples, Church, made this declaration, "Nay, I esteem it the peculiar excellence of our religion that it is spiritual, that the soul of man is quickened, enlightened, sanctified, and consoled by the indwelling presence of the Spirit of the Eternal God." Again, "After our regeneration the Holy Spirit is shed on us abundantly through Jesus Christ our Saviour." In the mouth of many witnesses shall not the truth be established?

The writer of this article would pause here to give a word of personal testimony to the power of this gracious work of grace. It is with gratitude to God that we record being rocked in the cradle of a Methodist parsonage by a sainted mother who experienced and lived a life of heart purity before she knew what to term it.

Some years later my father who was an evangelistic pastor, heard Dr. Beverly Caradine preaching with great unction and power on the experience of "entire sanctification" and it was then that he said, "I know now what your mother has, and I shall seek the same endowment of power." He received the baptism of the Holy Spirit in sanctifying power, and the change in his preaching was electrical. There was greater conviction, more fruitful altar services, and a spiritual awakening that was unusual.

Coming to Asbury College as a Christian son of a Methodist preacher, I found the atmosphere of the school entirely different from anything I had ever known and there arose in my heart a hunger for the fullness of God. Under the preaching of Dr. Shepherd this unworthy writer bowed at the altar to die out to self, to plans which ran counter to the Divine will, and after a soul struggle terrific in intensity there came the unconditional surrender and with it the peace that passeth all knowledge, the rest of faith. Is it not indeed true that the Spirit-filled life means first an agony and then the anthem? Never shall we get away from that hour with its sense of soul cleansing, when the ocean tides of divine grace and heavenly love seemed almost overwhelming.

Twenty years have passed in the pastorate of the Methodist Church, in every church there have been revivals led in every instance by some holiness evangelist or by the pastor. Almost every year we have been refreshed by a stay at Camp Sychar, Sebring, or Hollow Rock. However, not until our coming to Asbury College have we appreciated to the fullest extent the great need for a Spirit-filled ministry with a great message of full salvation to grapple and contend successfully with an age that is worshipping mud gods of lust, pleasure, and worldliness. In this hour when the sense of God, like the sense of sin, seems to be well-nigh lost, when men glory in their doubts, and seemingly delight to unsettle the faith of our youth in their fathers' Bible and their mothers' Christ, when the Virgin Birth is slightly spoken of, the Deity of our Lord questioned, hell relegated to the limbo of the mythical, heaven called a beautiful phantasy—when those immortal truths that

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REPORTS FROM SOUL WINNERS

RAYMOND BROWNING'S LETTER.

Some of my friends remind me that it has been some time since I broadcasted anything from *The Herald* station. As one of the schoolboys once remarked, "Tempus do fugit" and four months have slipped by since my last message. During that time I have held revivals for the Quakers at Alliance, O., and Salem, O., and then a revival in East Grand Boulevard Church in Detroit, Mich., and now we are in the second week of a splendid revival in First Methodist Church of Lansing, Mich. One of the glorious things about being an evangelist is that it is just one continuous adventure and interesting events and interesting people crowd upon one another in such swift succession that one could make a very readable book using the events of just a few real revival meetings. As I sit here in my room and unroll the panorama of memory and the scenes of the revival at Alliance, Ohio, I hardly know what to select for the brief space of a few paragraphs in this letter. First and most important is the fact that people were saved and sanctified at almost every night service after about the middle of the first week. This is not surprising when you see the great band of folks in that church who will pray and testify and do personal work on a moment's notice. Their pastor, Brother C. A. Roane, was formerly in the evangelistic field and he has carried his evangelistic fervor right along in his pastoral work. This reminds me that this dear brother has had a nervous breakdown recently and we must pray for him that he may soon be restored to his usual vigor and activity. His church is a spiritual oasis in that city. It is like the second week of a camp meeting to hear the folks sing and pray and testify.

My next meeting was in Salem, Ohio, in the Friends Church of which Brother Chas. Haworth is pastor. He is a gentle, unassuming, spirit full of wisdom and discretion and yet firm in his convictions and loyal to the truth. Conditions were a little harder at this place and finally we had a day of fasting and prayer before anything unusual happened. Some fine talented young people were saved and sanctified and the revival closed with the church encouraged and uplifted. Miss Alma Budman led the singing for us. Her messages in song were pleasing and inspiring, and her work at the altar unusually effective. Next day after this revival closed I took a severe cold and tonsillitis developed and five days I was in bed most of the time. My doctor thought I ought to rest for awhile but my pastor, Brother O. C. Seevers, and Brother George Fuller came around and prayed for me so I got out of bed and caught the evening train for Detroit.

The East Grand Boulevard Methodist Church, of which Brother William Pellowe is pastor, has a large number of staunch holiness people many of whom came into the experience of entire sanctification under the preaching of the late Dr. Nixon who was in former years pastor of that flock. It is refreshing to find a scholarly young man like Brother Pellowe holding steadfastly to the old Methodist conception of full salvation and it was a great privilege and pleasure to work with him. We were there three weeks and after the third night of the revival there was hardly an altar call that did not bring souls to the altar. Almost any night there would be eight or ten saved or sanctified and the last night of the revival there were about thirty blest at the altar. Rev. Alvin Young, of Northville, N. Y., led the singing for us. He is a good preacher, a beautiful soloist, and a capable altar worker. He is to be with me through this revival at Lansing, of which you will hear later.

Let me add a little exhortation to this letter. In the last revival I picked up thirty-six subscribers to *The Herald*. That will mean more than a hundred new readers who will fellowship with *The Herald* family. We evangelists ought to remember that this paper furnishes wonderful pasturage for holiness people. Every subscription will make friends for the next evangelist who comes to preach full salvation.

Raymond Browning.

REVIVAL AT FAIRVIEW, KENTUCKY.

On March 26th, we began a revival at the Fairview Methodist Church of the Pine Grove charge. Rev. T. W. Beeler, Conference Evangelist, came on Monday to assist in the meeting. Under his earnest presentation of the gospel, the prejudices of the people were soon conquered, their keen interest enlisted and the meeting moved off at a good pace. The meeting lasted from March 26 to April 10. During this time the church was greatly quickened and revived. Several sought God at an altar of prayer, either in the home or at the church. On the closing night about fifty claimed that they had been definitely blest. Six came forward to hand in their names for membership. We hope to receive more names later. The people of the Christian Church attended and supported this meeting as heartily as the Methodists. Throughout there was perfect harmony.

Brother Beeler stripped himself of all ecclesiasticism and preached the sincere milk of the word until people of different denominations received the word gladly and freely. They said that they had never been favored with such great preaching as that which this man of God gave them. The Christian people as well as the Methodists urged that he come back next year for a month's meeting. Bro. Beeler is an able preacher, able to win the people and get the gospel to the hearts and minds of the people in such a way that definite results are sure to follow. He is a soul winner, a man loyal to the

church, and which any pastor would feel glad to have in his church for a meeting, once he could listen to his ministry and see the results that come from his labors. If you want a man who can preach the truth, build up the church, and get the people revived and working in better harmony and fellowship, call Bro. Beeler at Wilmore, Ky.

Rev. A. D. Houglin, Pastor.

A GOOD CAMPAIGN.

We are closing tonight at Escatawpa, Ala., one of the best campaigns of our experience. For more than two weeks we have labored here and the results have been particularly satisfying. The community is small in itself, but around it are scattered some of the best villages and towns of Washington county and our attendance was drawn from these. We were using the tent and every night saw it filled to capacity. The pastor, Rev. B. F. Brown, was untiring in his faithful assistance to the evangelist. We are to help him at Uniform, Ala., beginning April 10. The meeting was really a union revival, as both the Baptist and Methodist churches co-operated fully and worked together in delightful harmony. Between twenty-five and thirty were converted, mainly young men and women. Our work is principally with the young people and children.

From Uniform we go to Blountstown, Fla., and then back to Mobile where we are to hold a campaign during the month of May. The Lord has been especially good to us this year and we give him the praise.

Luther A. Horn.
R. P. Marshall.

MICHIGAN MEETINGS.

Am dividing a twenty-one day date between two places: Lulu, Mich., and Samaria, Mich., two adjacent towns under the same pastor. Just finished the allotted time at Lulu, and the Spirit of mighty conviction was surely on the people. Splendid altars every service. Because of the press and the lack of helpers some did not come through clearly, but there were many beautiful sights and wonderful cases of victory. One night, three brothers with their wives, got through to the blessing at the altar. You may know it was a shouting point in the service, especially when we learned that one of the men was about to lose his wife to another man, and she confessed her sin and disloyalty to her husband, and a wonderful "making up" followed and they almost had their "honeymoon" all over again. This is only one of many beautifully wonderful things which happened in ten days.

We go on to Samaria next, beginning there next Sunday. Nearly all of the Lulu folks will attend the Samaria meeting and thus be further established and strengthened.

Edna M. Banning.

HILL STREET METHODIST CHURCH.

April 24 we closed a blessed meeting at Hill Street Methodist Church, Louisville, Ky. It was thought best to run a week longer than was announced. Rev. T. B. Bandy stood by the evangelist all the way through. He had laid a good foundation for the revival, and God honored his efforts. Rev. A. S. Beck and brother, Rev. Horace Booker, and Brother Fred Koschewa (a sanctified German who is on fire for God) helped much in the meeting.

The following table will show some of the visible results of the services:

Number of services held	27
Average attendance	225
Requests for prayer	243
Number seekers at altar	82
Number converted and reclaimed	43
Number sanctified	11
Number subscribing for <i>Pentecostal Herald</i>	10
Number uniting with the church	15

We give God the glory and take courage in pressing the battle against sin and the Devil. The glory holds and the fire still burns—thank God!

Z. T. Johnson.
Kentucky Conference Evangelist.

CLAYTON, ALABAMA.

Mrs. Glenn and I have just closed a gracious meeting at first Church, Eufaula, Ala., with Rev. P. S. Hudson, the gifted pastor. The old-time gospel was preached and, as always, when it is accompanied with the Holy Spirit's power, results followed. Some forty persons applied for membership on profession of faith, the prayer life of the saints was enlarged and enriched, the spiritual life of the church deepened, and multitudes in the community and surrounding country brought to a more sympathetic attitude toward a full gospel. The great day of final accounting only can reveal the far-reaching effects of the meeting. We are just beginning a meeting in one of the most cultured towns of South Alabama. Spirituality, prayer and personal work are scarce articles, but we are trusting the Lord for real victory.

J. M. Glenn.

ADVENT MORAVIAN CHURCH WINSTON SALEM, NORTH CAROLINA.

We are glad to give a report of our revival meeting which came to a close Sunday night, April 10th. We were fortunate in having with us the Evangelist Harry H. Waller and wife, of Orlando, Fla., for 12 days. He preached clearly and forcefully, every night, much to the edification of all. We are glad that Rev. Waller preaches the blood of Christ and believes in the old-time mourner's bench. The at-

tendance increased with every service, while on Sunday night we could not take care of the crowd. The evangelist not only preaches the gospel, but he sings it as well. Many were blessed by the solos before each sermon. As a result of these meetings there were 28 conversions, 31 united with the church, 7 have applied for church membership, the entire congregation and community were richly blessed and revived.

The congregation and friends gave the evangelist and his wife a love gift of \$225.00 the last night of the revival.

MILBANK, SOUTH DAKOTA.

We have just closed what many people say is one of the greatest revivals ever held in Milbank, S. D. Dr. Jordan Witt Carter, General Evangelist, Lexington, Ky., did the preaching. He is truly one of Methodism's great preachers. A man of wide experience, ripened thought, highly educated, a deep thinker and forceful speaker. He preaches the unadulterated gospel of Jesus Christ in its fullness. Dr. Carter speaks out in no uncertain way against sin in all its forms, declaring its fearful and certain consequences, but shows plainly that Christ has tasted death for every man, and that in him is pardon and cleansing for all who will come to him. There is nothing shallow or chaffy about his work. He is a firm believer in the inspiration of the Scriptures and preaches their glorious truths with eloquence and power. Sinners are converted and the church is truly built up under his ministry. We unhesitatingly recommend him to any needing evangelistic help.

In our meeting scores came forward to the altar, gave up their sins and found forgiveness and peace in Christ. A class of 60 was received into the church, among them some of the leading business men of the city. Our church has been lifted to a new spiritual plane. Many who had a "name to live" have now a lively testimony. We truly thank God for Dr. Carter's ministry among us. May the Lord graciously bless him in his work.

Harry W. Blackburn.
Pastor First Methodist Episcopal Church.

RISING SUN, INDIANA.

The Lord gave a good meeting in this old conservative city on the Ohio River. It is off from the railroad and has more aged people in it in proportion to the population than any place I have been in in a long time. Some are waiting for hell and a few for heaven.

The meeting was in the Pilgrim Holiness Church of which Revs. Mason and Mary Bolton are the pastors. They live right, stand by the truth of holiness and do not throw rocks at everybody that does not agree with them. But they never compromise on the doctrine and experience.

We had Bible Readings almost every day and service every night for seventeen days. Several of the members were rejuvenated, one or two had their souls fumigated and some really got saved and sanctified. Nine united with the church. They did the best they could for me, treated me fine, helped their pastors to make a payment on a used car and sent me home with provisions in the car.

There were delegations from the Pilgrim Holiness churches at Lawrenceburg, Aurora, and East Enterprise and from the Methodist Church at Rising Sun and Aberdeen of which Rev. H. L. Holden is pastor. On Monday night I preached with the blessing of the Lord at Aberdeen Methodist Church, ten miles from Rising Sun.

Yours for holiness,
Ural T. Hollenback.

OLYMPIA, WASHINGTON.

We are grateful to God for his continued blessing upon us. Since returning to the West Coast we have been kept busy in the revivals winning precious souls for the Master. Fields are so white and the need is so great we cannot answer the calls for help. Our hearts are mightily stirred for a great work for the Master. We earnestly desire the prayers of God's saints that the power of the Holy Ghost may make us very fruitful in the great work of saving souls. God has given us a most gracious revival at Monroe, Washington. Conviction of the old-fashioned type gripped hearts, and clear and beautiful cases of praying through were witnessed.

We are now engaged in a revival in Olympia, the Capital city of Washington. We never preached with greater liberty in the Spirit, and earnest seekers are praying at the altar in every service. May God give great victory in this campaign. "Pray for us, that the Word of the Lord may have free course, and be glorified." 2 Thess. 3:1.

M. M. Bussey and Wife.
Home address, 1468 Bresee Ave., Pasadena, Calif.

Amazing Grace.

By Rev. G. W. Ridout.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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(Continued from page 1)

their faith, having practically given up all respect for the Bible and its teaching with reference to creation and the plan of salvation for mankind.

Not long since, I was entertained by a highly educated, cultured minister of the gospel who was in charge of one of the large and important churches of his denomination. He told me he had labored diligently and given to the limit of his means to build up his church school, from which his eldest son had recently graduated, and that his son had come home with his faith destroyed, full of conceit, and would sit with him until midnight arguing and denying the great essential truths of salvation as taught by Christ and the apostles. Not only so, but this same son was showing in his life and conduct the evil effects of the skepticism that had been drilled into him.

This is one instance in thousands where students come home with their faith and experience gone, and parents grieve beyond words to express as they see their children robbed of their faith, to be swallowed up in a materialistic age, while they are swept from their moral and spiritual moorings by the tremendous currents of unbelief and disobedience to the laws of God and man.

I have no doubt but the schools of Southern Methodism are as religious, taken as a whole, as the schools of any denomination in the land, and that the presidents and professors of these schools are as devoted to the church, and all for which she stands, as those of any other denomination; but it does seem that it was unwise to have passed the resolution which we have quoted above; it gives the appearance, and will make the impression, that they are quite friendly to a theory of evolution which is antagonistic to the doctrine of divine revelation. If such a resolution had been passed a few years ago, when the great Drive for Education was being made for the endowment of the colleges of the church, it would have had a fatal effect. I am confident that it is going to cause considerable controversy, and while it will be of no real benefit it will be hurtful to the best interests of church and schools, and will raise serious questions in the minds of many good people with reference to the attitude of the Board toward evangelical Christian faith, and modern liberalism which is so bold and aggressive at the present time, and is giving an uncertain sound on every vital question of Christian doctrine and experience.

Dull, indeed, must be the man who does not realize that we are approaching a great crisis in the religious history of this nation. Most all scientists who have been prominent in the teaching of the theory of evolution have been infidels, at least, agnostics. Their attitude toward evangelical Christian faith is no better than that of infidels.

The daily press is generally thoroughly friendly to evolution, in fact, to any and every theory of teaching unfriendly to saving faith and experimental religion. It is also true of the monthly magazines, also of the popular novels. Much of the preaching today is so modernistic and liberal that it practically ignores the whole matter of sin and redemption as taught in the Holy Scrip-

tures. All of this is the sowing of seed that is bringing forth a harvest of disobedience to parents, extravagant, reckless young life, and a fearful tide of crime committed by the youth of the land. It does seem it is a most unfortunate time for the leaders of our educational institutions to have given expression to sentiments that will meet with the hearty approval of unbelievers, everywhere, and thoroughly offensive to the more devout element of Christian people in all denominations.

It is generally understood that a skeptical teacher who strongly advocates and teaches the theory of evolution in the school as if it were an established science, destroys the faith of his students in the Bible, and the God and Christ of the Bible. Are we to understand that we must pay taxes to support the schools, that we must be compelled to send our children to the schools, and that we have absolutely no right to utter protest against their having hammered into them through the years of their education, a theory which is not a proven science and, at the same time, is destructive to Christian faith?

Pray For This Good Man.

We are very sorry to hear of the serious sickness of Mr. John F. Benson, of Nashville, Tenn. He is closely connected with Trevecca College in that city, a most excellent man. Let THE HERALD family pray for him.

H. C. MORRISON.

Revive the Revival.

Let's have a revival of the revival of Holiness. It is greatly needed. The camp meetings are a great means of grace in spreading scriptural holiness over these lands. By the help of the Holy Ghost, let's make the coming summer a great camp meeting summer. These gatherings of people offer a splendid opportunity for sowing the gospel seed of full salvation, and the combating of many false doctrines now being broadcasted among the people.

Begin to advertise early; get the date of your camp and the workers before the people by sending them to The Pentecostal Publishing Co., who will publish them free of charge and help in every way possible to make your camp a success. One important thing is to get the people to attend, and in order to do this, advertise. Let the people know about your camp meeting and get them to thinking and praying about it. There are distressed souls and hungry hearts all over the land; let them know of your camp meeting and they will go and be blessed. Send in dates and names of workers at once.

Yours for a great camp meeting summer,
H. C. MORRISON.

Special Note.

Dr. W. E. Harrison will spend the summer in camp meeting work. He has been for a long time on the Asbury College staff where he teaches Bible and Holiness. With the close of the school in June he will be open for camp meetings. Dr. Harrison is an experienced holiness evangelist and will do good work wherever he is engaged. Write him at Wilmore, Ky.

G. W. RIDOUT.

THE MIND OF CHRIST.

MRS. H. C. MORRISON.



HAT was a wonderful seed Paul dropped through the inspiration of the Spirit in Phil. 2:5, when he said: "Let this mind be in you, which was also in Christ Jesus."

The word "let" suggests that it all depends upon us whether we have the mind of Christ or not; that is, we are to give the Holy Spirit the opportunity of putting the mind of Christ into us. After all, it is not anything we can do in the way of adding to our Christlikeness, but simply "letting" God make the change that may be necessary in order to make us like unto him who "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," yea, he even "humbled himself, and became obedient unto death, even the death of the cross."

How are we to "let" the mind of Christ be in us? What was his mind, and is it possible for us to so pattern after him that we may manifest his mind, or disposition to others? The secret of this work is found in vs. 13 of this second chapter of Philippians: "For it is God which worketh in you both to will and to do of his good pleasure." Our part is to disrobe ourselves of all things earthly, climb upon the operating table, submit to the anesthetic, and let the Divine Surgeon perform the operation. He will extract the mind of carnality and put in its place the "mind of Christ."

As one thinks upon this marvelous change that is possible through self-abandonment and trust in Christ, we wonder that every one who knows of this mystery made known by revelation, Christ in us, would not eagerly, gladly, and immediately submit themselves for this one thing—to be so filled with the Spirit of Christ that we should have his mind.

But, as some one has said, "The things that make the life of Jesus attractive to us are just the things we find it difficult to reproduce in our own lives." The better way would be to have Christ reproduce his mind in us for we, of ourselves, can do nothing.

Christ's mind was one of *humility*. He left all, and was subjected to the mockery, spitte, and ridicule of the jeering mob. He drank the cup of human suffering to its dregs that we might be saved from sin's consequences. He, who was rich, for our sakes became poor, that we through his poverty might be made rich. The stable at birth, the "no place to lay his head," the loneliness of the night watches in prayer, the steeps of Calvary, the nails and crown of thorns, the vinegar and gall, the spear and "My God, why hast thou forsaken me"—all tell of his humility!

Then the mind of Christ was one of *gentleness*. How patient he was with the erring, the one who did not understand him nor his mission. Never a cry for help that he did not stop to answer that cry. He suffered that he might know what it meant when we suffered. How he loved and carressed little children, and how he defended those who were im-

posed upon. Behold, the gentleness of Christ!

Jesus had a mind that was *forgiving*. Before the aggressor asked for pardon the stream of forgiveness began to flow. On the cross, he remembered to pray for his enemies: "Father, forgive them; they know not what they do." His forgiveness reaches from the uttermost to the uttermost. What a tender, forgiving Jesus have we!

Jesus had a *mind* of mercy. But for the never-failing stream of mercy where should you and I be? His mercy is like his forgiveness, never ceasing, never failing, and is available for every seeking soul. What a Friend we have in the merciful Christ!

Jesus had a *mind* to *love*. Having loved his own which were in the world, he loved them to the end. His was an endless love that forsook all he loved to win the unlovable and unloved, among whom are the readers and the writer of these lines. The love of Christ is everlasting, unchangeable, and follows us to the end. Matchless Lover, is our Christ!

We could go on showing the different characteristics of the mind of Christ, but space forbids. Think on these things for yourself and see how Calvary's Victim will win you to himself. In a strange, sweet way, he will draw near to you as he did to the two as they walked, and were sad, and we shall find our hearts saying:

"Dear Christ, this dawn I ask of thee
To walk this coming day with me!
Then every life that touches mine
Thine unseen presence will divine,
And so in turn will seek to share
This nameless glory in the air,
And each will leave a shining path,
A glowing, loving aftermath,
Because this day with Christ my Lord
My soul walked forth in sweet accord."

Asbury College Holiness Convention and Commencement.

May 26 to June 1, (inclusive)

Program.

Thursday, May 26.

7:30 P. M.—Sermon . . . Dr. C. F. Wimberly
Friday, May 27.

10:00 A. M.—Sermon . . . Rev. Raymond
Browning.

2:30 P. M.—Sermon . . . Dr. C. F. Wimberly

7:30 P. M.—Bethel Academy Commencement.

Address . . . Dr. H. C. Morrison

Saturday, May 28.

10:00 A. M.—Sermon . . . Dr. C. F. Wimberly

2:30 P. M.—Address—Dr. John F. Knapp

7:30 P. M.—Conservatory Grand Concert.

Sunday, May 29.

9:00 A. M.—Annual Love Feast

10:00 A. M.—Baccalaureate Sermon . . Bishop
James E. Dickey.

2:30 P. M.—Address . . . Dr. Robert P. Shuler

7:30 P. M.—Sermon . . . Bishop Horace M.
DuBose.

Monday, May 30.

9:00 A. M.—Student Volunteer Program.

9:30 A. M.—Annual Meeting Board of
Trustees.

10:00 A. M.—Missionary Address

Rev. Raymond Bush.

3:00 P. M.—Dedicatory Service, Morrison
Memorial Library.

7:30 P. M.—Fine Arts Recital

Tuesday, May 31.

8:00 A. M.—Alumni Praise Service.

9:00 A. M.—Alumni Gold Prize Oratorical
Contest.

10:30 A. M.—Alumni Day Program.

Address . . . Dr. Robert P. Shuler

2:30 P. M.—Address, "Abraham Lincoln,"
Dr. Clarence True Wilson.

7:30 P. M.—Asbury Theological Seminary
Service.

Address . . . Dr. J. M. Rowland

8:00 P. M.—Alumni Dinner and Reception.

Wednesday, June 1.

10:00 A. M.—Commencement Exercises,
Conferring of Degrees.

MODERN APOSTLES OF FAITH.

(Continued from page 3)

and made him get down, and he beat him almost to death, and made him go to the church and confess and ask forgiveness.

Once when he was to preach at Old McKendree Church, Nashville, Tenn., the pastor whispered to him, that General Jackson was in the audience, and cautioned him about his message. When he arose to preach, he said: "I understand that General Jackson is in the congregation. Who is General Jackson? He will die and go to hell the same as any other man if he does not repent of his sins."

As a revivalist in that day, he had no superior. Marvelous manifestations of divine power often attended his preaching. Once when he was preaching on the "Gates of Hell," the power of God fell on the congregation, and men and women fell in every direction, right, left, front and rear. Not less than three hundred fell like dead men in mighty battle. Loud wailings went up to heaven for mercy, while the saints shouted. This meeting lasted two days and two nights; two hundred were converted, and two hundred joined the church.

Peter Cartwright died September 25, 1872, at the ripe age of 87. He was a prince of God who had prevailed.

SIN AND ITS REMEDY.

(Continued from page 6)

have quickened to life and action a glorious host of saints, martyrs, and dynamic preachers throughout the ages, are calmly set aside as outworn creeds, or out-of-date theology, and in their places there is substituted an impersonal, passionless, prayerless message, ethical or philosophical, rather than convicting, convincing, burning words calling men to repentance, to regeneration, to cleansing from all sin, to a life of self-sacrificing intercession and service, when the multitudes everywhere are being fed on the husks of German rationalism rather than on the bread of life—it is then that we thank God for Asbury College that, like a lighthouse set on a hill, shines with undimmed light casting a beam of hope across the darkened waters. "Faith of our Fathers living still, we will be true to thee till death!"

The purpose of Asbury College is not to shatter but to strengthen faith, to send back to the homes of the parents who have entrusted their sons and daughters to its care Christian youth with their trust fixed upon him who can save to the uttermost. Young men and women filled with the Spirit of God and who find their highest joy in giving their lives to Christian service, whether that means among Greenland's icy mountains, India's coral strands, or the festering slums of our modern Babylons. We rejoice to know that in this spiritual atmosphere one of our own sons, the fifth preacher in direct line, is preparing to proclaim "the unsearchable riches of the Gospel of Christ," while another son is expecting to teach in some Christian College wherever God may lead.

Our one great objective here at Asbury College is to send out into the world an army of strong, healthy young people with well trained, well balanced minds, wholly sanctified, Spirit-filled, with a quenchless passion for the salvation of souls, the perfecting of the saints, and the carrying of a full gospel throughout the nation and around the world.

This is the hour of whipped spirits! This is the age of discouragement. Divine power is needed. The keyword of the New Testament is "power." Power is promised them who tarry, believing. Jesus is declared to be the Son of God "with power." The imperative need is not eloquent preaching, not rhetorical, nor brilliant, preaching, but *powerful* preaching.

It was Charles G. Finney, famous evangelist of a past generation, who lectured on "How to preach so as to convert nobody."

Would that lecture apply with equal force to the preaching of today? Is it not as sadly true as it is truly sad that America is full of able and scholarly preachers who are past masters in the art of converting nobody? The fact is that often the best preaching is the worst, and poor preaching is sometimes exceedingly good. The reason is simply that the former is without power; while the latter is dynamic because it comes from a heart blazing for God and breaking in its passion for the redemption of a lost world.

Under the "Lost" column of our daily press we might truthfully shout in black scare-heads, "LOST. A SENSE OF GOD!" "LOST. A SENSE OF SIN!" "God belief" may be well-nigh universal, but the "sense of God" is waning, and because of that the sense of sin is lost. The unprecedented, audacious, shameless sins of callow youth, as well as the flagrant evils of so-called "higher ups", may be clearly traced to a lost sense of sin.

When God is nigh us sin is as black as midnight. Only when Uzziah died did Isaiah see the Lord. Content with himself while in the king's court, when he "saw the Lord sitting upon a throne, high and lifted up," then he saw himself, and cried out in the agony of his soul, "Woe is me, for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

Sin is mighty, but Christ is Almighty. Sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you." "Behold the Lamb of God which taketh away the sin of the world!" "The blood of Jesus Christ, his Son, cleanseth us from all sin." For the one who is faint of heart there is the valedictory prayer of Christ for his disciples, "Sanctify them through thy truth; thy word is truth. I sanctify myself that they themselves may also be sanctified in truth." "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come."

Who can estimate the results, the spiritual revolution that would take place if preachers, evangelists, missionaries, Christian workers everywhere would begin to preach with a flaming passion on "sin and its cure"? If from tens of thousands of pulpits men heard thundered the changeless truth that "the wages of sin is death, but the gift of God is eternal life"? What if the text, "Behold the Lamb of God that taketh away the sin of the world!" should be preached for only thirty days by the prophets of today? Is it too much to say that we would behold our modern Ninevehs, our twentieth century Babylons, in sackcloth and ashes, that the glory of our God would shine in our midst, that Christ would indeed be acclaimed as King of heart and life? Sublimely daring was the quiet statement of the Galilean who wore the seamless dress, "And I, if I be lifted up from the earth, will draw all men unto Me." Dare the church of the living God accept the challenge? May God make us white-plumed heralds of his sin-curing, energizing truth, crusaders of a new day when the righteousness of Jehovah shall cover the earth, as the waters cover the sea!

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the printer and will soon be ready for the press and public. It will prove one of the most interesting books he has given to the public.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

That is the man of greatest faith who not only in the crises but in the commonplace waits for God.—G. Campbell Morgan.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

Last week I wrote you that we expected to have the "Life of Lincoln" on our page, but since then I have found out that I was a bit hasty in my promise, for it may be I shall not be able to run this. But there are many other good things with which we shall fill our Page, so don't fail to read it each week.

I am going to make it possible for you to secure one of the prettiest New Testaments you ever saw. It is in beautiful black leather binding, the words of Christ are printed in red, and it is simply a "beauty" which I want every boy and girl who does not own a Testament to secure one. We are offering this beautiful Testament to any boy or girl who will sell \$1.50 worth of our beautiful mottoes. We propose to send you the mottoes, let you sell them, and then send us the money for them, and the Testament is yours.

You will not only be earning a beautiful New Testament, but you will be placing the helpful mottoes in the homes of the people which will speak to them of God and his love as they move about the house.

If you want to secure a Testament, write to J. H. Pritchard, Pentecostal Publishing Co., and ask him to send you a selection of \$1.50, and he will see that you get them. As soon as you have sold them, send him the \$1.50, saying you wish the Testament and it will be sent immediately. Take my word for it, you will never regret it. In order to assist you in making the order, I am asking that you simply fill out the following coupon and mail to Mr. Pritchard.

Lovingly,
Aunt Bettie.

Pentecostal Pub. Co.,
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Please send to me by mail postpaid Mottoes which I agree to sell within the next two weeks and mail you remittance at rate of 15c each for which you are to send me the Testament postpaid free of charge. If for any reason I should fail to sell the Mottoes I will return them to you in good condition at the end of the two weeks.

Sign Name

R. R. or Street No

Postoffice and State

Date.....

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? I am eight years old. My birthday is Jan. 20. I have black hair and black eyes. I hope Mr. W. B. is reading. As this is my first letter I will close.

Josephine Dunn.
McDaniels, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band? I have been taking *The Herald* for several months and enjoy reading it very much. I am glad so many of the boys and girls who write to page ten are Christians. I am a Christian and have been a member of the M. E. Church, South, for more than seven years. I'm writing this letter because I have a request to make. I began to receive light on Holiness almost a year ago. Since that time my heart's desire has been to be sanctified. You who read this please pray for me that I may receive the blessing of entire sanctification. I should like to receive letters from all the boys and girls who care to write. Will answer all I can.

Thelma Williams.
Rt. 1, Beebe, Ark.

Dear Aunt Bettie: I am very much interested in our Boys and Girls' Page. Will say for your encouragement I think you are doing your full part in conducting Page Ten wisely and well. I have a conviction that our boys are not doing their part in giving their experiences in Page Ten as do our girls. I don't see as many letters from the boys as I'd like. I wonder what could be done to get

them interested so we might hear from more of them. I love to read the excellent letters from the girls and once in a while a good one from a young man. Let's have more of them and strive to make each one better than the one before. Let's do all we can to make it the best paper published and thus help the editors. I will say in conclusion, I surely do enjoy the good things that come to me weekly through the dear old faithful *Herald*. I enjoyed Dr. Morrison's piece. Let's heed it and the end will be well.

S. H. Golden.
Daingerfield, Tex.

Dear Aunt Bettie: May I join your happy band of boys and girls? We do not have Sunday school around here so mother has it with us children at home. I am ten years old and love Jesus and hope to grow more and more like him. I am in the fifth grade at school. I have one brother, three sisters. I live in the country now but I used to live in town. We have lived in the country about two years. Who has my birthday, June 25? I have an aunt in China. We hear from her quite often, and we like to hear about the boys and girls in China. How many take the "China Millions"? We take *The Herald*. I like to read the Boys and Girls' Page very much. Love to Aunt Bettie and the cousins.

June Armstrong.
Rt. 3, Sherwood, N. Dak.

Dear Aunt Bettie: Have you room for a little Virginia girl aged ten years? I stay here with Mrs. Cash for company. She heard Dr. Morrison preach in Norfolk at Conference and said that he was fine. I have a father, mother, two sisters and five brothers. I am in the third grade at school. I go to Sunday school every Sunday. Mrs. Lowe is our teacher. We also have a League every Sunday night unless too bad weather. We enjoy page ten of *The Herald* and after we read it we give it to some one to read. Our Methodist preacher is Bro. Mac Thomason. He has a wife and a dear little baby. Our parsonage is at the Minnehaha Springs, W. Va. We are not very far from the Hot Springs. As this is my first letter I will close.

Dorothy E. Kellison.
Mountain Grove, Va.

Dear Aunt Bettie: I have written to *The Herald* before. My letter was in print. I have a fine idea. We can all write to *The Herald* and tell what we are going to be when we get big. I have decided to do something for the Lord. I am going to be a missionary. My sister takes *The Herald*. The letter written by A. W. Orwig was wonderful. It was in *The Herald* that came out Feb. 16, 1927. I would like to see some letters of some of the other cousins telling what they are going to be. I would like for some of the cousins to write to me. I would gladly write to any of the cousins who write to me. I think I hear Mr. W. B. coming. May God bless the cousins.

Louise Esry.

2602 Brooklyn, Kansas City, Mo.

Dear Aunt Bettie: Will you please let a little Ohio girl join your happy band of boys and girls? I am nine years old, and have light complexion and light hair. Am in the fourth grade at school. I am four feet tall. I hope Mr. W. B. is reading a book when this letter arrives. Who can guess my middle name? It begins with A and ends with A, and has eight letters in it. This is my first letter to *The Herald*. I would be glad to hear from any of the cousins who will write me. I have been sick ever since January. I am in bed now and cannot go to school nor Sunday school.

Juanita James.
Box 238, Bethesda, Ohio.

Dear Aunt Bettie. Here I come again with a letter to the dear old *Herald*. I have written to *The Herald* once before and saw my letter in print so I thought I would write again if you will permit me. How are all of the cousins getting along? If anyone

who reads this letter, should have that hymn, "We're Marching On, a Happy Holiness Band," will you please send it to me. I certainly do think it is a pretty hymn. My father takes *The Herald* and I get a lot out of it. I love to read the letters that the boys and girls write. I am fifteen years old, have long brown hair. I am saved and sanctified and am a member of the Pilgrim Holiness Church. I would love to hear from some of the cousins who care to write.

Myrtle Bowen.
Wallville, Md.

Dear Aunt Bettie: I think I will write a small letter to *The Herald*. The letters in *The Herald* are fine. I am four feet, four inches. I am ten years old and in the fourth grade. My birthday is January 28th. I have been having some fun with some of my boy friends today at school. I never expect to use tobacco or whiskey.

Alfred E. Ross.
Pleasanton, Kan.

Dear Aunt Bettie: Will you let a little Alabama boy join your happy band of boys and girls? I just came home from church. I like to go to church. I am a Christian and belong to the Evangelical Church. I go every Sunday. I wrote once before and I didn't see my letter in print, so I hope to see this one in print.

William Kleinsch—
Elberta, Ala.

Dear Aunt Bettie: No, I can't visit very long so I will just take a peep. I am a little girl ten years old. My birthday is in July. I wonder who has one in that month? I live near the school and enjoy going. I am in the sixth grade. I take music and hope to be a musician some day. My father is an evangelistic singer. We take *The Herald* and mother enjoys reading it. I also like it, especially like page ten. Can anyone guess what my middle name is? It is the name of a month. I go to Sunday school every Sunday. My hobbies are skating and reading. We all have fun skating. Hoping to see this letter in print as this is the first one.

Diana Edwards.
Oakton, Ky.

Dear Aunt Bettie: Please admit a twelve-year-old girl to join your happy band of boys and girls. I live in Franklin; go to school every day. Am in the sixth grade, have light hair, gray eyes and fair complexion. I like to read *The Herald*, page ten. I go to the M. E. Church of which I am a member; was converted in a revival meeting a few months ago. My Sunday school teacher's name is Mrs. Dr. S. B. Johnson. Some of you cousins please write to me. Who has my birthday, March 3?

Mary Gertrude Simmons.
Box No. 53, Franklin, W. Va.

Dear Aunt Bettie: I thought I would write a letter to *The Pentecostal Herald*. Who can guess my name? I am eight years old and in the second grade. I have light, short hair, blue eyes, and wear short dresses. My name begins with C and ends with E. I go to church.

C. M. Carson.
Arcola, Va.

Dear Aunt Bettie: This is my first letter to *The Herald*. Have I a twin, Jan. 28? I am thirteen years old. I have light hair (bobbed), blue eyes, and light complexion. I am 65 inches tall, weigh 110 pounds, and slender. I go to the Berry Christian Church. Our preacher's name is Rev. Joe H. Berry; my Sunday school teacher's name is Charles Bell. I go to Sunday school every Sunday. I live in the town. Well, I will close now hoping to see my letter in print. If any of you boys and girls would like to write I would be glad to hear from any of you. I will answer them.

Ruth Lightner.
Berry, Ky.

Dear Aunt Bettie: Will you admit a West Virginia girl for the second time in your happy circle? I am going to school. Meria O'Brian is my teacher, and also my music teacher. I like music fine. We have been a subscriber to *The Herald* for many years; I sure enjoy reading its wonderful sermons. I live in the country

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where we only have preaching once a month and have Sunday school in the summer, so in getting these sermons in *Herald*, makes it fine for me. I sure am sorry for Mrs. J. W. Poynter. I will pray for her. Harvey L. Huff, yes, Christ has brothers and sisters. Bell Taylor, I like your suggestion in asking Bible questions. I don't think we can learn too much about the Bible. The children wandering in the wilderness was caused from their disobedience. Who can tell me what man and his ten sons were hanged on the same gallows? Herbert Helton, I guess your middle name to be Carl. If any of the boys and girls wish to write I will answer all letters I receive.

Elizabeth Shrader.
Box 26, Squire, W. Va.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am going to school and in the third grade. My teacher's name is Paskel Maggart. I like him fine; he is a good teacher. My age is between nine and thirteen. Who has my birthday, March 6? I have light hair, blue eyes, fair complexion and weigh 71 pounds. Papa takes *The Herald* and I enjoy reading page ten.

Sadie Phillips.

Dear Aunt Bettie: How are you and the cousins getting along? This is my second letter to *The Herald*. My first letter was not in print. I am eight years old. I am in the fifth grade at school. Who can guess my middle name? It begins with C and ends with O, and has four letters in it. I will close hoping to see my letter in print.

Ina Cummins.
Rt. 4, Falmouth, Ky.

Dear Aunt Bettie: Will you let a little eleven-months old baby join your happy band? My grandmother takes *The Herald*. Mama likes to read *The Herald*. I have black eyes, medium brown hair, fair complexion. Mama thinks I am the sweetest baby in the world. My birthday is March 13th. Who can guess my middle name? It begins with G and ends with E, and has seven letters in it. The one guessing it I will send them my picture. If this is in print will write again some time. Hope Mr. W. B. is taking his evening nap.

Virginia G. Taylor.
Tan Bark, Ky.

FALLEN ASLEEP

McLEAN.

Margie Josephine, little daughter of Mr. and Mrs. J. W. McLean, Nimrod, Texas, left us to live with Jesus, Dec. 20, 1926. Our hearts are crushed with grief. Still we are saying, "Thy will be done." God knows all about how lovely, how gentle, and sweet she was and how brave, how bright her possible future. He knows how sweetly she could sing. How she loved her Sunday school. She always had a perfect lesson. God knows all about those who loved her, and how bitter their trial must be. She leaves behind a father, mother, brother and a host of other relatives and friends. Her precious life of six years and five months will always linger a bright spot in our hearts that will cheer and help.

Her loving grandmother,
Mrs. F. D. McLean.

PIGG.

Sallie Jane Culpepper was born in McMinn Co., Tenn., 1859; died at Vernon, Texas, March 14, 1927. She, with her parents, moved to near Savoy, Texas, at the age of ten years. Here she was married to B. A. Pigg in 1876; to this union were born eight children. Two sons and four daughters survive. Four of these children were present when the end came and home at the funeral which was at her son's Enoch Pigg, at Vernon, Tex.

She leaves a brother, sister, twenty-three grandchildren, one great-grandson, a host of friends and relatives to mourn her departure.

Mrs. Pigg was a faithful member of the M. E. Church. Funeral was conducted by her pastor, Rev. J. R. Bright, pastor Wesley Chapel Methodist Church, assisted by Rev. C. A. Bickley, pastor First Methodist Church at Vernon, Tex. Mrs. Pigg lived a beautiful life. She was a devoted mother and a beautiful neighbor. Many will rise up and call her blessed.

We sorrow not as others who have no hope, but we look forward with great anticipation to the day of great reunion where there will be no more sad partings.

"Life's labor done, as sinks the day,
Light from its load the Spirit flies,
While heaven and earth combine to say

How blest the righteous when he dies.

So when life's sweet journey ends,
Soul and body part like friends,
No quarrel, no murmur, no delay;
A kiss, a sigh, and so away."

A niece,
Mrs. Susie Pigg Eagan.

CHICAGO CENTRAL DISTRICT.— HOME MISSIONARY ACTIVITIES.

We are glad to report the best year, we believe, in the history of the District from every standpoint. In the most important realm of spiritual things there has been decided advancement throughout the district. There has been a continual revival spirit on in the public services and special revivals. Many of the churches are doubling their membership this year and we are expecting from five hundred to a thousand increase in membership. Our money matters have been in keeping with the spiritual program. During May, we are going to have a special campaign among the churches to bring up the finances in our district budget in order that tents may be purchased and that a number of Home Missionary propositions may be inaugurated. Our good pastors never fail us in these special drives.

In our department of new work we are making a special drive to put on from twenty-five to fifty Home Missionary meetings from early spring to the first of December. J. D. Roach and the good people at Chicago Hts. are going to enter Kankekee for us this year. Rev. Harry Morrow, of Woodlawn, is contemplating putting

on a meeting around Seventieth and Cottage Grove, in Chicago. Rev. James Miller, is with H. B. Jensen, of Decatur, will enter Elmhurst, Ill., a suburb of Chicago. Rev. J. H. Morgan and wife, pastors at Rockford, are going to hold a Home Missionary Campaign at DeKalb, Ill. Evangelist J. E. Hughes, of Kingswood, Ky., will put a meeting on at Monmouth, Ill., with the intention of getting a new church. Rev. A. J. Mitchell is going to enter Kampsville Territory and get us a new church. In Southern Illinois, I. G. Young and Condon Arms, two of our good pastors, are contemplating putting on Campaigns at Johnson City, Marion, Herrin, and Hillsboro. Evangelist J. M. Huff will enter Mattoon and Pastor J. E. Williams, of Olivet, will look after the territory as to new places around Newton, Fairfield, Robison and Flora. Over around Champaign Rev. H. B. Garvin will be assisted by his brother, Rev. Noah Garvin, and Sister Burton in putting on campaigns at Monticello, Gibson City, and Farmer City. We are intending to stir every church, pastor and layman to push out in New fields in Illinois with a population of 7,000,000 this coming summer.

Up in Wisconsin we are making some plans to take advance steps. We have secured Pastor R. L. Morgan to go to that great city of Milwaukee, with its 500,000, and put on a Campaign. Also in southern Wisconsin Evangelist P. A. Dean, Pastor Ralph Rice and Andrew Desmidt are planning to help us around Beloit, Monroe, and Madison. In Northeastern Wisconsin Evangelist L. J. Rice and wife are putting on a Home Missionary Campaign at Whitman and Hope.

We are going in to scatter holiness literature, preach the gospel of full salvation over these two great states of Illinois and Wisconsin with eleven million people. We will use about twenty tents on the district and hope to organize between fifteen and twenty-five churches between now and early fall.

E. O. Chalfant,
Danville, Ill., Gen. Delivery.
Supt. of the Church of the Nazarene of the Chicago Central District.

REQUESTS FOR PRAYER.

Pray for the success of a revival at a church that is going through a great struggle.

Mrs. J. C.: "Please to pray that I may receive the baptism with the Holy Ghost, that I may be a soul winner for the Lord."

F. D.: "I earnestly request the prayers of God's people that I may be healed of sciatic rheumatism and nervousness."

Mrs. L. C. T.: "Pray that I may be reclaimed and sanctified; also for my two boys to be saved."

W. H. G.: "Please to pray for my family that God may convict and save them from sin."

A believer who has been bedridden, asks prayer for bodily healing.

Mrs. A. E.: "Please to pray for me that I may be healed of cancer."

I HAVE MINE—HAVE YOU YOURS?

"The Christ of the Indian Road," by E. Stanley Jones. I have read it through once; am reading it the second time. It will bear a third reading. It is in a class of its own. I be-

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—Wordsworth.

Bishop Charles Betts Galloway, by Bishop Warren A. Candler, D.D., LL.D. \$1.50.

Nothing appeals to one like the life of a great man. All the world likes success, and the story of a man who has risen to the heights attracts attention.

The subject of this book was one of the best known men the Methodist Church has produced in all her history. Bishop Candler gives him unstinted praise. One can easily see that the book has been written by an intimate friend. When Bishop Galloway died in May, 1909, Dr. H. C. Morrison said in *The Pentecostal Herald*, "He loved the nation with all its people. He had the missionary spirit. He loved the world. He had those qualities that would have made him a great statesman in politics. He would have easily stood in the front rank of the brilliant politicians of his section. He would have commanded the highest respect as U. S. Senator. He could have represented the nation with grace in the Court of St. James. He was in every way one of the great, broad, strong men of his times."

Bishop Candler has, as far as possible, permitted Bishop Galloway to "write his own biography in this volume." As a result the book abounds with interesting incidents given firsthand by the great Bishop. Every phase of the man's life is treated. One may see his early surroundings, his college life, his rapid rise in the ministry, his labors as a Bishop and author, and his triumphant death.

One of the most interesting chapters in the book is the one which gives the letters exchanged between Bishop Galloway and Jefferson Davis on the prohibition question. It is indeed a revelation of the depth of wisdom of the Bishop on the questions at issue to see how his position has been vindicated by actual events in this country.

The volume is illuminating, gripping and inspirational. It was published by the Cokesbury Press, Nashville, Tenn.

Autobiography of Peter Cartwright, edited by W. P. Strickland. \$1.50.

In the days of the settlement of the Ohio and Mississippi river valleys there occurred some of the most thrilling events of all history. This applies to the church as well as to ordinary life. It was during this period that Peter Cartwright lived. He was born in 1785, lived most of his young life in the wilds of Kentucky, and preached all over several nearby states during their growth into civilized organizations.

The story of this man's life reads like a romance. He tells of the dangers encountered on the Indians. He records the wild fanaticism that sprang up in different sections because of pure ignorance. He gives some historic data about the different

denominations of the times that make valuable reading. He tells about the first camp meetings of the country, and describes some of the strange scenes, such as the jerks, jumping, dancing, etc.

Some of the sketches given in the book are worth while. He tells of his impressions of Bishop Francis Asbury, the first Bishop of the Methodist Church in America. He tells of several preachers whose names are precious to the memory of Methodism.

The book abounds in illustrations of things that happened in this unusual life. He tells of different clashes with other denominations; of the conversions of infidels, scoffers, etc. He gives numerous instances of conflict with men who desired to whip him because of his strong preaching.

The book is simply written, with no pretence to style and fine words. It is vigorous, pointed and plain. This very fact gives it personality. Every Christian should read this book as a faith tonic. Every preacher would profit by knowing it.

Out of Doors With Jesus, by Bishop Wm. A. Quayle. \$1.50.

Those who have read Bishop Quayle's books know something of their nature. If I were to try to describe his writings in a sentence I would say, "They are pen pictures of poetic eloquence, run riot with vivid imagination." His language is as pure as the limpid waters of a mountain lake.

This book contains twenty chapters that deal with Jesus as He appeared in His out-door life. It is not a biographical sketch, but it does show the love of nature that possessed the Master. Quayle says we cannot study Jesus like anybody else because, "He is not like anybody else. He is the Great Solitary. He is the Vast Ambiguity, not from any intention of his, but because of the Unknown Land of which he is the dim outlines, whose amazing shores can only come into sight as the slow cycles wheel through their stupendous orbits." He shows how Jesus regarded the desert, the birds, the river, the wind, the night, the sea, the mountains and trees, the grass and wild flowers, the sun and the sky.

In telling of Jesus in the desert he says, "There is room many a time for God and everybody else, yet there are times when there is room for God and nobody else. It was that time with Jesus . . . and somewhere wandered the Saviour of the world in solitude and not solitary." With dramatic imagination he says, "Jesus put a caressing hand on the shoulder of the wind." The book abounds in such appealing expressions.

Those who like eloquence, who respond to imaginative pictures and who thrill at the "beautiful cadence of poesy," will like this book.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

Dr. Morrison's Books

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The Second Coming	Cloth 1.00
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speak for it an immortal name; on a parallel with Bunyan's "Pilgrim's Progress." Young preachers should get it, read it, study it. I never read its equal. Get it.—M. L. Custer.

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You will find pages 15 and 16 of much interest.

SUNDAY SCHOOL LESSON

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

Lesson VIII.—May 22, 1927.

Subject.—Peter Heals the Lame Man. Acts 3:1-10; 4:8-10.

Golden Text.—Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. Acts 4:12.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—Careful reading of the latter part of the preceding chapter will open the way for the study of today's lesson. Peter's sermon was not what men term a learned discourse, but a plain simple message concerning Jesus Christ the risen Savior. The results following the preaching were all out of proportion to the sermon, if we consider them from the human viewpoint alone; but when seen from the divine side, they were perfectly normal. Peter did not count for much by himself, but when filled with the Holy Ghost his power was almost unlimited. He could remove mountains.

Preaching is not a human affair, but God preaching through men. Men may do some very fine lecturing from the pulpit and the platform; but no man ever preaches unless he has the unction of the Holy Spirit. The writer used to hear the old brethren term it the *afflatus* of the Spirit, by which they meant a sort of inbreathing and outbreathing of the divine presence and power. Spiritual sheet lightning used to play around the pulpits of such men as Lovick Pierce and John S. Inskip; and ever and anon there were flashes of forked lightning that did tremendous execution in the ranks of sinners. The writer remembers well how his hair used to stand on end, while cold chills pranced up and down his spinal column. Such preaching was common a good many years ago, but one does not witness much of it in the present time. God has not changed; we have quit praying in the old-fashioned way. Peter had good backing, without which good preaching is impossible. He had a hundred and nineteen who were, like himself, full of the Holy Ghost. They stood by, and endorsed all that the preacher said. Nothing is more sorely needed today than large groups of Spirit-filled saints who uphold the preacher with prayer and faith while he is giving the people his message from God.

The sermon of Peter was marked in the results that followed. Three thousand souls were converted that day. These became at once a glorious Church. As we read the account we learn that they had blessed fellowship in the Lord's supper—breaking of bread meaning that. They had two special points around which they rallied: The crucifixion of Jesus and his resurrection from the dead. We note that they were constantly praying and rejoicing, and that their liberality was commensurate with their ability, even to the selling of personal goods, in that every hungry brother might be fed. Surely such a church could have reached the entire world long before this day, had she continued to enjoy the fullness of the Holy Ghost. There has been, and there still is, much deadness along the run of the years since Pentecost. Would God that the Spirit might once more come back to the Church, so as to equip her for the gigantic

task before her; for sinners are increasing faster than saints.

Comments on the Lesson.

1. The hour of prayer.—Nine o'clock in the morning. The temple stood open for worshippers; and Peter and John were entering for that purpose. Here and there we find churches open all day long for prayer; and we enjoy the privilege of entering for a season of worship. Our churches should be places of prayer seven days in the week.

2. A certain man lame from his mother's womb.—This poor fellow was a beggar. His friends carried him daily to the temple, and laid him down at the Beautiful Gate, in order that he might beg of those entering for worship. The temple has always been a favorite place with mendicants. May I warn my readers just a little: Give to the poor, and give liberally, but give intelligently; for there are many impostors who are professional beggars—some of them own large property. Know well the applicant before you give him God's money.

4. Fastening his eyes upon him with John.—They looked steadfastly upon the beggar, while they called for his attention: "Look on us." They meant business.

5. Of course he expected to receive something; but Peter disappointed him gloriously.

6. Silver and gold have I none.—Peter and John were both poor men who had left their little all to follow the Master. But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—That was better for a beggar than money. It is always better to help men find work than to give them alms. It was a fine saying of one of the Roman popes, that in Peter's day the Church had neither silver nor gold, but she could say to a lame man rise up and walk; but that in his day she had an abundance of both silver and gold, but could no longer command the lame man to rise up and walk. Too much wealth kills the faith of the Church: she comes to trust more in money than she does in God.

7. Lifted him up.—It is best to stimulate faith by a good lift. It is important to note that the healing was immediate. One could have more faith in modern "divine healing", if the brethren who operate did not take so long to help the sick. If God does a thing, it does not take long to accomplish it.

8. One likes the movements of this healed man. He entered the temple "walking, and leaping, and praising God." A blessing of the real sort is always rather contagious. A brother remarked that he always got saved and sanctified all over again every time he saw a soul enter into the fullness of the blessing.

9. All the people saw him walking and praising God.—One always feels a bit doubtful about the souls that are ashamed to tell the Church and world what God does for them. Get the real thing and it will tell itself. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

10. They were filled with wonder and amazement at that which had happened unto him.—Why not? People are just as tremendously stirred up today when they witness a genu-

ine conversion or sanctification as the Jews were when they saw that this man had been divinely healed. Still-born converts seldom mean anything either to the individual or the multitude. Give us healthy churches, and we shall have shouting babies.

8. Read the connecting verses by all means. Then Peter, filled with the Holy Ghost.—We suppose that he received a fresh infilling. We need but one baptism with the Spirit unless we soil our souls with sin; but need many refillings for special service in the Lord's work. Has yours leaked out? Maybe the reason why you are so tame and lifeless lies just at this point. Ye rulers of the people, and elders of Israel.—They had arrested Peter and John for the healing of the lame man; and courageous Peter is going to tell them a few things without mincing matters. He has no apology to make. Not long ago we heard a preacher tell his people a little straight truth, and then apologize for what he had said. Poor business. Maybe he was a coward, because he needed Pentecost.

9. If we be examined of the good deed done to the impotent man, by what means he is made whole.—There was the crux of the whole matter: "The means by which he is made whole." They would not have Jesus as their rival in the hearts of the people. Jealousy is a pretty bad sin.

10. Peter comes squarely to the point without so much as an introduction to soften matters. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." That was bold; but neither Peter nor any other Christian could do less, and stand uncondemned in the presence of the crucified, but risen Christ. Prudence may serve to save our necks; but it is a very poor means for advancing the kingdom of God among sinful men. A few men as rash as Peter and Paul and Stephen, as forgetful of self as Luther and Knox, and Wesley, would be a God-send to the Church and the world in the present century.

When you are called on for that special commencement sermon, or college address, or Easter message, what will you do if you have no ready reference to help you? Outlines of Sermons for Special Occasions, by Nicoll, were gotten up in book form to meet that special need. It sells for \$1.50 and is well liked. Pentecostal Publishing Company, Louisville, Ky.

DANVILLE, ILLINOIS.

We have just closed a splendid revival meeting with Rev. T. M. Anderson, of Wilmore, Ky., as evangelist. His messages were illuminating and heart-searching and the crowds came to hear and to obey God's call. Over a hundred sought the Lord for pardon or for purity. We feel that the church is miles up the road and we expect to take in a fine class of new members next Sunday. We praise God for sending Brother Anderson our way. The music was in charge of Prof. Roy F. Stevens, of Olivet College. His sweet messages in song were a great blessing to the meeting. He was assisted by the Olivet Brass Quartette and other musicians from the college. Danville church is moving on and we expect to keep active as a church in the Lord's work throughout the summer. Pray for us, W. S. Purinton.



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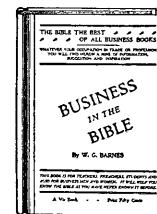
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EVANGELISTIC AND PERSONAL.

Rev. John O. Grose, Conference Evangelist of the Baltimore Conference of the Methodist Episcopal Church, will be free to accept calls for meetings in grove, tent and church after July 10. The following testimonial speaks in behalf of Brother Grose, as a successful evangelist: Rev. James H. Haley, pastor of St. John's M. E. Church, South: "This is to certify that I have known the Rev. John O. Grose for about seven years and was pleasantly associated with him at Shepherdstown, W. Va., for two years, he being pastor of the M. E. Church, and I of the M. E. Church, South. I know him to be a consecrated man, a good preacher and a staunch advocate of those fundamental doctrines that have been the glory of the Methodist Church. He is fearless in his preaching and does not hesitate to speak the whole truth of the teachings of our Lord and Savior. Any one securing his services in revival meetings will have no cause to regret his choice." Brother Grose may be addressed Shepherdstown, W. Va.

Rev. J. A. Dooley: "We recently closed a fine meeting at Ottumwa, Ia., a city of 30,000. The meeting continued four weeks; sinners were saved and believers sanctified and the sick healed. Nazarenes, Free Methodists and a few more denominations stood by the meetings. The altar was full the last service."

Rev. D. H. Sawyer, President of the Shiloh Holiness Association would like to get in touch with some evangelist and singer who are willing to hold a two weeks' meeting in August or September at Shiloh, N. C., for the salvation of souls. Will give entertainment for two workers.

J. Henry Good: "Having had four years' training in Chicago Evangelistic Institute preparatory to evangelistic work as song leader, soloist and altar worker, I offer my services to any pastor, evangelist or camp meeting committee needing such help. For reference, write to Rev. Frank Arthur, former Dean of School. My address until June 8, is 1754 Washington Blvd., Chicago, Ill."

S. E. Polovina: "Just a few words to let my friends in America know that I am still alive and preaching full salvation. Bishop Neulsen was with us and held our annual conference and we had a blessed time. I preached four times during the conference and in every service the altar was filled with hungry souls. Sunday night the altar filled before I got through preaching and thirty were sanctified. The conference voted for me to stay and hold camp meetings in Novi Sad in June, and by the help of God we shall start camp meeting after our school closes May 30. Remember me in prayer."

R. W. Randolph: "I take pleasure in recommending Bro. Lee Baker, a young man who is engaged in the Normal School at Lawrenceburg, Tenn. He is desirous of getting with some evangelist to lead the singing during the summer. He is a good singer and all-round worker. Address him as above."

S. S. Nelson: "The Lord gave a splendid revival in East Radford, Va., and a number prayed through to pardon and sanctification. The church

is in good working order and moving. Rev. E. I. Shemalie and wife are doing a good work as pastors of this church."

C. K. Spell: "I am engaged to begin a meeting with the pastor of Southern Methodist Church, Rev. J. H. Hoffpauir, at Estherwood, La., May 22, to run ten or fifteen days. I should be glad to make other dates in the southland for the summer. I am working toward securing a tent and truck to carry a full gospel to the needy fields of the southland. Write me, Crowley, La., care Rev. J. H. Hoffpauir, Box 127."

The seven parables found in Matt. 13 are ably treated by Dr. Len G. Broughton in his book called **Kingdom Parables**. Fifty cents will bring you this little book, and you will enjoy it. Pentecostal Publishing Company, Louisville, Ky.

XENIA, OHIO.

We just closed a very fine meeting in Xenia, Ohio, with the Church of the Nazarene. The attendance was good from the start to the close; the meeting lasted four weeks and four days. I suppose as they reckon these days, we could say that there were two hundred seekers, for two individuals were at the altar, I think, twenty times each, and then did not get through. There were, however, around fifty definite seekers, and quite a number of these came through fairly well. The meeting, as a whole, was a success. Much of the credit was due to the faithful pastor and wife, Rev. and Mrs. Landgrabe.

W. G. Bennett.

Dying Testimonies of saved and unsaved is a splendid book of illustrations that will enrich the sermonic material of every preacher who reads it. Order one, and if you do not think it is worth the money, we shall gladly re-imburse you. It sells for \$1.00.

MISSOURI MEETINGS.

I have had four meetings since I last reported, all in Methodist churches. The first one was at Bethel, Mo., a town of five or six hundred. The church was revived and several converted. Charles A. Fisher, of Kokomo, Ind., took the pastorate and the people like him very much.

We went from there to Browning, Mo., a town of 1,000 population. Rev. W. W. Clay is their pastor, and stands for a "full gospel." There were sixty-five or seventy forward for pardon, or purity. The town and community were spiritually awakened.

Our next meeting was with Brother John Hubbs, at Gladstone, Ill. Fifty or sixty were forward, most of them for Pardon. Brother Hubbs baptized and received into the church a class of twenty-four.

Our last meeting was with Rev. Virgil Bolen, at Middle Grove, Ill. Brother Bolen was converted in a meeting I held seven years ago at Sepo, Ill., so of course we enjoyed working together very much. We closed with five at the altar. At the close of the service, Brother Bolen baptized, and received into the church forty. The unusual part of this meeting was that the converts were most all men and women. Husbands and wives came to the altar and prayed through. Address us, Bowman Evangelistic Party, Hillsdale, Ill.

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TWO FINE REVIVALS.

We just closed our second meeting with Bro. F. T. Nichols, pastor of the U. B. Church at Attica, Ohio, since the first of the year. Bro. Nichols and wife are consecrated people, and it is a delight to work with them. We had charge of the singing, and the Boys and Girls' services, preaching only a few times as the pastor did most of it.

These meetings were well attended, and great interest was manifested by the boys and girls. We teach them some splendid courses, and give them Scripture verses to learn each evening giving out celluloid symbols to go with each verse, like crosses, hearts, shields, reapers and etc. Then we give them either an object or chart lesson. One mother said, "My children generally cry when they have to go to church every night, but now they cry if they do not get to go." Many of them bowed with penitent tears at the altar being genuinely converted. About thirty bowed at the altar, several were baptized and joined the church.

We have some open dates we could give to anyone desiring help in our line. Will do the preaching too, if desired.

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CAMP MEETING CALENDAR.

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Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.

COLORADO.

Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheat, R. G. Finch, R. R. Sharp, Address Herbert Haines, Sec., Center, Colo.

IOWA.

University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.

Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Mountsville, W. Va.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John P. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46½ Burling St., Flushing, N. Y.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post, Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie; Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Shultz, Sec., Shadyside, Ohio.
Toronto, (Hollow Rock), Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and Wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.
Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gamertsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

BABCOCK, C. H.

Ft. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BEELER, T. W.

Springtown, W. Va., Apr. 17-May 15.
Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEW, F. P.

Webster City, Ia., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BUEDMAN, ATHIA L.

(Song Evangelist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August, Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Augusta, Kan., May 1-15.
Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Readiff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

CRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2008 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Plover, N. Y., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-24.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 15-21.
Home address, Shacklefords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

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Olivet, Ill., May 23-29.
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Kokomo, Ind., Aug. 1-12.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Bargersville, Ind., May 1-15.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 26-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Midway, Ala., May 8-22.
Millport, Ala., July 3-17.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Open tent dates, May and June.
Connely Springs, N. C., Aug. 7-15.
Home address, Box 200, Connely Springs, N. C.

GROGG, W. A.

Paint Bank, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Roncerverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HODGE, H. W.

Jamestown, N. D., May 1-15.
Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.
Open dates, July and August.

HOLLENBACK, ROY L.

West Concord, Minn., May 1-15.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Belgrade, Mo., May 13-22.
Anburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A—MARSHALL, R. P.

New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Open date, May 1-15.
Mt. Carmel, Ky., May 16-29.

Open date, June.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Park Lane, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-22.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.

Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Sun Hill, W. Va., July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-13.
Goddard, Ky., July 21-31.
Cambria, Ill., August 1-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

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West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Beeles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

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(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 432 So. West 2nd St., Richmond, Ind.

LaMANCE, W. N.

Brookfield, Mo., May 4-25.

LILENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITTRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

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Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

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Jane's Chapel, W. Va., May 8-15.
Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

McBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Holts, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

McKIE, MARK S.

Collingwood, Ont., May 1-15.
Moorefield, Ont., May 16-June 12.
Open dates after June 15.

McNEES, HERBERT J.

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Taylorville, Ill., June 5-26.
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Rosholt, S. D., May 16-June 5.
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Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, N. Y., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, Ia., July 17-31.
Orlando, Fla., Aug. 7-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Open date, May 9-27.
Fulton, Ky., May 29-June 19.
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China Springs, Tex., July 24.
Aspermet, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierston, Iowa, June 12-26.
Pt. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Open dates, June 27-July 24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ohio, May 15-29.
Ovidville, Ohio, June 5-19.
Open date, June 20-July 31.
Orangeburg, Ohio, August 1-14.
Wagoner's Chapel, Ky., August 15-25.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Midland, Mich., May 29-June 12.
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REED, LAWRENCE.

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Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

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Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SHARROW, C. E. AND NEVA B.

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Open dates, May.
Robinson, Ill., June.
Home address, Wren, Ohio.

SPINKS, OTIS W.

(Song Evangelist)
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

TAPPER, E. A.

Wilkesbarre, Pa., May 4-22.

TEETS, ODA B.

Arborvale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

THOMAS, JOHN.

Monroe, Mich., May 1-24.
Upland, Ind., June 7-14.
Permanent address, Wilmore, Ky.

VANDALL, N. R.

Pt. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantville, Ind., Aug. 19-28.

A BIOGRAPHICAL SKETCH OF Henry Clay Morrison

Editor of "The Pentecostal Herald."

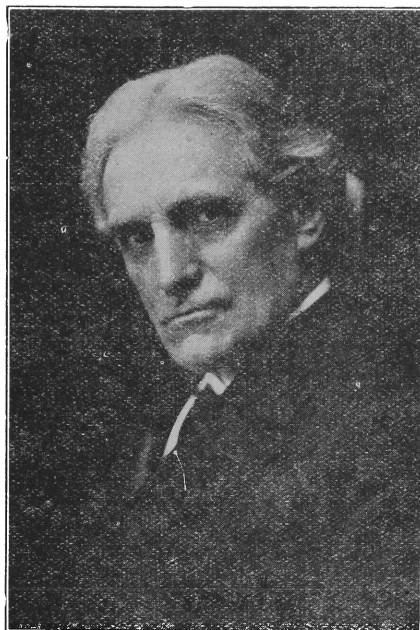
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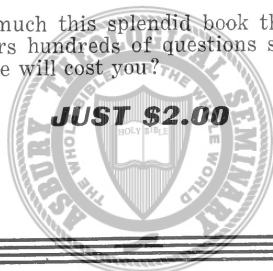
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Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, May 18, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 39, No. 20.

If the Foundations be Destroyed, What Can the Righteous Do?

By The Editor.

IT is a dangerous thing to take issue with the Lord Jesus Christ on any subject. No doubt, the true disciples of our Lord regard his word as the last word on any subject. He has spoken very definitely and positively with a "verily, verily," on the subject of the new birth. It would seem that reasonable men would regard his teaching as the end of all controversy on this very important subject. Sadly, however, this is not true; we have men going about everywhere teaching that regeneration, or the new birth, is unnecessary.

* * * *

One of the interesting features about these false teachers is the fact that when public attention is called to their false teaching and the various substitutes they offer for the regenerating grace of God, they deny, evade, excuse, and try to cover up their heresies and yet continue in their propaganda of false doctrine. They are congratulating themselves that they are doing away with revivals of religion, where men preach on sin, judgment, the future punishment of the wicked, awaken the conscience, bring on conviction, repentance, and regenerating power, and are bringing into the church a host of young people on their mere decision, who will be the easy victims of their modernistic teachings.

* * * *

One of the fundamental doctrines of Methodism is the witness of the Spirit; the witness of the Spirit to our pardon, regeneration and acceptance with God, the unmistakable testimony of the Spirit within us that we have passed from death unto life; a salvation within our hearts so clearly witnessed and assured by the Holy Spirit that we become unhesitating, bold, happy witnesses to men that Jesus Christ has power on earth to forgive sins, and that we know this to be true, because he has forgiven our sins. Mr. Wesley was careful to distinguish between the witness of our own spirits and the witness of the Holy Spirit. The Methodist Church was so insistent upon this gracious experience, and was so determined to preserve this doctrine in its pulpits, and this experience in the hearts of its people that, for many years, it received its members on trial, and held them for a term of months without full reception into the church, in order to prove that they had indeed been born again, had received the witness of the Spirit to their new birth, and were proving by their changed lives, as well as their testimonies, that they were in Christ new creatures. Those were days of power. If some smart fellow, claiming to be an expert Sunday school man, had come along among the Methodists telling them to keep their children and young people away from revivals of religion, he would have been dismissed at once from any sort of office in the church, and sent back to his fishing tackle.

* * * *

One of the chief reasons why there is so much lawlessness, wickedness, immorality,

lewdness, divorce, and crime among young people of the land arises out of the fact that true revivals of religion are disappearing from our Methodist churches; hosts of children are being brought into the church on "Decision Day," and grown-ups at Easter time, on a profession of faith, without hearing preaching under the unction and power of the Holy Ghost on the exceeding wickedness of sin against God, the importance of repentance, the need of the new birth, and a life of self-denial witnessing to Christ's salvation and devoted service. When Methodist preachers were the true sons of thunder, and brought the fear of God before the people, the young, those in middle life, and in old age, were powerfully saved, and the restraining power of godly fear came upon the whole community. Men were restrained from crime, and Christian people were indeed the salt of the earth, permeating, purging, purifying, and preserving society. They were the light of the world, illuminating the minds and hearts of the people with the truth of God and reverential fear. The whole nation felt the gracious and salutary effect.

* * * *

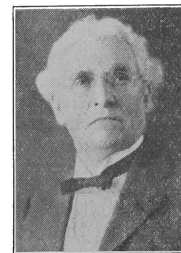
Those smart, glib people who are going up and down the church discounting the regenerating power of the Spirit, the importance of repentance, and the witness of the Spirit to the forgiveness of sins, who are jocosely talking about salvation with no tears and no praise, warning the people against revivals of religion, or allowing their children to attend protracted meetings where they are liable to become convicted and seek salvation, are shallow, ignorant heretics and a curse to the church. They are destroying the bulwarks of faith and lifting up the floodgates of iniquity. Their entire philosophy and plan of salvation is shallow and false, and true ministers of the gospel ought to rebel against their leadership, condemn them to their faces, refuse to support them, or to permit them to instill into the minds of their Sunday school teachers their false teachings that paralyze the spiritual life of the church, destroy the reverential fear of God, and lead the people to grieve the Holy Ghost, to sin against him and go stumbling on in wickedness and finally, falling into the pits of damnation.

* * * *

The time has fully come for men who have been regenerated, who know Jesus Christ in the power of his salvation, and who have been called to preach, should draw their swords and go into a holy war against the driveling nonsense that is rising up about us everywhere, destroying the souls of the people, and discounting the atonement wrought upon the cross by Jesus Christ. No man of God dares count his life dear unto himself, nor surrender his conscience to any one roaming about the church cunningly undermining her doctrines, destroying her faith and the souls of the people. The word of God is the sword of the Spirit. Out with the sword, and into the holy war for the Church of God, and the salvation of souls.

Monthly Sermon.

Text: "*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.*" Heb. 6:4-6.



The apostolic writings are largely made up of instructions, exhortations and warnings against backsliding. I think it is safe to say that if it is impossible to fall from a state of grace, much of the writings of the apostles have little or no intelligent meaning, and are incapable of a clear and practical interpretation and application to Christian life.

tical interpretation and application to Christian life.

The teaching, "once in grace, always in grace," or the impossibility of falling from a state of salvation, is somewhat akin to the old Roman Catholic doctrine of indulgence. There was a time in the Dark Ages when, for a given sum of money, a certain official in the church would give a written permit to a member of the church to commit a certain sin with the understanding that no guilt would accrue because of the sin. The official receiving the money was supposed to make an arrangement with God whereby the party purchasing the indulgence could commit sin without being held responsible or accounted guilty.

This doctrine that, if once you are pardoned and regenerated, no sin that you commit will forfeit your pardon, but that however sinful you may become you are sure of heaven, is somewhat akin to this Romish superstition of the Dark Ages. It is an assurance that, having repented, sought and found pardon, you may fall into grievous sin without any fear, uneasiness, or possibility of the loss of your soul. Is this not a sort of permit to commit sin with a sense of safety, and assurance that this thing cannot and will not lead to the loss of pardon? Does it not teach that a man may be at one, and at the same time, a sinner against God and in a state of justification before God?

The apostle clearly teaches us that the carnal nature remains in babes in Christ. No one can be a babe in Christ who has not been born again, and this carnal nature is at enmity against God; it is prone to wander, it is a strong inward tendency to do things which our Christian intelligence knows to be wrong, and our Christian conscience con-

(Continued on page 8)

A SCHOLAR'S TESTIMONY TO PERFECT LOVE.

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



ONE of the greatest saints of Modern Methodism, as well as one of its finest Greek scholars, was Dr. Daniel Steele who, for many years, was Professor of New Testament Greek in Boston University. He was to the Holiness Movement what John Fletcher was to early Methodism. Dr. Fowler said of him:

"In many regards he was the John Fletcher of the modern Holiness Movement. Like Fletcher, he maintained a high water-mark in his own personal Christian experience—a glance at his 'Mile Stone Papers' reveals the fact. Hear him as he testifies: 'The hemisphere of my soul which has been turned toward Christ has been filled with perpetual sunshine. He has unlocked every apartment of my being and filled and flooded them all with the light of his radiant presence. I wish I had a thousand heart power to love, and a thousand tongue capacity to proclaim Jesus Savior. Blissful, indeed, is the consciousness of the wholeness of my love to Jesus flowing from all the hidden fountains of my heart like the Mississippi to the Gulf. O, the indescribable sweetness of this perfect love after many years of love painfully imperfect and divided. . . The Man of Calvary, the Son of God, treads all the avenues of my soul, filling its emptiness, melting its hardness, cleansing its impurity and pouring upon my head

"The blessed unction from above—comfort, life and fire of love."

It is a significant fact that Daniel Steele, the Methodist preacher, was led into the experience of Holiness by A. B. Earle, the Baptist evangelist. After being in the land of Canaan he wrote his experience under the head of "Seven Sabbatic Years." This appeared later in "Mile Stone Papers." In this article we shall take the liberty of extracting some of the more telling items in that remarkable testimony; or, in other words, we shall analyze it and set forth its more salient points.

First. Holiness was to Dr. Steele *Soul Rest*. He says:

"On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul he shone,
And filled it with repose.

"Sudden expired the legal strife;
'Twas then I ceased to grieve;
My second, real, living life
I then began to live."

"The chief characteristic of the seven past years of my Christian life is *soul-rest*, running through every day and hour, like a golden thread. 'For we which have believed do enter into rest.' Since there are many misconceptions respecting this rest, I wish to testify to my own experience in this regard:

"It is not a cessation from Christian activities, and a sitting down in the chimney-corner, with folded arms, enjoying the dreamy ecstasy of a mystical devotion. Instead of this, I find in this *soul-rest* an amazing stimulus to unremitting effort to glorify Christ in the salvation of all for whom he died, and especially in the perfect restoration of those believers who are only partially healed of the malady of sin.

"Rest is not quitting the busy career; Rest is the fitting of self to its sphere. 'Tis loving and serving the highest and best; 'Tis onward unswerving, and that is true rest."

Second. Holiness was to him a Deliverance. "It is a deliverance from unsatisfied cravings.

"Man has a soul of vast desires,
Which burns within with quenchless fires."
"In this unappeasable longing for something yet unattained I trace the features of God in

the human soul. If man is in the image of his Creator, there must be a capacity in his nature which only the Infinite can fill. When filled with all the fullness of God, the soul for the first time experiences rest from unsatisfied desire. But only so long as we continue to drink from this overflowing fountain shall we be satisfied. 'He that believeth (*perpetually*—see the Greek) on me shall (*by no means*—strengthened negative) never thirst.' It is the instinctive feeling that soul-thirst will follow, if we cease drinking.

"Release from that irksomeness of Christian service which characterizes a subtle legalism. The yoke of Christ chafes when sin still lurks in the soul. When we do not in all respects freely will what God wills, we are carrying a burden up hill. But when full trust in Christ brings us into perfect harmony with God, both the burden and the hill suddenly vanish, and we begin to sing:—

"I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more."

"Was not Jesus addressing justified souls still wrestling with inbred sin when he promised rest to those who labor and are heavy laden? Unawakened sinners feel at ease under the yoke of sin—the ease of spiritual stupor. Only the initially saved feel the pressure of the yoke and their own inability to throw it off. Christ completes their deliverance from a sense of servility when they come to him, as the Giver of rest, as well as the Forgiver of sins."

Third. This blessing was to Dr. Steele a present victory here in this life, without waiting till we get to heaven to enjoy it.

Says Olshausen: "The discord in man is not immediately removed after his entering into the element of the good. For this reason the Redeemer speaks also of a yoke and a burden which he himself imposes, which is only felt by man so far as he is still encumbered by sin; his nobler nature feels Christ's Spirit and life to be a homogeneous element." Hence the entire removal of sin is easement from Christ's burden. We are then no longer yoked, but free oxen in infinite clover. This is the idea of this celebrated annotator, only he would put the broken yoke of inbred sin and the clover beyond the river. 'There is rest beyond the river.' May a new order of anointed poets arise, who will bring back to mortals on this side the river the good things which by a sad mistake have been transported to the other shore! May the revisers of the Bible correctly put a comma instead of a period between the ninth and the tenth verses of I Cor. ii, so that the English reader may no longer be led astray from the true meaning of the Spirit, the description of the believer's heaven on earth, when Christ is spiritually manifested to the soul in all the fullness of his love by the abiding Comforter and Sanctifier." (See John 14:21, and 16:14).

Fourth. This Full Salvation brought release from inward sin and corroding care. He says:

"Rest from that original tendency to sin inherent in fallen humanity. This is our testimony, not our mere theory. We no longer read with incredulous wonder the definition of the full assurance of faith written by the German, Arvid Gradin, at the request of John Wesley: 'Repose in the blood of Christ; a firm confidence toward God, and persuasion of his favor; the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins.'

"Salvation from doubt, the disturber of the soul's peace. This is an element of the uninterrupted Sabbath of love made perfect, and it differs from the ordinary witness of the Spirit in two particulars—it is *abiding*

and not intermittent; and it attests *purity* as well as pardon.

"Rest from worry and fear of future ill. Why should I go about like fabled Atlas, carrying the world on my shoulders, since I have found the real Atlas, the divine Burden-bearer, Jesus Christ? 'Casting all your care on him.' Alford's comment is precious, because by his critical scholarship he brings out an idea not expressed in the English version: 'Casting (once for all, by an act which includes the life) all your anxiety, the whole of it, not every anxiety as it arises; for none will arise if this transference has been effectually made.' This is what I term rest from worry, rest attained by a single act of trust, and retained, not by spasms of faith, but by a habit of reliance on the Son of God, the King of Glory.

"Now rest, my long-divided heart;

Fixed on this blissful center, rest."

"The reader will fall into a great error if he infers that I have had no tribulations and bitter cups during these Sabbatic years. Jesus was a man of sorrows and acquainted with grief arising from the sins of men, yet he ever carried in his bosom a repose too deep for human plummet to sound—the peace of God which passeth all understanding. The disciple is as his Lord. St. Paul was cast down, but not cast away; sorrowful, yet always rejoicing. Thus the hemisphere of my soul which has been turned toward Christ has been filled with perpetual sunlight, while that turned toward sinners has been in the shade. Thanks be unto God, the joy of heaven will not be hemispherical, but spherical and full-orbed. 'There the wicked cease from troubling, and the weary are at rest.'

"Meanwhile, this happy pilgrim pillows his head upon his knapsack in the lengthening shadow of his seventh mile-stone, and, with his face toward the new Jerusalem, snatches a moment's repose.

"Here in the body pent, absent from him I roam;

Yet nightly pitch my moving tent a day's march nearer home."

Fifth. To prevent anyone from misunderstanding the human side of Sanctification he says:

"Nor is this rest a release from the burden of souls unsaved and unsanctified. In fact, in my years of spiritual unrest my own soul was my greatest burden, leaving me little time or strength to devote to others. But now that I have

"A heart at leisure from itself

To soothe and sympathize,"

"I find myself drawn away from the unprofitable and unhappy self-introspection and medication of my own ailments to the unalloyed bliss of ministering the healing balm to the wounded and dying souls about me. I have been brought into deep sympathy with Paul in his willingness to be accused from Christ; that is, to make an additional atonement for his kinsman according to the flesh. I have shared his continual sorrow of heart from this cause.

"Nor do I find this perfect rest of a soul in full trust in Christ an easy-going, lazy optimism, which occupies the rocking-chair, indifferent to all coming events, and believes that everything, even gigantic social and political evils, are all working out the highest good. I find myself, by tongue and pen and vote, antagonizing every movement of Satan in society, in politics, and in literature. I have forebodings when selfish and wicked men are lifted into power; and I can claim the promise that 'all things work together for good' only after a vigorous resistance to sin in every form."

"The world has yet to see what God can do with a man who is absolutely yielded to him."

MODERN APOSTLES OF FAITH.

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

CHAPTER XIV.

BISHOP W. R. LAMBUTH.



VERY few people of Southern Methodism appreciate the life and character of Walter R. Lambuth. This perhaps is in large measure due to the quiet, unassuming demeanor of the man; he was not great in appearance; meeting him on the street, no one would look at him the second time. He attracted no attention in the crowd; even his public deliverances lacked the dramatic fervor and eloquence to make him a master of assemblies. A cultured Japanese, writing in *Collier's* recently, gives us a close-up of the man, and the secret power he possessed, in an article: "Why I Became a Christian."

"We walked nearly three miles from one end of Hyogo to Kaigandori in the foreign settlement of Kobe. The room was filled with wooden benches. At one end of the room seated at a table, I saw a man of slight build, with the finely chiseled features of a man of learning. He had an open book in his hand and was reading from it. Presently he knelt down to pray.

"We sat there bolt upright with our eyes wide open, and watched him. We could not understand much of what he said. We saw tears start from his eyes and course down both his cheeks. Nudged my schoolmate and whispered to him, 'See that? Foreigners cry too, don't they?' After that the man preached for about half an hour—all in English.

"I was face to face with a miracle. And I knew it. That strange-looking man before me, with his blue eyes and sharp, pointed nose, from beyond, Heaven knows how many countless miles of sea and land, was as human as we were. More, there was a bridge between us. Suddenly I felt my world expand by a couple of continents and half a dozen oceans.

"This, then, was the way I met the late Dr. Walter R. Lambuth, who became afterwards a bishop of the Methodist Church, South, one of the really great men of his age and far and away the ablest missionary America has ever given to Japan."

This young Japanese fell in love with the gentle, unaffected, saintly life of the good doctor, and wanted to be like him.

Perhaps no missionary during the past one hundred years was so well equipped for foreign service as Walter R. Lambuth. The difficulties and handicaps of all missionaries going to a land of strange customs and languages, were never a hindrance to him. He had superior advantages in this regard. His father, Rev. J. W. Lambuth, of the M. E. Church, South, was a pioneer missionary to China. His illustrious son was born in Shanghai, China, Nov. 10, 1854; the "foreign field" was therefore, the land of his nativity. He lived and breathed the Oriental atmosphere as naturally as an American boy becomes a part of American life. His playmates were Chinese children; their language was his language, and he knew the viewpoint of the Mongolian better than he knew that of his own people of the homeland.

We can imagine how well rooted and grounded one would become, spending the first seventeen years of his life among a foreign people. His educational preparation was received in the Mission Schools of Shanghai, and at the age of seventeen entered Emory and Henry College of the Holstein Conference; from this institution he was graduated with honors in 1875. He then entered Vanderbilt University, Nashville, Tenn., where, after two years study, received both his M.A. and M.D. degrees, as he had chosen as his lifework the medical missionary. Being familiar with the needs of heathen people, he saw that the greatest open field

would be—along with the religion of Christ—to minister to their physical diseases.

Walter R. Lambuth entered Bellevue Hospital, immediately after his graduation from Vanderbilt, and from this celebrated school of medicine, he received his diploma in 1881. Then, in order that he might better serve his needy constituency in the Orient, he took a post-graduate course at London and also at Edinburgh, specializing in the diseases of the eye. Walter R. Lambuth had the best training available in two of America's standard literary schools, and two of the best schools of medicine: viz, Emory and Henry and Vanderbilt—medicine, Vanderbilt and Bellevue; besides post-graduate work in two of the leading schools of medicine in the British Empire. We repeat, that it is doubtful if there was from any country, or any denomination on any foreign field, a better equipped missionary, than Walter Russell Lambuth.

Then he carried to the field still other credentials besides the endorsement of colleges and the Board of Missions. While a student at Vanderbilt, he was licensed to preach. He had no special training in the seminary for the ministry, but being born in a Methodist parsonage, under the tuition of his preacher father, he absorbed the essentials of Methodist theology, just as he had absorbed the atmosphere of the Orient.

So, we see the man equipped to teach any of the college branches; a physician qualified as a general practitioner in the whole curriculum of the science of medicine, with special training for diseases of the eye; and, above all, a preacher of the gospel with ability to preach to the Chinese in their own language as fluently as he spoke his mother tongue. We are quite sure, that these unusual facts concerning our sainted bishop are known to but few in the church. The opinion of the young Japanese, comparing Bishop Lambuth with all others, is not such an extravagant statement, after all, when we know the many-sidedness of the man; then combining with this the larger fact, that his life was consecrated to the glory of God, and in service to humanity.

In the year 1877, Walter R. Lambuth sailed for the Orient, where, but for the nine years spent in American and English schools, he had lived always. His first labors on the field were in Shanghai, as a member of the Hospital staff of surgeons. He spent several years at this station, preaching the gospel and giving his superior skill for the healing of the sick. It was through his zeal and leadership that the Methodist Hospital was founded at Peking, China, and it was opened for service in 1885.

In the year 1886, the Board of Missions decided to open a new mission in Japan; whereupon, both Dr. J. W. Lambuth and his son, transferred to Japan, and Dr. Walter R. Lambuth was given the superintendency of the Japanese Mission. One of the greatest constructive works of this ten-talented statesman of the Cross of Christ, was the founding of a college at Kobe, Japan, known throughout the world as the greatest of its kind—*Kwansei Gakuin College*. Not only has it grown to be the largest mission school in Japan, but it is the largest, in the point of attendance, of any school of the M. E. Church, South.

Dr. Lambuth was called to America in 1892, and because of his almost inexhaustible fund of missionary information, was appointed by the Board of Missions as their field secretary. In this capacity, he served the church until 1910, when he was elected to the Episcopacy. He took up his residence at Oakdale, California, serving the conferences on the Pacific Coast, giving special attention to the foreign peoples from his beloved Orient.

In 1913, Bishop Lambuth took a group of

Vanderbilt students on a tour of investigation, far into the heart of darkest Africa. He became known as the "Pathfinder of Southern Methodism." A Mission was opened in the Belgian Congo at Wembo Niama, named for the big chieftain of the tribe at that place. Perhaps, this is one of the big achievements of his life, as the new field has met with the most optimistic expectations, and is a most fruitful field.

In addition to his labors as field secretary, for seven years before being elected bishop, Dr. Lambuth was editor of the *Review of Missions*. He was an honored member of several Ecumenical Conferences which met in this and in other countries. He took first rank in all the big missionary gatherings of all denominations, as well as his own; his counsel was given the highest consideration by missionary leaders everywhere. In 1907 he was a delegate to a meeting in Japan, looking to the unification of Japanese Methodism, and was a factor in the consummation of that program.

Bishop Lambuth delivered the Cole Lectures at Vanderbilt University in 1915. He was an extensive writer on missionary themes, and no man in the church was better informed on every phase of the subject. He published a book: "Winning the World for Christ," and "Side Lights on the Orient." He compiled and edited the "Japanese Discipline."

During the World War, Bishop Lambuth served on an important commission in Paris, which had to do with international relationship of the United States Army in France. His broadmindedness and his sweet, generous spirit, lifted him beyond the limitations of any ecclesiasticism, and made him, thereby, a world character. In the year 1892, both Emory College, at Oxford, Ga., and Randolph-Macon College, of Ashland, Va., conferred upon him the degree of Doctor of Divinity. While a student at Vanderbilt, he became acquainted with Miss Daisy Kelley, the daughter of Dr. D. C. Kelley, of the Tennessee Conference, stationed then in Nashville, and this courtship was consummated in a happy marriage. Bishop Lambuth died in Yokohama, Japan, Sept. 26, 1921, and when he died, left a great void in the world's missionary cause.

The Christ of the Gospels.

There is no end of sermonic literature scattered about; some of it good, and much more of it mediocre and below. Published sermons, as a rule, are dull reading unless the personality of the preacher is so well known that it can be supplied in the printed page; or if not, the sermon must be saturated with fresh, startling truths, and illuminated by telling illustrations, giving point and purpose to the message.

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Bible Reading on Holiness.

Rev. C. W. Ruth, Evangelist

IN this study we will undertake to prove that the disciples were regenerated prior to the day of Pentecost; and we would insist whoever admits that they had a definite Christian experience before the day of Pentecost, must of necessity admit the Wesleyan teaching of a second work of grace; for we think no one will deny that they received a very definite experience on the day of Pentecost; an experience which marked a distinct crisis and epoch in their lives: they were not the same after the day of Pentecost they had been previous to the day of Pentecost.

THE DISCIPLES PRIOR TO PENTECOST.

We undertake to say they had been regenerated, and were clearly justified prior to the Pentecost,—during the three years Jesus was with them. Naturally the question arises, When were they converted? Since it is not definitely stated in the Scripture, we can only say, we do not know. However, it seems quite probable that they had repented during John-Baptist's revival; for it is clearly stated that at least some of them had been the "disciples" of John. See John 1:37-40. While the time or place of their regeneration is not given, the *fact*, is nevertheless most conclusively stated.

St. John 1:11-13 tells us: "He came to his own, (referring to the Jews) and his own received him not. But as many as received him, to them gave he power, (or, privilege, marg.) to become the sons of God, . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They had received him, and here is the plain statement, they were "born of God."

Jesus called them, commissioned, and empowered, and ordained them, and sent them forth to preach his gospel, and heal the sick. See Matt. 10:1; Luke 9:1. It is incredible that Jesus would thus ordain and sent forth unsaved men, themselves still unconverted, and give them power to cast the devil out of others; no, Jesus said to them, "Behold I send you forth as sheep ('lamb' Luke 10:3) in the midst of wolves," thus indicating that they had a different nature; and then said, "When they deliver you up, Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:16-20. If they had not been regenerated "the Spirit of your Father" would still have been the spirit of the evil one.

Of the seventy it was said, "Rejoice not that the spirits are subject unto you: but rather rejoice because your names are written in heaven." Luke 10:20. Surely this could not be said of unconverted sinners. Nor did "the seventy" have any advantage over the "twelve."

In the 17th chapter of John, Jesus testified concerning them, saying "They are not of the world even as I am not of the world;" v. 14, 16, "they have kept thy word," v. 6; "while I was with them in the world, I kept them;" v. 12; "they are thine: and all thine are mine;" v. 10; "none of them is lost," excepting Judas; v. 12; "and I am glorified in them." v. 10. None of these statements would apply to unregenerated sinners.

After Jesus had risen from the dead, yet prior to the Pentecost, "He led them out as far as to Bethany, and lifted up his hands, and blessed them . . . and they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Luke 24:50-53. If this is descriptive of unregenerate sinners, we confess, we would like to see some such sinners. They were "blessed" and "led" by the Savior: had "great joy" and "worshipped" him; and continued in the temple,

"praising and blessing God." Surely, this is not characteristic nor descriptive of unregenerated sinners. Also, Jesus differentiated them from sinners, after his resurrection, by speaking of them as, "my brethren." Matt. 28:10; John 20:17; certainly, Jesus would not thus designate the unsaved.

Many other proof texts might be given, but we think the aforesaid sufficient to convince any unprejudiced mind that the disciples were truly regenerated prior to the historic Pentecost,—some noted divines teaching to the contrary, notwithstanding.

SOME OBJECTIONS ANSWERED.

It has been said that these disciples could not have been "born of the Spirit" prior to Pentecost because the Spirit was not yet given. While it is true that the Dispensation of the Holy Spirit was not ushered in until the day of Pentecost, "the Spirit of God" was present in the world on the very morning of creation, bringing order out of chaos, and light out of darkness. (Gen. 1:2). The Holy Ghost is co-existent, and co-eternal with God; he is God. Hence it is said of the prophets during the prophetic age, "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

Others have contended that the disciples were not converted because Jesus said to Peter, Luke 22:31, 32, "When thou art converted strengthen thy brethren." The confusion here, is due to the fact that they use the word "*convert*" as a synonym for regeneration,—which is not correct. See Jas. 5:19, 20. The Revised Version gives the correct thought: "And when thou art turned once again, strengthen thy brethren."

Jesus had just told Peter "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." And the prayer of Jesus was answered, in that he did not utterly apostatize, as did Judas. But why should Satan "desire" to have him if Peter was yet unregenerated, and he already had him? And why should Satan "sift him" as "wheat", if there was no wheat in him? Although Jesus knew, and told him he would "deny" him thrice before the cock would crow, and therefore would need to be "turned again" this does not indicate that Peter had not been previously regenerated; rather it confirms the fact that he had been.

Now the question arises, Was Peter restored and reclaimed before Pentecost? Yes, he at once "went out and wept bitterly." v. 22; and then on the shores of the "sea of Tiberias," John 21:15-17, Jesus led him to confess his love for him just as often as he had denied him,—three times,—and then renewed his license to preach—both to the "sheep" and the "lamb", and thus fully restored him. And now Peter is the first one mentioned in the pre-Pentecost prayer meeting; Acts 1:13.

Also, it is urged concerning the rest of the disciples that according to the record given by Mark, ch. 14:50. "They all forsook him and fled," hence they could not have been clearly justified prior to Pentecost. But John tells us, after the resurrection, they met Jesus: "And then said Jesus to them *again*, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them." John 20:21, 22. Here he restored their "peace," and, in breathing on them, renewed and quickened their spiritual life; ("breath" signifies life); and re-commissioned them to preach; and all this took place before Pentecost.

(To be continued)

The New Book By Dr. Morrison.

"The Optimism of Pre-millennialism" is now ready for the press. This discussion of the subject of the Second Coming of our Lord

approaches the teaching from a new and most interesting angle. It will be read with great interest. It will be ready for the readers by the early summer. Pentecostal Publishing Company, Louisville, Ky.

Some Strange Leadings of the Lord.

RICHARD W. LEWIS, D.D.

THE call came for a union meeting in Tillar, Ark., away down in the south-eastern corner of the State. It meant a journey from the hill-tops of the North-western Arkansas Ozarks to the lowlands of the Mississippi delta. The rains for weeks had been excessive. The streams were swollen, and most of them out of their banks. The great Arkansas River was on a huge rampage—five miles from bank to bank at Ft. Smith. But the preacher could hear business men planning to brave the widespread waters for mercenary ends, why not he persist in reaching his destination for the glory of God? It was settled: "The children of this world," in this case, should not be "wiser in their generation than the children of light." "The kingdom of heaven suffereth violence, and the violent take it by force"—it should be a forced journey, forced with as much vehemence as any "drummer" would force.

The first link in the chain was only 60 miles short—from Siloam Springs, Ark., to Sallisaw, Okla. There we found our first stone wall of hindrance to our journey—the Arkansas River was not passable beyond that point. We were allowed to keep our seats in the car from the hour of arrival, 2 A. M., to the hour of departure on our return trip, 6 P. M. We were few in number. One passenger sat opposite the writer. His voice was husky, and suggested over use, not to say abuse. His face might have been that of a business man. In a word he betrayed his identity—he too, was a minister of the gospel. Then introductions followed. When the writer gave his name as "Lewis," the preacher sprang up and asked if it was "Richard W. Lewis," to which the owner of the name had to reply in the affirmative—nothing else to do! He had owned the name too long to repudiate it, even to a stranger in Oklahoma. Grasping my hand Brother Evans said, "I have long wanted to meet the man whose articles I have been reading in THE PENTECOSTAL HERALD." Soon we were friends, and jolly with each other. A brakeman who had been freely using the Lord's name in vain, asked us a question about Revelation. By the way, how strange that the unsaved persist in confining their enquiries about God's Word to "where did Cain get his wife"? "Who was the beast"? and kindred questions, even the right answering of which never could lead them an inch closer to the Savior!

This gave us an opportunity to turn our batteries on this unsaved employee of the road. If we did not get him over on the Lord's side it was due, confessedly, to his fear that he "would not hold out after professing it." This is the devil's stronghold. Here thousands of sinners are stranded. This is their sinkhole. As if the God who saves is unable to help one live a saved life.

Then we met another railroad man, dead-heading his way up the line to take an engine. He was apparently in good standing in the Methodist Church, South, but we wondered at his lack of testimony. He, too, had listened to the brakeman's profanity, and without a word of rebuke, leaving the witnessing against it to us, two stranger preach-

ers! When will our blessed laymen come to understand that the world is lost, and that God looks to them to let their lights shine, so shine that other men may be won to Jesus?

The third railroader we discovered was a Baptist, and as strange as it may appear, he was the backsliding member of the crew! There we had three men, and the three distinct classes into which the world is divided—the saved, the unsaved, and the backslider. These three were “hobnobbing” in a most congenial way, and there was seemingly not the least care or thought for glorifying God in the association.

We reached our junction point, where we were to take a new route and so detour as to escape the flood barriers. At this town we soon discovered that the Church was “pulling off” a church dinner, and little boys were going up and down the streets ringing bells and calling attention to the dinner to be served at noon. The sidewalks were covered with arrows pointing towards the vacant store wherein the feast was now spread, and the word “eat” was to be seen here and there in big letters. It was easy to reflect how that all our human cries of agony harked back to “eats” in the Garden of Eden! The doctors tell us we are a nation of invalids, and the common sophorism of our times is, “we are digging our graves with our teeth.” And the tragedy of it all is that the two classes who should lead in a reform against improper eating, namely, the doctors and the preachers, are both so guilty that neither dare speak out lest they condemn themselves! How remarkable the fact that the only animal willing to eat when physically out of trim is man, the climax of them all!

It was the writer's good fortune to meet a dear brother of one of the churches, and a merchant, who invited him to share his hospitality at the church festival. There we found the aged and honored pastor mixing agreeably with the women—the ubiquitous women—(God bless them!) last at the cross, first at the tomb, leader in the fall. She seems to be always trying, in her own way, to make up for her false leading. She has abundant energy, and never refuses to lay it out for certain work the church claims is needed. There they were, perhaps a score of them, and every one looking the serving part of Martha. The meal was good—it is always good when a lot of blessed church women prepare it for their church! But we looked around in vain to find the Lord! Rather we could hear the licks from the whip he held in his divine hands as he rid the temple of the money changers. We could hear him saying, “Freely ye have received, freely give.” We could see in Matt. 23:23 his approbation of the tithe, and we could not but wonder if these good women should not have followed his notable and glorious example in declining to turn stones into bread. If that had been idle and condemnable expenditure of divine power, what was this but misdirected energy, energy which had it been spent on soul-winning would have improved the tone of the church membership, snatched many brands from the burning, and so strengthened the membership by additions that all the money needed could have been raised by freewill offerings!

An old sinner in Western Texas once said to the writer, “Brother Lewis, I'll pay the church \$10.00 every time they won't have one of these festivals.” Dear soul; he did not realize that I could be, on these good terms, stopping one every few days! Is our Lord so poor; is our church so hard run; are we in such dire extremity; is the emergency so very great that we must make God's house a place of merchandise, or humiliate our Father by advertising to the world that we are dependent upon their help to carry on our work? For the first time in many years the writer has his family in a church which has no suppers that are not free, runs no rummage sales, and resorts to no claptrap whatever for money, and the finances are the

easiest feature of the church life. Why not? Is not God able to pay his own running expenses? When a business is unable to finance itself it had better cease. The tithe; the tithe; the tithe—O, that all Christians would accept God's plan for financing the church.

From the feast we went with the undertaker to inspect his stocks of caskets, his parlor, etc. He was a man of God, and announced to us that he was underselling his neighboring competitors by a commendable margin. The cheapest box he priced us was \$150.00, and on they soared to \$350.00, in this small village, and these prices perhaps 25% lower than prices in nearby towns! Then what of the city prices? Who can afford to die these days? Once it was cheaper to die and get out of it all, but not so now. It is far less expensive to live than it is to die, for on top of the casket charges are the accessories, making the average funeral in the small towns run up to something like \$500.00! Jesus slept in a borrowed tomb, but no such relief may we find today from the great expense of funerals. Nor have we mentioned the flowers. O that these might be given to the living! Turned into bread, into clothes, into books, into toys—what joy!

After much phoning, enquiring, switching about and trying out various methods of exit, we got away on a nine o'clock train for Ft. Smith. After 24 hours we were less than 20 miles away from home!

It was Sunday morning when we at daylight crossed the five-mile wide Arkansas on a Frisco train and looking out the window saw the mad torrent surging under the big steel bridge, swishing and whirling as it rushed on to its work of destruction and death down stream towards “the father of waters.” There was not six inches, seemingly, between the great basal beams of the bridge and the water, and the volume of that speeding stream no man could compute, yet there was not a shiver, no sign of vibration, no quivering rods, so steady were the mighty steel arms that held us out of death and destruction. At once our minds ran to the blessed Book, and we remembered, “The everlasting arms are beneath thee.” O, what rest! What blessed assurance! Not only arms of steel, but arms of divine power were about us in that hour of danger with death and disaster all about us.

After the second night without sleep, the writer was stupid, but rushed to a hotel and took a hot bath, jumped into bed at five P. M., and out at nine for Sunday school and church. It was Easter Sunday. The preacher had on no new clothes—good example to his flock! We are in great danger just now of putting the stress of Easter-time on the eggs and the rabbits and the new rags we wear! The music was so sweetly simple! No show in that fine soprano. How clear! How well trained that voice, naturally wonderful! It surely was a song to his glory, rather than to hers. We worshipped God in that Easter music. The new members came forward, among them two children and a father to whom the writer had preached not so long ago. Then the family was under a tremendous load. The man hesitated. Now he had yielded. Thank God. A family united! An unbroken circle. O, if only every home were just so!

Friends of years gone by rushed up, coming from various quarters of the State, offering their greetings, among them one of the Lord's best of women who proposed the hospitality of her home. While she prepared the meal it was the writer's privilege to preach a sermonette to a host of splendid mind, considerable reading and some advance thought—perhaps too much of the latter. He was a man hungry for truth. This friend of years has watched the formalism that has been creeping into the church, and expresses his heart-hunger for “a pure gospel that feeds the soul,” in a most pathetic way. Thank God he can find this in every city, but in far too few pulpits. Why should

any man who represents God preach anything less than God's truth. If lecturing will do, why not brand our lectures as such? Why call a lecture a sermon? Who is fooled? Only the lecturer, and at heart he is not deceived.

One of the great, heart-rending tragedies of our times is the departure from the simple gospel Paul preached and insisted that others should preach. That gospel is God's good news to lost men. That gospel saves. That gospel satisfies. That gospel glorifies God. That gospel reflects credit on the preacher. That gospel is the crying need of this hour. May God help us stick to it and have nothing to do with any other.

A REMARKABLE PAMPHLET.

MRS. H. C. MORRISON.

There recently came to my desk a pamphlet entitled “A Layman's Sermon to the Preachers,” by Edmond L. Brown, which is so full of wholesome counsel and admonition that I am going to give it by installments to the readers of THE HERALD.

This sermon was delivered by invitation before the Ministers' Association of Youngstown, Ohio, and by request was published in the two local papers; later, by request of Dr. Hammaker, it was published in *The Christian Work* and *The Christian Advocate*, of New York City. This broadcasting brought numerous appeals for its publication in pamphlet form, which I shall give to our readers, in sections, but will not detract from the value of the suggestions contained therein.

“A LAYMAN'S SERMON TO THE PREACHERS.”

I want first to confess that it involves some embarrassment for me, a church layman, to presume to be able to contribute anything helpful to a body of men who have devoted their lives to the preaching of the Gospel; but I believe you have invited me to speak, without fear of giving offense, the convictions of my heart.

I come here today to emphasize these words of Jesus. “And I will pray the Father and he shall give you another comforter, that he may be with you forever; even the spirit of truth, whom the world cannot receive because it beholdeth him not, neither knoweth him. Ye know him, for he abideth with you, and is in you.”

Could there be a more definite line of demarcation drawn between the church and the world? These are the words of the very Christ of God himself, and I cannot understand why you preachers do not more earnestly exhort us laymen to enter into the experience of this fellowship. To press this question is my motive this morning. Why do you not exhort us to enter into this fellowship?

In an address delivered before the Philosophical Union of the University of California, by Prof. John Wright Buckham, he said, “The deeper thought of our time is turning away from religion as dogma, as theory, as ethics, to religion as experience.” The Philosophy or theory of Christianity is only intellectual and without experience we may be intellectually alive, but spiritually dead.

Prof. Buckham says, “Too long have ideas and doctrines of God been substituted for God, himself. Hence, have arisen skepticism, revolt, agnosticism, atheism, all of which have been rejection of ideas, (of interpretation) of God, rather than of God, himself.”

MY CONVICTION.

I wish to state my conviction that the world will not believe and receive the Gospel of Jesus until the church is more serious and more fully believes and demonstrates that Gospel in life, and that if in these United States the government treasury should be open to the

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MAN'S MIGHT OR GOD'S DYNAMITE

DR. L. R. AKERS, President Asbury College.

"Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.



SOME one has remarked that an institution is but the lengthened shadow of a man. There is much truth in this thought, a truth which is equally applicable not only to institutions but to epochs in human history as well, for every age in the history of human affairs has been marked by some dominant personality with mighty girth of brain or reach of soul.

The history of Israel is checkered by periods of light and shadow. Called by God to be a peculiar people and to exalt the pure worship of monotheism among nations whose spiritual life was vitiated by debasing servility to innumerable deities, the Israelitish story reveals instead of a sustained loyalty to the principles heaven-given for their national uplift and conservation a fluctuating or vacillating record. As a check to the backsliding periods, God raised up a succession of mighty prophets whose ringing and fearful utterances still resound through the corridors of the centuries.

Among the notable minor prophets was Zechariah. He lived in a time of great discouragement and distress, in that pathetic but heroic crisis when a remnant of Israel had returned to the beloved homeland from their long captivity in Babylon. Few of this number had ever seen the hills and vales of their native land, but through the narratives of their fathers their imaginations had been kindled and their spirits fired with a deathless determination to possess again the land of their dreams with its holy city and encircling mountains. The return, however, proved to be a cruel disillusionment. Jerusalem was in ruins, her temple in desolation, enemies abounded on every side and their spirits almost fainted as they faced what seemed to be an impossible task of restoration. But a law of God is that a great crisis always creates a great man, and the man at this critical hour was the prophet, Zechariah.

In clarion tones, he summoned the discouraged band to a faith in God and a courageous endeavor; and the call did not fall unheeded. Their hearts leaped to the challenge as they girded themselves for the work. They would rebuild and restore Jerusalem along the old lines. But the prophet's was greater than the people's vision, for standing by the side of Zechariah was a shining messenger who bade him stop the young man with the measuring line, for the new city was to be builded upon a larger scale and to transcend in glory even Solomon's capital with its glorious record of achievements and treasured traditions of the past.

Zerubbabel, the princely leader of the Jewish exiles numbering about fifty thousand, promptly began work on the second temple. But so small were the resources, so vast the undertaking, so large the numbers who opposed and so few those that helped, that he and his people became discouraged and ceased from their labors so that for full fifteen years nothing was done. It is here that Zechariah comes with a challenging call for faith and action. He has had a symbolic vision of a golden candlestick and two olive trees, the candlestick of pure gold having seven lamps on the tops of seven branches, all connected with the central stem, and to the bowl above by a golden pipe. A living olive tree was on the right side of the candlestick, another on the left, and from these trees there came an unfailing supply of oil into the central bowl of the candlestick. When the prophet asked the meaning of the vision, the reply was in the words of the text: "This is the word of the Lord unto Zerubbabel, saying, not by might nor by power but by my Spirit, saith the Lord of hosts." In these words is enshrined a profound spirit-

ual truth, namely, *the supremacy of the spiritual over the material*, and this is the message which the angel of the church of the twentieth century would still convey. We may not dispense with the material, but the spiritual must be always supreme. No truth is more difficult to implant in the minds of men than is this, yet in the proper planting of this fact the very issues of spiritual life or death are involved. The power and might of the temporal ever flaunt their intriguing forces before our thoughts and purposes. The world is so real and it is so powerful. In addition to the natural forces which we capture, tame, and bend to our own uses, as the power of wind, water, electricity, and steam, there is the power of social position, of wealth, of combination, of custom and of fact. Easy it is to be so hedged about and controlled by these ever evident forces that we are in great danger of forgetting that we who are pilgrims on our way to a heavenly city must walk by faith and not by sight. After all, it would seem that religion is essentially an emancipation from a deadening slavery in the realm of *things*. The wisdom and the experience of the centuries, together with the revealed Word of God, have not yet taught the large part of humanity that spiritual interests transcend those that are physical or that the most complicated machine is not to be compared with the humblest flower that grows. The spirit must ever be above the body and the chief concern of the citizen of the Kingdom of God must not be eating and drinking, but "righteousness and peace and joy in the Holy Ghost." In a word, religion must ever teach us *the supremacy of the spiritual*.

"Not by might." The world has yet a long way to go before it can catch up with him whose sandalled feet threaded the thronged marts of human activity and, amid the selfish din of those who schemed and bartered, called men to a new appraisal of life's values and re-emphasized the truth that in the affairs of life the soul must ever be regnant. Sad indeed, is our failure to learn the lesson of the centuries, that Alexander, Attila, Cæsar, Napoleon and Hindenburg are futile in their efforts to establish kingdoms that endure. The conflict of the ages still rages. Shall it be Cæsar or Christ? As Professor Fleming, concerning the World War, well said, "The struggle will not end until men have learned that physical force in the long run is impotent unless backed by those spiritual forces which spring only from loyalty to the everlasting difference between right and wrong." It is significant for us to remember that the man who declared Providence was on the side of the biggest battalions died defeated, a prisoner in exile, while he whose sceptre was Love, and whose throne was Mercy, and who, at the end of his earthly career died in apparent failure upon an emblem of shame between two brigands; yet has blazed a pathway of glory across the pages of human history and today holds the hearts of men enthralled, by the sublimity of his faith and vision.

The worship of physical force should be an anachronism, yet, alas, it is anything but obsolete. A perusal of the modern newspaper would indicate that nine-tenths of the thoughts of men are upon that which is purely physical. The names that are upon every one's lips are the kings of the physical realm: Babe Ruth, Gene Tunney, Red Grange, Wrestler Lewis, et. al., while the real makers of history walk in obscure paths, largely unseen by the multitudes. The death of a Valentinian occupies columns upon the front pages of our metropolitan dailies while Charles W. Eliot, our greatest scholar, after more than a half century of invaluable service to the making of America and its marvelous educational system, at his demise receives a scant three-inch obituary notice. The flash of a rocket

catches the thoughtless glance of the multitudes while the steady shining of a star is unnoticed.

To be captured by the glitter and fanfare of life's parades is characteristic of those with undeveloped souls,—a mark of spiritual childhood. When we consider how old ideals, old customs and old beliefs are tumbling before the skepticism and scoffing of the present age, of how we are blinded and choked with the dust of things, we can truly say the age of rank materialism is upon us. It is quite the fashion to sneer at mid-Victorian ideas and traditions, but in repudiating them what have we to offer as a substitute? Our great universities and colleges are demanding of us open minds, critical minds, and unbelieving minds. As a result, agnosticism stalks through the length and breadth of our land, while the spiritual emotions chill and atrophy. It is a tragic thing to note that our wild and reckless youth seems utterly ignorant or unmindful of the price paid in human suffering and sacrifice that made it possible to bring this nation into existence. If America is to endure, her foundations must be upon the moral and spiritual principles advanced by him who alone was the Master of Life, rather than on the false support of material prosperity and mechanical luxuries.

At a recent state educational gathering attended by the writer, the statement was made, "The greatest crime of today is neurasthenia." A question then came from the audience, "What causes the neurasthenia of this age?" The answer was, "Largely, fast living." The economist claims lack of home influences and the divorce; the physician affirms that this disorder may come from the non-functioning of the ductless glands; the preacher declares the breakdown of morals is responsible. But may we not come back to the source of the disease which is simply the thing we call, SIN,—sin that is innate, and sin that is actual? No amount of philosophizing or of rhetorical white-washing can effect a change in the diseased body politic. This is an incurable and ineradicable disease from the standpoint of human agencies. Only a super-human Physician can reach the seat of the malady. Physical force can do nothing. Money is empty. Even courage cannot encompass the desired results. The fact is it cannot be done by human power, but only through the Spirit of the most high God. It is by the operation of the Holy Spirit in the hearts of sinful men that human nature is regenerated and sanctified, and to the work of the Holy Spirit alone may we attribute the church's measure of victory over infanticide, slavery, cruelty, injustice and intemperance, the sins that have darkened the centuries. The men and women who have fought these evils in Christ's name have one and all confessed that it was not they who won the victory themselves,—not they, but a Power within them, stronger than themselves, inspiring and energizing them and rendering them capable of achievements beyond their natural scope. That Power they knew had been no other than the Holy Spirit. Truly, "Power belongeth unto God." The Romans with pick and spade could do little in making roads through rocks and mountains. The use of gunpowder in the seventeenth century ushered in a new era of road building. The introduction of dynamite, three times as powerful, again revolutionized science. Following this, nitro-glycerine, twice as strong, has increased scientific achievement.

In the spiritual realm, the only power sufficient to subdue sin and achieve Holiness is through the gift of Pentecost which has ever been the source of the church's strength and its only ultimate hope of victory. Let us remember that we are living after Pentecost, not before it; that the Holy Spirit has come

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

NEW YORK MEETINGS.

It has been sometime since we have written any account of our evangelistic itinerary for publication in the holiness papers, but desire to report that we are still prosecuting the work of pentecostal evangelism.

Recently we held a convention in Syracuse, N. Y., under the auspices of the County Association there. The services were held in the First Church of the Nazarene. The pastor of that church, the Rev. Henry Stebbins, and his efficient wife, together with the members of other churches, and the officers and members of the Association stood by us in the work.

Special mention should be made of the untiring efforts of Miss Florence S. Kunz, the secretary-treasurer of the Association, through whose efficient labors the meeting was planned and promoted. She is the daughter of our lamented Brother George J. Kunz, the former President of the National Association for the Promotion of Holiness. It was at the home of his good wife that we were royally entertained during the convention.

Twenty years ago we held a very remarkable meeting with Brother Stebbins, in an opera house, in Aurora, S. Dak. It was wholly through his efforts, and against the expressed judgment of the people there that the meeting was planned and propagated. It was delightful to review with Brother Stebbins some of the scenes that transpired in that meeting. Plans are on foot to hold another meeting with him in the not distant future.

Some of the members of the Church of the Nazarene in Syracuse asked us to remain with them and continue the work after the convention closed, but our plans for other meetings were such that we could not accept the invitation. Then Brother Stebbins had resigned his pastorate there, and we did not think it best to continue the work alone.

From Schenectady we hastened on to Schenectady, N. Y., where, a quarter of a century ago, we held a meeting in Albany Street Methodist Episcopal Church, in which some hundreds of people professed to be converted or sanctified. It was said that no extensive revival has been held in that church since then. It was delightful to meet with that dear people again, and take some part in the preaching, and in the Lenten services. They certainly gave us a great ovation.

From Schenectady we went on to Baltimore, Md., to visit a brother of ours. While there, on Sunday morning, April 10, we preached in the First Church of the Nazarene. The Rev. D. E. Higgs, the pastor, was attending the closing session of his District Assembly, and hence we did not get to see him. However, his people and Brother Lewis, a Nazarene evangelist, gave us a most cordial reception, and expressed themselves as greatly blessed and edified with our humble ministry. Twice we have held meetings with Brother Higgs in his charges.

On our way home we stopped off in West Virginia to visit another brother of ours, and some other relatives there.

Our next meeting will be in Bargersville, Ind., May 1 to 15. After that we have a vacant date that we can give some one if he will write us promptly. We also have some dates for camp meetings not yet taken. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

SAMARIA, MICHIGAN.

Have spent the date April 3-22, with Rev. F. M. Purdy, in his charge in Michigan. We divided the time; ten days at Lulu M. E. Church, and after a three days' rest, ten more at Samaria M. E. Church. The Lulu meeting was gracious and blessed; it has been already reported, but Samaria was surely wonderful! Delegates came from all the surrounding towns. Church packed to its utmost capacity both Sunday night and Tuesday night when we closed. No barren altar at any service. Very definite altar work was done and many came into victory, marked and glorious.

Free Methodists, Nazarenes, Baptists, pastors and people, all made themselves at home, and when the blessings came, the Methodists were just like the others; rejoicing greatly in God their Savior. People presented their pastor, Rev. Purdy, with a splendid love offering at both places; this came freely, and past all the other expenses of the meeting. Twenty new subscriptions for *The Pentecostal Herald* were taken. God is still on the throne, and the old-fashioned revival is still in evidence, thank God. Edna M. Banning, Evangelist.

GREAT REVIVAL AT WILDWOOD, FLORIDA.

I am now in the midst of a tent revival at Wildwood, Fla., with Rev. Paul Redfern, pastor of the Methodist Church and his people, although all denominations are attending; over 100 have professed conversion and applied for membership in the different churches of the city. For old-time conviction for sin and heart-searching altar services and shouting around the camp I have not seen this revival equalled for years. They said Wildwood, a railroad town of four thousand people, was one place where you could not have a real revival. Thank God, you can have victory anywhere God's people are willing to meet conditions and pay the price in heart-searching, fasting and travelling prayer and earnest work to bring it about.

April 23, 75 professed conversion and applied for membership in the different churches of the city.

At the night service 35 knelt at the altar in the sawdust, and prayed through and then went up on the platform and testified that God had saved them that night.

Some were shouting; Baptists shouted like people at the Indian Spring Holiness Camp Meeting; some were singing, some working, and some shaking hands and the entire tent was under the influence and power of the Holy Spirit. There was a great movement, but at the same time perfect order and God was so glorified that the people did not want to leave, but continued as though they could stay there all night.

Old grudges have been buried, men and women who have not spoken for years have made friends, restitution has been made, drinking and profanity, Sabbath desecration and adultery broken up in many cases, and the entire city toned up spiritually. We give God all the glory and take courage to press the battle for greater things. God saves in the same old way. The blood will never lose its power.

Harry S. Allen.

Gen. Evangelist, M. E. Church, South.

TWO FRUITFUL MEETINGS.

The following is a brief report of a number of meetings. The first at Medora, Ill., with Rev. Paul Brown; the second with Rev. Roy Decker, Tionesta, Pa., both of which were splendid. It cannot be truthfully said that God has no real salt left on earth. These men are devout, fearless and tactful. It was a great pleasure to work with them. Medora is a place of wealth and culture, having a beautiful church with some real saints to carry forward the work of the Master. Their importunate, agonizing prayer was honored and souls found the Lord. They have a choir of beautiful singers and a ladies' quartet which held the attention of the audience and was a very helpful feature of the meeting.

Tionesta, Pa., is located on the Alleghany River north of Oil City, surrounded by mountains. The church is a magnificent cut stone structure built as a memorial by three rich lumbermen. Here, too, were praying saints who, like Jacob of old, did not let go until victory came and souls found the Lord in pardon and purity. Each day I was privileged to talk on heart purity, and in nearly every service definite results were obtained. Bro. Decker delivered some wonderful messages resulting in gratifying results in sanctification and edification. His brother, one of the finest singers I have heard, has directed some of the largest choirs in the East, and should be kept busy all the time. He is a devout man. Address him, Walter Decker, Corry, Pa.

For the next twelve weeks my field of labor will be in Louisiana. Pray that we may have a bountiful ingathering.

Yours in song,

M. V. Lewis.

IN THE MICHIGAN DISTRICT.

We spent from March 4 to April 3 on the Michigan District, Church of the Nazarene. The first two weeks were put in with the Richfield church of which Rev. C. L. Harwood is pastor. As this is a country church and the roads became very bad, the attendance was not large. However, a number sought the Lord and some found him. It was said to be the best meeting the church there has had for several years, and was continued for a while by Rev. W. G. Martin, of Lapeer, after we left for our next appointment.

Following this we spent a profitable week with Rev. L. A. Wilson and his church at Durand. Here we had souls in the fountain and blessings on the saints.

The last week we were at Jackson. Rev. A. J. Bush has been pastor of this church for eight years and still has the love and respect of the congregation. Jackson is the home of Miss Margaret Catterlin, who is considered the best singer in the district. Her special singing and the music rendered by the orchestra were a great blessing to the meeting. We had a splendid week here with seekers and finders. While here we visited the state prison; and henceforth we shall even more appreciate the liberty vouchsafed by salvation.

Our association with each of the above named pastors was pleasant, and we found them congenial yokefellows. God bless them. We are at this time in a battle at Warrington, Ind., and see indications of victory. Pray for us.

P. P. Belew.

JACK LINN AND WIFE REPORT.

We began our meeting in Spartanburg, S. C., on Friday, April 1. This was my birthday. You see, I am an April Fool. I was a fool for the devil for a good many years, but when God saved my poor soul, I fooled the devil. And since that time I have been a fool for the Lord. He says, you recall, that he will take the foolish to confound the wise.

The meeting in Spartanburg was conducted in the North Side Baptist Church. The pastor and his wife, Rev. G. M. Reeves, had met Mrs. Linn and me at the Revivalist camp in Cincinnati. We found them choice people, and a blessing to many. The meeting was good from the beginning. At each invitation, many souls came to the place of prayer. God wonderfully undertook. Many came to be saved; not a few to be baptized with the Holy Ghost, and a number to be healed. Some genuine

trophies of grace and healing were won in this meeting. We continued only ten days and the last night found the church far too small.

The great feature of this meeting was the work with the children. I suppose no one follows the same methods with the little ones as we do. We have the children's service right in with the regular meetings, during the song services. This gets the children to church to hear the preaching, and it also has a great pull on the parents. The children at Spartanburg proved to be unusually bright. How they could sing and shout and recite Bible verses. Many of them gave their hearts to God. The last night of the children's meeting, which was a Friday, we had 106 of them under twelve years of age. Praise the Lord for the children at North Side, Spartanburg.

We were beautifully entertained in the home of Bro. and Sister I. T. Williams and their fine son, Henry. Bro. Williams is city official, and a staunch advocate of the full gospel. God has especially blessed him in teaching about the coming of our Lord. We shall never forget the kindness bestowed upon us in this hospitable home.

Another interesting feature of this meeting was the tentative organization of a Camp Meeting. Bro. Reeves, the pastor of the church, has a piece of ground near the city, which is ideally located for a good camp. We went out and laid off the proposed Tabernacle and had a prayer meeting on the site. Many were enthusiastic over the project, and we trust it shall go forward in his name to bless untold thousands. Pray for us. Address us at Oregon, Wis.

ALABAMA CITY, ALABAMA.

It has been some time since I reported through your columns, but I am glad to say that I have recently been engaged in some very blessed meetings. Just closed out a very good meeting at Wister, Okla., with the Rev. E. M. West, pastor. We had several hindrances; first, it rained quite a bit which interfered with the services, then there was an epidemic of measles, but our attendance was excellent all the way through. At the closing service some were turned away. We had splendid co-operation from many of the good people from other churches. Rev. Porter, pastor of the Methodist Episcopal Church, South, was a real brother and stood by the meeting. Brother Porter is a fine man and has a burden for the people of his town. The writer is a native of Mississippi and so is Brother Porter and we had good fellowship with each other. Rev. West and his good wife are pastors of the Church of the Nazarene, and have some most excellent people associated with them. We never had the whole town converted, but we did have some fine services and some were helped in their Christian experience and a few were up for prayer.

May God bless *The Pentecostal Herald* and its faithful and fearless editor, Dr. Morrison, who has done so much for the great Holiness Movement. The time has come when all of God's people must rally to the cause of true religion. Evolution and all aspects of modernism is getting desperate and the forces of righteousness must rally unitedly and work harder than ever for the spread of the kingdom.

I have a few open dates that I could give for camp meetings or church revivals this summer and fall. Any desiring my help may address me as below. We are now in Alabama City in a real conflict with the enemy, but God is helping and we expect a real break soon.

C. H. Lancaster, Evangelist.
512 North 18th St., Birmingham, Ala.

MAN'S MIGHT OR GOD'S DYNAMITE.

(Continued from page 6)

to this earth and has not departed and that our Lord's words were, "I will pray the Father and he shall give you another Comforter that he may abide with you forever," and, again, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

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(Continued from page 1)

demns. We are nowhere taught to encourage or yield to this inward inclination, but everywhere to strive and war against it, and bring it to crucifixion.

It seems to me to give God's children an assurance that they can yield to these inward tendencies and indulge them, and surrender to outward temptations without involving their state of grace, or the possibility of separation from Christ, and the final loss of their souls, is most dangerous, contrary to the teachings of the Scriptures and to sober reasoning.

How could God speak more clearly on this subject than in the Old Testament Scriptures, Ezek. 18:23: "When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

It is a poor dodge to undertake to say that this scripture simply teaches that the Christian man will suffer physical death because of his sin. God says here that he shall die in his sins. That means the loss of the soul. Men who die in their sins, die in a state of condemnation, die out of Christ, die without hope, and go out into darkness.

I want you to notice the clearness and force with which the apostle states the case of regeneration. There are no scriptures anywhere in Old Testament or New, that bring out the wonderful change wrought in the soul by the regenerating power of the Holy Ghost more clearly. "For it is impossible for those who were once enlightened," Illuminated, taught by the word of God, brought to see their sins by the power of the Holy Spirit, led to repentance, to a consciousness of their condition, and a turning away from sin. "And have tasted of the heavenly gift"; the gift of forgiveness, the heavenly peace that comes with it. What an excellent description! The human soul receiving pardon, all aglow with the sense of forgiveness, has a gracious taste of heavenly peace and joy. "And were made partakers of the Holy Ghost." He illuminates. He renews. He bears witness. Notice how the apostle goes forward, "and hath tasted of the good word of God, and the powers of the world to come." This is indeed a new birth. "A new life, a glorious revelation, a joy unutterable, a redeemed soul receiving a foretaste of heaven itself, and the wonderful powers of the eternal world of grace and glory; the very word of God becomes a feast to such a soul."

How different this from a mere human decision, a mere profession of faith, of joining the church, taking some vows and receiving some ordinances. The prodigal in the far country made a decision, but it was a decision to go back to the father with a humble confession, the embrace and kisses of the father, the robe, the shoes, the ring, the fattened calf; the music and joy represent the gracious pardon he received.

It will be granted that the apostle in this wonderful description of what takes place in

the regenerated, is going far beyond mere human religion. This is Christianity in earnest. This is the mighty work of the Spirit of God. The regenerating power bringing in the joys of salvation to the human soul. The apostle tells us that, if such souls shall fall away, "it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Pray, tell me why the great apostle should place this tremendous warning before us if falling away is impossible? If one cannot fall away, it seems impossible to give an intelligent exegesis or interpretation of the words of warning he places here. It must be understood that the apostle here is not speaking simply of the loss of the joy of salvation, or a lapse of spiritual life, or of the actual sin and backsliding of a Christian; we are profoundly thankful that the Scriptures plainly teach, "If any man sin, we have an advocate with the Father." We have examples in the Scriptures of persons who backslid grievously, repented deeply, and were restored to the divine favor.

The apostle in this exhortation no doubt has in mind those converted under his ministry who, under the influence of Judaizing teachers were drawn away from their faith in Christ, repudiated him as the Son of God, the Messiah and Saviour of men. Such a denial of Christ was to recrucify him; this left them entirely without a Saviour; their condition was hopeless. Having rejected the only Christ that God has ever, or will ever, give to the world, they were lost beyond hope or help.

Remember that they had been regenerated, made partakers of the Holy Ghost, had tasted of the good word of God and the powers of the world to come. There can be no doubt but they were saved, but now they have been drawn entirely away. They have not only backslidden, but they have recrucified the Lord Jesus and gone into such unbelief that it is impossible to renew them again unto repentance. These unfortunate, wretched people are a powerful proof that the regenerated cannot only fall away from Christ, but they can fall away from the possibility of repentance and restoration.

Not long since in conversation with the pastor of one of the great churches in these United States, he spoke with great earnestness and deep sadness of preachers of his acquaintance. He said they were once men of faith and zeal; there was every reason to believe they had been soundly saved. They not only manifested the good fruit of a genuine Christian experience, but they had preached the gospel with such unction and power that they had made many converts to Christ; but they had been caught in the current of modern skepticism; they had denied the virgin birth of our Lord, thus repudiating the doctrine of the deity of Christ. They had denied that he ever performed any miracles, thus discounting the inspiration of a very large part of the New Testament. They had denied that he had made a blood atonement for the sins of the world, thus they had denied the entire scheme of human redemption through the sacrificial death of Christ. Not only so, but their hearts had become hardened; they now look with contempt and ridi-

cule upon their brethren who faithfully preach the gospel of repentance and salvation in the Lord Jesus.

They were puffed up with pride and imagined themselves to be paragons of wisdom, and in their whole attitude were much more in sympathy and harmony with blatant infidels, than with evangelical Christian preachers. They seemed to have entirely fallen, and to have no desire or disposition whatever, to repent and come back to the Christ. This pastor called attention to the fact that this fearful apostasy was becoming common, and that a startling number of persons who had evidently been once converted were departing from the faith and becoming antagonistic to every essential doctrine of the atonement.

It is most dangerous, in fact, impracticable and unscriptural, in these times when unbelief is so rampant, when there is such a remarkable drift away from Christ and the saving gospel truth, to teach men that they cannot fall; that, having been once converted, they are now, and forever, absolutely safe. Jesus did not so teach. Read his parable of the man who went forth to sow. He tells us that, "Some fell among thorns; and the thorns sprang up with it, and choked it." In his interpretation of the parable, he tells us that, "The seed which fell among thorns are they, which, when they heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Who has not seen this scripture fulfilled in the lives of those who were converted and started out earnestly in Christian service, but they drifted away, sought after riches, neglected the house of God for business, went into worldly pleasures and finally, became unfruitful and fell away from the faith.

The Apostle Paul tells us that he "labors to keep his body under, lest after he has preached to others, he himself become a castaway." It is not worth while to try to convey or explain away these earnest warnings and instructions of the inspired writers. We dare not fall into carelessness and indifference under the delusion that, having been regenerated, we cannot fall into sin, drift away from our Lord, and finally die in sin and go out into darkness.

St. Peter gives us a most earnest exhortation. We find him saying, "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned unto his own vomit again; and the sow that was washed to her wallowing in the mire." There can be no doubt but the apostle is here speaking of the falling away of those who were once converted, and he is so earnest to impress upon young believers the possibility of their fall, that he uses a disgusting illustration in order that he may make a profound impression upon their minds that shall not be forgotten.

We send out this sermon at this time of widespread apostasy, and the great popularity of false teachings and the hosts of unfortunate people who are following after them, with an earnest plea that God's children watch with sobriety and prayer against the enticements and delusive, destructive teachings that are flooding the land, drawing away thousands of followers of Jesus from the true gospel.

We are frequently startled at the statements of ministers of the gospel who have been powerfully converted, and have had a fruitful ministry, preaching repentance and regeneration, who are now being caught with many heresies; that regeneration is unnecessary for the young, that it is of no special consequence whether we believe in the inspiration of the Scriptures or not; that it does not matter what our attitude is toward the virgin birth and deity of our Lord. We can but believe that numbers of preachers and people are becoming entangled in the meshes of these fearful heresies and are crossing the deadline, where they are being left by God to believe a lie and lose their immortal souls.

It is a time for watchful, prayerful, steadfast devotion to Christ and the teachings of the Holy Scriptures. Believe the truth, witness for Jesus, defend the faith; do not hesitate in your steadfastness because of the sneer of skeptics, that you are an intolerant heresy hunter. Contend against sin; stand up bravely in the love of Christ and speak out plainly against the teachers of falsehood, everywhere. May God so root and ground your souls in the faith of the gospel, in the sacrificial death of our Lord Jesus, and the fullness of the atonement made by him, that you shall be steadfast and unmovable; your house founded upon the eternal Rock of Ages, that it matters not how the rains may fall, and the winds blow, you are secure and safe amidst all the tempests of unbelief and wickedness of every sort, remembering that our Lord Jesus has said, "Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

The Secret of Paul's Power.

MRS. H. C. MORRISON.

FOR I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These were the words of a man in desperate straits, shut up in a Roman dungeon waiting for the day of his execution. We would expect of one in such a condition, to have the spirit of retaliation, but instead of this we have the note of triumphant victory making the corridors of the prison resound with the highest notes of a glad doxology. How are we to account for Paul's serenity of spirit? In no other way than that Jesus Christ had become the one great fact to Paul. He was the center around which all other interests revolved, and to which all his ambitions aspired.

Paul meant a great deal when he says, "He knows Christ." His knowledge of things changed and he saw life from an entirely different angle. Philosophers deny all that lies outside of man's mind, all within that radius being the point of contact between persons. From our human way of looking at things, the moral man is the ultimate man, but to Paul there was a higher, broader, and deeper knowledge than that of which the scholar and philosopher boast. His knowledge took hold of the Eternal and with the key of faith, he unlocked the storehouse of God's mysteries of divine grace and power.

Faith has been variously defined, yet it is the most simple thing in the world. In Hebrews 11, we have faith in action, stepping out on nothing, seeking an unknown coun-

try, and enduring as seeing him who is invisible. Faith needs more than natural religion; it needs to have the immutable promises of an infinite God to support its twining tendrils, as it climbs up and reaches out after a mightier power than lies within the reach of the merely human.

Paul found two things in this knowledge of Christ: First, *the ability of Jesus*; for he declares that, "I know that he is able." Paul met Christ in the heavens. In trying to tell his experience he said, "I knew a man above fourteen years ago, whether in the body or out of the body, I cannot tell." With such an experience to begin with, is it any wonder that Paul could not be shaken in his faith, nor be made to doubt the almightiness of this divine personage he met on the Damascus road?

Christ's miracles have proven to the world the fact that in him was power of more than human origin. Nor did he do his mightiest works in the very beginning of his ministry, but began with the miracle at the wedding in Cana where he turned the water into wine; this was the lowest rung in the ladder of his mighty works. Then we have the account of the man in the tomb who met him, and out of whom Jesus cast the demons and left him clothed and in his right mind. Later, he moves on to the grave of Lazarus, where he wields the scepter of power over the grave and, by the word of his power, commands it to give up its occupant. Yet, we have not reached the limit of his wonder-working power. Paul on the road to Damascus was brought into immediate touch with the almightiness of Christ, as he was on his way to persecute those who had identified themselves with the lowly Nazarene.

Sin is being minified in this age of the world, and brought under new conditions; they are shading the blackness of sin into a dull gray, until it does not appear in its hideousness as in the days when God thundered his awful judgments upon those who broke his least commandments. We are inclined to lay the blame upon heredity, and environment, and on every side is heard the pessimistic wail of hopelessness. But there is a higher law than that of heredity; however powerful the law of heredity may be, it does not stretch over the universe and usurp the throne of God. The power of Christ can break the shackles of environment and heredity and set the captive soul at liberty. To Paul, Jesus was the apex of the universe, and his uplifted cross eclipsed all else.

In the second place, Paul found *the moral reliability of Jesus*. "Shall not the Judge of all the earth do right?" Job had this knowledge of the divine One when he declared, "I know that my Redeemer liveth." The word commit, in this passage, literally means to "deposit." He is able to keep that which I have deposited with him. This bears out the thought that we are to deposit our life with Jesus; and when it is once lodged in his keeping, we are not to be running to him every few days to see if it is being kept all right. We are only to draw upon the deposit as we have need of strength to perform the duties which he places upon us. Why should we doubt, when the material universe is organized for the benefit of the soul who trusts in God; for did he not say that, "All things work together for good to them who love him?"

That is a dark, pathetic picture from a human viewpoint, as we behold the aged, time-worn apostle, with lashed back and bleeding feet, finishing out his earthly pilgrimage in a Roman dungeon, but amidst it all he has the presence of him who makes the setting of life's short day radiant with divine glory. The last testimony we hear him give is: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." What a victorious closing! What a

triumphant entrance into the New Jerusalem! Yes, he knew him then, but *now* he knows him better, for faith is lost in sight.

A REMARKABLE PAMPHLET.

(Continued from page 5)

churches and there should be handed over to the churches all the hospitals and all the educational institutions with their endowments, it would still be impossible for the church to win this nation for the Kingdom of God in our *present spiritual condition*. I believe in preaching. Christ declared it his way for the conversion of the world, "for how can they believe without they hear and how shall they hear without a preacher?"

You preachers hold in your hands the initiative for the conversion of the world but I believe that the present spiritual condition of the church is *just about what is demanded by most of the preaching of this generation*.

For fear you may think I have lost my balance, listen to what Dr. Andrew Gillies has to say: "The world is dying for lack of a living faith. Humanity is nervously sick, mentally befogged and morally adrift, because it is spiritually bereft. The name of God remains in our language, but the consciousness of God is absent from our lives. Talk about the absentee God of the fathers, in spite of all the preaching, the average man today thinks of the Creator as a billion miles away." Dr. Gillies asks, "How many Christians can claim the Unseen Companion?" and further says, "A conception of him as impersonally present in all things has taken the place of the vivid consciousness of him as present in the individual life, guiding, guarding, stabilizing, comforting and controlling." My personal conviction is that the churches of today take Jesus Christ only at a very *great discount* and that they are not exhorted as they should be to *take him seriously*.

Government and church statistics show that for years in this country the increase in church membership, including Protestant and Roman Catholic, has but little more than kept pace with the increase of population, and that about 60 percent of our population have no church relation whatever. *Forty percent* of a nation surely is not the maximum conquest of the gospel of him who, if lifted up, promised to *draw all men* unto him. Reports further show that 75 percent of the Protestant preachers made no converts during 1920. Is it not time to ask, What is the gospel of Jesus and are we preaching it?

(Continued)

Taylor University Convention and Commencement.

Taylor University is closing one of its best years in many respects, especially along spiritual lines. Revivals have been conducted by Dr. S. H. Turbeville, Dr. Monroe Vayhinger and Rev. Joseph H. Smith. A brief convention full of interest and attended by visitors from many states will lead up to the Commencement Exercises.

The opening sermon of the Convention will be preached by Rev. T. M. Anderson the evening of June 7, following a people's meeting conducted by Rev. and Mrs. John Thomas. Included with these workers in the convention will be Dr. William H. Huff and Professor Kenneth Wells. Dr. H. C. Morrison, editor of THE PENTECOSTAL HERALD, is expected to be with us in the closing and to deliver the Commencement Address on the morning of June 15. A number of other strong evangelists and pastors will have some share in the services, including Dr. John Paul, the President of Taylor University.

MRS. NEWTON WRAY.

The Cross of Christ is his greatest glory. Because he humbled himself to the death of the cross *therefore* God hath highly exalted him. Take time, O soul, that Christ through his Spirit may reveal himself as the crucified one!—Andrew Murray.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a Nebraska boy join your happy band of boys and girls? I am between nine and thirteen years. Anyone that can guess my age I will write to them. This is my first letter to *The Herald*. Herbert Helton, I guess your name to be Carl. If this is it do not break your promise. I enjoy reading *The Herald* very much, especially page ten. I like school very much. Well, I hear Mr. W. B. coming so I will run.

Howard Stinnett.
Enders, Neb.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. My mother takes *The Herald*, and I like to read the Boys and Girls' Page. We just closed a gracious revival at our church. Bro. E. P. Swan was the evangelist. Bro. Insko is our pastor. There were several children converted. I was one of them. I have one brother and one sister. I am praying that they will be saved. My sisters' name is Wanda. She is going to school at Berea, Ky. My brother's name is Harry. My birthday is Oct. 16. I am eight years old.

Pauline Fearis.
Trinity, Ky.

Dear Aunt Bettie: Will you permit me to have a little chat with you and the cousins? Who has my birthday, Sept. 9? I am eleven years old and in the sixth grade. I have gray eyes, brown hair, and am four feet and nine inches tall. I will write to any of the cousins who can guess my middle name. It begins with R and ends with A, and has seven letters in it. Flora Knight, I guess your middle name to be Belle. Am I right? As this is my first letter to *The Herald*, I hope to see it in print.

Ethel R. Feeze.
Columbia, Ky.

Dear Aunt Bettie: Would you let a little New York girl join your band of boys and girls? I have light brown hair, blue eyes, fair complexion. My birthday is Jan. 18. I am ten years old and in the fifth grade at school. I go to Sunday school every Sunday I can. Who can guess my first name? It begins with A and ends with E, has six letters in it. Whoever guesses it I will send them a card. Flora B. Knight, I guess your name to be Belle. If so, write. With love to Aunt Bettie and the cousins.

A. Florence Downing.
DePeyster, N. Y.

Dear Aunt Bettie: Will you let a little New Jersey girl join your happy band? I hope I may as this is my first letter. We have not been taking *The Herald* very long, but we certainly like it and I enjoy page ten. I have read "Beautiful Girlhood" and have been benefited by it. It is a wonderful book and I trust more mothers will give that book to their daughters as mine did. I am a Christian; was converted in the M. P. Church, September, 1926. Alice Thayer, I think your name is Ruth. If so do not forget your promise. I am thirteen and in the eighth grade. I go to Sunday school every Sunday. I hear Mr. W. B. coming so I will say good by.

Elaine Michterlein.
Tuckerton, N. J.

Dear Aunt Bettie: Here I come; look out so I don't scare you, for I believe I am a stranger among you cousins. I live up north in the State of Minnesota. I thought I would have to write and see if I can't wake up a few of Minnesota Christian boys and girls, for it seems I see all other states but not ours. If you will just give me a little room this time I shall not bother you again, unless I learn to know you better. I want to say I sure enjoy reading the letters where they say "I am saved." Yes, praise the Lord, he dug me out of the pit too, and washed me white in the blood. Oh, is it not glorious to be saved from sin and ready to meet Jesus when he shall appear? When will he come? As a thief in the night, the Bible says, so it

behooves us to watch and keep praying and pressing on, for the old devil is doing his best to even deceive the very elect. And God says unless those days were shortened not even the elect should be saved. But we don't have to be afraid of him, for if we look to Jesus he will see us through. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Before I close I want to say I am just a little 23-year-old boy. All who want to write to me may, and I'll try and answer, but I don't think I'll come again for God has called me to preach, so will leave for God's Bible School soon. Be faithful unto death and you shall receive the crown.

Royal Elofson.
Richville, Minn.

Dear Aunt Bettie: Will you make room for an Ohio girl on page ten? I am fifteen years old. My birthday is on August 13. Who has my birthday? I have dark hair and eyes and have dark complexion. I am five feet, two, and weigh 100 pounds. I am a Sophomore in High School. I attend Sunday school, church, and Epworth League regular. I have a sister who graduates from college this year. Mother and I live with my grandparents. We are all Christians. I was wonderfully saved about three years ago. We are readers of *The Herald*. This is too stiff for W. B., so I'm trusting to see it in print. I will answer any letters that I receive.

Clarice Shockley.
Jeffersonville, Ohio.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. Wake up, Kentucky boys and girls, don't let the other states get ahead of us. I have brown hair, brown eyes, and dark complexion, and am five feet, three inches tall and weigh 90 pounds. I have long hair. I am twelve years old. My father is a Pilgrim Holiness preacher. Would like to see this in print as it is my first letter. Would love to hear from any of the boys and girls; will answer all letters received.

Minnie Maddox.
Rt. 4, Flemingsburg, Ky.

Dear Aunt Bettie: I want to tell you about Mother, a member of *The Herald* family for over thirty-five years, beginning when it was Kentucky Methodist. Mother was the fifth child in the home of John and Elizabeth Martin McKinney, born Feb. 15, 1852. A church and schoolhouse stood close together on her father's farm. Perhaps her first excursion was up the hill through the vineclad forest to church. She was just a little bundle of pleasure, strong and healthy; her chief heritage was undaunted courage. She was just entering real happy life, loved music and books. When young she was forced to play her part in the sternest bit of tragedy ever acted in domestic circles. In less than a day she saw two of her mates die, and in another year was called in to receive the farewell blessings only a dying mother can give. Besides her household duties she found time for study. She was trained early to love the Bible. Mother never departed from her early training. At thirteen she joined the Methodist Church. When the Civil War was over she was able to mount the platform at a great banquet and perform upon the dulcimer to the pleasure of soldiers and all. One Mr. Washington was the most cherished of her teachers and that old master seems to have admired her very much, since I have seen a volume of poems by that teacher he dedicated to Miss Mariah Elizabeth McKinney. On the eve of July 8, 1868, mother told her father she wanted a cool drink. He said no, he had just been to the branch, but she eagerly went to her neighbor's spring to get a bucket of cool water. She set the water in her neighbor's yard and a cloud came up and detained her in Clarksville, Tenn., getting married to William Riley Wright.

Father and Mother came back to Kentucky and became home builders,

showing interest in church and school. Things moved on pretty well for a long time. In all, seven children came. The ship moved on, and enjoyed a steady calm until the fourth child, a brave fellow, thirteen, always daring and doing things out of the ordinary, called us to his sick bed and announced his death. He had prayed that it might be otherwise, but it could not be so; now he was going where it would be glory always. That plunged us into black night but mother stood it well. Father was there. Six years later father's health broke and he went to his grave in a year, and that left the family burden on mother; yet she was a fearless saint. When she felt the weight of a burden she thought of Jesus, "He'll help me when I call."

The kingdom of God was on her heart and she refused to offer anything less than the best. More than one time she gave for missions, saying, all she had was the Lord's. After mother became an invalid, ten years ago, we showed her how the kingdom was advancing among heathen and asked her if she was sorry she spent her money in that way. "No, no; I am glad," she tried to say, then she laughed; her heart was full of joy.

Few days ago feeling the hour of her departure was almost come, we knelt before her and asked, "Mother, isn't it about time to take that bucket of water home?" She laughed, "Oh," she said, "Let it go." You left that bucket sixty-nine years ago and all but you are dead—do you ever want to see them? Ever get homesick? Her answer was, "Yes, I want to go."

Another stroke of apoplexy was followed by total paralysis. When she could no longer talk she pointed, looked, or smiled and we tried to understand. We were helpless. Slowly she went down. At half past ten the night of Feb. 4, 1927, with my arm around her and her hand in mine, we hobbled up to the gates of Light, our hearts broken, bleeding, where we kissed her good night, telling her it would soon be morning. With a sweet loving smile on her dear face she stepped into heaven and we turned away in tears. It was then we wanted to tell her so many things.

Next morning we sat beside mother's lifeless form too hurt for utterance. In the afternoon followed her to the church where she was given a very tender funeral, singing her favorite songs, "Home Over There," "Shall We Gather at the River," and preaching from her choice text, "I am crucified with Christ; nevertheless I live." Then they laid her to rest just outside the west window close by Providence Church under a cover of flowers that had all the appearance of summer in the midst of winter.

Mrs. Mariah E. Wright is gone, but we know where to find her.

Jas. E. Wright.

Dear Aunt Bettie: I am really delighted when I look over page ten and see how large a number of boys and girls are actually interested in the work of the Master. I was first introduced to *The Herald* last Christmas when a kind-hearted old man had it sent to me as a Christmas present. I sure did appreciate his kindness. I hardly see how I could get along without it. I enjoy the great Biblical themes discussed week after week by the great writers. I am at work for the Master in my church. When I go to Sunday school I don't know which one of the eight classes I will be called upon to teach, or sometimes to superintend the Sunday school. I don't mind it. I really enjoy it, because I know I am helping the Master's cause to advance, even though I am not much of a teacher. I also lead a great deal in our Epworth League. Our church has built a new building. It is indeed beautiful. Last Sunday we bid farewell to the old one hoping to occupy the new one next Sunday. We are going to make it a grand occasion. Although I place social gatherings in second place I don't leave them out of my program altogether. No one enjoys good, clean entertainments more than I. I am five feet, seven inches high, weigh 140 pounds, have blue eyes and brown hair, and fair complexion. Cards and letters will be appreciated and answered if possible.

James Emanuels.
Bryson, Texas.

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FALLEN ASLEEP

HUTCHINSON.

Mrs. Susanna Elizabeth Hutchinson was born in Bath county, Va., May 31, 1855. Departed this life April 1, 1927. She was reared in Kerr's Creek, Rock-bridge county, Va. She was the daughter of the late George William and Elizabeth Brooks; was married to William Gorgan Hutchinson of Lexington, Va., Nov. 23, 1876. To this union were born four children; three boys and one girl: Rev. James Myers Hutchinson of Portland, Ore., Rev. John Edwin Hutchinson, of Pasadena, Calif., George William and Nora Hutchinson, of 1801 Ninth Ave., Huntington, W. Va., with whom she made her home. Mrs. Hutchinson has been a Christian since about fourteen years of age. She has been a resident of Huntington, W. Va., for about 21 years, and a member of the Pilgrim Holiness Church, 20th Street and 9th Ave., being one of the first members taken into this church. Besides her children, she is survived by seven grandchildren and one adopted grandchild, and one brother, James David Brooks.

Funeral service was conducted at the Pilgrim Holiness Church, 20th St. and 9th Ave., J. C. Brillhart, pastor, officiating. Interment was made at the Lexington, Va., cemetery.

PAUL.

On April 12th, as the sun was rising in the Eastern sky to say good morning to all the earth, the spirit of Rev. J. F. Paul passed into that home of the soul at the home of his son DeWitt D. Paul, Wills Point, Tex. April 11, the day before his death, was his 74th birthday. He was born near Atlanta, Ga. When he was three years of age his parents moved to Texas and settled at Leesburg, where Rev. Paul grew to manhood. He was married to Miss Julia A. Taylor, Nov. 25, 1874. Mrs. Paul passed to that home beyond March 18, 1926.

This couple traveled life's pathway together for over 50 years, celebrating their golden wedding in 1924. Thirteen children blessed this union; one died in infancy, twelve lived to be grown and married; three daughters having died who left families. He is survived by four sons, five daughters, one brother and five sisters. He was a devoted husband, kind and loving father, and a friend to the poor and needy.

Rev. Paul was converted in early life, uniting with the M. E. Church, South, serving as a local preacher in this church since he was 30 years of age. This family lived at Greenville, Tex., for a number of years, and attended the first Holiness Camp Meeting near this city, more than thirty years ago. We always looked forward to the time when we could hear the wonderful sermons preached by Dr. Morrison and others at this camp. Rev. Paul had been a reader of *The Pentecostal Herald* for 25 years, and loved its pages next to his Bible.

His funeral was conducted by Rev. Alonzo Monk in the Methodist Church at Wills Point, and was buried in White Rose Cemetery.

As we wander round the old home,
And we think of days gone by,
How our hearts are filled with sadness
For our Daddy's gone on high.

We will miss you so, dear Daddy,
As we do our mother dear,
Who preceded you to heaven,
Just a few days more than a year.

For we know that she has greeted you
Over on the golden shore,
Where the angels sing forever,
And the parting days are o'er.

We will miss the kind instruction
And your loving, guiding hand,
For you always told us children,
Of a brighter, better land.

When our life's work here is ended,
Then we're coming by and by,
There to join the happy family
In that home beyond the sky.

His Daughter.

Praying Clear Through, by W. J. Harney gives many interesting illustrations of how God answers prayer. It will help you. Price \$1.00. Pentecostal Publishing Company, Louisville, Ky.

A REMARKABLE TESTIMONY.

We print herewith a remarkable testimony of the powerful influence of the printed page on its readers. It gives us unbounded joy to receive such letters as these.

"The Pentecostal Herald has been a great help and blessing to me. I came into the experience of Sanctification a few years ago while reading *The Pentecostal Herald*. I had been reared a Catholic. In your Herald it explained and compared the difference between purgatory and Sanctification. The Herald explained to me just what I needed, as I was hungry for the truth, and I had been converted in a Methodist Church a few months before. . . . Hope you will excuse these lines, but I had often felt that I would like to express my gratitude for the help that has come to me spiritually through *The Pentecostal Herald*."

We thank God for the privilege of sending out a paper that stands for Full Salvation—and that makes its messages so personal that men and women are led into the light through reading it.

BERRIEN SPRINGS, MICH.

The Scottdale Evangelical Church of Berrien Springs, Mich., was indeed fortunate in securing the services of Miss Imogene Quinn, well known "Hoosier Girl Evangelist" of Indianapolis, Ind., for a three-weeks' campaign during March. Miss Quinn preached the old-time gospel with such simplicity and power that the entire community was stirred and it was the statement of life-time residents that never before had such deep conviction rested upon so large a congregation. The Holy Spirit was a real personality and his power was felt in every service. Large delegations from Benton Harbor, St. Joe, and Niles were present to help push the battle. April 3rd marked the closing up of this splendid meeting. Three great services were held with a basket dinner and a Fellowship love in the basement at Noon. A goodly number were converted, most of whom were received into the membership of the church. The congregation unanimously voted the return of Miss Quinn for another campaign at an early date. She has kindly accepted our invitation and we are looking forward to another great season of refreshing from the presence of the Lord and earnestly solicit the prayers of *The Herald* family.

Yours in the Master's service,
Rev. M. R. Everett.

RUSHFORD, NEW YORK.

It is with a feeling of gratitude and pleasure, as well as a privilege, that I write a word of commendation concerning Dr. Goff and his splendid work as an evangelist. The meetings were most helpful and successful. An exceptional spirit of unity and co-operation and personal endeavor prevailed. The results were greater than at first thought, 80 recorded conversions, with at least 10 more not recorded, but later found. The influence on the community is very encouraging.

Dr. Goff is a man of magnetic personality and a powerful preacher. He depends on the Holy Spirit for guidance. His methods are business-like and sane. He is always optimistic and in good spirits, which radiates through the audience. Dr. Goff is a good organizer, but always gives right of way to the Holy Spirit. Much

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

"No man can be called friendless who has the fellowship of God and of good books."

Charles G. Finney Memoirs. \$1.50.

One of the most remarkable lives of the century came to a close in 1875 when Charles G. Finney died. He left an imprint on the world as few men have been able to do.

This book of memoirs of his life was written when he was seventy-five, about eight years before he died. It is well written, simple in style, and almost compels interest. There is at times a dramatic tenseness that thrills one to the depths of his soul.

The first four chapters give in detail the early life of Finney as a young lawyer; his conversion; the beginning of his life work and his education under his pastor for entrance into the ranks of the ministry. If there were no other chapters than these, this would be a valuable book.

The remaining chapters tell of the remarkable blaze of evangelistic glory that went wherever Finney went—in the country; in large cities, such as Boston and New York; across the ocean in England; and finally in his effective position as pastor in the church and professor in Oberlin College.

Every preacher, and especially every young preacher, ought to read this book.

Handbook of All Denominations, by M. Phelan. \$1.25.

As the title indicates, this is a book in which one finds concrete information concerning the tenets, polity and sizes of the different denominations. It gives a short history of each denomination, tells the principal doctrines upheld by each, gives the number of members and preachers of each church, etc.

As a pastor I sought for a long time for a book of this nature. When this one came to my notice I found it was just what I wanted. If one wants the facts about different denominations, here is the place to find them. Every denomination found in this country is briefly explained.

The book has 186 pages and is beautifully bound. It is a valuable working tool for the man who wants to be informed along these lines.

Amazing Grace, by G. W. Ridout, D.D. \$1.00.

I know of no writer who can pack a subject so full of useful illustrations than Dr. Ridout. He has read widely, and in all his writings he gives to his readers the benefits of his research. This is true of this book.

Amazing Grace has thirteen chapters on various topics of spiritual life. I have just been reading it so I could call your attention to some of the most striking chapters, but as the fellow said, "They all struck me." Some of them are noted here, however, so you can get some idea of what the book contains. Those which seem most helpful to me are: "Amazing

Grace"; "God's Skies Are Full of Pentecosts"; "Deeper Yet"; "The Beauty of Holiness"; "The New Theology and the Old Time Religion"; "If I Lose My Faith."

These are like sermons, but I would not call them sermons. They seem more like discussions that one would have with a small group of friends who have gathered together to learn of the deep things of God. They are full of interest.

Praying Clear Through, by W. J. Harney. \$1.00.

The subject of prayer can stand much discussion, and when it is all over, the depths will still be undisturbed. This book on prayer was printed in 1915 and many copies have been sold.

This is not a scholarly book; I doubt that the author ever intended it to be. It is not a book of sermons on prayer, with its firstly, secondly, etc., but rather takes the topic of prayer, makes observations about its need, treats of its different phases, and backs these up with the varied experiences of the author. Many of these are personal, and thus are vouched for by Mr. Harney. Many interesting experiences are told.

The book has 253 pages, is nicely bound, and is printed in clear, readable type.

Historic Christianity and the New Theology, by Harold Paul Sloan, D.D.

Dr. Sloan is recognized today as one of the staunch defenders of fundamental faith in this country. For years he has been studying the questions of Modernism, and is well qualified to write a book on the subject.

In the introduction he states, "Civilization is giving birth to a new era. Two philosophies are in conflict to dominate it. The one is Supernaturalistic Christianity. The other is naturalism in many forms. The minds of men are confused. . . . We have been thinking on the surface; we must be forced to think down in the depths again."

The author believes that the fundamental truths of Christianity can be summarized in the following: The Bible; Depravity; The Incarnation; The Atonement; Justification by Faith Alone; Regeneration; The Second Coming of Christ. He then takes up certain books in the Course of Study prescribed for their preachers by the M. E. Church, (the book was written in 1922) and shows the fallacies of their teachings. There is much food for thought found in these discussions.

The book is in its second edition. In cloth binding it sells for \$1.50; special price now is 75c. In manila binding it costs 75c; special price now is 50c.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

is made of the prayer meetings, and by this means lives of people are deepened and strengthened. He has the ability to discover personal workers, train them, and to send them out. Through the Booster meetings he was able to win the boys and girls, and so organize them that there is a demand strongly that these meetings be continued. In fact, the personal workers, and the Booster meetings, will continue. The community rallied to his support. Yet in it all he kept himself in the background, doing his best to strengthen the position of the pastor and of the church.

His addresses before the high school were greatly appreciated. He presented the Pocket Testament League,

and over 70 signed up, to read a chapter a day in the Bible. The boys and girls are reading their Bibles as never before. I believe that a thorough lasting work has been done and I can cheerfully recommend Dr. Goff to my brother pastors, and I shall have him again if the opportunity comes.

Carl C. Crippen.

Would you like to know what your church teaches? How large it is? How many preachers you have? Would you like to have this information about all the churches in the U. S.? You will find it in a splendid book that we sell called *Handbook of All Denominations*, by M. Phelan. The price is \$1.00. Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

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

Lesson IX.—May 29, 1927.

Subject.—Peter Undaunted by Persecutions. Acts 5:17-42.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—Our last lesson told of the healing of the lame man at the Beautiful Gate of the temple, and of Peter's preaching to the multitudes in the temple. They were charged with the murder of the Lord, but were told that they did it through ignorance, both themselves and their rulers. But they were informed that salvation could come only through him. Peter may have been a bit severe, but not too much so. The truth went home with great force. It aroused the jealousy of the Jewish rulers who soon had the apostles before them as prisoners; but Peter, being filled with the Holy Ghost, did some bold preaching before the high court. They were threatened with direful punishment, and commanded not to speak any more in the name of the Lord Jesus; but imprudent Peter was equal to the hour, and John joined him in his boldness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Pretty bold, but shot through with divine courage.

Then followed a great prayer meeting when the place where they were assembled was shaken as with an earthquake. There was a fine spirit of liberality among them; many sold their goods and brought the money to the apostles, that it might be used for the care of the poorer brethren. Ananias with Sapphira, a stingy pair, wished to have a reputation for generosity without paying the full price; so they sold a possession, and brought a part of the price, but declared that they had given all. Such a sin put the entire reputation of the Church in jeopardy, a thing that the Holy Spirit would not suffer to be done. He came upon Peter, and led him to pass sentence of death upon the lying couple; but the execution of the sentence was carried out by the Spirit himself. It was awful; but we must remember that the Almighty was under tremendous obligation to protect his Church, and that he was under no obligation to protect hypocritical sinners who would even dare to lie to the Holy Ghost. Great fear came upon all who witnessed, or heard of this transaction. The working of miracles followed. Multitudes of sick people were brought to the apostles to be healed. Peter seems to have taken the lead in the healings. No case was too hard; for it was not Peter, but God, who was doing the work. Of course, excitement ran high. How could it have been otherwise?

At this juncture "the high priest rose, and all that were with him, (which is the sect of the Sadducees,) and were filled with indignation." Envy knows no bounds: religious jealousy is merciless. The apostles were thrust into prison; "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." No wonder there was consternation among the rulers the next

morning, when the prison doors were found locked with all safety, and the prisoners were gone. "It was the Lord's doing, and it was marvellous in their eyes." They were brought before the rulers from their preaching place in the temple. It is amazing how bold the devil can make his people in their persecutions against the children of God; and he has not yet gone out of business, but is even now doing some of his meanest work against the saints all the world over, even here in America.

Notes on the Lesson.

Had Peter been a prudent man, he might have made less trouble for himself and his brethren; but he grew worse and worse. However, we are reminded that prudent men seldom accomplish anything worth while for humanity or for God; wherefore we shall excuse Peter, and stand by him till the last hour comes.

27. When they had brought them before the council.—Another mock trial was at hand, and the apostles must stand before the Sanhedrin of which the high priest was president, or judge.

28. Did not we straitly command you that ye should not teach in this name?—They thought they were directing their efforts against the disciples; but in reality they were fighting against the Holy Ghost—dangerous work. Ye have filled Jerusalem with your doctrine.—That argues well for the zeal of the preachers. Good Lord, give us some more of the same stamp, and give them speedily, for we are in dire need. The next charge against them is a falsehood: the apostles did not intend to bring the blood of Jesus Christ upon Jerusalem. The devil seldom fails to overdo things in his madness.

29. The table turns. Peter and the other apostles speak, and what fine discrimination they show: "We ought to obey God rather than men." That sentence will stand forever, and in all worlds.

30. The God of our fathers raised up Jesus.—Modern critics may be silly enough to deny the resurrection of our Lord, and still claim to be Christians; but Peter had seen him after he came out of the tomb, and so he speaks with confidence and boldness. Nothing short of direct evidence could have induced him to charge the Jewish rulers with his murder.

31. What a full verse this is. The Father had made the Son to be a Prince and a Savior, the Giver of repentance and salvation to Israel.

32. We are his witnesses of these things.—Only saved men can witness to his saving power; and they are glad to testify. So is also the Holy Ghost.—He was witnessing through miracles, and through the divine unction given to the disciples: they had imparted power, the need of every one who attempts to preach the Gospel.

33. They were cut to the heart. Men cannot stand against the Word of God "preached with the Holy Ghost sent down from heaven"; and these rulers were no exception. The greatest need today in our pulpits is the manifested presence of the Spirit of God. Took counsel to slay them.—When the devil and his imps are outwitted by the servants of God, their next step is murder, or something worse.

The Sermon on The Mount

BY

WILLIAM DAVID GRAY, A.M., Ph.D.,

The "Straight Edge Preacher."

This is a book of 21 sermons on the fifth and sixth and seventh chapters of Matthew. The sermons are expository and practical and devotional. The book was written while the author was pastor in Wichita, Kansas. The *Wichita Eagle*, reviewing the last chapter of this book said: "The Sermon on the Mount by William David Gray has set the Evolution pot to boiling in Wichita."

The author says, in this book: "The Sermon on the Mount, by the Great Teacher, is the basis of all New Testament teaching."

Again he says: "Christ's Sermon on the Mount is the fountain of all true theological life."

On page 61 of this book, the author says: "The four great cardinal doctrines in the Sermon On The Mount are the Fatherhood of God, the Deity of Jesus Christ, the Inspiration of the Bible and the Personality of the Holy Ghost."

The book also contains a number of poems that bring a message of life and stir the soul.

The last chapter is devoted to the Evolution controversy. The author is a fundamentalist and stands four-square for the doctrines of the Bible and of the Church.

The price of the Sermon on the Mount has been \$1.50, but is now being offered at the very low price of ONE DOLLAR.

THE PENTECOSTAL PUBLISHING CO., Louisville, Ky.,

OR

THE STRAIGHT EDGE PUB. Co., Morrisville, Mo.

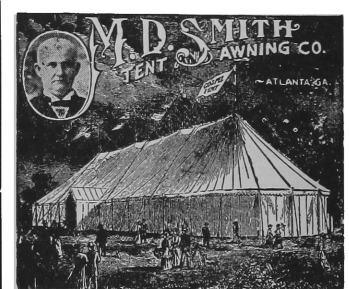
34. Gamaliel, a Pharisee, Paul's old teacher, comes to the rescue. He had more good sense than all the Sanhedrin combined; and the people respected him for his upright manliness. God can nearly always find some proper man to accomplish his work at the right time.

35. Ye men of Israel, Take heed to yourselves what ye intend to do as touching these men.—They were about to run into terrible danger, not from men, but from God; for his hand was on those apostles. "It is a fearful thing to fall into the hands of the living God."

38. Read the intervening verses to keep the connection. Refrain from these men, and let them alone.—Here we have good sense followed by sound reasoning: "For if this counsel or this work be of men, it will come to nought. (39). But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." That was nearly two thousand years ago; and all the intervening years have gone to prove the truth and wisdom of Doctor Gamaliel's speech. It never pays to fight against God, for he never loses a battle.

40. To him they agreed; but Satan was not done. Those devil-like rulers still had the audacity to beat the apostles, and to command them not to preach any more in the name of the Lord Jesus. But they had just as well commanded the wind not to blow.

41. This verse is fine. "Rejoicing that they were counted worthy to suffer shame for his name." Read between the lines, and you will see the depth and power of their Christianity. He who is like his Master, must expect to suffer for him. The sort of religion we have today has become



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too popular to be useful. We hobnob too much with the world and the devil. We are often so much alike that it requires a chemical analysis to discover the difference; and then the devil exults, and the world laughs and declares that there is no difference.

42. This verse exhibits a zeal for the spread of the Gospel and the salvation of men, that reminds one of Wesley and Asbury. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus." Such service now would win the world to Jesus in a generation, if not sooner.

EVANGELISTIC AND PERSONAL.

Rev. F. D. Swanson: "I am planning to be in a meeting in Rockbridge County, Va., this summer and would be glad to hear from the pastor of any church in Virginia or West Virginia, or Maryland who would like to have me assist them in a meeting while I am over that way. Address me, Wilmore, Ky."

The United Holiness Association will hold a Holiness Convention in the Shenley Heights M. E. Church, Pittsburgh, Pa., May 20-29. Rev. T. M. Anderson will be the evangelist and the Berg Sisters song leaders. Take car 82, Lincoln, walk up Bryn Mawr Road two blocks to the church.

Mrs. Julia A. Shelhamer has several calls as singer and young people's worker in Ohio, New York, and Pennsylvania, during the summer. She has a few open dates which she would give to any one desiring her services. Address her, 5419 Bushnell Way, Los Angeles, Calif.

The first Evangelical Methodist League camp meeting will be held at Argonia, Kan., June 3-12. Rev. H. C. Morrison, D.D., will do the preaching. Rev. J. W. Dibbens will lead the singing. Let all who can plan to attend this meeting.

Rev. J. E. Hewson, 127 N. Chester Ave., Indianapolis, Ind., is available for revival work. Brother Hewson is one of our most earnest and successful evangelists and should not be idle. Any one needing a splendid gospel preacher would do well to communicate with him at above address.

The all-day and all-night meetings in charge of Brother S. B. Shaw, held in Los Angeles, Calif., were a great success. Many stated that they were the best they had ever attended. In the all-day meeting, some thirty-five organizations were represented, with over forty preachers and evangelists. Although it was a stormy day, both the church and galleries were full. By unanimous vote an all-night meeting was held at Peniel Hall, seating about eight hundred, which was filled. It was a miracle of grace, and great good was accomplished. Nearly one hundred preachers and evangelists were present and took part.

A DOUBLE HEADER.

Some Questions and a Protest.

Sometime since I read on the front page of *The Central Methodist* where a preacher was traveling on a passenger train out west, when a lady passenger approached him with the assumption that he was a preacher, to discuss with him some subject of interest to her.

This preacher informs us that he had done everything he could, in the way of dress, facial expression, and conduct, to prevent anyone from drawing the conclusion that he was a minister of the gospel. I am wondering why he felt impelled to pursue this course. What has brought preachers into disrepute? What have they been doing to bring shame upon their calling or profession?

I had been under the impression that they were a very worthy group, somewhat in the lead among men. If this case in point were an exception, we could let it go unnoticed, but alas it has come to be well-nigh the rule. The bobtailed coat, his mannerism, his facial expression, all go to show the general mind of the clergy, as to his attitude toward these things.

A preacher's wife told me she didn't want her husband to dress and act like a preacher, and believe me, he did not. Even Peter, at his worst, betrayed the fact, by speech and dress, that he belonged to Christ's party. He had to go farther than that to disprove it.

Be warned my brother, all this sort of thing is taking you in the wrong direction. The clerical garb of the dignified frock-coat, and the sober, kindly face of the minister of the gospel, was but a means of approach for the man or woman needing the helpful advice and sympathetic ministrations of the man of God. Even Christian "drummers" felt the need of some badge of demarcation, for the very reasons I am giving, that those in need of sympathy or a word of encouragement might safely approach them. So they bethought them to wear the Gideon button, and great good has come of it.

We have just heard Dr. Wedder- spoon in his great lecture, "Beside the Bonnie Briar-bush." His Prince Albert coat was not the least of the essentials contributing to the dignity and elegance of this princely minister of the gospel. Oh! let us get back to the days of the dignified frock, and the man of God who wore it.

The other question in my mind, and carrying with it the suggestion of the devotional reading in the Sunday School lesson of February 20th, found in Matt. 23-1-12. Why the lesson committee thought it timely, and Jesus thought it worth while I could easily see. Jesus is condemning the Scribes and Pharisees for many things, but he seems to be getting at the root of the matter when he reaches the seventh verse, "Greetings in the market, and to be called of men Rabbi." (Master or Doctor).

I don't know a more prevalent or contagious epidemic among our preachers, than this same love of being called "Doctor." Jesus said, "All ye are brethren." A brother in the Gospel now is getting to be as hard to find as a "second-hand" store. They must have misunderstood the injunction "to continue" steadfast in the Apostles' doctrine, and thought he meant Doctor-ine. Brother is a term of endearment to me, and I am always sorry when one of our preachers reaches the place in age, dignity of station, honors, and all that makes a D.D. worth while, has that degree conferred on him by some institution of learning, because it removes him just a bit from that close-up place in my affections that he held when he was just a "brother." Jesus knew that was the most endearing term in the world when he said, "Ye are all brethren."

Cheap colleges are hunting up cheap men who happen to have twenty-five dollars about them, and bringing this otherwise fine thing under reproach. Jesus further said, "Call no man Father"; our children are following the injunction and all of them instead say "Dad." Bah! It's all of a piece. Again, I say, let us hark back to the things that are real and true, and away with a lot of this twentieth century rubbish. R. M. Smith.

Miami, Fla.

A CALL TO PASTORS AND EVANGELISTS.

Sister DeWeerd has several thousand booklets, "The Last Mile of the Way" all paid for. Forty-two pages of this book relate the remarkable dying testimony of Bro. Fred DeWeerd. One brother said, "Nothing like it

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Chas. L. Slater.
Kingswood, Ky.

Dr. Ridout has written a wonderfully appealing little book called *Amazing Grace*. It deals with the deep things of God, and is a splendid devotional book. It sells for \$1.00.

ADDITIONAL SLATES.

TEETS, ODA B.

Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

THOMAS, JOHN.

Monroe, Mich., May 1-24.
Lexington, Ky., May 24-31.
Upland, Ind., June 7-14.
Permanent address, Wilmore, Ky.

VANDALL, N. B.

Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantsburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WILLIAMS, L. E.

Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.

Beatley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. P. Marshall, pianist, soloist and choir talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

COLORADO.

Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp, Address Herbert Haines, Sec., Center, Colo.

ILLINOIS.

Eldorado, Ill., Beulah Park Camp, Aug. 4-14. Workers: Drs. C. F. Wimberly, Andrew Johnson and Rev. G. S. Pollock and wife. J. M. Keasler, Cor. Sec., Omaha, Illinois.

IOWA.

University Park, Iowa, camp, June 3-13. Workers: The President of the National

Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.

Hutchinson, Kansas Camp, May 26-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Fugitt, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hippie, 508 East 5th St., Hutchinson, Kansas.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.

Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Moundsville, W. Va.

MICHIGAN.

Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

NEBRASKA.

Kearney, Neb., Camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW YORK.

Freeport, L. I., N. Y. Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gamertsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

OREGON.

Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. C. Poling, D.D. Song leader, Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia Erskine, Sec., 1186 Borthwick St., Portland, Ore., Secretary.

PENNSYLVANIA.

Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Clara Williamson, assisted by Miss Alma Burdman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

VIRGINIA.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. V. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

BABCOCK, C. H.

Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 10-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-21.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

South Louisville, Ky., May 15-June 1.
Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-Aug. 5.
Home address, Wilmore, Ky.

BELEV, P. P.

Webster City, Ia., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNAARD, GEORGE.

Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Wilmore, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ATHIA L.

(Singer and Pianist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, Aug. 18-Sept. 10.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-28.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Shebbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, O. Oct. 3-16.
Home address, 2601 Pleasant Ave., Hamiltion, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connorsville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., Sept. 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

COX, F. W.

Bellevue, Colo., May 10-June 9.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Newell, W. Va., May 15-29.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Iover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothan, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1826 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Kendallville, Ky., May 12-22.
Olivet, Ill., May 23-29.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfurt, Ind.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 29-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Midway, Ala., May 22-29.
Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Open dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Paint Bank, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Bdry, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEWSON, JOHN E.

Open dates, May and June.
Open date, July 1st to 10.
Berry, Ky., July 17-31.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.

Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Belgrade, Mo., May 13-22.
Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A—MARSHALL, R. P.

Mobile, Ala., May 15-29.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14--28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Mt. Carmel, Ky., May 16-29.
Open date, June 1-10.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Portland, Mich., May 15-27.
Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 21-Sept. 12.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Midport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.
East Colorado, Ohio, May 29-June 12.
Marlette, Mich., June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 432 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LILLENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connorsville, Ind., Oct. 2-16.

LITTRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-29.
Litchfield, S. Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartlesville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

McKIE, MARK S.

Moorefield, Ont., May 16-June 12.
Open dates after June 15.

McNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.

Taylorsville, Ill., June 5-26.

Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Williamston, N. Y., June 23-July 4.
Moers, N. Y., July 26-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Dorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ky., May 15-29.
Odsville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Pence, Ind., June 26-July 12.
Open date, July 17-26.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Midland, Mich., May 29-June 12.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

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Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Perndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ROOD, FERRY R.

Columbus, O., May 15-June 5.
Rio Grande, Ohio, June 9-26.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive, Huntington, W. Va.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SATFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
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UNIVERSITY PARK, IOWA 4/11 1927

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PENTECOSTAL PUBLISHING CO.

Louisville, Kentucky.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, May 25, 1927.
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CHRIST OUR SUFFICIENCY.

By The Editor.

THE religion of our Lord Jesus Christ does not promise us that there shall be no clouds, that the sun shall shine always, that there shall be no sorrows but always shouts of joy, that there shall be no disappointments but always triumphant victories over all difficulties and all foes. But it does promise us that the love of our Lord will shine upon us in the time of darkness, that he will come to us and comfort us in the midst of our disappointments, that in our hearts we shall have rest and triumph in the midst of the defeat and confusion of our plans.

* * * *

Job was a faithful soul, but he passed through great sorrow. But he kept on shouting. Saint Paul knew what it was to endure storms and stones and prisons, but he could say, "None of these things move me." This is the beauty and charm of the religion of our Lord Jesus, it is so adaptable to all conditions, so adjustable to all circumstances. Whatever comes, we can know that in him we are secure, and that all eternity stretches before us loaded with countless good.

* * * *

Devout Christians may sometimes find themselves in hard circumstances and shut up to scanty fare, but then they shall remember that "Man shall not live by bread alone"; that there are no vicissitudes in life, no depth of destitution or affliction where the infinite hand of God cannot hold us, and where we may not find inward peace and comfort by trusting in the Lord Jesus. While Lazarus lay among the dogs at the rich man's gate the outlook was gloomy indeed, but we learn that beneath the rags of a beggar there may be the peaceful faith of a saint; that one may be a pauper when the sun goes down and a millionaire through all eternity when the evening star comes out.

* * * *

The sufficiency of our Lord Jesus Christ for all our needs and under all conditions has been tested in the depths of poverty, in most excruciating pain, humiliation and sorrow, in prison cells, on beds of affliction, under the lash of persecution and at the very gates of death. The soul that has anchored itself by faith in the atoning merits of our crucified Redeemer triumphs over all and can cry out with the old Apostle, "Oh grave, where is thy victory? Oh death, where is thy sting?"

* * * *

Blessed is the man who does not get discouraged when things go awry, when his friends seem to have forgotten him and his enemies press him hard; those who owe him pay no attention to his appeals and those who have accounts against him insist upon payment. He hardly knows which way to turn; he seems hemmed in on every side. Blessed is the man that in these conditions looks up, holds steady, trusts in God, lays up his treasures in Heaven and looks confidently forward to the "rest that remains."

Blessed is the woman with poor health, noisy children, a negligent husband and but little of the comforts of life, who holds on to Jesus in humble, obedient, clinging faith; who keeps the blessed Comforter in her heart and rejoices in the thought that there is coming a time of deliverance, the ushering into a world of peace and rest and eternal joy.

A Chapter from My Autobiography

CHAPTER XXI.

MY PASTORATE IN COVINGTON, KY.

MY first appointment after rejoining the conference was Eleventh Street Church, Covington, Ky. This was a most interesting charge for a young man. The church was a commodious brick edifice; the congregation was large, many of them most excellent people, but very few of them people of wealth. The large, expensive building was something of a burden to the congregation. We had a good meeting during the year, but not a great revival.

I assisted a number of brethren in revivals and had some profitable meetings. The great meeting of the year was with Rev. W. F. Noland, at Hill Street Church, Lexington, Ky. There were many professions of faith, and a number were united with the church. The people packed the house night after night, and many were turned away for lack of room. Brother Noland was one of the best pastors I ever worked with, a man of very superior intelligence, who did things quickly and accurately. He never dragged and wheedled and frazzled things out. He could pack a strong exhortation into fewer words than any man I ever knew. He would shoot out a few strong sentences just before pronouncing the benediction, that would go ringing through the hearts of the people, expressing his pleasure at the gracious results, and insisting that they should press the battle. The men who rallied around me and helped me in every way, were George Spencer, Charlie Myers, Brothers Young, White, Woodard, Overstreet and Harvey Bain.

During the year I was with Brother T. F. Taliaferro in a meeting at Smithfield, Ky., and with Rev. D. B. Cooper at Nicholasville, Ky. The Lord gave us souls in both of these revivals. I was also in a meeting with Brother George Froh at Hughes Chapel, and Brother Buffington at Independence.

Covington is just across the river from Cincinnati and I saw much of the big city, and frequently heard distinguished preachers. Dr. Joyce, afterward bishop, was then in the prime of his manhood and ministry. He was stationed at one of the large churches in Cincinnati, and was one of the greatest preachers in the nation. Dr. Joyce invited Sam Jones, then in the zenith of his power,

to hold a meeting for him, but finding his church too small, rented Music Hall and moved the meetings into it. The city was stirred from center to circumference; preachers and people came for a hundred miles round, thousands were packed into the large building, while many were turned away. It was my privilege to hear the great preacher many times. His wisdom, wit, humor, eloquence and pathos seemed almost beyond the power of mortal man. I suppose no other man ever had such a voice as Sam Jones possessed. He could speak in a conversational tone to six thousand people and all could hear without difficulty.

Hundreds were saved in this meeting, and thousands of Christians quickened to better living, while scores of preachers were stimulated to a more practical and zealous ministry. I suppose no man ever lived who could sway an audience more completely at his will than Sam Jones. Now they were leaning forward in breathless silence to catch every word he uttered; now they were convulsed with laughter, while thousands bowed their heads and wept, and multitudes were on their feet pledging the preacher, by the help of God, to "quit their meanness." I have no doubt but some of those wonderful nights twenty-five hundred people would go home from Music Hall to lead a better life. His preaching lifted multitudes close to God. I loved Brother Jones from the first time I ever saw him, until he fell on the field of battle. Blessings on his memory and his loved ones. It is difficult to realize that his great loving heart is still forever.

In after years I had some long talks with Bishop Joyce about this revival and he gave me many interesting details connected with it. I recall that he said *forty thousand pennies* were thrown into the contribution box during the meetings. Bishop Joyce was one of the greatest men I ever met, and one of the best friends I ever had. I was with him in two annual conferences and a number of camp meetings. The morning he fell under the stroke from which he died, we had a long conversation together, in which he told me many things that laid close to his heart. I sat near him when he preached his last sermon, and caught him in my arms when he fell. The friendship and love of such a man is next to the love of Christ. He loved the doctrine of perfect love with a fervent soul, and loved the holiness preachers with a father's heart. But he, too, is gone! By the infinite mercy of God, we shall meet again.

Did you ever stop to think what inspiration there is in the love and confidence of true, strong men? Have you ever experienced the ungirding and letting down when men, whom you trusted implicitly, failed you? Who can estimate the value of a true friend, the unselfish love of a steadfast, noble heart that will commend you when you are in the right, reprove you when in the wrong, but who will stand unflinchingly by you when you are wrong? Such a friend is one of the greatest assets in life.

(Continued)

WHAT SOME EDUCATORS ARE SAYING.

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



HE educational world is very much alive these days. If our age and civilization can be saved by Education we ought to be on a fair way of achieving that salvation. Educators never made more stir in the world than now, and the educational program is being pushed to the limit. But one of the great dangers of our present educational propaganda is that so much of it is being carried on without God, in the energy of the flesh and through might of intellect.

The best that Greek philosophy could do when it came to the great ultimate questions of the soul was to erect a monument in Athens to the unknown God. This seems to be the inevitable trend of learning and philosophy that is being carried on without any dependence upon the Holy Spirit, and it leads to uncertainty, paganism and infidelity. Today America is being inundated with infidelity of the most dangerous kind—the infidelity of culture and of an educational system from which God is dismissed and the human intellect becomes the arbiter and human reason the god. The facts which face us in the realm of education are startling.

Investigation in nine colleges proved that fifteen percent of the sophomore class, thirty percent of the juniors and forty-five percent of the seniors had given up the Bible and the Saviour as a real Redeemer; that of 5500 teachers of Science, sixty-seven percent of the teachers of Physics, seventy-seven percent of the teachers of History, eighty-three percent of the teachers of Sociology and eighty-six percent of the teachers of Psychology had given up the Bible as God's Word and the Saviour as a real Redeemer.

I do not presume to vouch for these statements, but they certainly indicate certain positive dangers in the educational world which are not to be ignored. They show that there is a sad moral sag somewhere in our educational system. Our educational program certainly needs readjustment if Protestantism is going to be saved, and if America is to be delivered from the present paganistic trend of things. We must keep Christ and the Bible in the center if our educational movement is going to produce godliness as well as culture.

Our so-called Christian Education program is failing to meet the situation mainly, because so much of this is in the hands of Modernists—those who no longer are Theistic in their thinking, evangelical in their theology, or evangelistic in their methods. Many of our great church schools where Christian Education is supposed to obtain are in the hands of scholars who are in constant revolt against our doctrines, and whose teachings are absolutely opposite to our standards; indeed, it seems that the "powers that be," in looking for their professors, pay no regard to the question of their spirituality or Christian experience, but engage them almost wholly upon the basis of their scholastic attainments and degrees. A Baptist writing on this subject, reports the following case:

"I know a Baptist college which recently, in an attempt to reach the 'requirements', turned off a great teacher of thirty years' experience whose example has been a mighty factor in shaping the lives of hundreds of Baptist students who are now matching their training with the best in all professions. The 'inspector' said this honored teacher must go because he did not own the 'required' degree from a modern 'Standardized' University. The man put in the place of this honored teacher indeed has a 'degree,' but he has no sense. He is a self-centered bigot whose example is a moral detriment. My sense of moral justice, not to mention my sense of intelligence, revolts at such an outrage commit-

ted in the attempt to 'standardize', a Baptist college."

Our church schools are involving themselves into serious trouble in some sections because of their disregard of the church standards of doctrine when placing certain men on their faculty. The North Indiana M. E. Conference is one of our most solid and evangelical Conferences. Its leaders are men who believe in Methodist doctrines and standards and they object to the Conference being sponsor of a University which permits the teaching of destructive criticism by its professor of Bible. They took strong action on the case of Professor Bundy, professor of Bible at DePauw University. The press has this item about the case:

"Rallying to his defense by crystallizing alumni and graduate opinion, friends of Dr. Walter E. Bundy, professor of English Bible at DePauw University here, are seeking to persuade the university trustees to keep him on the faculty. If Bundy is saved, however, the trustees must reject a demand of the North Indiana Methodist Episcopal Conference, that he be dismissed because of liberal theological beliefs.

"The faculty practically is one that Bundy be retained. His colleagues respect the young professor's scholarship and with them he seems as popular as with undergraduates and younger alumni. Dr. Bundy himself declines to be embroiled. 'If I am asked to by the university I will make a statement of my faith,' he says. The situation at this old school, founded just ninety years ago by Bishop Asbury, is eagerly watched on several other Hoosier campuses."

Speaking recently with a member of the North Indiana Conference who was present during the Conference debate on the Bundy case, he told us that Professor Bundy is teaching the most Modernistic things concerning the Bible and sadly undermining the faith of the students. Our big Institutions of learning are tolerating the most dangerous teachings by their Theological Professors. Professor Lewis, of Drew, questions the Incarnation and the Pre-existence of Christ. Professor Rall, of Garrett, is teaching that Jesus was mistaken in respect to his religious message and expectations, and that he was in the dark as to the meaning of Calvary.

A RECENT UTTERANCE FROM THE SOUTH.

The meeting of the Educational Association, Methodist Episcopal Church, South, held at Memphis, Tenn., was significant in many important regards. *The Christian Education Magazine* of the M. E. Church, South, is before me as I write. Among the things done was the adoption of a Resolution against any legislative action on the subject of Evolution. The Resolution embodies opposition to "all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges. . . . We are opposed to such legislation because we believe it will be futile and can serve no good purpose."

In his address on "The Contribution of the Church College to the work of the Church," Dr. J. R. Countiss, of Grenada College, has this to say about colleges that stress revivals: "Church colleges should give Christian Education. They should be definitely evangelical without being too ardently evangelistic. A revival atmosphere may be redolent with sacred memories, but it is hardly conducive to accurate scholarship, nor is it considered the best type of preparation for mid-term examinations. In their struggle for protective coloring perhaps as many schools have camouflaged themselves with the garb of piety as with the gown of scholarship. Double daily chapel and multiplied prayer meetings may impress the parents while destroying genuine religious interest in the stu-

dents. There is a time to work and a time to pray." Further statements of Dr. Countiss are on this wise: "Much of the so-called faith reported as lost in college was never more than superstition. Some men fight for the 'faith of the fathers' because they have none of their own. Professing the Bible from cover to cover they practice it never; never one's claim to salvation should have better foundation than the unction with which they can say Lord, Lord, or the ardor with which he can call down fire from heaven on those who refuse to entertain his vagaries."

We confess to having no personal acquaintance with Dr. Countiss or his college, but as we read these items from his address we could hardly restrain ourselves from thinking that the speaker was uttering a rather sneering criticism on our Bible Schools, Holiness Colleges, etc., where Revivals of Religion have a rightful place in the course of the year's work. Note this fact: The big colleges like Yale, Princeton, etc., in the long ago used to have powerful Revivals of Religion. Our Methodist Church schools used likewise to have gracious outpourings of the Spirit of God in great Revivals. Now those same big schools never have a Revival. It is a thing repudiated. Very few of the Church Schools have Revivals any more, and almost the only schools where Revivals are looked for is in the Holiness Colleges and the Bible Schools. I am wondering, as I write, to what extent Dr. Countiss stresses vital religious experience and Revivals of Religion in his school.

Touching the matter of students losing their religion at College, Dr. Countiss is thinking it is not religion they lose but "superstition." Well now, let us see. Here is a young woman coming to college from a godly home. She has praying parents. She has been taught from childhood to pray, and to believe the Bible. At an early age she was converted; she grew up through high school holding fast her faith in God, in the Bible (including Genesis). She has believed all the doctrines of the Methodist Church; in sin, repentance, pardon, holiness, heaven, judgment and hell. She has professed Christ as her Saviour and never doubted his Divinity and his Saviourhood. She goes to a Modernistic Church school where her Bible is reduced to a human book, where many of the old doctrines concerning sin and the need of repentance, etc., are being repudiated. She finds her faith giving way. She doesn't pray as often; she neglects to read her Bible; she loses her assurance of salvation; she gives up her ideas of religion learned at mother's knees and at the mourners' bench. Now let me ask the learned Doctor, Was it only superstition the girl lost? If it was, we may as well go to smashing up every mourners' bench, shutting up every family altar, silencing family prayers and discourage the making of godly fathers and mothers. No, Doctor, there is a wide difference, I contend, between a genuine religious experience and superstition. Nine times out of ten when a student loses his and her religion at college it is through the teaching of Modernistic professors who have no sympathy with genuine heart religion, and who treat the old-time religion as only superstition.

Let me mention one further remark of the learned Doctor. He says: "The day of the uneducated exhorter, noble and useful as he was, has passed . . . The untrained exhorter may bring conviction for sin, but the college-bred man is fitted to give a larger instruction in righteousness."

Now, this would be fine if it always obtained. It is a singular fact that many of the greatest soul winners of Methodism were not "college-bred"; nor was Moody, the greatest of evangelists! My observation leads me to say that the average college-bred preacher is

no soul winner *because he has been trained the wrong way.* This was Finney's complaint against the college-bred Presbyterian ministers of his day. He said they were all trained in the wrong way. One advantage that the college man coming from our holi-

ness schools has, is that during his training he has been taught how to promote revivals; he has witnessed them in the college, and he has tarried till he obtained the Baptism from on high. This is the secret of E. Stanley

Jones' success. When a student at Asbury College he knew what the sanctifying and baptismal power of the Spirit of God meant and when he went to India he went in the fulness of that blessing.

MODERN APOSTLES OF FAITH.

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

CHAPTER XV.

SAM P. JONES.



It is the confluence of a score of great rivers that produces the Mississippi at its biggest. When we see an outstanding character like a Wesley, a Savonarola, or Knox, we forget the contributing factors, often from sources to the third and fourth generation removed. Piety and strong personality were dominant from both the paternal and maternal lineage of Sam P. Jones. His father, Capt. John Jones, was a prominent lawyer and a Christian gentleman; his mother was a woman of superior intelligence, combining all the feminine virtues of beautiful motherhood. In the two families there were four ministers of the gospel.

Sam Jones' mother died when he was eight years old; but in some way she had bestowed upon her little son an indelible benediction, and always when speaking of her "my precious mother" was always associated with angels. The father was ambitious to see the son enter the legal profession and prepared him for that career. As a young lawyer, having the prestige of his father for a beginning, his prospects were bright indeed; but his temperament so led him into social excesses, which were so mastering in their effects upon him, that early in life were hurrying him toward doom. Drunkenness and profanity, with the kindred evils, were rapidly destroying this child of genius. His heart-broken father exhausted every avenue of approach in his efforts to redeem his boy; but appeals only drove him nearer the vortex of ruin. This great sorrow doubtless hastened the death of his father. He called his son to his dying bedside, and with his last breath begged him to reform and, on his knees, promised his father he would give up the evil life. The father's death resulted in the boy's salvation, as he cried for mercy, and repented until he found peace. The conversion of Sam P. Jones marked the beginning of a career that is without a duplicate, perhaps in the history of the church.

The subject of this chapter was born in Chambers Co., Ala., Oct. 16, 1847, but was reared from childhood in Cartersville, Ga., where he spent the last twenty-five years of his life. He felt the "call to preach" as soon as he found the pardoning grace. No one believed him suited for the ministry; his wife said she would leave him if he did; but God was with him and in October, 1872, he was received on trial in the North Georgia Conference of the M. E. Church, South. For eight years, beginning on the Rome circuit, he was an obscure itinerant minister. But very early his individuality and unique personality gained for him a local reputation, and his services for revival meetings were sought continually by his brethren. His power of denunciation became so pronounced that the church officials warned him to be more careful or the church would not support him, but none of these things moved him.

In 1880 he was appointed financial agent for North Georgia Conference Orphanage—which was at that time greatly embarrassed, financially. The position opened a wide field for him and his leadership and power over assemblies were evidence. The debts on the Orphanage were paid and new buildings erected. He accomplished this success for

the orphanage, while developing a type of evangelism that placed him before the whole nation.

His first great city-wide campaign was in Memphis, Tenn., and then the phenomenal success was duplicated at Nashville, after which, Sam P. Jones, the Georgia evangelist became the most noted preacher in America. The calls came to him from every part of the nation. Up to this time his work had been among his own southern people, and it was doubtful that he could succeed in the northern cities. Cincinnati was his first great venture; through the influence of Rev. Joyce, a pastor who afterwards became a bishop of the M. E. Church, the meeting was held in the Cincinnati Music Hall, and the great building was packed from the opening night, and forty thousand people tried to hear his last sermon. This was in 1886. Mr. Moody stopped off between trains one night to hear him. At the depot he wrote a note as follows: "Dear Bro. Jones: God has put in your hands a sledgehammer with which to shatter the formalities of the church and batter down the strongholds of sin and he is helping you mightily to use it. God bless you."

From that time on he held great meetings in New York, Brooklyn, Chicago, St. Louis, St. Paul, Buffalo and Boston. Of course his crude wit, coarse stories, and rural life drollery would not "get by" with the cold philosophers and stoic professors of cultured Boston. "Sam Jones will meet his Waterloo in Boston." The great Joseph Cook had this to say about it: "Nothing could equal the study of that Boston audience as I knew them and saw them under the strange spell of Sam Jones' humor and ridicule. Their faces were a curiosity. At first, they wore a look of cold criticism, which changed to disgust, then pleasure, then surprise, then smiles, then determination not to be moved; then a sudden dry grin was followed by a broad laugh, after which a complete surrender to the strange powers of this uncultured, unphilosophical lecturer who swayed them as he would the rudest audience of the west."

We hear of public men who are called "Masters of assemblies"; Sam P. Jones was just that to a greater degree than any man to whom we ever listened. Often, as he delivered his disconnected tirade on some public wrong, or sin in high places, he would pause, thinking of something else to say, and the longer he paused, the stiller the audience became. The multitudes in the great cities would pack the largest hall to hear him say things he had said in their hearing many times before. Let us say this, by way of comparison, Billy Sunday draws the greatest crowds, perhaps, of any preacher in America today; but he has behind him an organization, touching every phase of religious and industrial life of the city. He refuses to go where he cannot solicit the co-operation of all the Protestant churches. At any rate, he requires that; an office is maintained and the organization is carried to the humblest girls of the department stores, and the cotton mills. He gets the crowd—why not? But Sam Jones got his crowds without any organization. He went to cities without any invitation. He once went to St. Louis over the protest of the ministerial association; he rented the Music Hall at three hundred dollars a day and had no backing but Dr. W. B. Palmore, of the *St. Louis Advocate*. This

meeting swept the city and without finance committee, or "money speeches," was given \$6,000.00 above expenses; an amount equivalent to \$20,000.00 today. As a commanding personality, Sam Jones had no superior before or since his day.

A critic has said that the supreme test of oratory was its power to move the hearers. Then Sam Jones was America's greatest orator. The Chief of Police of St. Louis said of him, "He is a dangerous man; one word from him and five thousand men here tonight would form a mob and destroy every saloon in the city, and my officers could not prevent them."

A writer said this about him: "His logic is broken, but it is the logic of the shop and not the school. His wit degenerates into humor, but it is the humor of the fireside, and his fun and drollery run into ridicule, which he uses with telling effect. Irony, sarcasm, all the extreme powers of speech he scintillates with humor or makes them glow with fiery denunciation, terrific in power and withering in effect; such combination of exceptional powers cannot be found in any other man."

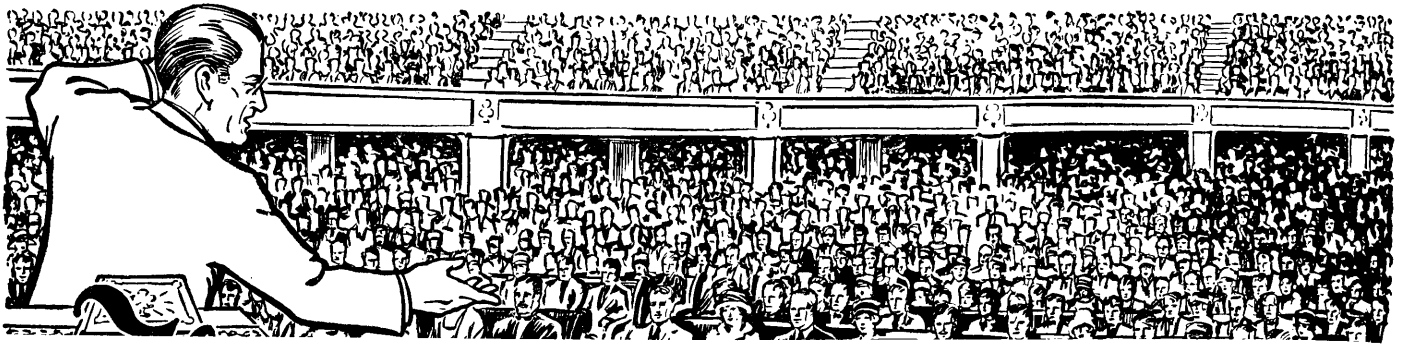
Another said of him: "There is a wonderful unity in this unique character, but it is the unity of the mountain rather than the unity of the sea. It is the sharp, jutting crag; the steep frowning precipice; the deep, wild gorge; the tall cloud-piercing peaks, ribbed with rocks and crowned with snow, all blending into the unity of the mountain, solid, broken, grand; touching the heavens above and generating the mightiest forces of earth beneath. Sunshine and showers, 'cyclones and cataclysms, wait on his bidding.'"

Here is his answer to a question as to what he thought of Bob Ingersoll: "Personally, Mr. Ingersoll is no doubt a genial gentleman, physically he is fat, intellectually he is bright, morally there may be worse men, but theologically he is a bad egg."

For twenty-one years he was a member of the North Georgia Conference; but in 1893 the presiding bishop gave him one of three courses, as to his appointment—take a pastoral charge, remain within the bounds of the state, or locate. He located, as the world was now his parish. He was pre-eminently endowed as an evangelist, an office of the church as much as the pastor. The church that opposes the office of evangelist, and refuses it authority, will be opposing a New Testament organization. "He gave some evangelists."

We wish to close this resume, with one discordant comment. The first time we ever heard Sam Jones, we paid *seventy-five cents*: no one ever paid an admission to hear Mr. Moody. Had Sam Jones refused to commercialize his genius, and remained only an evangelist preaching the gospel and stayed off the lecture platform, we believe his influence would have been enlarged a hundred-fold. Mr. Moody's work abides—Bible schools, colleges, a great church, literature, and Bible conferences; of this constructive work of Sam P. Jones, nothing remains. As to natural endowments, there was no comparison in the two men. Moody was a man of one Book and one job; Sam Jones had he done likewise, might have gone down in American history as her greatest son.

The believer's one, simple, offensive weapon, which the Spirit teaches him to keep bright by constant use, is the Word of God.



CHRIST'S ONE WRITTEN MESSAGE.

Rev. Percy F. Asher, B. D.

"Jesus stooped down, and with his finger wrote on the ground." John 8:6.

DR. J. D. Jones, the leading Congregational Divine of Bourne-mouth, England, relates an experience of his during the Great War. His son, a Doctor of Medicine, married during this period, and because of the scarcity of houses, he and his wife went to live with his parents. Late one night Dr. Jones, Sr., was awakened by the ring of the telephone; he promptly answered the call and the following conversation ensued: "Is that Dr. Jones?" "Yes," was the reply. "But," continued the voice at the other end, "which Dr. Jones is it? Is it the Dr. Jones who preaches, or is it the one who practices?" As Dr. Jones, the preacher, left the phone in the care of his son, he meditated upon the inquiry. For days afterwards he could hear the voice asking, what to him, was a most searching question, "Is it the Dr. Jones who preaches, or is it the one who practices?"

The Pharisees of old were 'Doctors' who preached but did not practice. With them, as with many others, it was a case of profession without possession. They knew the letter of the law perfectly, but did not possess its spirit. Essentially a Religious party, they were fanatically opposed to whatever was non-Jewish. Their leading aim was to keep themselves separate from everything that would defile them; hence their name 'Pharisees', meaning 'separated ones.' This purity and holiness they sought to attain by the most rigorous and scrupulous observance of the written law and unwritten traditions down to the smallest minutiae. These Pharisees sprang from the people, were justly revered by them, and had the greatest influence over them; but they were theocratic in their conception of life instead of democratic. They had no true sympathy with the people as struggling souls. Their interest lay rather in binding the yoke of the law upon them, as is well shown in the description of the incident from which our text is taken.

We are indebted to John for the one account that we have of this encounter of Christ with the woman 'taken in adultery.' It is a very realistic picture of this incident from our Lord's experiences at Jerusalem. A howling mob had dragged the woman before Christ, and she stood convicted. One can almost picture the smug look of self-satisfaction upon the faces of the accusers as they regarded the victim whom they had almost 'hounded to death.' In harsh tones they addressed our Lord: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. So when they continued asking him, he lifted up himself and said unto them, he that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. They went out one by one, beginning at the eldest,

even unto the last." Such is the record which the Gospel, according to John, furnishes.

THE SINLESSNESS OF CHRIST.

In considering this incident let us keep in mind the full facts of the case. Jesus had preached the perfect oneness of husband and wife, and he abhorred adultery; but his abhorrence of cowardly spies; of the violence of merciless men; of the impudence of sinners who would set themselves up as judges, was greater still. Our Lord knew that "we have all come short of the glory of God." Jesus would not absolve this woman who had broken the law of God in so loathsome a manner; neither would he condemn her, for he knew that these, her accusers, had no right to demand her death. Our Lord alone possessed the power of Judge, for his by sole right was the title—"The Sinless One."

It behooves us to bear in mind that we are all, in a body, guilty of our brother's sins. From the highest to the lowest, we are all sinful. Sometimes the sin is personal, as in the case of an ungodly life. Sometimes, too, it is social, as when we criminally neglect the transformation of the lives of other of God's children. So we must ever bear in mind—knowing our own weaknesses and shortcomings—that the guiltless alone have the right to judge others. But on earth there are no guiltless, and were there any, their pity and sympathy would outweigh their sense of justice, as with our Lord.

The merciless accusers of this wretched woman had never entertained any such thoughts as these, but they were nevertheless troubled by the words of our Lord. Each was reminded of his own misdeeds, some of which probably were of recent date. The soul of each was soiled. The oldest were the first to turn away—because they had the recollection of the most sin—and after them one by one, the others took their departure, each ashamed to meet another's glance. The square was soon empty. "Woman, where are those thine accusers? Hath no man condemned thee?" inquired our Lord. "No man," replied the accused. Then said Jesus, "Neither do I condemn thee; go, and sin no more." How utterly do these last words portray the greatness of the heart of the Saviour of the world.

THE SILENCE OF CHRIST.

"Jesus stooped down, and with his finger wrote on the ground." Immediately the dust was illuminated with a radiance surpassing that of the sunset sky. There Christ wrought into the common clay a glorious message it had never before borne. We know not what the message was; we do know it was written by the Christ. The writer never wishes to become a "Sky-Pilot"—not while Christ writes on the ground. He never desires to be so high up in the world that he misses the simpler messages of his Lord. Sometimes we do miss his messages. We live on such heights of worldly wisdom that when Christ makes manifest a simple truth we miss it. For Christ spoke unto the people in parables. He talked of every day subjects, presented them in an every day manner, for every day

use. He spoke in parables so that he could easily point out the "way of holiness" regarding which the "wayfaring men, though fools, should not err therein." We need to come down from some of our intellectual stilts—which by the way ill befit us—and then we shall be able to grasp the spiritual meaning of the message which Christ writes on the ground. Delay will be disastrous; for soon the wind cometh along and the message, so rare, so precious, but yet so fleeting, is gone.

Why did Jesus write on the ground? Some think it was to avoid controversy; it may have been; we do not know for certain. But we are led to believe the written message achieved its purpose, and the silence of our Lord on this occasion was certainly impressive, significant, and we are led to believe, most effective. Was our Lord showing that the best way to combat controversy is by an impressive silence? Was there a "Be-still-and-know-that-I-am-God" philosophy in his action? Was he showing us a common danger—that of saying too much? We do not know; we must read into his actions what meaning we will.

Ecclesiastes writes of "a time to speak, a time to keep silent." Especially is this timely today when mob thinking is so general; when thousands are muttering platitudes galore with the crowd, when they should be thinking out their problems in silence. Silence, stillness, and then cometh the peace of God "which passeth all understanding" with the thought and knowledge of him.

THE GREATNESS OF CHRIST.

"Neither do I condemn thee; go, and sin no more." Jesus did not justify this woman; he condoned her. What else would you have had him do? Would you have had him condemn her; would you have had him upbraid her as did the Pharisees, and thus, in all probability, send her back to a life of shame and sin? No reader, you would not! We prefer to think of our Lord as "the help of the helpless." The Christ this woman stands before is the Healer of the Lame; the Restorer of Vision to sightless eyes; the Physician of Souls, who cooled the fevered brow with his masterly, but gentle touch. It is the Christ who allowed his feet to be washed by the tears of a sinner; it is the Christ who, by the greatness of his life and love, shewed himself of a truth "the Savior of the world." He who came to "seek and to save that which was lost." Such is the Christ portrayed also by Charles Wesley:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

Again I repeat, Christ did not justify this woman; he condoned her. That word condoned—is derived from the Latin word "donum", meaning a gift. Our Lord gave this woman the great gift of pardon and peace of soul as he said, "Neither do I condemn thee; go, and sin no more." Do we possess that gift? If not, God grant that we may soon meet the Christ and get it.

THE CALLED MAN.

DR. L. R. AKERS, President Asbury College.

RECENTLY the writer was entertained for a day by a former parishioner in Ohio. In the course of conversation during the noon hour, the host, who was engaged in the oil business, spoke of the hazardous employment of the "shooter", who, with nitroglycerine, brought in the gushers. He mentioned a very deplorable accident which had occurred two weeks before, in which a friend of his with whom he had been conversing was blown to atoms along with the derrick, rigging and other paraphernalia. He stated that there were no undertaker charges because there was nothing found of the man's body after the explosion.

Well-shooting is classified as extra-hazardous work. We know of only one thing more hazardous and that is the handling of the loaded truth of Almighty God which is a savor of life unto life, or death unto death. To be called of God to proclaim the unsearchable riches of Christ is life's crowning honor. Yet with this call there comes also life's supreme responsibility. The messenger of the Most High God should be a "called man." The ministry should not be a "profession." It should ever be a *calling*. Only the man who is conscious of a God-call can hope to do God's work most effectively. It was the supernal summons that transformed Saul of Tarsus, destroyer of the church, into Paul, the Great Apostle, leader of the church.

Truly it is of momentous importance how a man enters the ministry. There may be various motives which prompt one, but only one is justifiable, and that is when the call of the eternal God rings as clearly as a silver trumpet through the corridors of the soul. A minister who is not God-called has a vision that is purely horizontal. He is like any other man of the world. His constraining motive is ambition, and his coveted goal, success. There is no "looking unto the hills from whence cometh strength." He is one who may have decided his calling, but "God was not in all his thoughts." Well has Dr. Jowett said that "the called man will be constantly wondering, and his wonder will be a moral antiseptic, that he has been appointed a servant to make known the 'unsearchable riches of Christ.' His work never altogether loses its halo, and his road never becomes commonplace and grey. His sense of surprise will keep him humble and also make him great, and become the glory of his vocation. The manner of his call may be very different from the manner of another man's call, yet it is always essentially the same."

After his summons, Paul was never "disobedient to the Heavenly vision." No man is fitted to be an evangel of the Cross who has not first followed the marks of the nail-pierced feet even though they may lead to the olive trees in a Garden, or to a skull-shaped hill.

Paul was not only a called man, but he was one set apart and consecrated to a life-absorbing task. "This one thing I do" was like the needle of the compass ever pointing to "the Lamb of God which taketh away the sin of the world." One of the most insidious and persistent perils to the called man is the temptation to yield to the gravity pull of the world. Too often there is taken the half cynical counsel described in Ecclesiastes in "Be not righteous over much . . . be not over much wicked." God's Word is clear and unmistakable, "Keep thy garments always white." But great is the temptation when among mundane folk to wear grey garments and to talk grey in our conversation. Grey is such a useful color. It is equally appropriate at either a wedding or a funeral. It is far less likely to reveal the stains of soiling contacts than is white. How often has the man of God camouflaged an illicit spirit of com-

promise by calling it such agreeable names as "tactful," "expediency," "diplomacy," "geniality," "expediency," or, even "friendship." But despite this fine borrowed attire, the soul has been robbed of its spiritual fineness, and suavity or urbanity has been purchased at the price of relaxed moral ideals. Surely there is no sight more pathetic than that of a preacher of the Gospel who, by the guiles and wiles of the world, has been separated from his God. What a spiritual tragedy is revealed in the words, "And he wist not that the Lord had departed from him." How often is preaching with "the enticing words of man's wisdom" rather than "in demonstration of the Spirit and power." The man with the horizontal vision may be eloquent but not persuasive, reasonable but not convincing, preaching much but accomplishing little in the real transformation of human lives. He may hear his people say, "What a fine sermon!" but never "What a great God!" Ruskin says, "If you were to cut a square inch out of any of Turner's skies you would find the Infinite in it." Should it not be so that if men took only a square inch out of any of our preaching they would find the Infinite in it?

Paul's preaching was ever Christocentric, and all his words reveal his passionate devotion to Jesus Christ: "For me to live is Christ"; "Christ is all and in all"; "For I am determined to know nothing among you save Jesus Christ and him crucified"; "I count all things but refuse that I may gain Christ"; "Christ in you, the hope of glory." Everywhere his letters are shot through and through with these and kindred expressions.

The called man must ever be guided by a singleness of purpose which will keep him free from compromise and worldly entanglements. Many a one has joined some worldly club or fraternal organization with the thought of lifting its standards, only to find that the real outcome was but the lowering of his own ideals.

Nature abominates hybrids. God abhors neutrals. Some one has said, "I know what becomes of the sheep and also of the goats, but what can you do with the alpaca?" There is but one answer: the alpaca must be classed with the goats. Safety in spiritual things is found only in the life with a wide margin. The greatest hardships come to those who live on the border lines. The stillness of death hath fallen upon the prophet whose ears no longer register the sound of "the still small voice." It is then that the preacher becomes an echo instead of a voice; a ditto mark instead of a figure. "Hold that fast which thou hast, that no man take thy crown."

Marvelous is the result of a God-and-man partnership. As one has well said, "God is a tremendous worker, but he likes human help." The genius of preaching is truth filtered through personality. Truth on the printed page is mighty, but truth flashing from the eye, quivering from the throat, pulsating from the heart is well-nigh almighty. It is said of Savonarola, the great reformer, that his arguments were like a chain of logic, but, backed by his flaming heart, they became chain lightning. Grecian mythology speaks of Zeus hurling thunderbolts from the heights of Olympus. This was only a fancy, but the called prophet of God in fact may wield thunderbolts of truth which perchance may shatter the strongholds of superstition and sin.

No man is a great preacher who simply discovers truth. He must empower truth as well. To succeed in preaching, three things should be emphasized at the outset: *earnestness, earnestness, earnestness.* It is better for a preacher to be dead in earnest about a mediocre truth than to handle listlessly and apathetically a score of outstanding concepts.

Both God and man put a tremendous premium upon an earnest personality. The truth has ever been powerful, but became all-powerful only when the Word became flesh. In the case of Jesus, note his wonderful Words of Life,—vascular words, so full of life that when you dissect them, they bleed. Some one has asked the question why Jesus did not rise up and destroy the tyranny and oppression of Roman rule. That was not his method, but there was enough social dynamite in his utterances to blow to smithereens every tyranny and oppression, every wrong and injustice, however hoary with age and buttressed with custom. Happy, thrice happy, is the man who can say, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel." Let us find our highest joy in being good ministers of Jesus Christ, rightly dividing the Word of Truth.

INSPIRATION OF THE BIBLE.

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

No. III.

Iwish to refer again to the mooted passage in 2 Timothy 3:16, feeling that in a former article, I was perhaps too mild in my strictures on the revised version of that verse. While Dr. Clarke claims that the word *kai*, translated *and* in King James' Version, is not in many of the best Greek manuscripts, I note that it is present in older manuscripts, discovered after Dr. Clarke wrote his commentary. Permit us to quote a short paragraph from Dr. William Evans' "The Book of Books", with reference to the Revised Version of this verse: "The great rationalistic scholar, DeWette, confesses candidly that the rendering of the revisers here adopted cannot be defended. In his German version of the text, he gave the sense thus: 'Every sacred thing, i. e., of the canonical Scriptures, is inspired of God and is useful for doctrine, etc.' Bishops Moberly and Wordsworth, Archbishop Trench, and others of the Revision committee, disclaimed any responsibility for the rendering. Dean Burgon pronounced it 'the most astonishing as well as calamitous literary blunder of the age.' It was condemned by Dr. Tragelles, the only man ever pensioned by the British government for scholarship." While one does not desire to criticize the revisers unkindly, he must admit that the criticisms of these great Greek scholars make it look rather dark for their honesty.

Writing on such subjects, and usually with no chance to consult a library while holding meetings here and there, one makes some errors, in spite of all care. In a former article it was stated that the oldest manuscripts known at the time of the making of King James' Version were made some eight hundred years after the birth of our Lord. There were some manuscripts running back farther than that; but still earlier ones were discovered at a later date, and these were in the hands of the committee of revision who published their version in 1881.

One hears no little about the making of the Canon, as it is termed, by which we mean the selecting of the books composing both of the Testaments; and that is no small question. The word canon means a rule or standard; and in this sense it is applied to the books of the Bible. In the opinion of the men who selected the books composing the two Testaments, certain books measured up to their chosen standard, and became a part of the sacred canon; other books did not so measure, and were rejected. Some of the re-

(Continued on page 9)

Address of Joseph H. Smith to The National Holiness Assembly



HE National Association, among the outstanding products of the Holiness Movement, holds place much as that of a father or, perhaps of an elder brother, in the midst of a good-sized family.

Many of the children of this family are now full grown, doing business on their own account, and keeping house for themselves. This Assembly is therefore a sort of Homecoming as when the children are gathered together for a Thanksgiving dinner, talk about their childhood days and tell each other how they are getting along.

As no one of the institutions of Christianity is Christianity itself, no, not even its ecclesiasticism, so no one of the organizations of the Holiness Movement is the Movement itself, no, not even its National Association. Just as Christianity is the soul of all the legitimate institutions and products of the Church, so also is the Holiness Movement the life-giving spirit of this and all other proper organizations of the Movement. In fact, we would like to think of these all as but the various parts or members of the organism, which a great Spirit-impelled Movement assumes and adopts as a body corporate for its manifold functioning in the Church of Christ.

John S. Inskip used sometimes to play on the word "Movement" somewhat thus: "We are not a church, but are parts and parcels of many churches. We are not an Association, for we have not even a constitution or a by-law to our name. We appear before you as a simple Committee, and as such we represent a Movement. And I like the word, for, first it is meant to *move*—move in, upon, and through the churches of this land, as a force and a propaganda to uplift their spiritual life, and as a light to shine upon the Way of Holiness and radiate the life of Christ which is the Light of the world for every believer in the Lord Jesus Christ. And secondly, I like the word because this is truly a Movement. Meant of God and meant by us to carry the tidings of a full salvation in peace and with power, as far as Christianity has gone, and wherever the doors of churches and the hearts of men may be opened to receive it."

The development of the "Committee" later into an "Association" has neither deterred nor diverted the Movement from its continued onward extension as far beyond the boundaries as the Mississippi is now beyond all dykes and mere channels. Churches, even on this side of the Atlantic and beyond, have risen as floodtide deposits of its current; though this was as far from the thought of the early committee as was the institutions of a Methodist Church by John Wesley when he organized the "classes" and "societies."

Besides infusing added life, and furnishing both consecrated means and men to the foreign missions of the various denominations, a number of very distinctive Holiness Missions are now established throughout the darkened world, as direct products of the Holiness Movement in America. It has planted Schools and founded Colleges throughout the land which are serving as breakwaters to the tides of infidelity and anti-Christ-ism that are coursing through the educational world. It has established publishing houses that are circulating holiness papers by the hundreds of thousands and thousands of holiness books throughout America, Canada and beyond.

Now it happens that but one of these Missions and none at all of these Churches, Colleges, Schools or Publishing Houses is federated in any official, organic, or dependent way with the National Association: nor are they federated with one another. Each is its own separate and individual unit. Self-founded, self-administered, and self-sustained, yet they are all integral parts of the great,

growing Holiness Movement, and, as such, they are all closely affiliated. One in doctrine; one in purpose; and to a very large extent, one in method. Their patrons, their constituencies, and their several beneficiaries very largely overlap, so that, instead of carnal rivalry and business competition, a true and sincere spirit of fraternity pervades them all.

The trend of the Holiness Movement is ever towards individualism with unity, and towards absorption in the one all-pervading and all-embracing theme of Holiness, rather than to diversion in either selfish, sectional, sectarian, or even good, but secondary things. And the spirituality of the Movement is seen in this, as it is also in the fact that its uppermost and constant note is neither Ecclesiasticism, nor Educationalism, nor even Humanitarianism, but Evangelism.

In fact we sincerely believe that the Church of our day has in the Holiness Movement represented in this Assembly the greatest and truest demonstration of Christian Unity that is presented in this generation. No Church Federation nor any Uniting of Denominations nor amalgamation of various schools that we have seen can at all compare with it. In fact, most of these supposed unifications have been bought at the price of surrender or of silence upon some essential principles or vital truths of the gospel, whereas the "Unity of the Spirit" maintained and manifested in the Holiness Movement is in attestation of the truth of a whole Bible, a salvation from all sin, and the Spirit's liberty and authority over and above all, even rightfully ordained, ecclesiastical power and officialism. Greater still and deeper and stronger than even a Fundamentalist Convention, is an Holiness Assembly such as this in its possibilities for maintaining "The Faith of the Fathers."

We note here another evidence of the inherent spirituality and virility of the Holiness Movement, in its seeming spontaneous self-divestment of barnacles, unanimity against heresy, and exclusion of fanaticism and excesses. Holy Rollerism and latter day Tongueism soon find themselves out of their element in the direct channels of the Holiness Movement. Brethren who have drifted towards Modernism soon slough apart from the recognized Holiness Ministry without any disciplinary processes to excise them. Popularity or place-seekers who might broaden our platform and emasculate our terminology to escape persecution or discredit, soon find we are too set in our ways to suit them. Hobbyists with various views distantly related even to some good subjects which some of us believe in, soon find we are not on a race-track but drawing a load on a straight road with no time for the circus. And next to unity the movement's immunity to the Anti-Christ modernism and the various different "isms" in the religious world of the day is proof of its spirituality.

And now we repeat the institutions we have mentioned are in no sense or measure federated with the National Association as such. Nor do they ask to be. Nor do we ask them to be. Our union is already intact. It is superior to that of any organization. It is dependent upon no bands but the bands of Perfect Love.

Still closer perhaps to the National Association than these worthy institutions even are the hundreds of evangelists, and scores of Associations, and the great chain of Annual Camp Meetings which have come up within the past fifty years as direct products and offering of the work of the original National Committee, and the later National Association for the Promotion of Holiness. And the simple truth is that even of these, there are comparatively few that are officially or organically connected with the "National." Yet by far the larger number of these, like the Churches, Missions, Colleges, and

publishers mentioned, are closely affiliated with the work of the Association and actively and ardently identified with the Holiness Movement. Indeed, they are all ready to acknowledge that they owe their existence, their sustenance, and their success to the honor and blessing with which the Holy Spirit is pleased to attest and approve the preaching of entire sanctification as a second distinct work of grace. From the very beginning, beloved brethren, the Holy Spirit himself has been the Bishop of this movement and is so until this day. The Heavenly Father has been its provider, and the free-hearted benevolences and the true self-sacrifice by which the whole work has been advanced and supported is another living demonstration of the practicability of New Testament Christianity in our own land and times.

As a native of Pennsylvania I look upon the map of the United States and see that even the Keystone State is but one of the 48 in my great country. And as an humble member and life-long beneficiary of the National Association I look this day upon the great Holiness Movement of our day and generation and am reminded that though an honored unit in itself we are still but a modest part of the Movement as a whole. And it is in recognition of a respect for this larger Movement that this Assembly has been planned and projected in connection with the Annual Session of the National Association. Some four years ago during the Presidency of Brother Kunz, it was consented and perhaps resolved, that such an Assembly be contemplated for some four years from thence, under the auspices of the National Association. Thus with no design whatever of an effort at amalgamation, or of a federation, or absorption of any of these units, the National Association is here as host to the whole Holiness Movement. As President of the National Association I am here to extend the hand of hearty fellowship to representation of any and all Holiness Churches, Missions, Schools, and Associations, and to every man and woman who loves the Lord our God with all the heart, and soul, and mind, and strength. We trust that our fellowship may be of mutual benefit and redound greatly to the glory of God and the advancement of the cause we all hold dearest to our hearts. Our Parliament Sessions may give us suggestions for a still greater Evangelistic Program.

And perhaps, most of all, we shall depend upon our seasons of supplication and intercession together, to further within us and through us, a fresh impetus to the Second Rise of the Holiness Movement in the United States of America. And to this end let us now pray.

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the printer and will soon be ready for the press and public. It will prove one of the most interesting books he has given to the public.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

REPORTS FROM SOUL WINNERS

POST AT SYCHAR.

Rev. E. Hilton Post was a new voice for Sychar and, like all Sychar workers through the years, this voice had the right ring. Clear, distinct, without a flaw, he rang true to Sychar's note of full salvation from all sin all the time. As he said one day in addressing a company of preachers that, "a man to preach the gospel should be God-called, Spirit-filled, industrious, evangelistic, have a passion for souls, avoid extravagances, never be unduly familiar with members of the opposite sex, and avoid indiscretions of every character." That all was good advice. I would have added one word and that is, one must be sent as well as called. I fear many who are preaching, of whom there is no doubt as to their call, have not waited to be sent, but hastened off after their call. Look it up. Think it over.

The hour was 2 P. M. The people had sung Nos. 69 and 23—"All I need," and "I will make the darkness light"; Rebecca Bell Griffith had prayed; two young women from Taylor had sung a duet, "Have you received the Blessing"; Brother Osborn had represented Cleveland Bible Institute, Mrs. Williams sang "The faithful Shepherd, Jesus," and then Bro. Post preached, taking for his text Matthew 5:8. His theme was the happiness of the pure in heart. That was a good theme and a good text for the first appearance of an evangelist at a holiness camp meeting. The happy people of this old world are the holy people. It is not sin, nor worldliness, but holiness that brings happiness. Among other things the preacher said, "All are in quest of happiness. It is a normal craving, God given. God never made a desire that he did not provide a way to it. No wing has been made in nature or spirit that God has not provided a way for it. The trouble with the multitudes is, they are seeking for happiness in the wrong direction. To be pure in heart is the one way to happiness. God lays down in the fifth chapter of Matthew a fundamental law, an adjustment of the external and internal life. The adjustment, as he gives it, is purity of heart. It is an inner heart adjustment that means entire sanctification." Under the following heads he then proceeded to unfold the meaning of the text.

- 1st. What does purity of heart imply?
- 2nd. How is it received?
- 3rd. When is it received?
- 4th. The happiness of it.

Purity of heart demands our attention. Throughout Christendom folks are thinking of the expression of heart purity. When I go to a church to preach I take it for granted that every man before me preached it and proceed on that ground, and do this, when I know they did not. This is gospel anyhow, and what are you preaching if you are not preaching the gospel. I want to die rather than live and not preach it. What is it that this experience means? It is no mere outward purity, but an inward. They who have had their heart sprinkled from an evil conscience, they are the ones who have this inward purity. A Baptist says it is purity of thought and desire which leads to purity of life. Wesley says, "How little has the expression, 'pure in heart,' been used and by not guarding against this we've lost much." What does it involve? Not outward purity only, but that is involved. It is to live a clean exterior life. I wish all our folks did this. Had all our big men been clean in exterior life the work of holiness would have been far ahead. The Lord help us to live higher than the profession, to live louder than we shout. Could we get a whole crowd to live holiness what an influence they would have. This experience is in contrast to outward purity. You will remember the Pharisee expected to be pure by washing of the hands and dishes and so forth. But Jesus told them they must have inward purity. Outward purity, standing alone, by itself, is not ground for inward purity. It is not the keeping of the commandments only; you must keep them all, not the fourth only, but all of them. There are those who major on the seventh day. When asked me if I kept the fourth I said to them, yes and all the other six, too. This made them look gloomy when they had shouted when I told them I kept the fourth. You can keep all the commandments and if you do not have this inward purity it will not avail. Heart purity does not mean physical strength, to be strong and well; but it does the body good to be pure in heart. Nor does it mean perfection of conduct. One can have a holy heart and yet do things that other folks will criticize. You may have a perfect motive and yet not do the perfect thing. Every day our heavenly Father is helping us to live holy, and yet we may do things that others may think we should not, and perhaps we really should not. It is everlastingly improving the conduct. Holiness means an old-fashioned amen corner in your heart. That means that when God called him that Isaiah at once answered "yes." That is what you will do. This experience takes out of us the bent to sin. That is the thing we need to be cleansed from. There is an alien enemy on the inside and the only way to get rid of it is to have your heart made pure. This involves not only something going out, but also something coming in.

When is heart purity received? Not in the article of death, for death is an enemy, and enemies do us no good. Just before we die? Such as hold this view are the most encouraging of all the bunch. But if we can get it then we certainly can before that time. No, it is not dying grace, but living grace. If God can give you this experience just before you die he may give it to you here and now.

The blessedness of the experience is spoken of twice, "blessed" and "see God." The consciousness of purity brings a feeling of being blessed. It is the only thing that answers the inner cry of the soul. It brings full adjustment to our fellowman and this brings a joy otherwise unknown.

To see God is to possess him. God reveals himself to his own as he does not to others. You will remember of Madam Guyon when in prison she felt just like a little bird in a cage and had nothing to do but sing. Even the stones of her cell God made to look like precious stones. Real happiness comes in no other way than by having the heart made pure. Let God do this work for you right here and now.

There are very few services held at Sychar at which no one seeks the Lord. After this sermon, which was close and heart-searching, as my notes do not nor can show, folks made their decision for God and holiness. Of course we make a specialty of holiness here. And why not? Where else these days do you hear of folks being exhorted to get clean hearts. If holiness camps do not hold steady to the one line of "Holiness unto the Lord" that subject will be neglected entirely. And you never see folks moved to seek the blessing of entire sanctification that in that same congregation there are sinners who are moved to seek forgiveness of sins. The preaching of regeneration does not move folks to be sanctified wholly, but the preaching of entire sanctification does lead sinners to give their hearts to God. So the thing for holiness camps is to hold steady to the preaching of full salvation. Amen and amen.

Wm. R. Chase.

REPORT OF LUTHER A. HORN PARTY.

We have just closed a very successful revival at Uniform, Ala., which resulted in over one hundred conversions and reclamations. The big tent was filled to capacity every service and many turned away. On the second Sunday over a thousand folks had gathered from all sections of Washington County. The big saw-mill company provided a barbecue and we held five services. At ten o'clock Mr. Marshall preached to children, and at six forty-five at night also. Bro. Horn spoke at the other services.

Wednesday night of the last week, saw over sixty people, practically all grown men and women, at the altar seeking pardon. Over forty were satisfied that night and before the close of the meeting all had been saved.

The community gave evidence of renewed religious life. Tuesday morning, after fifteen volunteer workmen had removed the tent and packed it away, we gathered amid the sawdust which for two weeks had been a hallowed spot, and with bared heads and tear-filled eyes those rough, strong men of the timber pledged themselves to God that the revival should not depart with the evangelists, but that they were on the job from thenceforth. To prove it, they are turning the dance hall into a church, where Rev. B. F. Brown, pastor of the Chatham circuit, will preach once a month.

Just a word about Bro. Brown. At the present he has eleven appointments. The Conference blessed him with about seven, among which was his boyhood home of Escatawpa where we had just closed a great meeting; the dear brother couldn't be satisfied with seven; so he went out in the woods and gathered four more. He covers practically a whole county. The church needs more old-time circuit riders like him. The Party has been with him in three meetings already—one of which resulted in the building and organizing of a church. He has built two nice churches this year. We are expecting to help him in two or three more campaigns before the end of the year. God bless him. While there the people made it possible for us to buy a splendid new grand piano which we are carrying with us.

We are looking forward to a great camp meeting at Healing Springs, Ala. Plans for a \$10,000 tabernacle are under way. Don't forget the date, June 30-July 10. We are inviting all of the Christian people to come if you possibly can, and to pray for us if you can't come.

We are now in Blountstown, Fla. From here we go to Mobile for a big tent meeting in the city.

R. P. Marshall, Sec'y.

A SPLENDID MEETING.

We closed a splendid meeting in the Methodist Episcopal Church at Arlington, Kan., April 10. Rev. Ernest D. Bartlett is the good pastor. We had splendid crowds from the beginning which increased until the close. The interest was good, and a goodly number of souls found pardon, reclamation, and a few sanctification; about thirty came into the church on Easter day. Sister Watkins, who has seen the trees grow over a half century in Arlington, and who is 84 years of age, and who has been a member of that church for fifty and more years, said, that it was the best revival that she had ever seen in that place. We found a fine people at Arlington, and never had a better time ministering to people in our work as an evangelist. They treated us royally on all lines. I was entertained in the parsonage, and had a delightful time with Brother and Sister Bartlett. No finer souls live than they. Both of them are graduates from college, and are uncompromising on second blessing holiness. Bro. Bartlett attended Southwestern College, graduated from Asbury College, spent a year or two in Garrett Seminary, took his B.D. degree from Drew Seminary. Sister Bartlett got her Masters degree from

Drew too, so you see that they both are well fitted for work in the Kingdom.

Brother Grosdidier, pastor of Abbyville Methodist Church, and his wife were over to see us. I held a good meeting for them in January. Brother Donald Herald and wife, pastors of Partridge Methodist Church, attended several times. They are fine young people, and were both gloriously sanctified. Brother Herald brought us several Messages in song which all enjoyed greatly. Brother V. L. Darby, pastor of Langdon Methodist Church, and his excellent wife were with us for the all-day holiness meeting. There are no straighter people on holiness than Brother and Sister Darby. Brother and Sister Everett, from Partridge, were in the services from time to time helping to push the battle for souls. Brother and Sister Dunn and a number of the fine Abbyville people were over to help us in the battle.

My good friends, Brother and Sister Harry Graham, from near old Sego Methodist Church where I stayed when I held a meeting there six years ago, were in to the meetings, and had us to drive out to their beautiful home, and eat a chicken dinner with them. They are not saved people, but one would think they were, for they stand by the work as well as any one in the country. When we begin to count up our many friends over the land, we are made to realize how many good people there are in the world. Brother Bartlett led his own singing, and he is fine in leading, and also in solo work, and the people enjoy his singing. His good wife is one of the finest children's workers, and most capable women in our Holiness Movement. They have time to give to some camp, or meeting where a singer is needed, in Kansas or adjoining states. Write them Arlington, Kan., Box 227.

J. B. McBride,

112 Arlington Drive, Pasadena, Calif.

A GREAT REVIVAL AT WILMORE, KY.

Dr. J. M. Glenn and wife from Young Harris, Ga., assisted the pastor, Rev. O. C. Severs, and they made a splendid team. I feel perfectly safe in saying, all things considered, it was one among the excellent meetings that has been held at Wilmore, both in the church and the College. Brother Glenn's methods of preaching and conducting the services were, as they always should be, peculiar to himself. His preaching was clear and strong, preaching a complete gospel. As I see it, he wisely preached for a number of days on sin, repentance, faith and right living, and then he pressed home splendidly the doctrines of repentance, regeneration, the witness of the Spirit and entire sanctification as a second work of grace, always received subsequent to regeneration, instantaneously in answer to complete consecration and faith in Jesus Christ. His preaching was clear, logical, strong and unctuous; his methods in manipulating his crowd were sane, versatile and helpful. Any man that needs an evangelist is perfectly safe in calling Dr. Glenn and his excellent wife, who does splendid work, particularly among the young. Some of her methods were unusually efficient. It gives me great pleasure to write this note, recommending this most excellent couple for evangelistic work.

J. W. Hughes.

LYNCH, KENTUCKY.

I have many friends and acquaintances who are scattered throughout the country, and no doubt they wonder concerning my whereabouts, labors, etc. The fall after coming out of Asbury, I entered the pastorate of the Kentucky Conference, M. E. Church, South, and from 1921-25, served the Saltwell Charge in the Maysville District. At the Conference of 1925 I was appointed by Bishop Darlington to the Lynch Charge, which is in the Southeastern section of the state, in the Danville District. This is a large mining town of about 8,000 people. During the 19 months of our ministry here, we have seen something like 175 persons saved, reclaimed or wholly sanctified, and have received about 125 into the membership of the church. Certainly the Lord has been with us as we have condemned sin, exalted righteousness, and called the people to clean, holy living. We have a Sunday School with an average attendance of about 200. Our church attendance is good, mid-week prayer meeting well attended, and a regular program of cottage prayer meeting is being carried on. I still believe in, preach, and experience the gospel of a full salvation. During these years of ministry I have assisted my brethren in revival meetings, and whenever my work permits, I am still ready and willing to answer calls for evangelistic services. We recently held one week of Pre-Easter services in our Church, in which the pastor did the preaching, and was assisted by Bro. Russell K. Mawson, of Wilmore, Ky., the son-in-law of my presiding elder, Rev. W. S. Maxwell. Bro. Mawson has a thorough technical training, both along literary and musical lines. He is very congenial, consecrated and untiring in his efforts for the salvation of the lost. We had blessed fellowship together.

Yours for a full gospel,

Warner P. Davis.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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OUT EVANGELIZING.

I spent two weeks with my good friend, Rev. Fred Jones, pastor at Harrodsburg, in a revival meeting. M. Dorff, a ministerial student from Asbury College, led the singing. He had a good choir and they furnished fine revival singing. We had fine attendance; when it was not raining the auditorium and Sunday school room were filled with people. Many of my friends came from Danville, Perryville, Salvisa, Chaplin and surrounding country. The good people of Harrodsburg showed me every courtesy.

We did not have the revival we had hoped for, but a good meeting. A few people professed to find perfect love, several sought pardon, many were reclaimed and the people, generally, were renewed in their experiences. Twenty-two united with the church. The pastor informs me that the spiritual benefits are very visible. I was entertained at the parsonage and will be under lifelong obligation to Brother and Sister Jones and their daughters for the kindly way in which they cared for me. May God bless and keep them.

This was the third revival I have held at Harrodsburg. I was there about forty years ago with Dr. James Henderson; then about thirty years ago with Rev. Jimmie Vaught. Very few people are members of that church who were there at that meeting with Dr. Henderson. Dr. Henderson and Brother Vaught, and the majority of those living in the days of those revivals, have passed away.

Harrodsburg is an historic town. It is on the site of the first settlement in Kentucky and has the famous old fort of the days of the Indians. It was here that General Clark planned his famous march of exploration into the great west. There is an historic park here, and in it a graveyard which is being well kept. The dust of many early settlers sleeps here. Here are buried the bones of the woman who brought the first spinning wheel into Kentucky; the remains of the first white child born in Kentucky also sleep in this cemetery. In this park is the log cabin in which the father and mother of Abraham Lincoln were united in marriage. A group of citizens, having received an appropriation from the State, are rebuilding the old stockade fort, with the log cabins in it in which the early inhabitants of the settlement found protection from the Indians. It will attract the attention of thousands of visitors and tourists from all parts of the nation.

Harrodsburg and its people will always have a warm place in my heart. I sought in my gospel messages to show them that God commands holiness, that in Christ he provided for holiness, and that on the day of judgment he will require holiness. May God bless and save those dear immortal souls from all sin. If I should live another ten years, I hope to go back and hold another meeting in Harrodsburg.

H. C. MORRISON

God formed man to be the agent of unmingled good to his fellows, but Satan made man the agent of unmingled evil.—T. Baird.

"THE STINGLESS BEE."

MRS. H. C. MORRISON.



We note that science is able to take the thorn out of the blackberry bush, and now it has learned how to take the sting out of the bee. Mr. Burrows claims to have obtained a species of bee which can be handled by a child in perfect safety. It appears that the new product has a sting, but it does not hurt, and is useless as a weapon of offense. Yet the bees die when they lose it. *The Christian Herald* in commenting upon this further says: "As civilization advances the sting will be taken out of men's dispositions and lives, and many of the pains that come to men by the stings of misfortune will have been prevented."

After reading the above we were reminded of the expression, "The world do move." The investigations and discoveries of science are handing out so many strange and unthought of things in these latter days, that we live in constant expectancy of "some new thing." We can hardly agree with the above prophecy in regard to the sting being taken out of men's dispositions and lives by scientific discovery, for the root of that sting is sin, and no power, save that of the blood of Jesus Christ, can make the guilty conscience clean.

This is but an expression of what the world is tending toward today. Twentieth Century religion is being put down on the plane of finite understanding and human provision, thus materializing the things of the kingdom of grace, leaving Christ and his blood out of the matter, save as an historical figure who once moved among men, and to whom the world then looked for deliverance from sin; but now men have grown so "wise" that they have decided there is no necessity for a hell, and consequently are trying to remove it from the teachings of Jesus. They claim to have the solution of the sin problem, by making the environment more sanitary, providing the proper physical exercise, having free lunches and educating men in those things which pertain to the aesthetic, thereby hoping to change the individual.

These are all good in their place, but they are the mere veneering of the real trouble. Out of the heart proceed evil thoughts which find expression in outward acts of sin. The sting in man's life does not come from outward causes; but the day that man sinned, the sting of a guilty conscience began to burn within his breast, the remedy for which, was the Lamb slain from the foundation of the world, and without the shedding of whose blood, we should never see the face of God in peace.

Oh man, how vain is thy search after a human remedy for sin! This vain quest reminds us of the futile attempts of the blind, superstitious Hindu who measures his length for miles and miles in order to reach the sacred Ganges where he bathes in its waters hoping thereby, to wash away his sins. How the world needs to have their hungry hearts turned toward Calvary's Victim, one drop of whose blood can make them whiter than snow.

Dear readers of THE HERALD, we would warn you against the strange isms of the day; discard everything which does not honor the blood of Christ above every other remedy. "Contend for the faith once delivered to the saints," viz., "Ye must be born again." "Without the shedding of blood there is no remission of sins," and "Follow peace with all men and holiness without which, no man shall see the Lord." With these in your heart, you have nothing to fear in this world or that which is to come. The gospel is still the power of God unto salvation, and the atonement for sin lies in HIM "who suffered without the gate that he might sanctify the people with his own blood."

Isaac Watts knew the source of healing for the sinful soul when he wrote:

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.

"But Christ, the heavenly Lamb,
Takes all our sin away;
A sacrifice of nobler name,
And richer blood than they."

A REMARKABLE PAMPHLET.

EDMOND L. BROWN.

A LAYMAN'S SERMON TO PREACHERS.

If you preach so effectively as to persuade men to live, or honestly endeavor to live, according to the moral code, you certainly do commendable work, but *it is not the gospel*. If, in addition to this virtue, you persuade them to minister to the temporal wants of their fellowmen, you will have enlisted their efforts in the acme of human endeavor, but *it is not the gospel*, for the gospel is not what man can do, but *what God alone can do*. The publican going up to the temple to pray did not ask for clothing, nor food, nor education, nor a bed in a hospital. He wanted *what God alone could give*.

If by your preaching you further persuade your hearers to join your church, *neither is joining the church the gospel*. And if, in addition to all these commendable virtues, you persuade them to endeavor earnestly to imitate the life of the Man of Galilee, even this mechanical effort *is not the gospel*. A church which does not go beyond these things and which refuses to accept Jesus for whom he claimed to be, will never get very far in the work of converting the world.

This has been *very fairly* tested under the most promising circumstances during the past 100 years or more, by an organization many members of which were men highly educated and of moral character beyond reproach—men whose memory we love to honor, who are beacon lights in American history—and the present membership of their church will compare favorably with any other church in good citizenship, intelligence, morals and philanthropy. With their slogan, "Love to God and Man," it was predicted that they would sweep the country with their successful growth.

About the time of their organization, there was another new movement composed mostly of men of ordinary attainments and

little known. They preached "Christ and him crucified, the Saviour of the world," with the result that *one year's growth* at the present time of the latter, equals the aggregation of *all the membership* of the former.

Even with the imitation of Jesus, you will make little or no progress in converting the world, for it is not the gospel.

In the great art gallery in Florence, I saw beside a masterpiece of Carlo Dolce, a most perfect imitation, but the imitator never knew Carlo Dolce. I want you to get the significance of the fact that the perfect imitator of Carlo Dolce *never knew him*.

It was the gospel that enabled Paul to say, "I know whom I have believed." Jesus did not say, "I came that ye might have a code of morals," nor "that I might lead an exemplary life for you to imitate," but "I came that ye might have me; *that ye might have life—I am the life.*"

He is the gospel. Jesus did not say that morals, or philanthropy, or anything that man can do, is the way unto the Father, but "I am the way and the only way." *He is the gospel, not the historical Jesus, but the living Jesus. Cease to preach the living Jesus, and you cease to preach the gospel.* Doctor Jowett says: "Our religion is dead unless it becomes a personal relation and vital communion with Christ." Unless you can lead the people to live their lives in fellowship of the living Jesus their religion is dead. Dr. Merle N. Smith says: "The problem of today is not the high cost of living but it is the *high cost of not living.*"

Jesus was not crucified for the morals he taught, but for claiming to be who *he was and is*. And the world now is no more willing to receive him as such than it was then. Today they applaud his morals and his exemplary life, both Jew and Gentile, but when you ask, as Pilate asked, "What then will ye do with Jesus?"—the multitude still rejects him.

Jesus craved followers more than you crave church members but he preached his gospel regardless of offense. It was so objectionable to his disciples that once many of them left him and followed him no more; and even to the twelve he said: "And will ye also go away?" "Unless ye eat my flesh and drink my blood, ye have no part in this matter."

So great is the mystery of our wonderful salvation, that "even angels desire to look into it." John said, "Lo! in the midst of the throne stood a Lamb, as it had been slain." Not a teacher, nor an exemplar, nor a healer, but a Lamb as it had been slain. The first time the real gospel was preached on this sinful earth was when John the Baptist cried out,—"Behold the Lamb of God that taketh away the sins of the world." . . . Jehovah, over and over repeatedly, by his prophet, demanded of Israel that they should be Holy because Jehovah their God was Holy. And Jesus said, "Be ye perfect even as your Father in heaven is perfect."

Have you preached many sermons of exhortation to holy living during the past five years? Shall I pause for your answer? The scriptures abound with such assertions as this—"They that are in the flesh cannot please God." Is this the Gospel you are preaching? There is a *high cost of not preaching* as well as a *high cost of not living*. The trouble is the church of today is a *terminal* and a *terminal* Church cannot win the world to the faith that saves.

When individuals join the church in this generation they find that church life consists of contributing to the support of the work of the church, at home and abroad, and of having an obedient regard for its rules. *Do this and all is well.* I ask if your preaching is calculated to disturb the complacency of such members? In other words, the church is a *terminal*. Contrast this with the Apostolic Church, in which every member heard the commanding voice of Jesus saying: "Be ye Holy, be ye perfect."

Where are the unseen powers of darkness

that they wrestled with in that age? Has sin lost its power in the individual heart. How Paul struggled to attain! How he exhorted the members of the church to battle for this attainment! This made the Apostolic Church a church of *progression*, not a *terminal*. I wish I could more strongly emphasize the vital significance of this comparison of the *terminal* church of today and the *progressive* church of the Apostolic Age.

(Continued)

THE INSPIRATION OF THE BIBLE.

(Continued from page 5)

jected books contain much truth; but for other reasons they were left out. Romanists accept as canonical the books written by Jews between Malachi and the birth of Christ, and known as the Apocrypha; while Protestants reject them. They are rich in the Jewish history of that period, but, in the opinion of the best Protestant scholars, do not bear the marks of divine inspiration.

The formation of the canon of the Bible was a necessity for the well-being of the Church. Some of the wisest and best of the men of those days found it needful to select the books that would forever compose the sacred text, in order to prevent everlasting confusion. The canon had to be closed forever to prevent certain parties from injecting into it false gospels and epistles, such as the Book of Mormon and Mrs. Eddy's Key to the Scriptures. The friends of the Devil and the enemies of the Book would destroy it if possible: so that it became necessary to put it into such form as could be best protected. It was in this way that it escaped destruction at the order of Diocletian in A. D. 302. His purpose was to destroy all the sacred writings; but the Bible was preserved intact, although many copies went into the fire.

The canon of the Old Testament was formed gradually by the best men who lived from Moses to Malachi. The writing of the books covered a period of several centuries, many books having been written, that were not allowed to enter the sacred volume of the Jews. "The canon of the Old Testament in the form we now have it, was the work of Ezra and the Great Synagogue. This fact is borne witness to in the most ancient Jewish writings. The Great Synagogue was composed of Ezra, Nehemiah, Haggai, Zechariah, and Malachi. There is no doubt but that such a collection of books existed in the time of our Lord and the apostles." We refer you to Luke 24:27: "And beginning at Moses and all the prophets, he (Jesus) expounded unto them in all the scriptures the things concerning himself." Luke seems to pile up the evidence to convince men that Jesus Christ endorsed the Old Testament scriptures. Again (24:44) Jesus says: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." The Jews divided their Scriptures into the Law, the Prophets, and the Psalms, by which they meant the entire Old Testament as we now have it. Jesus endorses that old Book: how dare any man dispute him!

The canon of the New Testament, like that of the Old Testament, was not formed suddenly, but during several centuries. As far as we know, not one line of the New Testament had been written before Jesus ascended to heaven after his resurrection. In those early days the apostles and other disciples delivered the message of salvation from memory, or by divine inspiration; but soon it became necessary to put the gospel into writing; for their leaders were being martyred, and were otherwise passing away from earth; and it would not do to leave the message to tradition. Wherefore the Holy Spirit inspired holy men to write the books that now compose the New Testament of our Lord and Savior Jesus Christ. The books are not given in the order of their writing, some of the epistles having been written be-

fore any of the Gospels were written. Of the twenty-seven books composing the canon, twenty were readily accepted at an early date as being canonical; but the other seven, —Hebrews, 2 and 3 John, James, 2 Peter, Jude and the Revelation, were rejected for some time, but by the end of the fourth century they were all accepted by the Church. Martin Luther, however, rejected the epistle of James, terming it "an epistle of straw." Those seven books were rejected, not altogether because of their contents, but because their authors were unknown—a matter of little moment; maybe, none.

Let us now come to a matter of large importance. Supposing that good men were inspired of God to write books for the coming ages, how do we know that the sixty-six books now called the Bible are the inspired ones? There were numbers of books written among the Jews prior to the coming of Christ, that are not in the Old Testament canon. Am I going too far when I assert that the same God who inspired the writing of the books gave direction to the men who selected the books that he desired them to put into the Book designed for the guidance of his Church and the salvation of the world? Surely the good God who saw fit to give us his truth would not, and did not, desert his work in so crucial an hour. To a Christian, such a thing seems incredible.

Dr. William Paley made his fight against atheism among the English people from the standpoint of design in creation. Taking the ground that a watch was designed to measure time, and that it could not design itself, he needed no argument to prove that it was designed and made by some intelligent jeweler. Proceeding from this vantage ground, he dissected a human eye, and found that all its mechanism was designed for the purpose of seeing; and he argued that, inasmuch as the eye could not design and create itself in the dark and prior to its own existence, some supremely intelligent being must have designed and created it. This being he called God. His claim was unanswerable. Atheists had either to admit the truth of it, or advertise themselves as fools.

We take the same sort of position with reference to the Bible. It does what no other book ever did, or can do—it shows men themselves, saves them from sin, and civilizes them. We are reminded of the Chinese scholar who, when assisting Bishop Boone in the translation of the Bible, suddenly rose to his feet and began walking the floor with a troubled expression on his face. When asked what was the matter, he exclaimed, "O Bishop, that Book shows me myself."

Barring all discrepancies, and admitting that they are there, the Bible is a veritable miracle of harmony. Having been in process of writing for some 1600 years and by thirty-odd writers, one is amazed to find that the Book contains but two themes:—Sin and Salvation. Of course many things are said about other matters, but these two subjects compose the one great purpose of the Book. The scarlet thread of a blood atonement runs through the entire volume from Genesis to Revelation. It is passing strange that the long list of writers during all those years never lost sight of this purpose. It is more than human, when men, good and wise, were selecting the writings that were to compose the sacred volume, God through the eternal Spirit superintended their work. We make the statement openly and boldly, because no man can account for the Bible and its results among men on any other basis.

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"The Optimism of Pre-millennialism" is now ready for the press. This discussion of the subject of the Second Coming of our Lord approaches the teaching from a new and most interesting angle. It will be read with great interest. It will be ready for the readers by the early summer. Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

Dear Aunt Bettie: How are you and all the cousins getting along? This is my third letter to The Herald. My school was out last Friday. We had an entertainment. I enjoyed it fine. I was promoted to the fifth grade. I love my teacher. She gave us stars for standing head five days, and be perfect five days. I got three gold stars. I received some letters from the cousins, but I lost the addresses, but I appreciated them very much. I live on a farm in Florida.

Beulah Mattie Pulliam.
Rt. B, Box 89, Madison, Fla.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eight years old, have brown hair, blue eyes and fair complexion. I go to school and am in the second grade. Who can guess my name? It starts with C and ends with E, and has seven letters in it. My mother takes The Herald and I enjoy reading page ten. I have four sisters and five brothers. I hear Mr. W. B. coming down the road so I will close.

C. McVeigh Carson.
Arcola, Va.

Dear Aunt Bettie: Here I am again after about a year's absence. Most of you cousins do not recognize me so I will say that I am a high school girl of sixteen and a Christian. Not long ago I volunteered for life service to my Savior and King. What a glad feeling to know you are going to live a life that will count with the Lord. Just think of the many souls in distress who will be counted saved or lost on that great Judgment Day. I like that song which says, "Do a little work for Jesus, any time and anywhere." I do not know what branch of work I will take up but am content to let God lead. I have thought it all out and it seems to me that I would reach more people by becoming an evangelist. How wonderful to have a God who will give us strength to resist temptation if we but ask, and who will not allow us to be tempted above what we can bear. It seems to me that the dance is the greatest snare for the young people of today. Friends, where God's name is never praised, is that the place for us? It isn't for me, my friend. How about you? Your Savior did so much for you, what have you done for him? God hears and answers prayer. Can you pray? Let us make sure of our eternal home while it is yet day, for we know not how soon it will be night.

Florence Wilcox.
Rapelje, Montana.

Dear Aunt Bettie: Here I come again. I saw my first letter in print. A boy wrote to me; he said he had my birthday, Jan. 12. Our school was out last Friday. I was promoted to the fifth grade. I go to Sunday school and like it very much. I go to preaching every fourth Sunday.

Wilber Pulliam.
Rt. B, Madison, Fla.

Dear Aunt Bettie: I live in the "Cracker State," and it is a good State to live in. I am thirteen years old and in the sixth grade. I go to the M. E. Church Sunday school. We have The Junior Epworth League at church every Sunday evening, except when our teacher is out. My aunt, Mrs. Rhoda Duckett, heard Bro. Morrison at Indian Spring camp ground, and she said he was a great man. I long to hear him some day. I am thirteen years old, have fair complexion, and light red hair. Anybody that guesses my middle name I will write to them.

J. C. M. Wood.
126 Hamilton St., Dalton, Ga.

Dear Aunt Bettie: I wrote a letter about a year ago to The Herald and saw it in print so thought I would write again. I wonder if all the children who write to The Herald received as nice letters as I did. I enjoyed the letters from Mr. McGinnis and the Little Bible Book League. How many of the cousins play a musical instrument? I play a violin. We live on a farm and I have a lamb and a goat and some other stock of my own. How many of the children are Christians? I am and want to go to

the Holiness School in Portland as soon as I am through school here. I was eleven years old April 18. I weigh about 90 pounds, and am five feet, one inch tall. How many of the boys and girls take a children's paper? I take The Sparkling Waters and it is a fine paper. Best wishes to The Herald friends. Walter Foote.
Box 176, Halsey, Oregon.

Dear Aunt Bettie: Will you move over and let a little Virginia girl join your happy band of boys and girls? I go to Sunday school every Sunday. My father is a preacher. I am a girl of eleven years, have dark hair, medium complexion, weigh 74 pounds. Who has my birthday, March 5? Whoever has it write to me and I will write to you, and any other boys or girls that write to me. I sure do enjoy reading The Herald, especially Page Ten. My father takes The Herald and likes to read it, also.

Alice Bradshaw.
High Street, Walters, Va.

Dear Aunt Bettie: Please let a little Mississippi girl join the cousins. We have only been taking The Herald a short while, and I think it is a grand paper. I sure enjoy reading it. I have a brother and a sister in college. My brother Norris is in Asbury College preparing for the ministry. I want all the cousins to pray that he will be a real soul winner for the Master. Sister Nena is in State Teachers' College at Hattiesburg, Miss., and is planning to be a music teacher. I am thirteen years old, have light long hair. I am helping my papa keep house while my mother is in the hospital. We have family prayer which I think every Christian home should have. I am reading the book, "Beautiful Girlhood." I think it is a fine book, and sure helps me.

Blanche Loper.
Stratton, Miss.

Dear Aunt Bettie: Will you let me in for a little chat with the cousins? I am a little girl from Elizabethtown, Ky. I have light brown hair and brown eyes. I was thirteen Jan. 16. Have I a twin? My mother takes The Pentecostal Herald and I enjoy reading the letters found on Page Ten. I go to Sunday school every Sunday. My teacher is Mrs. Jones. My pastor's name is Rev. C. G. Prather. There was a revival started at our church March 16. Rev. Humble preached for us. I hope Mr. W. B. is out of town when my letter arrives for I would like to see it in print and surprise my grandmother at Owensboro.

Mildred Pearl Faught.
Elizabethtown, Ky.

Dear Aunt Bettie: Will you let a girl from Virginia join your happy band of cousins? I live in a very historic place about ten miles from Jamestown, Williamsburg and Yorktown. I go to the Methodist E. Church and am secretary of the Sunday School. I am a Christian and enjoy living and working for God. I am fifteen years old and have dark auburn hair, (bobbed), hazel eyes and a light complexion. My birthday is August 17. Have I a twin? If so, please write. Please, all of my cousins that like sports write, and all the others write also. I will answer by return mail.

Elaine Shreves.
Crittenden, Va.

Dear Aunt Bettie: Here comes a Kentucky girl. I hope you will let me sit among you and the cousins for just a few minutes to chat with you. I read The Herald and think it is just a wonderful paper. I like Page Ten best of all. Say, Kentucky boys and girls, wake up! Don't you see the other States are getting ahead of us, so let's get busy. Clarence Dailey, your letter was fine. I am just back from a visit from Ohio; had a most wonderful time. I think I like old Kentucky's mountains best of any other State. My birthday is August 26. Who is my twin? Please write to me. I have brown hair, brown eyes, very fair complexion, weigh 135 pounds, and am five feet, four inches tall. I go to the M. E. Church. Bro.

Otis Wolford is our pastor. We all love to hear him preach. He is a wonderful man. How many of the cousins like to ride horseback? That is my main hobby. I am between fourteen and eighteen years of age, and my middle name begins with B and ends with E, and has eight letters in it. Pardon me for staying so long, I really forgot myself and just kept chatting.

Thelma B. Foley.
Sano, Ky.

Dear Aunt Bettie: As my second letter was in print I am writing again, and I hope to see this one in print. Our school was out March 16. Evelyn Tipton, I wrote my letter two or three times before I sent it and I got my height mixed up. I am four feet, eight inches tall, and weigh ninety-two pounds. The last time I weighed was Christmas. I was thirteen years old Feb. 18. Who is my twin? We do not take the paper but my Aunt Elizabeth Cosby does, and I get it from her. I go to Sunday School and meeting every Sunday I can. Do any of you cousins ride horseback? We have a horse and every time I get a chance I ride him.

Edna B. Cosby.
Bondville, Ky.

Dear Aunt Bettie: Would you be so kind as to let a girl from the West Virginia hills join your happy band? I am sixteen years old, have blue eyes, brown hair and fair complexion. I am five feet and five inches tall and weigh 107½ pounds. There is an M. E. Church about a mile from my home. I attend church here. Rev. Powers is our pastor. He is a fine preacher. I am the oldest child of our family of seven children, four boys and three girls. My first name begins with M and ends with Y. It has four letters in it. Whoever guesses my name I will write to them. I would like for all the cousins to write to me. I promise to answer every letter I possibly can. I would like to exchange snap-shots too.

Genevieve Henderson.
Littleton, W. Va.

Dear Aunt Bettie: Here I come again. I live in Garrett Co., Md., on top of Backbone Mountain. We are having some very cold weather, but sure is a good place, after all. We have no dances or movies. Our pastor, Rev. C. G. Russell, preached Sunday. His text was the Ten Commandments. We opened Sunday school by using the hymn, "Where the gates swing outward never." I love music. Edith Barker, I read your answer why Moses couldn't enter into Canaan land. I am sending a question to all your cousins. How many of the Israelites got into the Promised Land? And Why?

Bernice Barnard.
Bloomington, Md.

Dear Aunt Bettie: I wonder if you would give me a seat in the choir of your happy band of cousins? I will appreciate it so much if you will. I enjoy reading Page Ten. How many of you are living for the Lord? I go to Sunday school and prayer meeting every chance I get. I go to the Nazarene Sunday school here. This church was recently organized here, we are now building our church. Won't it be grand to have another church in South Carolina that stands for real Scriptural Holiness? This is the first Nazarene church organized in South Carolina. I am saved and am trying to live for the Lord. My birthday is May 20. I will be fifteen years of age. I have light hair, brown eyes, fair complexion, and weigh about 107 pounds. Some of you cousins write to me and I will try to answer your letters. I would like to see more letters from dear old South Carolina.

Irene Swann.
Box 367, Bennettsville, S. C.

Dear Aunt Bettie: This is my second letter to The Herald. Move over cousins, and let me have a chair please. I enjoy reading The Herald, especially Page Ten. I have dark complexion, hazel eyes, and dark hair. I am five feet, four inches tall. Am fifteen years of age and am a sophomore in school. Who has my birthday July 21? Well I must move over and make room for another cousin. I would like to hear from all of the cousins. Will answer all letters received.

Ella Hoe Carey.
Parksville, Ky.

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To avoid errors write or print clearly

Dear Aunt Bettie: Please let a little Kentucky girl have a place in your circle. My mother takes The Herald and I enjoy reading Page Ten. I am ten years of age and in the second grade. I have light hair, blue eyes and fair complexion. I have a dog named Sport. Who has my birthday, Jan. 11? I hope Mr. Waste Basket is taking a nap when this arrives. You cousins write to me. Will answer all letters received.

Elizabeth Cummins.
Parksville, Ky.

Dear Aunt Bettie: I have enjoyed reading your letters and as I have never seen one from this State thought I would write. Some one suggested asking Bible questions. I think that a good idea as it will help us search the Bible. Here are a couple. Who were Moses' father and mother? What became of the brazen serpent that Moses made for the Israelites to look upon, when they were bitten by serpents? I am glad so many are Christians? It is the only life worth living. I would like to hear from some of the older cousins and will be sure and answer all letters received with addresses.

Gladys M. Temple.
Cornwall Bridge, Conn.

Dear Aunt Bettie: I have always heard the third time is the charm; if that's so maybe I'll see this letter in print. What have you cousins been doing these days? Or what do you like to do best? I enjoy waiting on the sick and helpless, giving to the poor and needy, doing something to cheer a sad heart. I attend church and Sunday school as often as I can. Which chapter in the Bible do you all like best? There are lots of good ones, but my favorite one is the 90th Psalm. Who knows the riddle in the Bible, and where is it? Well as Mr. W. B. was greedy and caught the other two letters I hope he doesn't get this one.

Mary W. Nall.
Rt. 4, Box 108, Clinton, Ky.

Who does not like a story? Who is not thrilled by a story of spiritual conquest, in which a soul is brought into contact with God? You will find 26 marvelous stories of this nature in Banks' Soul Winning Stories. It is now in its second edition and sells for \$1.50. Pentecostal Publishing Company, Louisville, Ky.

FALLEN ASLEEP

CONRAD.

Wesley Conrad was born June 6, 1833; died April 12, 1927. Two sons and one daughter survive him. Charles Conrad, Ohio, S. C. Conrad, Oxford, Kan., Della, wife of Charles Reichelderfer, together with grandchildren and great-grandchildren.

Funeral services were conducted by Rev. G. A. Marvel, of the M. E. Church. Military honors were granted him by members of the American Legion. Burial was made in the Oxford Cemetery.

Brother Conrad was an outstanding Christian character. He was loved by all who knew him. Had he lived until June 6, he would have attained the ripe old age of 94 years. Many of us had hoped the Lord would spare him here to round out the century of life, but it pleased God to call him "up higher."

He was regenerated at the age of thirteen years in a United Brethren revival; about thirty-seven years later, under the preaching of Dr. Keene, he came to the Kadesh-Barnea of Christian experience, and found the cleansing of the heart and infilling of the Holy Ghost.

Bro. Conrad was truly a "Prince in Israel" and a living monument of God's grace. From his own testimony, his father must have ruled his household well, for he was brought up to respect and honor God's name, to keep the Sabbath holy and restrained his children from the evil of the world. Bro. Conrad never swore, never used tobacco in any form, and liquor found no place in his life. These deadly agencies, which are so largely used of the Devil to destroy mind, body and soul, were by God's providence not permitted to wreck his body and, at the advanced age of 83 years, he was able to do the manual labor of a carpenter, as that was his trade, and at which he was a craftsman of marked ability.

As a soldier of the Cross he walked and talked with God. He lived and adorned the gospel of Jesus Christ and was strong in his God-given convictions and had a good grasp and insight on the fundamental doctrines of the Bible. "If any man will do his will, he shall know of the doctrine." He was a matured Christian, ready for his call, which came suddenly. While our loss is Heaven's gain, I am sure that Paradise is richer for his coming. He was a subscriber, for years, of *The Pentecostal Herald*, and at one time had *The Herald* sent to one of his brothers, who later came into the light of its teaching. He was a member of the Kansas State Holiness Association and attended the Wichita Camp as long as he was able. At one time under the searching preaching of the Rev. John Matthews, he went to the altar, and the substance of his prayer was, "Lord, is there ought between thee and me?" and God turned loose a landslide of glory upon his soul, and dear Bro. Conrad "shouted" for the first time in his rich experience of years.

As one of "like precious faith" I have enjoyed his fellowship, benefited by his counsel and prayers, and blessed by his testimony as he "spoke the language of Canaan" with no uncertain sound. His face in death showed no ravage of disease, but seemed to still retain the holy glow, the stamp and seal of God upon it, that he bore in life. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Claude Miller.

REQUESTS FOR PRAYER.

W. T. C.: "Please to pray that the Lord may heal my diseased body and help me to hold on to Jesus for salvation."

Prayer is requested for a revival in Broughton, Kan., and for a husband and son that they may be saved.

Mrs. W. L. C.: "Pray for the healing of my husband, and that he may

be blessed in his soul; also for me, that I may receive a deeper work of grace."

One of the most remarkable lives of the 19th century was that of Charles G. Finney. Its dramatic tenseness, spiritual depth, and fervent evangelism is a challenge to the souls of men today. Get it. Read it. Your soul will expand under its charm. It is found in his *Memoirs*, priced at \$1.50. Pentecostal Publishing Co., Louisville, Ky.

SOULE'S CHAPEL REVIVAL.

The Lord gave us a glorious revival at Soule's Chapel on the Pulaski circuit with the pastor, Brother Tyler. Many of the saints shouted aloud the praises of God. Brother Tyler is a good man and the most popular with the people they have had for years. Many spoke of petitioning him back, but we told them the best petition was the financial one—everything in full. The presiding elder, Brother Maxwell, is in favor with the people. Soule's Chapel has been built for nearly one hundred years and the people had drifted away, but the revival brought them back at the night and Sunday services, the largest they had seen there for years. The Baptist attended and entered into the services and will get several additions to their church, the M. E. Church one, and a number for Soule's Chapel. Some received the sanctifying power of the Holy Ghost, some were reclaimed, some saved, and a number of children were blessed. A Sunday school was organized.

We were entertained in the home of Sister Rachel Bryant at night. They were very kind to us. They are leaders in every good thing that comes along. We expected to go from there to Sweeney's Chapel, but they decided they were too busy with their crop planting. We have an open date in May and June which we would be glad to give some one who wants a revival. Address us, Vine Grove, Ky. Robert Johnson and Wife.

If you want a book of data on the historical problems of Methodism, Bishop Neely's book on *American Methodism* will give it to you. It treats of the divisions and unifications of the Methodist bodies. Price \$1.50. Pentecostal Publishing Company, Louisville, Ky.

NOTES FROM THE FIELD.

Since my last report I have been continually on the go. I was with Brother Insko in the Second M. E. Church, Maysville, Ky., for three weeks in March. The Lord gave us fifteen souls, among whom was the daughter of the pastor, an intelligent girl of seventeen years, and the other a backslidden woman preacher who at one time was a power in the hands of the Lord.

My second meeting was with Rev. A. R. Williams, of Richland, Okla., for three weeks in April. We were completely rained out the first five nights and one Sunday. Such washouts, storms, and tornadoes were new to me. I am now at Troutville, Pa., and conviction is settling on the people. Five souls have prayed through to date. I go from here to the Holiness Convention at Wilmore, Ky. I have a few summer dates that I can give any one desiring my services.

L. E. Williams.

Every preacher needs to know the fundamentals of public speaking and sermon arrangement. *The Making of the Sermon*, by Pattison, was written

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

The Making of the Sermon, T. Harwood Pattison, D.D.

The writer studied this book several years ago. He was so impressed with the suggestions received from the course that he adopted the method of homiletics given by the author. It has been wonderfully helpful in extemporaneous speaking.

The author treats the subject of preaching in a very practical manner. After a chapter on "What is Preaching?" he gives two chapters on "The Text," three chapters on "The Treatment of the Text," three chapters on "The Theme," three on "Parts of the Sermon," six on the "Rhetorical Elements in the Sermon," four on "The Delivery of the Sermon" and one concluding chapter on "The Preacher and His Hearer."

That you may see how thoroughly Dr. Pattison treats the subject, we give herewith a summary of chapter one on "What Is Preaching?"

Definition. Preaching is the spoken communication of divine truth with a view to persuasion.

I. The Matter of Preaching. "Divine Truth."

1. The limit of preaching.
 - a. The delivery of a message from God to man.
 - b. It should be founded upon Scripture.
 - c. It must be in Sympathy with God and man.
2. The extent of preaching.
3. The authority for preaching.

II. The Manner in Which the Communication is Made.

1. As to the speaker.
2. As to the audience.

III. The Purpose of Preaching. "With a View of Persuasion."

1. The Principal kinds of pulpit address.
 - a. Familiar discourse. Two words used for this in the New Testament, "talked," "preached."
 - b. Rhetorical discourse. Two words used for this. Both translated "preach."
 - c. Argumentative discourse.

You can readily see the value of a book like this to a preacher, and especially to a young preacher. The price is \$1.50.

Soul Winning Stories, by Louis Albert Banks, D.D. \$1.50.

This is a book of stories giving the experiences of Dr. Banks as an evangelist and pastor in his earnest work of personal evangelism. It was first published in 1902, but proved so popular with Christian workers that it has now been republished.

The book contains twenty-six stories of the winning of souls, largely through the personal efforts of the

writer. They are simply told, with a mixture of pathos that makes them highly interesting. As the title indicates, this is not a book of illustrations, but plain, true stories giving some of the most difficult, yet most triumphant efforts of the author in his work. Some of the stories, however, make useful illustrations for use in preaching.

Lord, Teach Us To Pray, by Alexander Whyte, D.D., LL.D. \$1.00.

A book of twenty-three sermons on prayer that has gone through ten editions is one well worth our attention. Dr. Whyte was considered the greatest Scottish preacher of his day. His books were very popular.

This work is divided into three parts, with Luke 11:1, "Lord, Teach us to pray" as the central theme. Part one has three chapters: "The Magnificence of Prayer," "The Geometry of Prayer" and "The Heart of Man and the Heart of God." Part two has eleven chapters on "Some Bible Types of Prayer." Some of the most interesting of these are, "Jacob—Wrestling," "Moses—Making Haste," "Job—Groping," "Our Lord—Sanctifying Himself," "Our Lord—In the Garden," "The Man Who Knocked at Midnight." Part three gives some aspects of the way of prayer. Among these nine chapters some of the best are, "The Costliness of Prayer," "Reverence in Prayer," "Imagination in Prayer," "The Forgiving Spirit in Prayer," and "The Endless Quest."

This book is a classic on the very practical phase of experimental religion—prayer. Preachers would find it useful in their work. Laymen would find it very helpful to their devotional life.

American Methodism, by Bishop Neely, D.D., LL.D. \$1.50.

This is a 395-page book on the divisions and unifications of the Methodist Church. It is historical in nature, and is valuable for data in that respect. It gives valuable information in the early movements in American Methodism; the Northern and Southern withdrawals; the work of the M. E. Church in the South and the reasons for the same; the history of the attempts to bring about Unification, and in chapter 34 gives the statistics of the Methodist bodies in 1914.

Bishop Neely was well qualified to produce a book of this kind and "has ransacked the annals of Methodism and brought together many historical facts, never before issued in book form. It is written, of course, from the Northern viewpoint, but nevertheless should be of interest to the Southern reader. There is an exhaustive index in the back that makes it easy to find any topic desired.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

especially to meet this need. It will help you in the preparation of your sermons. There are many splendid suggestions in it. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

BEAVER DAM, KENTUCKY.

Dr. Andrew Johnson recently closed a series of doctrinal sermons in the Methodist Church, this city. He discussed Infant Baptism, The Mode of Baptism, Women's Rights, Free Will, The Possibility of Apostasy and Which is the True Bible Church? Our day services were seasons of rejoicing, not only among the Methodists, but Baptists, Disciples and Presbyterians united with us in financing the meeting. It is the consensus of opinion that the meeting has meant more to the church than any meeting held

here for years. Our doctrines are not to be ashamed of, so let us preach them more. M. D. Allen, Pastor.

A NEW BOOK.

Brother Pickett's latest book, "Why I am a Pre-millennialist," was written with a purpose. He felt that a small, pointed, unanswerable demonstration that the Bible absolutely teaches pre-millennialism, was needed. So he prepared this book, and he challenges the whole post-millennial confraternity to answer his arguments. He says, "They won't, for the very simple reason, they can't." Read it and see if he is right. 35c, three for \$1.00. Give it to your pastor and to other friends.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson X.—June 5, 1927.

Subject.—Peter Preaching to Gentiles. Acts 10:34-48.

Golden Text.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Romans 10:12.

Time.—A. D. 41.

Places.—Joppa and Caesarea.

Introduction.—It was not easy to deliver Peter from his Jewish prejudices. Jehovah's call to Abraham had been misunderstood and misused by his descendants. His purpose was to make them world-wide missionaries of salvation; but they chose to confine his blessings to themselves, and to look upon the less favored children of men as dogs and outcasts. Peter inherited this feeling; so to speak, it was born in him; and what was lacking by birth was educated into him as he grew to manhood. He was a pure-blooded son of Israel, with every Jewish notion in him full grown. Prior to the time of our lesson, it is barely possible that he had realized the import of the Master's command to go into all the world and preach the Gospel to all men. It is true, that the Jerusalem church had sent him and John up into Samaria after Philip's great revival in that place, and that they held a holiness meeting among the converts and saw many of them receive the baptism of the Holy Ghost; but the Samaritans were a hybrid people, being half Jew and half Gentile. With all the prejudice of the Jews against them, Peter's little stay in their country did not serve to introduce him to his ministry to the Gentiles. He had to have the sheet let down from heaven, filled with unclean animals, and the divine command to slay and eat, before he could go in to the Gentiles; but he is hardly to be blamed: it is hard for one to break caste bonds at one blow.

The study of Cornelius and his devout household is interesting. Since the great fight against holiness has become strong in the Methodist churches, it is common to hear certain preachers state very loudly from pulpits that neither the centurion nor his household had ever been converted before Peter went to see them. Of course, the animus of such a statement is born of a desire to get rid of the Bible doctrine of a second work of grace, as it is often termed, and so it is. It is paralleled to the teaching that the one hundred twenty were not converted before Pentecost; but a more absurd position could scarcely be assumed in either case. Sinners do not live as Cornelius and his household lived. He was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Any man who now has those marks is called a Christian, and a pretty good one at that. May be this man had heard the Gospel before he listened to Peter. Philip on his tour of evangelism had visited Caesarea (Acts 8:40); and as Cornelius was a devout praying man, and was leading his house in the same way, it is altogether possible that they went to the revival meetings, and heard the Word preached by the evangelist. They were converted people; and Peter was sent down to Caesarea for the same sort of purpose that had be-

fore that time carried him and John up into Samaria: To have a holiness meeting. He did not, perhaps, understand definitely the import of his call to Caesarea; but he had been in the upper room at the Pentecost, so that his spiritual eyes were open to the needs of his audience when he started to deliver his message.

That was a beautiful service, and it was perfectly normal—the Spirit was poured out while Peter was preaching. It reminds one of a case down in Georgia. A leading divine was delivering a fearful tirade against holiness; but he became so rampant and inconsistent in his rabid vociferations, that a young preacher sitting out in the audience got sanctified in spite of the devil and the misleading preacher. People should be saved and sanctified while we are preaching to them. That is God's plan. An altar service is fine for late comers and slow folk; but at best it is hard to manage and is unsatisfactory in its results. Cornelius and his family got the blessing in the proper way.

34. **I perceive that God is no respecter of persons.**—All right, Brother Peter, you are moving. The lesson may be hard for you, but after a time you will learn that a Gentile is as good as a Jew.

35. **But in every nation he that feareth him, and worketh righteousness, is accepted with him.**—Did it ever occur to you, that Peter had no sort of doubt as to the conversion of his hearers? Others who wish an excuse for fighting entire sanctification doubt it as a second work of grace, may doubt it, but Peter did not. Yes, they were converted.

36. **The word which God sent unto the children of Israel, preaching peace by Jesus Christ.**—Peter is laying the foundation for some good preaching; but it requires the parenthetical clause to make it applicable to Gentiles: (He is Lord of all). In those words Peter was reaching out after his Gentile hearers.

37. **That word . . . ye know**—Now then, Peter was not preaching to perfectly raw recruits; for the Gospel had been preached over all Palestine from the days of John the Baptist, and Cornelius and his household were no ignorant strangers to the heavenly message.

38. Peter plunges right into the subject that was uppermost in his heart and life: "How God anointed Jesus of Nazareth with the Holy Ghost and with power." The Church had passed into the dispensation of the Holy Ghost on the day of Pentecost, and Peter had been sent to tell Cornelius and his family about the wonderful grace; for having been begotten of the Spirit, they were now heirs to the promised baptism with the Divine Spirit.

39. **We are witnesses of all things which he did.**—We do not have to make or discover Christianity: it comes through the blood of the cross. Our business is to testify to its saving power. Like Peter, **WE ARE WITNESSES.** That is about all we shall ever be fit for in this life; and we must have "Christ formed in us the hope of glory," and the Holy Spirit bearing witness to that blessed fact, before we can be his witnesses.

40. **How God raised him up the third day, and shewed him openly.**—The resurrection of Jesus Christ was

The Sermon on The Mount

BY

WILLIAM DAVID GRAY, A.M., Ph.D.,

The "Straight Edge Preacher."

This is a book of 21 sermons on the fifth and sixth and seventh chapters of Matthew. The sermons are expository and practical and devotional. The book was written while the author was pastor in Wichita, Kansas. The *Wichita Eagle*, reviewing the last chapter of this book said: "The Sermon on the Mount by William David Gray has set the Evolution pot to boiling in Wichita."

The author says, in this book: "The Sermon on the Mount, by the Great Teacher, is the basis of all New Testament teaching."

Again he says: "Christ's Sermon on the Mount is the fountain of all true theological life."

On page 61 of this book, the author says: "The four great cardinal doctrines in the Sermon On The Mount are the Fatherhood of God, the Deity of Jesus Christ, the Inspiration of the Bible and the Personality of the Holy Ghost."

The book also contains a number of poems that bring a message of life and stir the soul.

The last chapter is devoted to the Evolution controversy. The author is a fundamentalist and stands four-square for the doctrines of the Bible and of the Church.

The price of the Sermon on the Mount has been \$1.50, but is now being offered at the very low price of ONE DOLLAR.

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OR

THE STRAIGHT EDGE PUB. Co., Morrisville, Mo.

the great theme of the early Church. Of course, they preached the crucifixion; but they rallied around their risen Lord. Without this their preaching was vain—men were doomed forever without a risen, living Savior.

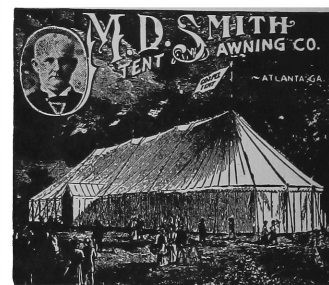
41. **Not to all the people, but unto witnesses chosen before of God.**—God does not cast pearls before swine, nor give holy things to dogs. Many souls get little from him because they are unfit to receive it.

42. This verse contains, in some measure, the sense of good preaching. It is Jesus Christ the risen Lord, the God-appointed Savior, the Judge of the living and the dead. This is the Gospel. Jesus Christ is the Gospel. Jesus Christ, the crucified but risen Son of the Father, is Christianity.

43. **To him give all the prophets witness.**—Some of our modern wiseacres have discovered to their own little satisfaction that the prophets simply wrote of things happening in their day; but the inspired apostles who walked with the Christ what time he was on earth, found out that the prophets told of him that should come, and that whosoever should believe in him for salvation from sin would be saved. Thank God. Multitudes have tried it, and proved it true.

44. **While Peter yet spake these words, the Holy Ghost fell on them.**—Glory! We have seen the same thing happen time and time again. The Spirit is always poured out upon hearts that are prepared to receive him. Only last evening it was verified at the church next door to us.

45. **They of the circumcision which believed were astonished.**—These were converted Jews who had come



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with Peter from Joppa. They simply could not believe that God would pour his Spirit upon uncircumcised Gentiles.

46. **They heard them speak with tongues, and magnify God.**—The baptism with the Holy Ghost brings liberty, and sets men to praising God. Speaking in other tongues did not always follow the baptism with the Spirit, not even in apostolic times. When he was poured out upon the converts in Samaria, no one had the gift of tongues; at least there is no record of it. The passage in the last chapter of Mark, so much relied upon

by those wishing to prove that tongues always accompany the gift of the Spirit, has no reference whatever to the subject. It simply says: "These signs shall follow them that believe." But unfortunately for the bewildered brethren, that passage is spurious, and interpolation.

47. Peter was in no hurry. He would have things done decently and in order. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." Certainly they could not, for baptism is the privilege of every converted soul. But the chief thought in the verse is, that Peter confessed that the Holy Spirit had been poured out upon them. They had been converted sometime before, but had not been baptized; now they are sanctified through the outpouring of the Holy Ghost.

48. Although the Master had commanded them to baptize in the name of the Father, and of the Son, and of the Holy Ghost, we find that in this verse and in the passage telling of the baptism of the twelve disciples at Ephesus the full formula is not given. It may have been used in the act of baptism, but not given in the text. It matters little.

OUR CAMP MEETINGS.

The Healing Springs, Ala., camp meeting will be held June 30 to July 10. Rev. Luther Horn and his co-worker, Rev. R. P. Marshall, pianist, soloist and chalk talker, will be the workers. It is especially desired that the people in that section make an effort to avail themselves of this camp meeting.

Colorado Springs, Colorado.

The above camp meeting will be held June 16 to 26, inclusive. The grounds are located on 540 W. Monument St. The engaged evangelists are Revs. Charles Stalker, who has recently returned from South America, W. R. Cox, General Superintendent of the Pilgrim Holiness Church, Paul W. Thomas, Principal of Bible Training School, R. G. Finch, who will tell some of his thrilling experiences on the foreign field, J. T. Johnson, a powerful preacher of the gospel, and R. R. Sharpe. For information, address Herbert Haines, Center, Colo.

University Park, Iowa.

This camp meeting will be held June 3-13. Rev. Joseph H. Smith will be in charge. Rev. J. L. Brasher and Rev. A. L. Whitcomb will be the preachers, assisted by other capable workers. Let the readers of *The Herald* who live in that territory not fail to attend and lend their influence for the spread of a full gospel. Information may be derived by addressing Mrs. Hattie Riddle, Sec., Lacona, Ia.

Hutchinson, Kansas.

The above camp meets May 26, continuing until June 5. Rev. Bud Robinson, C. B. Fugett, N. B. Herrell, H. M. Chambers and A. F. Balsmeir will be the preachers. The Edwards Ladies' Evangelistic Party will also assist. Address Rev. H. O. Davis, Sylvia, Kan., for information.

Mountain Lake Park, Md.

This camp promises to be one of unusual interest. It meets June 26 and holds until July 10. A strong team of workers will be furnished in Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. H. C. Morrison, C. M. Dunaway, and Dr. John F. Owen. The music will be in charge of Prof. Kenneth Wells and wife. Let all of God's people rally to this feast of taber-

nacles and help to push the work of salvation. Address C. M. Hood, Moundsville, W. Va., for information.

Coshocton, Ohio.

This camp will be held June 9-19. Rev. T. M. Anderson, a strong preacher of the gospel, and Rev. Lawrence Reed, a most earnest preacher, are the ministers. The noted gospel singers, A. H. Johnston and wife, will have charge of the music. Anna E. McGhie, a worker of long experience will have charge of the Young People's Meetings and Children's Work. With this strong, experienced team of workers we can but hope this to be a great camp meeting. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio, for desired information.

Annual Cecil Mission Camp.

The Fourth Annual Cecil Mission Camp Meeting will be held at Fannehills Grove near Canonsburg, Pa., June 17-30. Rev. Raymond Bush will be the evangelist, assisted by Rev. J. M. Carothers song leader. Free entertainment to holiness evangelists who may be passing through Pittsburgh and can stop off for a day or two. Address Union Gospel Mission, Cecil, Pa., for information.

Marion, O., Camp Meeting.

This camp will be held at Garfield Park June 16-21. The engaged workers are Revs. Roy Hollenback, Joe Callender, E. E. Shelhamer and wife. Lodging may be obtained at reasonable rates. Those desiring tents or other information, write to V. O. Shaw, 818 Merkle Ave., Marion, O.

Jamestown, N. D. Camp.

The North Dakota Interdenominational Holiness Camp Meeting will be held at Jamestown, N. D. at Camp Beulah, June 17-26, inclusive. Revs. C. H. Babcock, S. A. Danford, John Paul will be the preachers. Mrs. S. A. Danford will have charge of the Children's Meetings. Fred Canaday will be in charge of the music. Address Rev. F. W. Gress, Steele, N. D., for information.

EVANGELISTIC AND PERSONAL.

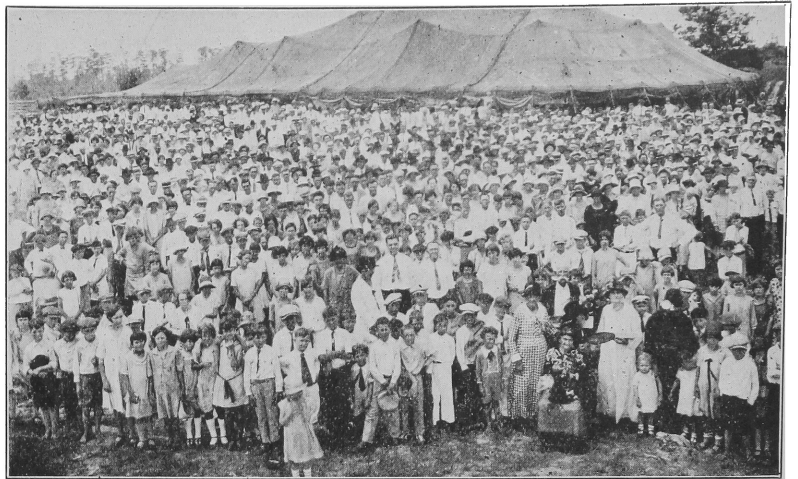
Rev. William Kelley has recently closed a good meeting at Berea, Ky., Rev. J. T. Martin pastor, under whose leadership the church is prospering. Brother Kelley is now at Wallins, Ky., and the fire is falling and souls are finding the Lord.

Owing to the illness of his co-worker, Rev. Dan Kelley, Otis W. Spinks, his singer, is available for camp meetings during July and August. Address him 6502 Caddo St., Cedar Grove, La.

Rev. W. W. McCord wishes to express his appreciation of the help he has received from those who ordered pecans, the money for which went toward the debt on his camp ground. He has been able to reduce the amount to \$300., and his offer still holds good to send a pound of pecans for every dollar received. His address is Sale City, Georgia.

Brother Frank Hopkins has a few dates for meetings which he would be glad to give to brethren needing evangelistic assistance. He is Conference Evangelist of the West Oklahoma Conference, M. E. Church, South, and may be addressed 417 N. Stewart Ave., Norman, Okla.

Rev. R. L. Smith, of Birch Tree, Mo., is a preacher and singer of experience and is sane, successful and



Do people go to revival meetings in Florida? This picture was taken during a campaign conducted by Evangelist Harry S. Allen, of Macon, Georgia, in a Florida community. People came for fifty and sixty miles to attend the services and hundreds were reached for God and the Church. Anywhere you get a fire started people will come to it. A revival has just been closed in Hardee County, Florida, at The College Hill Tabernacle where scores wept their way to the foot of the cross and gave glad testimony to the saving power of Christ. Evangelist Allen is now at Zolfo Springs, Fla., in a tent meeting. He has some open dates in June and July and any of the brethren wishing to write him about revival work address him at Route 1, Macon, Ga.

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thorough. He is planning to give his whole time to Evangelistic work this fall and will be glad to communicate with any one desiring his services. Those whom he has assisted in meetings regard him as a preacher and singer of ability. Brother Smith is available now for camp meetings as preacher and singer.

For bargains in books see page sixteen. Order now. They go fast.

OLD TIME RELIGION.

In these days of scepticism and unbelief nothing else but an old-time revival will convince the people that are halting between two opinions; unless God answers by fire as he did in the days of Elijah, multitudes will be left in the Valley of indecision.

After three weeks with the Salvation Army at Muskegon, Mich., they reported fifty-five converts, among them an old backslidden preacher who had been in the dark for fifteen or twenty years, who came to the altar with his son and his son's wife and

children and prayed through in the good old-fashioned way and publicly denounced several secret lodges that he had joined.

Nearly all of the Christian people as well as the unsaved who attended were brought under deep conviction and came forward for help.

Thirty-six joined the Army at the close of the meetings. Rev. George Bennard, of California, held a very successful meeting in the Temple Methodist Church, and also Rev. A. B. Ost, of Minneapolis, Minn., held one in the Swedish Mission, both of which closed same time ours did, in the midst of great interest. All three should have been continued. What a pity to close such meetings just when the people are ready for the battle. My heart cries out to God for greater love and fellowship among all Christian workers. At times it seems I cannot live unless I see greater victory in the churches.

Pastors or others desiring my help may write me 527 Prospect Ave., S. E., Grand Rapids, Mich.

S. B. Shaw.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

BABCOCK, C. H.

Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-25.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

South Louisville, Ky., May 15-June 1.
Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEV, P. P.

Open date, May 27-June 12.
Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNAID, GEORGE.

Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Wilmore, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 17-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ATHIA L.

(Song Evangelist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August-Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

COX, F. W.

Bellvue, Colo., May 10-June 9.
Home address, Lisbon, Ohio.

DICKERSON, H. N.

Newell, W. Va., May 15-29.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 1-17.
Home address, 2608 Newman St., Ash-
land, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Daiton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., De-
catur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Dover, N. J., June 10-24.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brook-
lyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA.

Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 28-Sept. 4.

FLEXON, R. S.

Woodbury, N. J., June 5-19.
Warm Springs, Va., June 28-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay,
Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 18-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland,
Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincin-
nati, Ohio.

GARRETT, C. J.

Royalton, Ill., June 10-26.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre
Haute, Ind.

GELL, PAUL AND DORA.

(Singers and Xylophone Players)
Olivet, Ill., May 23-29.
Argo, Ill., June 3-16.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Wilmore, Ky., May 26-31.
Cincinnati, Ohio, June 1-5.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.

Central College Commencement, May 26-
29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Marion, Ind., July 3-24.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

West Concord, Minn., June 19-July 3.
Bekley, Va., July 17-31.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly
Springs, N. C.

GROGG, W. A.

Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 28-Aug. 4.
Pinch, W. Va., August 26-Sept. 3.
Home address, Roncerverte, W. Va.,

HALLMAN, W. A. AND WIFE.

Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEWSON, JOHN E.

Open dates, May and June.
Open date, July 1 to 10.
Berry, Ky., July 17-31.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

HODGE, H. W.

Fargo, N. D., May 18-June 5.
Rochester, N. Y., June 30-July 10.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-18.

HORN, LUTHER A.-MARSHALL, R. P.

Mobile, Ala., May 15-29.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-
July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Thompson, Iowa, June 5-26.
Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Mt. Carmel, Ky., May 16-29.
Open date, June 1-10.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Portland, Mich., May 15-27.
Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston,
W. Va.

IRICK, ALLIE AND EMMA.

Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs.
Clifford E. Keys, Pianist. Rev. Roscoe
Bancroft, Trombonist.
East Columbus, Ohio, May 29-June 12.
Open date, June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Beccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St.,
Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LILLENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
West Sunbury, Pa., June 9-26.
Butler, Pa., June 28-July 19.
Youngstown, O., July 22-Aug. 7.
Charlton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice,
Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St.
Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greens-
boro, N. C.

McBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Neosho, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pa-
adena, Calif.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

McGHEE, ANNA E.

Coskock, Ohio, June 9-19.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

McKIE, MARK S.

Moorefield, Ont., May 16-June 12.
Open dates after June 15.

McNEES, HERBERT J.

Open dates, May, June, July, August,
September.
Home address, 13th Ave., New Brigh-
ton, Pa.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.
Taylorsville, Ind., July 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, Ind., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Louisville, N. Y.

MILLER, JAMES.

Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., In-
dianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Gonzales, Tex., May 22-June 5.
Fulton, Ky., June 12-July 3.
Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 28-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas,
Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Pt. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak
Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ky., May 15-29.
Oodville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Indianapolis, Ind., June 26-July 12.
Open date, July 17-27.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Marion, Mich., May 19-June 12.
Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31- Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 23-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RINEBARGER, C. C.

University Park, Ia., June 3-13.
North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet, Ill.

ROOD, PERRY R.

Columbus, O., May 15-June 5.
Rio Grande, Ohio, June 9-20.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive,
Huntington, W. Va.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 8-21.
Cincinnati, Ohio, May 27-June 5.

Elkhorn City, Ky., June 9-10.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lexington, Ky.

ST. CLAIR, FRED
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 30-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Robinson, Ill., June.
Home address, Wren, Ohio.

SHELHAMER, E. E.
Charleston, Ill., May 20-30.
New Philadelphia, O., June 2-12.
Dayton, Ohio, June 13-26.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los Angeles, Calif.

WALKER, ROBERT
(Singing Evangelist)
Home address, 120 S. Park Ave., Jasonville, Ind.

TEETS, ODA B.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Monroe, Mich., May 1-24.
Lexington, Ky., May 24-31.
Upland, Ind., June 7-14.
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Cat. Can., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.
Princeton, Ind., June 22-July 3.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantsturg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WILLIAMS, L. E.
Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.
Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. P. Marshall, pianist, soloist and chalk talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

CALIFORNIA.
Pacific Palisades, Calif., camp, June 24-July 4. Workers: Rev. Will H. Huff, Rev. R. T. Williams, Rev. Fred H. Ross.

COLORADO.
Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp. Address Herbert Haines, Sec., Center, Colo.

ILLINOIS.
Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.
Chesterville, Ill., camp, June 28-July 10. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. Address J. W. Louthan, Arcola, Ill.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Prof. John E. Moore, W. T. Lawson, Cor. Sec., Benton, Ill.
Eldorado, Ill., Beulah Park Camp, Aug. 4-14. Workers: Drs. C. F. Wimberly, Andrew Johnson and Rev. G. S. Pollock and wife. J. M. Keasler, Cor. Sec., Omaha, Illinois.

INDIANA.
Letts, Ind., Camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffer, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond E. Buning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. E. McPeeters, Sec., 212 Cherry St., New Albany, Ind.

IOWA.
University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.
Hutchinson, Kansas, Camp, May 26-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hipple, 508 East 5th St., Hutchinson, Kansas.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.

Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife. Song leaders. C. M. Hood, President, Moundsville, W. Va.

MASSACHUSETTS.

North Reading, Mass., camp, June 24-July 4. Workers: Rev. George B. Kulp, Rev. J. B. Chapman. Rev. C. C. Rinebarger, musical director, Dr. H. F. Miller in charge. For information address E. T. French, 466 Main St., South Manchester, Conn.

MICHIGAN.

Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

MINNESOTA.

Montevideo, Minn., camp, June 3-13. Workers: Rev. Theodore and Minnie E. Ludwig. Karl Deisinger, Sec., Montevideo, Minn.

NEBRASKA.

Kearney, Neb., Camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock. Mrs. C. F. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.
Gordon, Neb., camp, June 17-26. Workers: Rev. Jos. Smith and Rev. C. W. Ruth, assisted by Mr. and Mrs. Sutton as song leaders. Address Mrs. Otto Pfeiffer, Sec., Gordon, Neb.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten, song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.
Victory Grove, N. Y., camp, June 30-July 10. Stop 14 Schenectady-Albany trolley line. Workers: Rev. G. Arnold Hodgkin, Rev. Chas. Stalker, Capt. Chas. T. Potter. Alvin Young, song leader. Address Alvin Young, Sec., Northville, N. Y.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Shiltz, Sec., Shadyside, Ohio.
Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.
Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gametsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

OREGON.

Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. Poling, D.D. Song leader. Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia

TAYLOR

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THE FOUNDATION OF PATIENCE.

By The Editor.

AN unwavering faith in God, in his Word, in his Son and in the presence and comfort and keeping of the Holy Ghost, is the foundation of true patience. With a faith like this, one can afford to wait with calmness the outcome of any and all things.

Much is said of the patience of Job. He certainly possessed that excellent grace in a remarkable degree. The secret of Job's patience was his faith. He had such a strong, unshaken faith in God that he could wait for an explanation of his troubles until the Resurrection; if necessary, he could get on without any explanation.

Faith and patience are twin sisters. To have a sweet, enduring patience one must have a steadfast, immovable faith. The day was very dark for Job. His children were gone, his property gone, his friends had turned against him, his wife suggested to him that he curse God and die, but he was possessed of a faith which enabled him to say in the midst of it all, "I will trust in him though he slay me." He knew that he had a living Redeemer and he could wait in the midst of his sufferings for the Resurrection morning.

Faith makes patience comfortable in the promise that "All things work together for good to them that love God", and so it abides with happy anticipation of the coming of promised good. Doubt and impatience go together. Doubt cannot sit and wait, for it does not believe that good is coming along the road where it sits. It is restless and miserable. It is the companion and fast friend of Sin.

All truly sanctified people, those who have been cleansed from all sin and have an abiding faith, also have an enduring patience. They have a hopeful view of any situation. With the eye of faith, they see the mountain covered with the horsemen and chariots of God and they rejoice that they that are with us are more than they that are against us. There is to them a silver lining to all clouds. They may carry burdens of sorrow for the lost. They may grieve over spiritual desolations. They may wonder why things are as they are; but they comfort themselves with the thought that we are now in a state of probation; that Satan is ravaging the flock; that sin is on every hand, but they are full of a glad, undying hope that cannot be conquered. They know that God reigns, that he moves forward, that in the end the banner of the Lord Jesus Christ shall float in perfect peace over a world conquered by and subjected to him, who is indeed King of kings and Lord of lords.

"The blood of Christ cleanses us from all sin." But there are some lessons that God can only teach us in the school of adversity, opposition, persecution, suffering and sor-

row. Will our faith be strong enough to make our patience sufficient to remain in this school until we shall come forth victorious over every foe, until we have learned to say with the great Apostle, "I have learned in whatsoever state I am therewith to be content." Remember that the Apostle teaches us that, after suffering comes strengthening and settling. "Let patience have her perfect work."

Open Letter to Mr. Henry Ford.

Mr. Henry Ford,
Detroit, Michigan.

My Dear Sir:—

Regretted to hear of the accident in which you were injured, but am thankful the injury was no more serious. I feel that you are filling an important place in the economic life of our nation, and your death would be nothing short of a calamity.

I believe that you are largely responsible for the introduction of a new era in the adjustment of Labor and Capital in this nation. You were one among the first of great manufacturers to make the adventure of larger wages for labor, and you led in the very commendable procession in this particular.

I felt more interested in your securing the control of the great Alabama Power Plant than I did in the election of the President of the United States. I believe if you could have secured control of this plant it would have worked wonders in the progress of agriculture all over the south where cheap fertilizer is so necessary to the farming interests.

Some time ago, I read with interest one of your contributions in the *Dearborn Independent*. You were writing on charity, and took the position that the best charity was to provide labor with remuneration sufficient to enable the people, the entire working class, to be self-supporting, to build their own homes, schools, churches and various institutions. It occurred to me that perhaps the word "charity" was not the proper word in your article, and the position you had taken. If labor is bringing great wealth to those by whom it is employed I hardly think it can be properly denominated as charity.

It must be remembered that a large percent of the population of the world at any time, is incapable of productive toil. The aged and infirm cannot earn wages, however remunerative wages might be. We always have in every generation millions of people who are physically or mentally crippled and are not able to take care of themselves. Then, there are untold millions of people who must be fed, clothed and educated, who are too young to earn wages, who are at a period in life when they should not be sent to the factory to earn their support, but should be cared for by those who have family ties and

obligations, or those who have been successful in business and have secured more money than they can use for their own comfort and are generous enough to support those who are dependent upon their fellowbeings for support, education and training for good and useful citizens.

Our great nation, because of wars, accidents in railroads, workshops and factories and untimely deaths of overworked and undernourished parents, has many tens of thousands of orphan children who must be cared for by those upon whom they have no blood ties or claims. There is nothing finer than for those great men of large mental capacity who have been able to secure vast sums of money than that they should give housing, clothing, food and the means of education to these unfortunate children.

There is a vast difference between what ought to be, what might have been, and actual conditions. There are great populations of people living in poor countries, in backwoods districts far away from the thoroughfares of life where there is but little money and small remuneration for labor of any sort. What could be finer than for men of capacity for making large sums of money than that they should assist such communities in the building of schools, churches, and hospitals for the developing of the rising generation and the care of the aged and sick?

I was reading in an old Book remarkable for the accuracy and profoundness of its statements, which says, "Where much is given, much is required." You have received much. I trust that you may be blessed of the Lord and make such wise and charitable disposition of your vast wealth that your name will be kept a precious memory among many, and that you may in the end, meet your Master in great peace.

Respectfully yours,
H. C. MORRISON.

EIGHTY-TWO TO SIXTY-TWO.

SOME time ago a proposition was before the legislature of Missouri calling for legislation to prevent the teaching of evolution in the public schools. Sixty-two of the members voted for the bill; eighty-two voted

against it.

I clipped the following from an issue of the daily press:

"Missouri shows 'em. Common sense returns to legislation in certain places. The Missouri house of representatives by a vote of 82 to 62 killed a bill to prohibit the teaching of evolution in the schools of the state. Children in that commonwealth may study what theories science has evolved. The mind is not to be chained. There is to be freedom in education."

(Continued on page 8)

THE ABUNDANT LIFE.

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

JESUS speaks about it in John 10:10. "I am come that they might have life, and that they might have it more abundantly."

Years ago we heard a minister preach on the above subject. We noticed that nobody shouted, no one got happy, and no hallelujahs were raised during the sermon. We think the reason was that the preacher lost the point—that is to say, he used the text to discuss Deism, social service, etc., and never used for a single moment the opportunity of the text and subject to set forth the glorious truth of life in Christ and its glorious abundance.

The Abundant Life, as we think of it and have experienced it, has the following things about it:

- It is a justified life. Rom. 5:1.
- It is a consecrated life. Rom. 12:1.
- It is a cleansed life. John 15:3.
- It is a sanctified life. 1 Thess. 5:3.
- It is a joyous life. John 15:11.
- It is a fruitful life. John 15:5.
- It is an empowered life. Luke 24:49.
- It is a Spirit-filled life. Eph. 5:18.

The Abundant Life is none other than the life of sanctification as taught by Jesus, and by Paul, and Peter, and holy men of God throughout the ages.

This work of Sanctification is preceded by a work of consecration in which the soul speaks to God in the following language:

"I do, O my God, solemnly surrender myself to Thee, and do give and consecrate to Thee my soul and body, my mind, my faculties, my talents, my time, the members of my body, my influence over others, all my powers of thought and exertion—everything to be used just as Thou chooseth, until death and through eternity. I beseech Thee, give me the power, disposition and will to confirm and ratify this act."

This work of sanctification is defined very definitely in the following terms: Webster says, "Sanctify, to make free from sin; to cleanse from moral corruption and pollution; to purify. Sanctification, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." The Century Dictionary says, "Sanctification, in theology, is the act of God's grace by which the affections of men are purified, and the soul is cleansed from sin and consecrated to God." The Standard Dictionary says, "Sanctification is the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."

All of the dictionaries say that entire sanctification purifies or frees from sin. It is an instantaneous, cleansing work. Now one says, "It is the gracious work of the Holy Spirit whereby the believer (not the sinner) is cleansed from sin;" therefore it is a second work, subsequent to regeneration, as all Scriptures teach. All of the dictionaries declare that the work is wrought by God. So it is not of growth or striving; it is not produced by education or culture or self-discipline or death or purgatory. It is the work of God. We may define entire sanctification, then, as the cleansing of the believer's heart from inbred sin, or depravity, wrought instantaneously by the baptism with the Holy Spirit and fire, and filling it with perfect love.

Sanctification is a great Bible truth and doctrine; the standard Scripture upon the subject is 1 Thess. 5:23.

Dr. E. M. Levy, a noted Baptist holiness preacher, gave a great message upon this subject in one of the big camp meetings. He said: "If justification be the root of this heavenly plant—the life of God in the soul—

KEPT FOR THE MASTER'S USE.

Keep my life, that it may be
Consecrated, Lord, to Thee.
Keep my moments and my days;
Let them flow in ceaseless praise.
Keep my hands, that they may move
At the impulse of Thy love.
Keep my feet, that they may be
Swift and "beautiful" for Thee.
Keep my voice, that I may sing
Always, only, for my King.
Keep my lips, that they may be
Filled with messages from Thee.
Keep my silver and my gold;
Not a mite would I withhold.
Keep my intellect, and use
Every power as Thou shalt choose.
Keep my will, oh, keep it Thine!
For it is no longer mine.
Keep my heart; it is Thine own;
It is now Thy royal throne.
Keep my love; my Lord, I pour
At Thy feet its treasure-store.
Keep myself, that I may be
Ever, only, ALL for Thee.

—Frances Ridley Havergal.

sanctification is the beautiful blossom and the delicious fruit." The preacher next went on to divide up the text thus (and behold what a good division it maketh):

First—The Author of Sanctification;

Second—The Instrumental Cause of Sanctification;

Third—The Great Importance of Sanctification.

Furthermore, the Abundant Life is nothing less or more than the Holy Life.

Bishop McIntyre, preaching on holiness at one of the conferences, said, among other things:

"There is a peculiar misunderstanding about holiness. First, as to the nature of it; it is a work of grace. The first work of grace is called regeneration, or justification. Both are Bible terms and mean the same thing. They are based on *life*. God drops into the penitent and believing soul the germ of a new life. Afterwards, a few days or weeks. God, through the Holy Ghost, does another work, which is based on *death*. As far as the poles are from each other, so justification and sanctification are from each other. Sanctification is based on death, what Paul calls the old man, the carnal mind, the sinful nature. It takes these two works to complete salvation. The Bible compares salvation to a song. Now, a song has two elements, the words and the music. In justification, we get the words, and in sanctification, we get the music. These two put a new song into our hearts even praises to God."

Then again, the Abundant Life is the life lived within the will of God.

Dr. Meyer, speaking of the solar look in the face of the pure in heart tells this story:

"There was a learned man, who, for eight years desired that God would give him the secret of the blessed life, and he was directed to a poor and ill-clad man whom he greeted with 'Good day!' The other replied: 'I never had a bad day; for if I am hungry, I praise God; if it freezes, hails, snows or rains, I still praise God. If I am wretched and despised, I praise him. I never have ill-luck, for I know how to live with God, and I know what he does is best. What God ordains or gives, I take cheerfully from his hand. I am never unhappy, for my one desire is to live in God's will, and what God wills, I will.' Then the inquirer asked, 'What brought you to this condition?' And this was the reply: 'My silence, my high thoughts, and my union with God! For I could not rest in anything that was less than God. Now I have found God; and in him have eternal rest and peace.'

"Let us seek these three things. Detachment from dependence on outward circumstances, which is true poverty of spirit. Purity of heart, open in every affection and desire to the Love of God. Obedience, which

has yielded its will to the Divine Will, and is willing in all things to be made willing."

Furthermore, the Abundant Life is the divinely-protected and guided life.

When Charles Wesley was preaching at Devizes (England) he was attacked by a tumultuous and wicked mob. His life was in danger, but God intervened and saved his servant. Afterwards Mr. Wesley sang about it thus:

"Lo! to faith's enlightened sight
All the mountain flames with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire."

An English writer, speaking of the saints, says:

"The saint walks by faith, not by sight. Look at Stephen. He is surrounded by an infuriated multitude. One would say that he saw only a persecuting mob. But hearken, 'He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God.' To the carnal eye John at Patmos had for environment a gloomy island, a lonely sea, a few unfriendly soldiers; but John really knew little of all this, for a celestial universe unfolded above him, and his island was filled with strange music, peopled with angelic shapes, and blossoming with unwithering roses. To the carnal eye John Bunyan dwelt within the narrow walls of Bedford jail with only coarse and painful things to contemplate and suffer; but he dwelt in the Palace Beautiful, climbed the hill Beulah, heard golden trumpets, saw the city of gems and crystal lighted with the glory of God."

Lastly, the Abundant Life is a changed life—from the life of defeat and self to a life of completeness in Jesus. Col. 2:10. That beautiful hymn of Theodore Monod states this transformation very beautifully:

"Oh the bitter shame and sorrow,
That a time could ever be
When I let the Savior's pity
Plead in vain, and proudly answered,
'All of self, and none of Thee.'

"Yet he found me! I beheld him
Bleeding on the accursed tree;
Heard him pray, 'Forgive them, Father!'
And my wistful heart said faintly,
'Some of self, and some of Thee.'

"Day by day his tender mercy,
Healing, helping, full and free,
Sweet and strong, and oh, so patient,
Brought me lower, while I whispered,
'Less of self, and more of Thee.'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered,
Grant me now my soul's desire—
'None of self, and all of Thee.'

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MODERN APOSTLES OF FAITH.

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

CHAPTER XVI.

AMANDA SMITH.



HE miracles of God's power and grace were not withdrawn when the early Church organization was finished; that the work of Christ was to be carried on, there can be no doubt, if we believe the New Testament. A physical miracle is regarded as a much greater feat, than a miracle of spirit; such is not true. If Jesus Christ is the same yesterday and today, and forever, then we have only to study his power and ministry while here on earth to know what he can do now. To open blinded eyes—eyes that had never known the light of day—was a miracle requiring supernatural, creative power; only the Omnipotent God could do it; but this manifestation is no more a miracle than the transformation of a blinded, sinful soul into holy intelligence. As spirit is greater than matter, so we believe that miracles in the spirit realm are greater than in the physical.

We are going to undertake a brief introduction to a character that has passed to her reward which, when all things are considered, will reaffirm the truth now almost obsolete, that the power of Jesus Christ is the same today, as when he walked upon the shores of Galilee, Amanda Smith, Bud Robinson, Jerry McAuley, "Madge of Pickadella Street," all of them miracles. But we want to tell the story of Amanda Smith, the slave girl. God had some great ministers and missionaries during the Nineteenth Century, but we believe that on no one did he pour out a greater measure of power than upon this black woman.

Here is a little glimpse into her cabin home. Her father worked all day for his master, and nearly all night, to earn money with which to buy his freedom. Amanda's mother and grandmother were both devout; though ignorant slaves, had great faith in God. They both prayed for the salvation of their mistress—"Miss Celia"—as they called her. Their faith was rewarded and shortly afterwards, was stricken with a disease from which she never recovered; but on her dying bed, she begged for the freedom of "Nancy and the children," which was granted, Amanda being one of the children. The family after securing their freedom, moved to Pennsylvania. Until her father died, Amanda was active helping run-away slaves to hide, giving them food and protection. This will give the reader a little perspective; but it can in no way explain the marvelous career of Amanda Smith.

She was born at Long Green, Md., 1837, many years before the emancipation of her people. As soon as she was old enough she worked in the homes of white families as a helper to feed and clothe the family. When very young, not more than fifteen, she was married to a trifling negro boy named Devine. In a short time she was left a widow with a child to support, along with her other responsibilities. During her early years, before her first marriage, she spent three months in school.

The experiences of her childhood slavery, her unhappy marriage, and the wrong she felt concerning the slavery of her people, hardened the heart of this poor black girl. But the religious influences of her godly mother and grandmother could not be thrown off easily. Camp meetings were held by her people, and the Methodist Church gave religious attention to the colored people who came above the Mason and Dixon Line. Amanda's conviction for salvation, struggling with doubts and rebellion, was a long, drawn-out process, but she was finally converted.

She tells the story of her conversion, which

is unique. She had no faith in her own prayers, and knowing no one in whom she had confidence, as she was separated from her mother, she felt the praying had to be done by some one that had not sinned. She could think of no one, and in her desperation, she tells how she sought help. "I knew," she said, "that the sun had never sinned, and had always obeyed God, and I said, 'O sun, ask God to save my soul.' I knew the moon had never sinned, and I said, 'O moon, pray for me.' I knew the stars had never disobeyed God, and I begged them to pray for me; then at last, I knew the winds had never sinned and begged them to help me." This will give some idea of the childish ignorance of Amanda.

Before she found the light to her soul, she married James Smith, a local preacher of the African Methodist Church. This, she thought, would be a great help to her, as he promised her that he would join the Conference and be an itinerant preacher. How she longed to be a useful minister's wife; but her second marriage proved to be as great a disappointment as the first. This was his method to win the love of Amanda, but he proved to be a worthless hypocrite. Amanda Smith became a washer-woman, a drudge, washing day and night to support her home. But amid her other struggles she found God, and the illumination that came to her, as told in her biography, is simply marvelous.

For some years, she became a favorite in revival meetings where she sang and prayed with an unction that carried the genuine stamp of the Holy Ghost. In the year 1869, God led her into definite religious work. Think of a negro woman thirty-two years old, without education—except she had learned to read her Bible—entering into public work. At first, she worked among her own people, holding revivals for the negro pastors, for which services she scarcely kept soul and body together. Scores of times as she tells us, she had no money to pay her fare to some church where she was called. Gradually, the name Amanda Smith became well known all about New York, Philadelphia and Boston. Under the preaching of John Inskip, she received the blessing of entire sanctification; the most interesting chapter of her wonderful biography is the way she struggled with the Tempter before she got the blessing. After Amanda Smith professed sanctification, she attended the great camp meetings, where she came in contact with such great spiritual leaders as McDonald, Inskip, Woods, Phoebe Palmer, and others. Her singing and prayers became a camp meeting attraction, as great as the presence of Bud Robinson, twenty-five years later.

Big Methodist churches were opened to her in New York, Baltimore, Philadelphia and Jersey City. Then came the call of wider service. Through influential people this black woman was called to England, and her ministry produced a sensation. The largest Halls in London, Liverpool, Manchester, and Edinburgh were packed to hear Amanda Smith the "Ex-slave Evangelist." At all those places she was a staunch exponent of entire sanctification as a definite, second work of grace, and this she proclaimed at the great Keswick Assembly.

Following her great evangelistic tour in England, her calls came from the "Regions beyond"; whereupon she started for the Orient, visiting all the great cities and historic places, such as Paris, Rome, Florence, Naples, Pompeii, and then Cairo, Alexandria, Jerusalem and on to India. We have read many descriptions of noted scenes of places in Europe and Egypt, but the details of the things she saw in Paris, Rome and every other place, were astonishing. A scholar versed in the history of those places could not have done it better, yet the story of all she saw is given in a style so simple that it is charming.

At the invitation of Bishop Thoburn, she visited India. The bishop says of her visit in Calcutta: "During the seventeen years I lived in Calcutta, I have known many famous strangers to visit the city, and some of them attracted large audiences, but I have never known any one who could draw and hold so large an audience as Amanda Smith." Speaking of her power of penetration, he says: "I have never known any one who could go to the heart of a problem or difficult situation like she; at a glance she could see the weakness in men and systems. Once she quelled an Indian mob by falling on her knees and praying." Her poise and absolute faith were a miracle of God's power.

Her evangelistic labors carried her in all parts of India and Africa. She spent eight years in Liberia, where thousands were saved under her ministry. On her return to America by way of London, her reception in that city was an ovation, and letters of greeting and welcome came from the greatest men and women of Church and State, among them, Lady Henry Somerset, and Frances E. Willard, who was in England at the time.

Her autobiography is a marvel, over five hundred pages of fine print making more than a thousand pages of books today. She did this at the urgent request of her friends and admirers. One feature is amazing; recalling her experience from childhood, she gives the names of hundreds of individuals—sometimes a dozen who figured in one event—white and black. For more than thirty years of her life, she kept no diary, and how she records the details of people and events is almost unbelievable. Amanda Smith was one of God's chosen vessels. Her presence at a camp meeting was a benediction. Bishops and great scholars sat at her feet and were taught the marvelous truths of God. The life of Amanda Smith was a miracle. She died in Sebring, Fla., in a vine-clad home provided for her by the late George Sebring.

President's Annual Report.

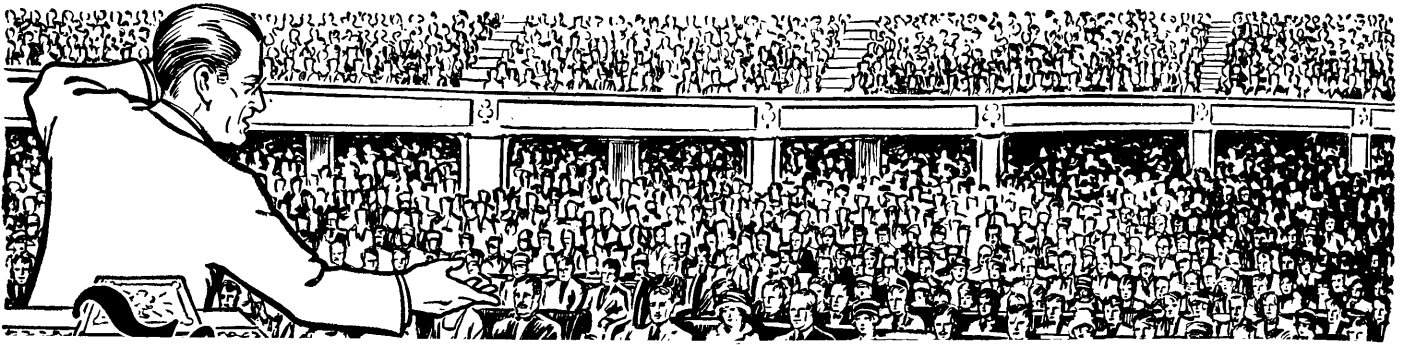


AS President of The National Association for the Promotion of Holiness, I desire to submit the following as my Annual Report:

By the grace of the Lord and the graciousness of my brethren, I have had as your representative, my busiest, my most blessed, and (perhaps) my best year in efforts to spread Christian Holiness over these lands. I have felt deeply the loss to myself, personally, that has come to us all as an Association in the passing to their rest of some of my dearly beloved brethren of both the ministry and the laity. I have been pained beyond expression by the dropping out of some from the ministry and laity of the direct lines of holiness teaching and service.

I have been rejoiced at the preservation of all our work intact from the inroads of some unscriptural and irrational aggressions that have infested some other movements and have been the means of misleading not a few good holiness people in their individual capacity. I have had my own hands strengthened and have seen good things for the work ahead in the coming to the front of some new forces for the evangelistic field. Not regretting nor discrediting the moulding of many in our schools for educational and other professional careers, I have nevertheless been specially appreciative of those who from our camps and training schools are responding at once to the call to direct Missionary and

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THE TREACHERY OF BACKSLIDING.

Rev. John F. Knapp.

Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.—Jer. 3:20-22.



HERE are no people who are in so great peril of backsliding as holiness people. Satan has bent his bow, and the flesh makes its boast that no man or no woman can live in this world without sin. When people are bold enough to say that the blood of Jesus Christ cleanseth from all sin, they become a target for the attacks of the devil. Wherever I go I am struck with the fact that great groups of people that were once living a holy life have cooled down in their spiritual ardor, have become indifferent to the pull of the Divine and to the things that pertain to a life of godliness. My heart is continually wrung by the fact that those who once had spiritual power, today seem to have nothing but a form of godliness and seem to have so little sense of the reality of holy things. I talked to that old saint of God, Dr. Godbey, a man of learning as well as piety, and he said to me: "You know the holiness people of today are more worldly than the Methodist people of fifty years ago. There is an encroachment of the world coming in upon them, and it is becoming increasingly hard for people to live a holy life."

I don't say these things to alarm you, but I believe it is the duty of the prophets of God to stand at the cross-ways of the world and flash the danger signals. God paints the picture of the backslider under the picture of the treacherous and disloyal wife. It is a terrible thing for one who has been sanctified to so far forget his pledged loyalty that he will crucify the Son of God and put him to an open shame. It is terrible when we think of treachery to an employer. It is still worse when there is disloyalty in a home, for a home is, next to the heart, the greatest thing God ever made. The wife has been chosen to represent the Bride of Christ and the husband to represent Christ himself. The children are the picture of those who are spiritually born through this union. "As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." He has brought them out of the wilderness, through the Jordan and into the land of Canaan—all this he has done for them—and yet, deceit, disloyalty, has been their attitude toward him.

Can you picture what this means in a household? The husband comes home on Saturday night and greets his wife with a kiss of affection and hands over to her the earnings he has toiled so hard to receive all week. The children gather around his knee and nestle up close to him. All the time the

wife is planning how she can rid herself of this companion who has been so loyal to her. There is no other treachery to be compared to that. Then on the other hand, think of the wife going about her tasks, making a home for her husband and her children. But, instead of his heart being fixed on his home, there is a disloyalty in it that if his wife discovers, it will strike like death to her soul.

There never was a time when the world was so attractive as now. Appeals are made that seemingly would be beneficial to physical, intellectual, moral and social life, but if we yield to them it will be ruinous to our spiritual life. "Know ye not that the friendship of the world is enmity against God; whosoever, therefore, will be a friend of the world is the enemy of God." Wherever I go God has laid it on my heart to warn men and women of this fearful danger. Years ago this came to my attention in a church of which I was pastor. You know many Christians pride themselves on being broad-minded and discriminating. But they visit places that the Lord Jesus Christ could not go with them; they see things that the Lord Jesus Christ would not look at, in their attempt to be regarded as free from a certain narrowness of outlook and practice. On one of my first pastorates, there was a Sunday school teacher in my church who used to tell his class of young ladies that there was no harm in going to the theater, provided one learned to discriminate, in other words, learned how to tell a good play from a bad play. But the members of his class gathered from this remark that their Sunday school teacher went to the theater, and of course, if it was right for him to go, it was right for them to go. He told them one Sunday about the play, I think it was, "Damaged Goods." The whole class went down in a body to see this play. One of the girls met a young man at the theater and he took her to another. He did not "discriminate," and so she was led astray, and in about two years it ended up by her being carried out a corpse in the Red Light District. No child of God can afford to let his influence be used in a way like that.

I used to think I had to preach intellectual sermons. I found out that there were only three percent of an audience that were college graduates so I began to try to discover how to get down to the hearts of folks, to be a soul winner. Yesterday morning I woke up about 5:30. I turned over and thought I would sleep another half hour. Almost immediately I fell asleep and dreamed I was at home in my study at the Bible School in Cincinnati and that it was about 7 o'clock in the morning, and that I lay down on the couch for a short nap as it would be time for my Homiletics Class in thirty minutes. As I went to sleep, it seemed to me that I was wafted up toward the Glory World. At first I felt afraid and then I realized that underneath me were the Everlasting Arms. When I reached what seemed to be a certain height, I saw a Figure similar to the One described in Revelation. It was Christ, the God-man. As he stood there a rainbow played about his head and his face shone as the light, while in

his hand was a mighty sword. From his face seemed to radiate in every direction beams of brightness beyond the sunlight. My uppermost thought at the moment was, "Thank God, he is come, and I was ready for him and he took me after all my doubt and materialism, to that Holy City." For as I looked at him, I saw him point out before him and there in the light of his countenance was the Holy City, New Jerusalem; it seemed to stretch away over hill and valley until its scintillating towers and steeples, walls and palaces touched the outermost horizon. The City was alight with its own brilliance that shone out upon the void where I seemed to be standing and yet its greatest brightness seemed to come, not from itself, but from him who stood there at my left hand.

And then I looked away from the City, back to him but it appeared that his heroic figure had diminished in size and that he had laid aside some of the resplendent glory that before had shone from him. I no longer saw his mighty sword but instead, there was a human figure with a crown of thorns on his brow, nail prints in his hands and feet. "And he tenderly looked at me." And then a new thought surged up into my consciousness, "I am alone; I have brought nobody with me," and I heard the words, though whether they came from the lips beneath the crown of thorns, I could not tell, but here was the message, "You better go back now: your class needs you this morning." And so I dreamed that I went back and found my class in danger and led them away and taught them, and I awoke and it was six-thirty on Saturday morning, Feb. 19, 1927—an hour had passed and I had seen my Lord, (for what was the Holy City beside him?) and he had sent me back to my task for I had come alone!

This dream is so new and so vivid that I wanted to tell it while the details were fresh in my mind. What it would mean to be there in that city—but to go in alone, taking no one with me! The thing that hinders us from bringing men and women to Jesus Christ is ourselves. Perhaps the reason that you, wife, have not been able to lead your husband to Jesus Christ is that you have not been leading an exemplary life before him; so it is with children and parents and with all of us. It is yielding to the treachery of the world and of sin that makes us unfit to witness and to win for our Lord.

Turn now to the 21st verse, the prayer of the prophet of God's people. The reason they are weeping and praying there is: "They have perverted their way and have forgotten the Lord their God." Perverted means to double back on a thing. What is it to go back on that way? Just this: if you had to give up a certain way of life in order to get the fulness of the blessing, you can never go back to that way without losing the fulness of the blessing. But there is no need for us to backslide, that we should pervert our ways. There is no need that we should forget the Lord our God. The perversion of

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BIBLE READING ON HOLINESS.

Rev. C. W. Ruth.

PART II.

IN the preceding lesson we endeavored to prove by the Scriptures that the disciples were regenerated and clearly justified prior to the Pentecost; we now proceed to show that the carnal mind co-existed with the grace of God in their hearts; and that the baptism with the Holy Ghost purified their hearts, as a second work of grace.

THOUGH REGENERATED, THEY WERE YET CARNAL.

That they needed a second work of grace, as do all regenerated believers, is evidenced by the following: They still had a carnal ambition for greatness, and official positions. "There arose a reasoning among them which of them should be greatest." Luke 9:46; Mark 9:33-35.

At times they were troubled with a carnal unbelief. Jesus said to them plainly, "Because of your unbelief" they had failed in casting out a devil. Matt. 17:20. And in Mark 16:14, we read, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief."

James and John still had a carnal selfishness, secretly saying to Jesus, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Mark 10:37.

The ten still had a carnal envy, and jealousy. "And when the ten heard it, they began to be much displeased with James and John." Mark 10:41.

They still had a carnal sectarianism. "John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Mark 9:38.

They still had a carnal resentment, and vindictiveness. When the Samaritans "did not receive him, because his face was as though he would go to Jerusalem," James and John said, "Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9:52-55. "Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear." John 18:10.

They still had a carnal, man-fearing spirit. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." John 20:19.

All these carnal manifestations were purged away by the fiery baptism of the Pentecost, and the doors came quickly open, and they were at once ready for a street meeting.

THE DISCIPLES AFTER PENTECOST.

"They were all filled with the Holy Ghost," and Peter explains, "This is that which was spoken by the prophet Joel." Acts 2:4, 16. Here we need to distinguish between the birth of the Spirit and the baptism with the Spirit. They had the birth of the Spirit when they were "born of God," John 1:13; but now received the baptism with the Spirit, which the world cannot receive. John 14:17. Sinners are never baptized with the Holy Ghost and fire. Later in explaining what took place at the house of Cornelius, Peter said, "The Holy Ghost fell on them, as on us (disciples) at the beginning;" "the like gift:" (Acts 11:15, 17). And then in Acts 15:8, 9, says, "and God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, (disciples,) and put no difference between us and them, purifying their hearts by faith."

As Peter was present at the Pentecost, he surely knew what took place; and he says it was "the like gift," in both instances, "purifying their hearts." Hence, we would insist that the primary purpose in the baptism

with the Holy Ghost, is the purifying of the heart; and they who seek "power" before they receive the purifying of their hearts, are evidently on a wrong trail. Purity comes as a result of subtraction; it is not so much receiving something we never had, to begin with, as being delivered from some things we have always had; whereas, power comes by addition: something added. People do not object so much to the "addition" process, as they do to the "subtraction" process, —which means the giving up of all their idols. We would in no sense gainsay the fact that the baptism with the Holy Ghost carries the promise of power; for Jesus distinctly said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, (the power of the Holy Ghost coming upon you, marg.) after that the Holy Ghost is come upon you." Luke 24:49; Acts 1:8. We are simply insisting that the negative aspect of the baptism with the Holy Ghost, is the purifying of the heart; and that until men consent to the purifying of their hearts they cannot receive the power.

The baptism with the Holy Ghost not only gave them *pure hearts*, and *power*, but a *fulness blessing*: "they were all filled," and a *loosened tongue*: "they began to speak;" and a *holy boldness*: "they saw the boldness of Peter and John . . . and they took knowledge of them, that they had been with Jesus." (Acts 4:13) it *loosened up their purse strings*; they "had all things common; and sold their possessions and goods, and parted them to all men, as every man had need;" (v. 46) and it *gave them perfect love*," "they continuing daily with one accord," "steadfastly in the apostles' doctrine and fellowship," (v. 42, 46) and *were happy*, "Praising God!" All this was epochal and marked a most distinct crisis, as a second work of grace, in their Christian experience. "Have ye received the Holy Ghost since ye believed?" Acts 19:2 This was the fulfilment of the promise Jesus gave to the disciples, when he said "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:15-17.

They had Holy Ghost religion before Pentecost, for Jesus said "He dwelleth with you," but he made the distinction, and gave the added promise, "And shall be in you." The relation of the Holy Spirit to the church in the three dispensations is fairly well expressed in the three words, "*upon*," "*with*" and "*in*." During the dispensation of the Father the Spirit of the Lord came "*upon*" certain individuals,—"Balaam," Numb. 24:2; "Saul," I Sam. 10:10; "David," I Sam. 16:13). During the dispensation of the Son, while Jesus walked with his disciples, he said the "Comforter," "the Spirit of truth," "dwelleth with you;" but during the dispensation of the Holy Ghost,—in which we are living—He "*shall be in you*." This bestowment of the Spirit was not to be a transient, or evanescent experience, but a permanent and abiding experience. Jesus said he would "*abide*" forever, and would testify to us about Jesus; John 15:26; would "*teach*" us all things, and "*bring all things*" to our "*remembrance*" that Jesus had said; John 14:26; would "*shew*" us "*things to come*," and would "*guide*" us "*into all truth*." John 16:13. While a person may not always have the *consciousness* that the Comforter abides, he can always rest in the *confidence* that he abides,—so long as he has not been grieved away by some act of wilful sin. Thank the Lord! "Have ye received the Holy Ghost since ye believed?" Acts 19:2.

Are all Christians Real Workers For God?

A. W. ORWIG.

Can any one be a real Bible Christian without being more or less of a worker for God? Can any one be a Christian at all without obeying God? "Go work today in my vineyard" is God's positive command. And Jesus says, "Ye are my friends if ye do whatsoever I command you." Certainly, then, no enlightened Christian will neglect holy toil in God's vineyard. He will crave and enjoy it. He will be possessed of the ardent spirit of Jesus who declared, "I delight to do thy will, O my God." And the divine will and command is, "*Every one to his work*." And to those not willing to work is addressed the warning words, "Woe to them that are at ease in Zion." With all this Scripture for our consideration, it is nevertheless true that to many professors of religion are the words applicable, "Why stand ye here all the day idle."

Work is the lot of man by divine decree. Both brain and brawn need to be employed even from health considerations. Yet they can be quite serviceable in promoting the kingdom of God. But above all the heart should be enlisted. Are all the powers of our being thus enrolled? Can we truly say

"Take myself, and I will be
Ever, only, all for Thee?"

We have a fine example of "every one to his work" in the case of the dauntless Nehemiah and his helpers. Each one did the work assigned him. Discouraging circumstances did not deter any one from performing his task. Critics and hinderers were met with watchfulness and prayer and all the greater activity. And these same qualities should characterize all Christians. Not all have the same work, nor have all the same capacity for work, but the weakest can do something.

While the church in general has various spheres of work, yet everything should combine for the glory of God in the salvation of souls and the spiritual well-being of all its members. It has also a mission for the bodies of suffering humanity. Would that there were never an occasion for asking the question, "Are all Christians real workers for God?" But may it be true of all professors of religion, as the apostle Paul declared of Timothy, "He worketh the work of the Lord."

As for the young people of the church, their opportunities for Christian work are almost boundless, especially among those of their own sex and age, but by no means confined to these. May God reveal to them their great responsibility! Young people have many common interests. Often their experiences in many things are much the same. They largely have the same temptations and trials of various sorts. The lure of the world is sometimes difficult to overcome, especially when its power is manifested inside of the church itself, which, sad to say, is somewhat prevalent in some quarters.

The various subsidiary societies of the church are channels through which much good may be accomplished. Thank God for them. But is there not some danger of losing sight of *direct personal work* for the salvation of souls amid the more general activities of such organizations? With some persons the social or literary element awakens more interest than the loftier service of earnest endeavor to win souls. Oh for new and larger conceptions of the real *spiritual* work of the church as a whole and of each individual member! Living more fully in the Holy Spirit and his blessed Word will secure it.

None of us liveth to himself, and no man dieth to himself. Romans 14:7.

Evangelistic work. Several reinforcements and rising recruits are at the present time appearing on the horizon of our National Evangelism. Together with these I have been made thankful by the manifest continued acceptance and even growing effectiveness of some of our older, true and tried evangelists.

The whole field and outlook seem more promising and encouraging for a new evangelistic rise in the Holiness Movement than even a year ago. As already stated our evangelists for the most part are kept busily employed and their number is multiplying. All of our Holiness Colleges and Schools are centers of revivals and besides securing the conversion and sanctification of most of their students, are radiating an influence for holiness over extensive areas by means of College Gospel Teams. The holiness papers, both our own interdenominational organs, and those of the several holiness churches, are contributing much to the information of the people at large and much to the intelligence of the holiness people themselves on the great theme. More doors seem to be opening of late in Methodist Churches and some in Presbyterian churches for Holiness Evangelism, while the Friends, the Evangelical, the Wesleyan Methodist, the Free Methodist, the Nazarene, the Pilgrims, Mennonites and some other churches, together with some Christian Alliance, and various Mission Bodies, are not only wide open for the work of holiness evangelism at times but are for the most part pressing holiness themselves much of the time.

Our Holiness Training Schools still remain the educational unit of our mission, and the interdenominational camp meetings the center and power-house of the Movement. These camps—both those auxiliary and those affiliated with the "National"—are multiplying somewhat in number, improving in equipment, increasing in attendance, and losing none of their fervor in evangelism or of their fidelity to the Gospel of the Kingdom as a whole, or to the doctrine of Entire Sanctification by faith alone as our special depositum. All their preachers and other workers are chosen with reference, first of all, to their correctness, clearness, and courage on the matter of holiness. Any that are indistinct, indefinite or indifferent upon the matter of full salvation somehow automatically drop out of the camp meeting programs, as do also any that are come-outive, censorious, abusive, fanatical or eager to project side issues or matters that would divert from the main issue of the camp. There is an increasing demand for Expository as well as Hortatory preachers at these camps; and for School of the Prophets and Bible Conference hours.

Every area seems able to find and furnish capable and consecrated song leadership, and musical help for our camps and conventions; and sacred song is a great and forceful factor in our Holiness Evangelism. Am pleased to report in this connection, a growing return to, and revival of, some of the older hymns and songs of the earlier days of the Movement, as well as an improvement in the worshipful and prayerful type of our music, with some lessening of the more artistic on the one hand, and the lightly entertaining upon the other.

Am glad to announce some most encouraging signs of development along the Pacific Coast. Before many more sessions may have passed we shall probably have some good news to bring of a rising branch of the Holiness Movement along that border land between our own country and the regions beyond which may tell much for a worldwide extension of the Holiness Movement. I might add that the part of the "National Association" in this great work of the Holiness Movement throughout America can perhaps be considerably augmented whenever our Treasury can be so reimbursed as to warrant a more aggressive and somewhat of a Home Missionary policy in the matter of conven-

tions and evangelistic ventures. At present the Foreign Missionary obligations have prior claim and in deference to this the President has felt that we should confine our call for pledges for the convention work to the conventions themselves and leave the Auxiliary Camps clear for the presentation of the Foreign Missionary interests.

Those Associations which stand related to the "National" as "Auxiliaries" (we think without a single exception) are in a true sense "Auxiliary" and faithful to the support of the work of the National Missionary Society (which latter society as the report of the President will doubtless show has had by far the best and biggest and most eventful year of its history). This has been notably so at Oskaloosa and at Mooers. Some moreover, of these Associations have also seen their way to be practically Auxiliary to the *Homeland* work of the "National." They have aided in the management and support of Winter Conventions and have through these, contributed somewhat to the General Fund of the Association. They have also opened the way of some of our evangelists to conduct series of holiness revivals within their respective territories.

Much similar aid to the work of the "National" has also come from such camps as "Sychar," "Douglas," "Alexandria," "Eaton Rapids" and others which, while not enrolled as "Auxiliaries" are nevertheless practically so, and several of them like the Auxiliaries themselves, are substantial supporters of the Foreign Missionary Society. The reason for some withholding from entering avowed Auxiliary relations I have not sought to penetrate nor those of some who had released themselves from this relation under a previous administration I have refrained from asking. It is certainly not from any defection as to doctrine nor any cessation of zeal for Holiness Evangelism; and as the most fraternal relations continue to exist between us all we simply bid them Godspeed.

Our policy of maintaining our National Conventions on a self-supporting basis has proved not only eminently successful but eminently satisfactory where such conventions have been held. (We do not know of a single exception to this). This policy has not only been necessitated by the conditions of our Treasury, but has been adopted by us as more in accord with the Spirit's usual economy in the history of our Holiness Evangelism. It has had the effect of reducing the number of such conventions; but at the same time of increasing the openings for evangelists to conduct quite similar meetings on their own initiative. All of the brethren who might have been chosen for a National Squadron have themselves been steadily employed and their meetings have been self-sustaining and greatly blessed of God.

The President has himself entered various doors that could not have been opened for either an A or B Grade of National Convention and none of the "C" Grades have been any draft upon the funds of the "National" other than the usual stipend of the Administration allowance. Besides this present National Assembly at Chicago, "National" Conventions have been held at Plattsburgh, N. Y., Indianapolis, Ind., Providence, R. I., and Grand Rapids, Mich. All of these conventions have been marked by gracious outpourings of the Holy Ghost and some of them with some quite unusual results. They have all been self-supporting and have added some in pledges to the "National" Treasury. Out of one of them has grown a county Association of something like 100 members with plans already for a camp meeting the present season under safe and strong leadership. At another important center a committee appointed by your President is now planning to organize as a County or Area Association. Another has given rise to a stated holiness meeting in the Methodist Church where the convention was held. Correspondence is at present pending for conventions in the near future in Michigan, Canada and Oregon.

In every one of the conventions held we have not lacked for excellent help. Not at all to underestimate the valuable assistance from local and nearby pastors, evangelists and lay workers; nor to overlook the very great asset we have found in that every area has been able to provide us competent and consecrated singers and musicians. I take special pleasure in mentioning the excellent colleagues. I have had at Grand Rapids Brother Miller of the Nazarene Church and Brother John F. Knapp, of Cincinnati. Brother Knapp with ever growing acceptance and effectiveness was also my co-worker at Plattsburgh and at Providence, and at Indianapolis he served for half the time. Here also I was reinforced by the yokefellowship of Brother C. W. Ruth whose labors and fruitfulness are ever more abundant and who nowhere seems more acceptable and beloved than in his own resident city of Indianapolis. The Treasurer's Report will show an available balance of some \$2,000.00.

I would be unmindful or ungrateful if I did not here express my genuine appreciation of the most valuable services rendered the work of the "National" by several of our official newspaper organs in their ready and generous publishing given to our work and our announcements. Particularly too, I wish to make mention of the special voluntary and valuable services of Brother Knapp in sending from his office postal card announcements to all such "Revivalist" subscribers as lived within an area of a proposed National Convention. This has been of most manifest and effective service.

Then too, the Association and all this Assembly are, with me, under obligation of highest appreciation of the valuable labor and service of Sister Millie Lawhead as Corresponding Secretary in the work of the year and particularly her arduous labor for this Annual Meeting and Assembly.

Personally, I am much helped by the Secretarial aid to myself as President, of Miss Florence Schleicher who is a coming handmaiden of the Lord in the ministry of holiness. I have not accepted from the Treasury a perquisite adequate to employ the services of a Secretary regularly, seeing much of my written work is not of "National" obligation, but as a work of faith and labor of love without financial compensation, this daughter in the Gospel is easing my task in many of the details of this office and my literary and correspondence work.

In conclusion let me confess my need of, and desire for, a much deeper acquaintance with God and with the things and the ways of the Holy Spirit for the prosecution of this holy work. There is throughout the churches and throughout the Holiness Movement a great need of, and some crying out for an outpouring of the Holy Ghost that will both carry us out farther in the Movement of Holiness and carry us down deeper in holiness itself than ever we have known, and I would in closing this report, sincerely present myself and all the interests of the National Association as subjects of prayer for such a reviving as the obligations and opportunities of this great day present to our lives.

In His love and service,
JOSEPH H. SMITH,
President.

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Have you read it? "Messages for the Times." The title tells exactly what the book is, and every page throbs with vital thought-provoking truths. They will stir your soul, and, not a dull page or even paragraph in the book. Dr. Morrison says that Dr. Wimberly is one of the strongest writers in Methodism, and his ministry with his pen is dynamic. Get this new book. Fresh from the press. The Introduction is written by Dr. Morrison, and you will be glad you have read this book. Price \$1.50. Given free for two new yearly subscribers to THE PENTECOSTAL HERALD.

REPORTS FROM SOUL WINNERS

REVIVAL REPORT.

The blessing of the Lord was on the revival meeting conducted by the writer in the Christian Union church at Zanesville, Ohio. The pastor, Rev. M. H. Russell, had preparations made for the meeting, and we witnessed a gracious outpouring of the Holy Spirit. Brother Russell led the singing, and put some life into that part of the services. The attendance was good at most of the services, and there were somewhere around forty seekers at the altar, some to be converted and some to be wholly sanctified. They nearly all testified to having received the blessing they were seeking. I received a nice club of Herald subscribers that will help to conserve the results of this good meeting. Bro. Russell and his good wife took care of me in the parsonage during this meeting.

My next meeting was in the United Brethren Church (Old Constitution) near New Philadelphia, O. Rev. Edith Dodge is the pastor. Indifference was our greatest enemy at this place. I do not think I have ever seen a more apathetic or lifeless meeting than this one. The meeting continued for three weeks, but the attendance was small all the way through, and sometimes it was very small. I gave them the Truth as best I could and left the results in the hands of the Lord. A few testified to getting help from the services.

I went from there to another one of Sister Dodge's churches near Strasburg, Ohio. We were handicapped some in this meeting by the bad roads, but in spite of that, the folks were very faithful in coming. The Lord gave us some very gracious services during this meeting. Several seekers came to the altar, but the altar services were pretty hard and dry. Several of the seekers gave good evidence of having come in touch with God, and gave good testimonies. The last night of the meeting I baptized about twelve persons, and the pastor received them into the church. Ten Herald subs in this meeting.

I want to thank all the readers of *The Herald* for the praying you have been doing for me, and I want you to continue to remember me at the throne of grace. The battle is a hard one, and it must be prayed through. I am ready to go anywhere there are hungry souls wanting help. Blessings on the great Herald family!! F. D. Swanson,

INDIANA MEETINGS.

Since closing our three years pastorate at First Church Indianapolis, Ind., we have had but little time at home. Shortly after the Indiana Assembly we conducted a short revival meeting at Fort Wayne, Ind., with Rev. Morris Himler, Pastor. The meeting lasted but five days but there were some gracious results and during the convention several thousand dollars were raised for the Budget of the Church.

Following this meeting we spent several Sundays in all-day meetings in different churches including Hagerstown, Morristown, Stringtown etc. In January we assisted Rev. M. Crider in the Methodist Episcopal Church at Kirklint, Ind., in a three weeks campaign. This meeting resulted in gracious awakening and some good results. We had a very strenuous time fighting our way through snowdrifts, ice, sleet and fog, driving 70 miles nearly every night in the most extreme weather. In spite of this the attendance continued excellent and we feel that much good was done.

The meeting at New Castle, Ind., in the Church of the Nazarene continued three weeks. This was one of the most remarkable meetings we have labored in for some time. The attendance was such that at all times the house was full and often hundreds were turned away. On the last night of the meeting we had an overflow in the basement Auditorium, Mrs. Lillenas preaching in the main Auditorium, Haldor Lillenas in the Basement with both Auditoriums filled. The meeting resulted in the conversion and sanctification of about 200 persons and a substantial number united with the church.

Rev. Ira Akers, the hustling and aggressive pastor, is doing a most excellent work in New Castle. His ministry is of the constructive type and the church is steadily gaining ground as a result.

We have recently closed another short meeting at Kirklint, and are now engaged at Crawfordsville in a two weeks meeting with Rev. Guy C. McHenry, Pastor. The prospects are good for a fruitful revival. In all of our meetings Mrs. Lillenas is doing the preaching and the writer directing the music. Much of my time is devoted to writing and publishing sacred music in which ministry God has greatly blessed me these past twenty years. To him be all the glory. Breathe a prayer for us when you can find time amid the rush of your busy life to enter into the secret place with the Master.

Haldor and Bertha Lillenas.

REPORT OF EVANGELIST W. W. LOVELESS.

I have engaged in two revivals since my last report through *The Pentecostal Herald*. My first one was with The Pilgrim Holiness Church in Arcanum, Ohio. Rev. James R. Siders is the efficient pastor of this fine church. My own soul was much enriched as a result of the blessed fellowship I had with these good people and their pastor. The campaign lasted over three weeks, and there were over 56 seekers at the altar, counting them as they come. However the altar services seemed a little hard; although the saints did some wonderful praying. But we had some good cases of salvation. Among the seekers was one old Catholic man. He certainly had a hun-

dry heart, and we believe that he found Jesus a satisfying portion. Another revival was going on in the town at the same time; and of course in a small town of 1,200 that divided the crowds. However we had fairly good crowds, and all in all we count it a very good revival.

Our last revival was with God's Holiness Mission, in Columbus, Ohio. Rev. H. C. Henslee is the fine superintendent of this Mission. We had just 60 seekers in the two weeks' campaign, and I feel safe in saying that at least 50 of them prayed through to a good experience. They surely did some hard praying and digging at the altar, and as a result got the answer from heaven. This was my third revival in this Mission in the last three years.

At this writing I am with The Church of The Nazarene in Lake Charles, Louisiana. We are just getting started, but a good spirit prevails; conviction is settling on the people; a few seekers have bowed at the altar, and the outlook is good for an old-fashioned revival.

My slate is filling up for future engagements. However I have a few open dates. So if any one desires my services, I will be glad to hear from you. My home address is London, Ohio. R. F. D. No. 5. W. W. Loveless.

REVIVAL AT WILDWOOD, FLORIDA.

Rev. Paul Redfearn, pastor of the Methodist Church at Wildwood, Fla., on April 10th, began a tent meeting. He was most fortunate in securing Evangelist Harry S. Allen, of Macon, Ga., and his singer, L. J. Derk. From the first service there was great interest manifested. In the last twenty years we have heard among the best preachers of the United States, and we are frank to say we have never heard better preaching than Evangelist Allen does. The secret of the work seems to be that, like the Apostles of old, he lets the Holy Spirit have his way. Sometimes he preaches; sometimes he does not. Like the Welch Revival, we never know what is going to be done. No set program, but everything in order, and without confusion.

Something like one hundred have joined the several churches; there being no distinction between churches, the new members joining the church of their choice. As many, or more, possibly, have been converted. Eternity alone can reveal the good done, for which we are profoundly thankful.

S. B. McCall.

EPWORTH METHODIST EPISCOPAL CHURCH.

Easter Sunday marked the closing day of special evangelistic meetings at EPWORTH METHODIST CHURCH Louisville. Sixty-five cottage prayer meetings were held with a total attendance of 780 during the three weeks' campaign. A religious survey was made of the community, showing that more than 300 people within seven blocks of the church are either a member of a Methodist church elsewhere, or have Methodist preference. More than 100 children give Methodist preference who are not in any Sunday school.

The territory was divided in districts and personal workers assigned to each district with their helpers. Upwards of 500 calls were made, which has resulted in much definite good.

Prof. S. H. Prather of Henderson, Ky., was song evangelist and endeared himself to the people. His leadership with children and young people is sufficient commendation, and mark of his success. The pastor was his own evangelist. Capacity houses were in evidence in many services, and the main auditorium was well filled at most every service. The crowds increased all along.

"Old fashioned" altar services were held most every service, and between fifty and sixty knelt and received pardon of sin, and many testify to a deeper work of grace. Forty have been received into membership, and 48 into membership since conference. Most all come by profession of faith, many of whom are heads of families.

Palm Sunday and Easter morning the Sunday school was turned into an altar service and a large number of the Sunday school students surrendered to Christ. The Epworth League held a six o'clock service on Easter Sunday, at which Rev. Smith, assistant pastor of Trinity church, gave a most inspiring address on Life Service, and upwards of 20 young people offered themselves for service "Wherever, Whatever, Whenever" Jesus shows the way. The main auditorium was well filled at this service, and all present felt the "Easter Spirit" of worship. Dr. L. R. Akers of Asbury College preached to a packed house Sunday evening, April 10.

The former pastor, Rev. J. T. Martin, built better than he knew at Epworth, and the seed sown is now coming to fruitage. Here is one church in South Louisville where the FULL gospel is preached, and people are saved in the old fashioned way.

T. M. Davis, pastor.

EVANGELIZING ON THE COAST.

We have just returned from a five months' evangelistic trip through Washington, Oregon and California. It was the big time of our life. To visit the land of sunshine and flowers and see our good western neighbors was a real joy to us.

On our arrival in Everett, Washington, we were told that we had gotten as far west as we could go. We were glad they did not say as far south as we could go. We soon found that we were in the midst of some fog, cloudy weather and rain but we felt as-

sured that the sun was shining behind the clouds. The Evangelical Church, the Church of the Lighted Tower, was the sphere of our labors there. God gave us a people eager to hear the word who stood for the old-time religion and the faith of our fathers. Rev. W. S. Plowman worked nobly with us. The last night of the services made a wonderful break among the forces of the Sunday School. The church has a great future, while the folks are pressing onward and upward.

Among the many visitors and friends present was Sister V. Florence Lewis, whose home has been known as the Brushwood Station for outgoing and incoming missionaries to unload, rest and refire. It seemed good to be in her home. China and the foreign fields do not seem so far away since we conversed with this saint of God.

Thence forward we went to Portland, Oregon, to meet Dr. C. C. Poling, of the Oregon conference. He is a man of great spiritual vision and stands for holiness. Eugene, Oregon, was our next field of operation, A. W. Curry pastor. He was genial, kind and a man who appreciated our efforts to advance the work of the Lord. We had some seekers, but the bondage was so great that some failed to pray through. Brother Rust did the singing and rendered good service. Eugene has a great future in a good place, in a good city and is one of the important fields of the Oregon Conference.

Adna, Washington, was our next place of meeting. Rev. F. F. McClure proved to be a Spirit-filled man. He was formerly from Indiana and served a pastorate at Everett, Washington. He was wonderfully used of God for the furtherance of the work and the encouragement of the people. The saints were of the good old type and after much personal work had been done and some midnight praying, God opened the windows of heaven and let the sunshine in. We shall never forget this faithful band.

After two days' of rest and visitation at Ilwaco, Wash., with Rev. Robert Broadbooks, we again renewed our energy for a special effort at Vader, with co-operation of Charles Whelchel. Here we had the encouragement of a lot of young people and especially some schoolteachers. With the plans for a school night with some other special occasions we had a very successful closing week. There were some good samples of substantial work done. The next move there will be the erection of a new church which will put tone and moral fiber into the thought life of the people.

Our last Campaign was held at Junction City, Oregon, with the Methodist Church, South, at the McFarlan Chapel, Rev. William Burgoyne, pastor. Here we had a most blessed meeting with an unusual band of self-sacrificing and God-fearing people. This was our first experience with such a people and while they made us feel that we wanted to come again we are on the search for more of their kind. At the close of this itinerary we saw California. Since we were not in line with the regular tourist we passed over some of the big things and places and looked after spiritual things. We did not need to go west to see snow. The pine and fir trees were most beautiful. The thought came to us "what do you want in California?" We felt it was not a leap in the dark, but a step of faith. We were soon made happy to know that we had not gotten into a strange land. It seemed as though we were in God's country. One day we met our Brother Ruth in Pasadena who said to us, "They are all here."

We visited some of the Nazarene and Evangelical churches. The Nazarenes of Pasadena and Los Angeles are surely being used of God. We had the opportunity to preach at Whittier, Cal., for Brother Frank Stevens.

As we looked upon the Circuit Rider statue at Salem, Oregon, and visited the many homes of our friends in that beautiful country, we were made to feel somewhat of the spirit of the old pioneers. What sacrifice they must have endured and what self-denials! We called and visited the homes of the Revs. Boelter, Father Orwig, Clarence W. Hensel, John T. Hatfield, B. S. Taylor, Clarence, Mina and Mother Ranck, of Los Angeles, Rev. F. A. Zeller, of Torrance, Otto Spreng, of Hermosa Beach, E. L. Weatherwax of Long Beach and our brother Bud Robinson at Pasadena. This latter place is most beautiful.

On going to Los Angeles you will not know where the end is. You can say of it "the end is not yet." While we were visiting the various missions of the city and saw the scattered forces that might be harnessed up to the saving of a lost world, it made our heart burn within us. Oh, that God might give us such unity and concentration of purpose to spiritual ends for a gracious revival. We hope that the day for a Godsent religious awakening will soon be here. Yes, when the King of day will illuminate and broaden the rays of light now so dimly shining, not only in dark places, but in the sunlit centers of civilization, trust and responsibility. Yes, that the Day Star might arise in some one's heart, moved by the Holy Ghost to, "Let Go and Let God."

Rev. W. Austin Vandersall.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

Note comment of the editor: "The mind is not to be chained. There is to be freedom in education." The sixty-two representatives who voted for a bill preventing the teaching of the theory of evolution in the public schools of the State have no desire to chain the minds of the children. They object to the teaching of an unproven theory as if it were a scientific fact, and they object because it has been found that this teaching has a very strong tendency to destroy faith in the authenticity and trustworthiness of the Holy Scriptures. They have had opportunity to note that belief in the inspiration of the Scriptures, the God and Christ of the Bible, is one of the most powerful influences for the development of good citizenship; citizenship which builds up society and gives impulse and power to all true progress of civilization and brings peace and happiness to mankind.

Infidelity has never proven a power for good. It would do away with the Bible, the church, and all the blessings that come to humanity through faith in the Bible and the influence of the church. That would mean the breaking up of the home, lawlessness, the destruction of life and property. It would turn the wheels of all true progress backward; schools would become centers of unbelief and immorality; credit would fail, weeds would grow between the cross-ties of our great railroad systems, the sails of commerce would flap idly in the wind, property would lose its value, life would be unsafe, wars would break out, our great Republic would fall from its foundation and chaos would reign supreme.

The eighty-two men who voted against the bill have no proper appreciation of the unscientific teaching of evolutionists; the many missing links in the theory that would connect the human race with the animal kingdom. They, by vote, would turn the immature minds of the children over to skeptical teachers with a theory of teaching that destroys faith in the Bible and leads on to a state of doubt that breeds discontent and, in the end, anarchy and strife.

The editor of the above clipping says, "There is to be freedom in education." He is mistaken. There is no freedom in any of the schools to make the Bible a textbook to instill into the minds of the rising generation the essential truths taught in the Ten Commandments, the Sermon on the Mount, and the profound teaching found in the twelfth chapter of Romans. If the eighty-two citizens in Missouri who voted against the bill had have been well informed on what the theories of evolution are, how unscientific they are, how poorly they have stood the acid test, and the evil effect upon the young mind, developing rebellion against family government, school discipline, and the laws of God and man, they would not have voted as they did. No doubt they strutted about with their heads on high, and in their ignorance believed themselves to be voting for progress in education and the advancement of science, when in fact, they were voting for the teaching of unbelief in the schools and against the Bible, the God who inspired it, and the Christ who reveals it. They, with

many others, were sowing to the wind, and as sure as God is true, and his word is true, in time, we must reap the whirlwind.

Our Tent Campaign.

In a very short time the brethren of The Evangelical Methodist League will be out in their tent meetings. Let every member of The League pray earnestly that the Holy Ghost may lead and empower them for their work. Pray daily, that thousands of souls may be converted, reclaimed and sanctified under their ministry this summer.

H. C. M.

You Are Wanted For The Gap.

MRS. H. C. MORRISON.

And I sought for a man that should stand in the gap before Me for the land, that I should not destroy it; but I found none.
Ezek. 22:30.



WE have often heard it said that whenever a man was wanted for a place there was one to be found, but there was a time when the Lord wanted one to stand in the gap, when none could be found.

It seems from the rapid strides that evil is making over the land, that there are wanted men to stand in the gap. We do not believe that it is the purpose of the Lord, that so many hundreds of years should have passed before his gospel should have been sounded over the world. It seemed when the early disciples first started out, with their holy enthusiasm and fervent zeal, the world would soon be won to Christ, but alas, time has borne us on and on until the whole world seems to be in a consternation and an indescribable unrest. In their blindness, they are hungering, longing, seeking, but can't find the door.

We often hear this and that referred to as the need of the times, but there is but one need, and that is Jesus Christ. As William E. Gladstone said, "the greatest question which concerns the human race is the gospel of Jesus Christ." When this human sea of restless multitudes learns the fact that, in him we live, and move, and have our being, it will have found the secret of individual and national happiness.

The great Burden-bearer once looked out upon a care-worn world and said, "Come unto me all ye that are weary and are heavy laden, and I will give you rest." They were so blinded by the misty clouds of their perplexities they could not define their needs, so he, the only one who would dare extend such an invitation, bid them come to him as the panacea for all their human and spiritual ills.

How we need men whom the Lord can trust, to stand in the gap of the marching millions of human souls and cry, "This is the way; walk ye in it." Countless thousands of human lives have been thrust out upon the tempestuous sea of life, without chart or compass, who wonder what is the meaning of it all, and what is to be the end of these labyrinthian ways. Oh, that there were

heralds of the cross who might stand at the parting of the ways and show the people the way to glory and to God.

The condition of the people in Ezekiel's time, when this language was uttered, was much like it is today, for we read "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." So few were the faithful, that the Lord said he sought for one man who would intercede for the land, but none could be found.

Who are standing in the gap today? Who among us is so in touch with our Lord, that he can trust us to intercede for his oppressed and wronged people? Can he say of us as he did of Job, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Are we so established in the grace of God, that the devil can be challenged to test our integrity? or do we fall down under the least trial and chafe beneath the slightest temptation? Let us examine our hearts, look into the secret chambers of our soul and see if the Lord can count upon us, as one whom he can trust to stand in the gap in this day of awful apostasy and infidelity. Can the Lord point us out to the devil as a sample Christian, a monument of his saving and sanctifying power? If not, there are depths we need to fathom, and pains of self-crucifixion we need to endure, and a furnace we need to be held in until the image of our Master is reflected in the metal of our profession. May the Lord give us a holy ambition to be all that his blood can make of a pardoned sinner, that we may be a faithful witness in the gap which lies between the plodding, restless millions as they march toward an eternity—somewhere.

A REMARKABLE PAMPHLET.

EDMOND L. BROWN.

A LAYMAN'S SERMON TO THE PREACHERS.

In the far distant past there was such a thing as the struggle of the soul. Jacob wrestled all the night. Jesus wrestled in Gethsemane and "Peter went out and wept bitterly." But today we have about as completely repudiated it as do the so-called Christian Scientists. Today we are long on the organize, but very short on the agonize.

What are you doing with this specific command of Jesus? In it is involved the life of the church. How poorly is a call to prayer responded to these days, for the reason that our life is not a battle, for we have arrived at the terminal. No battle, we feel no yearning need of prayer. Does your church take this command of Jesus seriously? Or do they consider it optional? Can there be two standards of Christian living? It is my firm conviction that far too many of our church members test their lives by the demands of the civilization in which they live, and the present-day preaching fails to convince them that anything more is required.

The great mission of the church in the world is the cultivation of holiness in the in-

dividual heart. You profess to believe in the Holy Catholic church. There can be no Holy Catholic Church without Holy Catholic individuals. You confess your belief in the communion of saints. There can be no such communion unless you cultivate the saints. Where is your emphasis? Is it on being, or doing? Doing should be the fruit of being. If our salvation is through ministering to the wants of our fellowmen, we had better thank God that some of our fellowmen are in temporal want. "Neither by the works of the law shall any flesh be justified."

Once I heard a preacher criticize a layman for being too intense in his religious life. Is the weakness of the church today intensity or complacency? In Holy Writ we are exhorted to be "fervent in spirit" and the Greek word translated "fervent" means "boiling." This reminds me that a prominent Chinese convert asked if all Christians in America had the burning heart. I challenge the genuineness of the "God call" of any man to preach the Gospel of Jesus, who has not the burning heart. There was a time when Jehovah said, "I will make the words I put in thy mouth fire." Is there no sin today? Or has Jehovah changed?

Recently, a young woman rendering some service for a friend of mine was asked where she attended church and, with some apparent embarrassment said: "Not for a long time anywhere, but I suppose I should." After further conversation she reluctantly told of the last time she was at church. She said, "I was in great distress; life hardly seemed worth living. Looking over the church advertisements in a Saturday evening paper, I thought I found a sermon that might have in it something for me, and Sunday morning, I went to hear the sermon. Probably it was a fine address but there was *nothing* for me."

If there is such a thing as preaching for a reputation, this girl's story from real life, should be a *knock-out blow*. Over the desk in every preacher's study, would it not be well to frame these words: "He humbled himself and became of no reputation, and took on himself the form of a servant, and was obedient even unto the death of the Cross."

Gentlemen, I want to be helpful, and I suggest that in your consideration of next Sunday's sermon you be guided by this: Suppose you knew you had but a few days to live and next Sunday was to be your last chance to preach. What would be your sermon? This may seem an unfair test, but I offer it for its stimulating effect. In a church in New Jersey where it cannot escape the eye of the preacher are these words, "Sir, we would see Jesus." May your preaching satisfy this longing of the human heart.

This is the day of the questionnaire, and with as much tact as possible, I used one on my own account recently. I asked a number of prominent laymen what would be their answer if they should be asked if they were Christians; and every answer was a quibble.

Should this not disturb our complacency? Paul did not say, "The Lord to whose church I belong, nor whose gospel I preach, nor whose life I imitate," but "The Lord *whose I am*." May the day soon come when a campaign shall sweep the country with this slogan, "Belonging to the church and belonging to God must mean *one and the same*." Is this not a very reasonable demand? And is it not imperative that it be made and made now?

What a church that will be! Striving to live the overcoming life. Repenting of everything that is short of the perfect as a sin before God. Seeking to live continually in the fellowship of the living Jesus. All our problems would soon be solved, and the Kingdom of God surely would be at hand. The progress of science with all its seeming contradictions could not disturb us; we could welcome and rejoice in every truth. For experience is reality with which all claims of truth must eventually harmonize or be discredited. *Real science eventually leads to truth, but experience is truth.*

The claims of the Gospel must be demon-

strated by *living witnesses*, for no amount of logic can prove its claims, for the Gospel is *experimental*. A case of "Taste and See." "Try me, saith the Lord." Let an "Andrew" of today declare to his brother that he has found the Messiah, and a Philip tell some Nathanael that he has found the Christ, and no evolutionary of Creation or alleged mistakes of Moses can be a serious permanent diverting interest. For as the Greeks of old would see Jesus, the world today hungers for the fellowship of the personal living God. Jesus revealed the Father. We are to reveal the Redeemer. Philip said to Jesus, "Show us the Father," and our neighbors are saying to each of us, "Sir, we would see Jesus." The mission of the church in the world is primarily to make real the *Christ-promised Comforter* to the individual.

In the great book stores of New York City, there are piled high by the ton, so-called religious books of very many kinds, and the great demand and sale of these books are very expressive of the condition as seen by Dr. Andrew Gillies: "Humanity dying for the lack of a living faith, nervously sick, mentally befogged, and morally adrift, because it is spiritually bereft." This reveals the yearning of humanity to find some solution of the great problem of life and it would not exist if we had not failed to make real to the individual the fellowship of the living God. Today we still have the record of the exemplary life of Jesus and of his miraculous healing and of the precepts he taught, but as for the *person* of Jesus himself, what was an illusion on that first Easter morning, has now become a reality, "for they have taken away our Lord and we know not where they have laid him."

THE TREACHERY OF BACKSLIDING. (Continued from page 4).

the heart or mind also means that something comes in that shuts God out. Everyone of us has a door that we can shut against him. A man said once, "I have not been able for years to pray and praise God as I once did." The truth was that his father had died and the two brothers had quarreled over the father's will. They lived and died without setting the matter right. A little sin will shut out the grace of God. It need not be much; some people might not call it a sin, but you know what it is that comes up between you and God when you pray. You perhaps have heard the story of the man who was seeking God for his blessing. Finally he broke out, "Yes, Lord, let the codfish go." He and some others were trying to get a corner on the codfish market, and the poor would suffer, but he said, "I had rather lose all the codfish in the Atlantic Ocean than lose the blessing of God." There will be things that you cannot do that numbers of good people will engage in, but the glory of God and the power of the Holy Spirit sweeping through your soul will be worth every sacrifice. A man of wealth who had spent years accumulating a fortune said, "You think I am a successful man, but I would give every cent I had if I could pray like I did when I was sixteen years old." He had sold his birthright for a mess of pottage.

In the 22nd verse, God says, "Return ye backslidden children, and I will heal your backsliding." You say, "That man went to the theater and backslid." He backslid before he ever went to the theater. I want to give just this one personal experience. I think it is Joseph Smith who says, "Men seldom fall at their weakest points, for they guard these points." There was one thing I used to pride myself upon and that was my disregard for money. Money seemed not to have any attraction for me. But the time came when I was intrigued by a scheme for making money. My daily food was neglected. My thought and attention were all taken up on how to make a success in this money-making scheme. There came a letting-down in my obedience to God. I was willing to compromise. But God's Spirit was faithful

to me. I would lie awake at night planning how I was to get money out of this scheme. One night about the midnight hour, my thoughts were deeply engrossed with my money-making plan when suddenly I became conscious that I was sinking between two walls. They pressed closer and closer. I looked up and saw Jesus; saw his nail-pierced hand. I thought, "It is not yet too late," and God so spoke to me and influenced my heart, that I said to myself, "I'm going to close out this business. If I continue in it, I am going to lose my soul."

They tell me that in one of the Assembly Halls at West Point there are tablets all around the wall. These tablets have been placed there to commemorate our great military heroes and other great heroes of the past. There is one tablet in the midst of them which is perfectly blank, and if you ask why it is there and what it represents, you are told that it was erected to the memory of Benedict Arnold. It is, in fact, the tablet that is erected to a traitor. His name might have been that of a great man. But now he is only remembered as the man who sold his country. It will be a terrible day in which the Book of Life will be opened, if the place you might have had in it will only be blank for all eternity. God says to the one who has been wandering away, to the one who turned traitor, to the one who has become a friend to his enemies, "Return ye backsliding children, and I will heal your backsliding."

A Tiny Testament.

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The Shining Path.

The life of the Christian is like a trail winding up the side of a great mountain, the end of the trail being at the summit. The mountain is high, majestic, beautiful. The trail is narrow, rugged, steep, toilsome. Egyptian darkness—the darkness of this world—lies all about like a great pall, being sometimes "felt" by the travelers up the narrow path.

But Jesus, the Light of the world, is at the summit of the mountain, at the end of the journey. He is looking down the rugged path: He sees every traveler thereon, he knows all his difficulties, conflicts and griefs. The way is rugged, still it is a bright way, for it is lightened with the light of the Master's protecting presence. That light shines down along the pathway, dispelling the gloom and blackness for those who will walk in the middle-of-the-way of God's will.

As the traveler approaches nearer and nearer the end of his pilgrimage, the heavenly glory grows brighter and brighter, the Light of life more and more real. Finally, when he shall round the last curve and arrive at his destination, his eternal home, he shall see Jesus, the King, face to face, in all his glory and majesty. Then he, with millions who had preceded him, shall look upon him who dwells in the light that no man can approach unto, and praise him, and dwell in his wonderful light throughout all eternity. Truly, "the path of the just is as the shining light, that shineth more and more unto the perfect day."

CHAS. M. KELLY.

The Living Dead.

It has been said and often said,
A man still lives when he is dead.
He passes to another state
But still remains with those who wait—
That is, The memory of his ways
Affects the lives through all their days,
Of few or many—if just one—
Live carefully! I have a son!

ROBERT L. SELLE.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Would you let me join your happy band of boys and girls? I thank God I am on the right road. Christian friends, don't let any one lead you into sin. Take Jesus for your Savior and follow him, for he will guide you. I like to read page ten. My brother takes *The Herald*. I go to Sunday school nearly every Sunday. Our pastor of Hutchison Church is Rev. A. T. Puntney. He is a good preacher. We have prayer meeting every Wednesday night. I want to see my letter in print.
Edna Hay,
Rt. 1, Hutchison, Ky.

Dear Aunt Bettie: Please move over and let a Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald* so please put it in print. I enjoy reading Page Ten. My mother and father take *The Herald*. I am fourteen years of age, have dark hair and fair complexion. I was saved a year ago under Rev. Benis A. Carnes. He is a fine preacher. I belong to the Methodist Church. Rev. J. F. Moore is our pastor. Doris Whetstone, "Jesus wept" is the shortest verse in the Bible.
Geneva Comley,
Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: Have you all forgotten me? Cousins, I want you one and all, to send me your picture. Those who send one shall get one in return. My favorite flower is the tulip. My authors are Zane Grey and Ernest Lynn. Kentucky boys and girls, wake up, do not let the others beat us. You all know we have the nerve to write if we only will. Maurine Downard, why did you quit writing to me? Please write for I certainly do enjoy your letters. Kentucky people wake up, don't all together fall asleep. With love and best wishes for the year.
A Cousin,
Minnie Perkins,
Perkins, Ky.

Dear Aunt Bettie: It has been quite a long time since I wrote. Which of you cousins think that David is the greatest biblical hero of the Bible? I am fixing to go to the Epworth League so I will have to finish my letter when I come back. Georgia boys and girls, wake up, most of the letters are coming from other states. I go to Gray School and I am in the seventh grade. We are fixing for a play at our school. Who has my birthday, May 15? I am going to let you guess my age, between eleven and fourteen. My favorite flower is chrysanthemum and my favorite poet is Sidney Lanier. Mabel Fugate, I guess your second name to be Lillian. Aunt Bettie, I saw in *The Herald* where you could sell six Scripture Text Calendars and get a Bible free. I think I will try to get one. I surely enjoy reading *The Herald*, especially page ten. Ruth Richardson, I guess your middle name to be Eugina. I am longing to see your picture so I hope I have guessed right.
Martha M. Graham,
Rt. 2, Gray, Ga.

Dear Aunt Bettie: I have just been reading some of the good letters and articles of *The Herald*. I always enjoy reading and feel uplifted after reading it and especially do I like the Editor's writings. A few weeks ago Dr. Ray, a blind preacher, spoke at the Baptist Church here. He has two degrees and most of his education was attained by his own efforts, his father and mother both dying when he was quite young. As there were no universities or colleges for the blind, he hired students to read his lessons for him at night and then he recited them from memory. I was made to think how very, very few are the people who, being placed in the same position, would do as he did and accomplish what he has. How wonderful is his faith and trust in God. He does not complain at all, but leaves all to the will of God and knows that he has a purpose and that he knows best in everything. I am a member of the M. E. Church, South. Rev. Swilling is our pastor. We all think a great deal of him. Here are a few lines of poetry I composed.

If you have said one kind word,
Or done one noble deed;
Have helped to lighten someone's load,
Or helped some soul in need;
If you have helped to comfort some
bleeding, breaking heart;
Or lift some poor, lost soul out of
the dark;
If you have sacrificed one pleasure for
the happiness of another,
Or helped to rescue some ship-
wrecked brother,
At the eventide of your life you can
safely say,
My life has not been in vain.

Mattie L. Jackson,
P. O. Box 154, Alabama City, Ala.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I have never written to *The Herald* before and I hope to see this letter in print. I am a girl five feet and three inches tall. I have wavy hair and blue eyes. I will be fifteen May 7. I have been saved and cleansed by the precious blood of Jesus. Some day I hope to meet you all on the other shore. I will be glad to hear from any of you.

Ethel Mae Stone,
Meehan, Miss.

Dear Aunt Bettie: I am a boy eleven years old and in the fifth grade. I belong to the U. B. Church, and I try to live as our Savior Jesus would have me to live. I am an orphan, but I stay with my aunt. She is a song evangelist. Maybe you know her, Pearl Wilcox. To be sure we take the good old *Pentecostal Herald*. I have a sister thirteen years old. When I grow up I wish to be a preacher and get more souls brought into the kingdom of God. I was born in Columbus, in 1916. I have heard many things about Camp Sychar, and my aunt is going to take my sister and me there next summer. I live in the Muskingum Valley and the Muskingum River flows right back of our house.

When I was only ten years old,
I gave my heart to him,
And I am glad that I was told,
He'd save me from all sin.
And when I grow to be a man,
I want to preach and sing,
For I believe it is God's plan,
If souls to him I bring.
So cousins, let us watch and pray,
And to the Lord be true,
Then in some glorious future day,
We'll meet beyond the blue.
Freddie Wilcox,
Box 164, Stockport, O.

Dear Aunt Bettie: Will you let a boy from Ohio join your band of happy boys and girls? I am fourteen years old, have light brown hair, blue eyes and weigh 105 pounds. I have two sisters and one brother. My mother died six years ago. I have been in bed for the past five weeks with a broken leg. I am now up again on crutches. I had been going to school in Butler, four miles from here; am a Freshman in High School. I will not be able to go to school again for a week or two. I go to Sunday school every Sunday I can. I hadn't missed a Sunday all summer until I got my leg broke. My father takes *The Herald* and I enjoy reading page ten. I would be glad to hear from any of the cousins and will try to answer all their letters.
Paul Forst,
Rt. 2, Butler, Ohio.

Dear Aunt Bettie. Will you allow me room in your pleasant corner to thank the kind friends who have sent me messages of comfort and cheer? A short time ago I wrote a letter to *The Herald* requesting the Christians to pray that I might be healed of T. B., and also that I would be glad to get messages of comfort. I have received a great many letters, cards and lots of tracts, papers and other things. It is impossible for me to answer them all. So with Aunt Bettie's permission I will answer through the paper. Dear Christian friends, I want to thank you all for the comforting messages and the tokens of love you have sent me. They have encouraged my heart, inspired my faith and helped to lighten my burdens.

Praise God from whom all blessings flow. Praise him for the dear ones who are praying for me, and sympathizing with me. I love you all as sisters and brothers in Christ and I am praying that he will bless you all. I feel sure that our Father touched their hearts to send them for he knows my every need. I want to especially thank the crippled boy who sent me a copy of Holy Ann. It is wonderful! I also want to thank the sister who sent a copy of "The Prayer of Faith", and the one who sent a copy of the "Nightingale of the Psalms." My husband read the latter to me last night and I wept and rejoiced and could scarcely refrain from shouting aloud while he read. I think it is just simply grand and I wish everybody could read it. I must thank the dear sister who gave me a year's subscription to the *Full Gospel Advocate*. God bless the little girls and dear old Mother Hustley who wrote such a dear letter to me. I wish I could meet you all face to face, and I hope we will all meet around the great white throne, and I am sure we will be no strangers there. Keep praying that God will send a Holy Ghost revival to our little church and that my dear companion will be sanctified. Much love to all *The Herald* family.

Mrs. J. W. Poynter,
Rt. 4, Cave City, Ky.

Dear Aunt Bettie: It has been quite a while since I have written to *The Herald* so I thought I would write again. I am graduating from the eighth grade this year. I hope to go to high school next year. We have a Junior and Primary Department in our Sunday School. Last Sunday this Department gave a program in the place of preaching service in our church. Our pastor's wife, Mrs. Hayes, is our superintendent and she gave us children a fine talk. Thomas Chandler and I were on the program for a vocal duet. We have an attendance of near forty-five in our Department. When I read a letter from Orange, Cal., in *The Herald*, I wished I might have been there to eat some of the nice oranges they told about. I sure love oranges and English walnuts.
Carroll Dockendorff,
Danville, Iowa.

Dear Aunt Bettie: Will you let a Kansas girl join in your happy band of boys and girls? I like to read *The Herald*, especially page ten. I am a Christian and belong to the Friends Church. Our church is in the country; we have from 80 to a 100 at Sunday school. We have seven Sunday school teachers. Mrs. Hanson is my teacher. Cora Gregory is our pastor and we all like her fine. We had a fine revival meeting this winter. Sylvia Frazier was the evangelist. I will be eleven years old July 7. I am in the fifth grade. I ride a Shetland pony to school. Velma Munger is my teacher. We went in a car from Kansas to Kentucky to celebrate my father's parents' golden wedding. We camped along the road.

Irene Ballard,
Box 66, Rt. A, Plains, Kan.

Dear Aunt Bettie: Spring has arrived with the singing of birds and blooming flowers. How we enjoy these blessings sent by our Heavenly Father, to cheer the hearts of his children. They remind us of his great love for a lost world. It is so sweet to steal away with him in the early hours of the evening, away from the rush of life, there to talk with him in prayer. Friends, let us in our imagination, wander back to the crucifixion of Jesus, and if possible, realize the suffering of that hour as Jesus waited in Pilate's Judgment hall. How he endured the pain and agony, that you and I might be saved from eternal Hell, that we might enjoy with him the blessings of his Father in that celestial city. Jesus was on trial in Pilate's judgment hall at that time, but today he is on trial in the human heart. What do you say? Give us Barabbas or Jesus? worldly pleasure, or a life of service for our Master? You remember the character of the two—yet they said crucify Jesus and release unto us Barabbas; just so today, give us pleasure, regardless of the cost. There is coming a day when we will be on trial, and he will be our Judge. God warns us thirty-two times in the New Testament of the danger

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of neglecting or rejecting salvation. "How shall we escape if we neglect so great a salvation?" My friend, how will you answer this question? Eph. 2:12 tells us that without Christ we are aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world; while the 19th verse of the same chapter tells us that with Christ we're no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God. Be ye therefore ready, for in such an hour as ye think not the Son of man cometh. As you live so will you die.

Mattie Foster.

531 Washington St., College Park, Ga.

Dear Aunt Bettie: Won't you please move over and let me into your sunshine corner? I am a constant reader of *The Herald* and think it is a very fine paper. I live on a farm three miles from town. I like farm life very much. I have light hair, blue eyes, light complexion, and am five feet and four inches tall. I go to school and am in the seventh grade. My teacher is Miss May Alice Yoder. My birthday is Jan. 4. Have I a twin? I have three sisters and three brothers. My oldest sister is married and has a little baby girl. She sure is sweet. I am thirteen years old. I am a Christian and go to the Presbyterian Church. How many of the cousins know how to use the Bible so it will mean much to you?

When in sorrow, read John 14.
When you have sinned, read Psa. 51.
When men fail you, read Psa. 27.
When you worry, read Matt. 6:19-34.

Before church services, read Psa. 84.
When you are in danger, read Psalm 91.

When God seems far away, read Psalm 139.

When you forget your blessings, read Psalm 103.

Why not follow Psalm 119:11 and hide some of these in your memory?

Leona Mae Miller,
Rt. 1, Box 91, Danvers, Ill.

That book of historic illustrations that you have been looking for is called *Fox's Book of Martyrs*, by Wm. B. Forbush and sells for \$1.50. Order of the Pentecostal Publishing Co., Louisville, Ky.

FALLEN ASLEEP

MOORE.

The people of the Dermont vicinity were greatly shocked by the sudden death of Miss Margaret Moore, May 6, age 44 years. Miss Moore was a splendid type of consecrated Christian womanhood, and was greatly beloved and highly respected by all who knew her. She will be missed because of her sweet singing and effectual, fervent prayers. Miss Moore professed religion when 15 years of age, and later united with the M. E. Church at Waitman, Ky. She was sanctified a few years later and lived a holy life.

The funeral was held at Macedonia Baptist Church, conducted by Rev. Jagers, pastor of Mt. Zion M. E. Church, and Rev. J. K. Moore, under whose preaching she was converted. She is survived by her father, mother, two brothers and one sister. She was buried in Rose Hill cemetery.

"We may not gain so much of wealth, But what is better far, Is just to know our conscience clear, When we shall cross the bar."

Her sister,

Elizabeth Moore.

CARLTON.

Mrs. Martha A. Carlton was born in Berrian Co., Ga., Feb. 18, 1858. Her parents were George Anson and Adeline Peeples. The family moved to Polk County, Fla., in 1877. She was married to Rev. J. B. Carlton, Jan. 26, 1879. She passed to her heavenly home, May 4, 1927.

She was the mother of eleven children, two sons and nine daughters. One girl died in early childhood; the others survive her decease and mourn their loss.

Mother Carlton, known among the younger people of the community, as "Aunt Mattie", was converted and united with the Methodist Church, South, in Milltown, Ga., in 1874; received the blessing of entire sanctification in the spring of 1887; and, throughout her long life, was a devoted and consistent follower of Christ. In each sphere of life, she demonstrated daily a constant, abiding faith and a consecrated Christian conduct. Starting in pioneer days in that part of Florida, she endured many privations, in the midst of which she manifested the true spirit of Christ and was ever found faithful. In every condition, she stood loyally by the side of her husband, aiding him in his efforts to build a home and support their family. In his work as a local preacher, she was a true helper, assisting him in conduct of revivals and in winning souls for Christ. She was gifted in prayer, and sang the hymns of the Church with unction from on high.

In the home, among their children, she was a tender, affectionate mother, firm in discipline, careful in her teaching, striving to rear them in the nurture and admonition of the Lord. Daily, she took them to God in prayer, imploring his guidance and help, and his protection and blessing upon them. Often has the writer heard her pray for them by name around the family altar.

Mother Carlton firmly believed the Bible and appropriated the gracious promises found therein to herself. She definitely sought and received the experience of entire sanctification; and, for forty years, lived and exemplified that manner expected of those who enjoy this high privilege. In her heart lurked no doubts of the reality of salvation through faith in Christ. To her, Jesus was a living, reigning, abiding Savior who understood and supplied her every need; a Savior who fully satisfied each longing of her soul. She expected him to return to earth again, to take his own people shouting home to glory to be with him forever. In this confidence, she accepted whatever came as his will, sweetly acquiesced in all his plans, having gladly surrendered herself and her all to him, without reservations.

The funeral service was conducted by Rev. M. H. Norton, presiding elder of the Bartow District, and Rev. J. L. Bourn, her pastor. In the midst of a large concourse of relatives and friends, her body was laid to rest in the Bowling Green cemetery to await the call of Christ at his second com-

ing, when she will arise in the first resurrection, to that glorified life which Jesus has promised to those who love and follow him.

By a Son-in-law.

REQUESTS FOR PRAYER.

E. G.: "Please to pray that I may be baptized with the Holy Spirit; also be healed, if it is the Lord's will."

H. H. H.: "Please to pray for a revival to come to Poplar Bluff, Mo. It has suffered so terribly from tornadoes that it is in a fearful condition."

L. M. P.: "Please to pray for my brother that he may be healed soul and and body."

Mother: "Please to pray that my son-in-law may be contented to remain in his present position, and that he may secure employment for the summer, as his school is out."

A HEALING TESTIMONY Raymond Browning.

Recently came a letter from one of our friends asking about the health of our boy. She knew the lad when he was grievously afflicted and had prayed much for him and was wondering about his condition at present. Before answering this good woman's letter it occurred to me that many others who had prayed for the lad would be interested in knowing the story of his healing which is nothing short of a miracle and will be told for the glory of God and the encouragement of those who believe in the power of prayer.

Our oldest child and only son was as strong and healthful as we could wish until he was past seven years of age but while I was away from home on a two months evangelistic tour the trouble came. All of a sudden he was stricken with what is known to medical science as Jacksonian epilepsy. It began with light spells affecting his speech and his facial muscles but soon it increased in intensity until the spells became violent and he was having as many as three a day. We took him to the osteopaths, physicians, nerve specialists, and others but no relief came. The prospect of having our only son thus afflicted was so terrible that for awhile it seemed to me that it would have been easier to have buried the child than to see him incurably epileptic. Finally the doctors told me that there is no cure for epilepsy. They prescribed some medicine but when I found that it contained a large per cent of chloral the effect of which on the nerves is described as being "hurtful and deplorable" I refused to give the medicine to the child. My wife wept and said "Ray, what are you going to do?" I said "We haven't followed all the directions yet and we are going to follow prayer. That day is indelibly stamped in my memory. That was one of the times in my life when I really gripped the horns of the altar. I climbed the mountain back of our home and threw myself on the moss under the trees and wept before the Lord. At length the tears dried on my cheeks and there came a sense of peace. I went back to the house and said to my wife "Mollie, I don't understand it exactly but while I was on the mountain praying I felt the burden lifted and I couldn't be sad any more." She said "While you were gone I was in my room praying and the same thing happened to me. I just feel that the Lord is answering our prayer." In the evening some friends came whom we had invited

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Books—lighthouses erected in the great sea of time.—Whipple.

Fox's Book of Martyrs, Edited by Wm. B. Forbush. \$1.50.

This book has been popular for over three hundred years as a book of references and illustrations for Christian workers. It tells of some of the most thrilling periods in Christian history. Dodds said, "After the Bible itself, no book so profoundly influenced early Protestant sentiment as the Book of Martyrs. Even in our own time it is still a living force. It is more than a record of persecution. It is an arsenal of romance, as well as a source of edification."

Mr. Fox was born in 1517. He lived during the halcyon days of the latter part of the reign of Henry VIII., of Edward VI. and during the persecutions under "Bloody Mary." This gave him first-hand information about many incidents of which he writes; and he himself underwent severe persecution. He was well educated and his interest in such matters gave him opportunity to write this splendid book.

He gives such incidents as the following: The history of the deaths of the Apostles; the persecutions under Nero; the Papal persecutions, and among these he gives the story of the Massacres of Saint Bartholomew; an account of the inquisition; the lives and persecutions of such men as Wycliffe, Jerome, Huss, Martin Luther, William Tyndale, John Calvin, John Bunyan and John Wesley.

This is really a marvelous book. It contains much valuable historic information that one can hardly find elsewhere. It would make a valuable addition to any library. It sells for \$1.50. It is beautifully and substantially bound.

Sermons on Old Testament Characters, by Clovis G. Chappell, D.D. \$1.60.

This is a series of seventeen sermons written by one of the most popular pastors in the M. E. Church, South. His sermons have proven to be very widely read. This book is now in its second edition.

Some of the most interesting and suggestive of these messages are: "The Volunteer—Isa'ah"; "In His Place—Ezekiel"; "The Mayor's Wife—Lot's Wife"; "The Angelic Devil—Balaam"; "The Self-Made Fool—Saul"; "The Dry Brook—Eli'ah."

Dr. Chappell has an interesting style. His sentences are at times

terse; at other times flowing with eloquence. He numbers and names the points of his sermons. This makes it easy to follow his thought. There are many apt quotations of prose and poetry that lend charm to the book.

Bible Truths Illustrated, by J. C. F. Pittman. \$1.75.

This book of illustrations has a unique arrangement. The author has listed the subjects alphabetically beginning with "Affliction" and ending with "zeal." He gives a brief introductory note on the subject with a few Bible texts, and then lists a number of illustrations bearing on that subject.

There are eighty-eight subjects treated. There are about 900 illustrations given. Some of the subjects listed are: Affliction, Amusements, Backsliding, Consecration, The Second Coming, Death, Faith, God, Miracles, Prayer, Temptation, Zeal. The author is Calvinistic in his teaching, and to my mind mars some of his best subjects; but regardless of this, there is much material in this book that is of value to the Christian worker.

In giving the illustrations, the names of the parties concerned are used; that is, if John Wesley told the incident, his name is appended, etc. This makes the illustrations more valuable. Most any preacher can put this book to good use.

Must We Sin? by Rev. Howard W. Sweeten. \$1.25.

This is a timely discussion of an interesting subject. In such days as the present, this question needs careful consideration. It is a problem that is as old as the race, and one that has been lightly considered by thousands.

The author takes up the question from various standpoints. He considers the origin of sin; the nature of it; sins vs. mistakes; temptation vs. sins; must we sin? what saith the Lord? and ends the treatise with a discussion of the consequences of sin. For one just converted, or recently sanctified, this book will prove a blessing. It is written in a plain, convincing style. Here and there a point is clinched with an apt illustration. The chapter dealing with sins and mistakes is worth the price of the book.

The book is bound in green cloth with gold titles, has eight chapters and 180 pages. It has had a large sale.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

to pray with us and then we followed the simple directions given in James 5:14—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." We explained to the little fellow what it was all about and then he knelt down by his little chair and we put the anointing oil upon his head and laid hands on him and prayed for his recovery. He had one violent spell a few days later and then a few light ones and then the affliction vanished and never returned. More than six years have passed and he is now strong and healthful. Some day when I have gone from this vale of tears I hope that he will stand in a pulpit somewhere and say "Friends, years ago when I was a child I was afflicted with what science calls an incurable disease but my father and mother believed in prayer and in God and in his word. They prayed for me and anointed me with oil which is one of the symbols of the Holy Ghost and God

heard and answered and gave me health and strength to use for his glory."

A FRESH CONTRIBUTION YOU WILL WANT TO READ MODERNISM!

What It Is

What It Does

Whence It Came

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BY J. M. STANFIELD

With an Introduction by Leander S. Keyser, A.M., D.D.

The author of this book has done a splendid work. Although a number of good books on Modernism and Evolution have recently appeared, Mr. Stanfield's book has merits of its own and presents the subject in an original way. The book is written in a kindly spirit and opponents are treated fairly. It should be widely read, as it is a clear statement of what Modernism really is. 217 pages. Net, \$1.50; postpaid, \$1.65. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson XI.—June 12, 1927.

Subject.—Peter Delivered from Prison. Acts 12:1-17.

Golden Text.—Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Psa. 34:19.

Time.—A. D. 44.

Place.—Jerusalem.

Introduction.—In our last lesson, we left Peter at Caesarea. After the outpouring of the Holy Ghost upon the household of Cornelius, they besought him to tarry with them certain days. How long he tarried there we do not know; but it was only a short time till the news of the gift of the Holy Spirit upon Cornelius and his household at Caesarea reached the ears of the brethren in the church in Jerusalem; and Peter went up to explain the matter. Their Jewish prejudices were at the front, and they were ready with an accusation: "Thou wentest in to men uncircumcised, and didst eat with them." That looks very little to us; but to them it was an awful thing. Peter had broken caste, thereby bringing disgrace upon himself and his people. India can furnish a parallel. One would hardly expect such a thing in America; but we have it. While holding meetings in the far North and in Canada, the writer has sometimes sat at the same table with Negroes; but upon returning to the far South, he has found it needful to say little about it, lest he should be marked as polluted. Race prejudice is very strong in the human family; but caste prejudice is possibly still stronger.

Peter explained his conduct at the meeting in the home of Cornelius; and the Jerusalem brethren seemed to be fairly well satisfied. No doubt some of the ultra Jewish ones felt just a bit hurt about the matter; but as the leading brethren accepted the explanation, they were forced to acquiesce, at least, for the time being.

At this juncture we lose sight of our hero, and he does not appear again till we come to the 12th chapter. Where he went we do not know. Some Roman Catholic writers have claimed that he went to Rome and established a church in that city; but the entire fabrication falls to the ground for want of evidence. Dr. Adam Clarke gives a remarkable quotation from the Codex Bezae where the second verse of this chapter begins thus: "Now Peter had a desire for a considerable time to go to Jerusalem: and having spoken to the brethren, and confirmed them, speaking largely, he taught them through the countries, and as he met them, he spoke to them of the grace of God. But they who were of the circumcision, disputed with him." This may turn some light on the subject, as these things appear, in the opinion of the writer, to have taken place while he was making his way to Jerusalem by a circuitous route, possibly to avoid trouble with the authorities, and to make good use of all opportunities for preaching the Gospel to the people.

Peter was destined to get into trouble, for Herod was king, and he was a bad character—a blood-thirsty monster. "This was Herod Agrippa, the son of Aristobolus, and grandson of Herod the Great; he was a nephew to Herod Antipas who beheaded John the Baptist, and brother to Herodias."

If ever a man had a right by inheritance to be a devil incarnate, he had it. He must have been born with the heart of a beast, which nature had grown upon him as the years had passed over him. This villain had decided "to vex certain of the church"; so he beheaded James the brother of John. The Jews were immensely pleased; and he decided to please them further by killing Peter also; wherefore he was cast into prison, Herod expecting to bring him before the rabble and behead him after the days of unleavened bread—after the pass-over had been celebrated. The word Easter here is wrong. It was copied from earlier Anglo-Saxon versions of the New Testament, and is misleading. The early Christians kept no such feast as Easter. This brings us to our lesson proper.

Comments on the Lesson.

5. **Prayer was made without ceasing of the church unto God for him.**—The word translated **without ceasing** defies our English speech. It has a sort of threefold significance: Earnestness, fervor and perseverance. God used the power of those prayers to deliver Peter from the hands of Herod. He would do many great things now, if we would furnish the prayer power.

6. **Peter was sleeping between two soldiers, bound with two chains.**—That was a Roman regulation. Four quaternions of soldiers (16 men) kept Peter, four of them being on guard at a time. It is rather ridiculous to think that it required sixteen men to keep one little Jew from escaping from a Roman prison, and that he had to be chained to two of them at the same time.

7. **The angel of the Lord came upon him.**—Came to him would be a bit better. **A light shined in the prison.**—Some would say, "A supernatural light." Supernatural to us, but natural to the angel. **He smote Peter on the side.**—This was to arouse him from sleep. While no time is lost, there is perfectly good order in the whole proceeding. When Peter rose up quickly at the command of the angel, his chains immediately fell off. Locks meant nothing to God's messenger.

8. This verse should possibly have been a continuation of the preceding verse. It simply continues Peter's preparation for leaving the jail. He had removed his girdle, slipped off his sandals, and laid aside his cloak, in order that he might rest more comfortably; and it was necessary that these should be replaced before leaving the room. **Follow me.**—The angel would lead the way, but Peter must obey orders. So God deals with us.

9. **Thought he saw a vision.**—Peter seems a bit dazed. He could not understand his miraculous deliverance; but he followed the angel guide.

10. **They came unto the iron gate that leadeth unto the city.**—This verse is somewhat obscure. If it be true that ancient Jerusalem was surrounded by three walls, the matter is clear enough, the iron gate that opened by its own accord (by the influence of the angel) being in the inner wall, and the prison outside the outer wall. Or it may be, that the prison itself was surrounded by three walls. **Passed through one street.**—Crossed one street.—**Fortwith the angel departed**

The Sermon on The Mount

BY

WILLIAM DAVID GRAY, A.M., Ph.D.,
The "Straight Edge Preacher."

This is a book of 21 sermons on the fifth and sixth and seventh chapters of Matthew. The sermons are expository and practical and devotional. The book was written while the author was pastor in Wichita, Kansas. The *Wichita Eagle*, reviewing the last chapter of this book said: "The Sermon on the Mount by William David Gray has set the Evolution pot to boiling in Wichita."

The author says, in this book: "The Sermon on the Mount, by the Great Teacher, is the basis of all New Testament teaching."

Again he says: "Christ's Sermon on the Mount is the fountain of all true theological life."

On page 61 of this book, the author says: "The four great cardinal doctrines in the Sermon On The Mount are the Fatherhood of God, the Deity of Jesus Christ, the Inspiration of the Bible and the Personality of the Holy Ghost."

The book also contains a number of poems that bring a message of life and stir the soul.

The last chapter is devoted to the Evolution controversy. The author is a fundamentalist and stands four-square for the doctrines of the Bible and of the Church.

The price of the Sermon on the Mount has been \$1.50, but is now being offered at the very low price of ONE DOLLAR.

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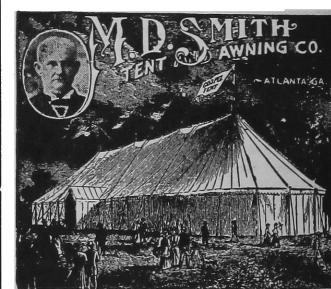
from him.—Angels come when they are needed, and stay till we can help ourselves. It makes one stronger to walk alone.

11. **When Peter was come to himself.**—When he recovered from his dazed condition. **I know.**—Doubts as to what had happened were gone, leaving him satisfied that an angel of God had delivered him from the "hand of Herod, and from all the expectation of the people of the Jews." They were eager for his blood, but lost their prey.

12. **He came to the house of Mary the mother of John, whose surname was Mark.**—This was the same John Mark who started with Paul and Barnabas on their first missionary journey. He wrote the Gospel of Mark. **Where many were gathered together praying.**—We judge that this home was somewhat after the order of Phoebe Palmer's home where the saints used to gather for seasons of prayer. We need many such.

13. **Peter knocked at the door of the gate.**—Knocked against the door that closed the opening in the wall. This was the door to the outer court, or open space before the house. Rhoda.—Her name means a rose. It was given to her according to the custom of her people to name their girls after beautiful flowers. She went to answer Peter's call, but was so full of joy when she recognized his voice, that she forgot to open the door, but ran back to tell the friends that Peter was at the gate.

15. **Thou art mad.**—That reminds one of the old woman who asked God to remove a mountain that obstructed the view from her front door. She arose the next morning, and looked at the mountain still standing there, and



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exclaimed: "Yes; there you are, just as I expected." Do we expect God to answer when we pray? Not very often. Shame on us for our doubts. It is his angel.—They may have meant his guardian angel, for that was in accord with Jewish beliefs; or they may have meant his spirit, thinking that he had already been killed.

16. **But Peter continued knocking.**—Blessed is the man who keeps on knocking; for the gate shall surely be opened unto him in due time. But when they saw Peter, they were astonished. The same old doubting. Had his body been brought in minus

the head, they might not have been astonished. But, thank God, he answered their prayers for Peter, even if they did doubt.

17. This verse gives us to understand that Peter made a short explanatory speech about his deliverance. But he did not forget to send word to James and the other brethren that he was out of prison. Then he hid out somewhere.

One lesson we must learn: Peter neither claimed nor exercised any sort of supremacy over the Church in his day. All this idea that he was selected by the Lord Jesus to be the first pope is pure foolishness. There is not one word in Scripture to prove a syllable of it. It is purely a Roman Catholic invention without a semblance of truth in it. It would be laughable, were the matter not believed by such multitudes who have been deceived into believing it to be the truth. From all such nonsense, good Lord, deliver us and our American people.

EVANGELISTIC AND PERSONAL.

Rev. G. W. Ridout has an available date for a camp meeting or church revival. He may be addressed, Wilmore, Ky.

Rev. Will Hill, 316 Candler St., Atlanta, Ga., has an open date, June 6-20, that he would be glad to give to some pastor or camp meeting in the Carolinas or Virginia. Brother Hill is highly recommended by those whom he has assisted in meetings.

Rev. S. E. McCreless, 419 Peck Ave., San Antonio, Texas, is available for calls as preacher, song leader, young people's worker, and personal worker, during the summer months. Brother McCreless is an Asbury young man, full of the Holy Spirit and zealous for souls. We would that parties in Texas, especially, would secure this young man for their revival meetings.

Rev. Herbert J. McNeese, 634 13th Ave., New Brighton, Pa., is open for calls anywhere his services may be needed.

G. W. Wright: "We have closed a great revival in the M. E. Church at Evarts, Ky., in which many were saved and a few sanctified. I took a fine class of fourteen into the church. Many began to pray in public and a number of family altars were set up. Rev. T. S. Lacks, of Wilmore, Ky., did the preaching and it was well done. To God be all the glory."

Rev. S. S. Nelson: "It has been our privilege to conduct revivals at Elizabeth Chapel, Mt. Vernon and Janes Chapel, all of which were held in Methodist churches. The weather was rainy, but the meetings went on regardless of rain and mud. A number prayed through to victory. The pastor, Rev. R. L. Maness, is an old-time Methodist and believes in old-time revivals. The Lord is working on his charge and souls are being blessed."

A. J. Smith: "We wish to announce to our friends that we will arrive in Seattle on the President Grant June 6th, and from there proceed to California. Our address will be 1128 South San Joaquin St., Stockton, Calif."

Rev. B. F. Pritchett: "Having re-

cently been appointed Conference Evangelist of the Eastern Oklahoma Conference, I am ready to slate meetings with any church or community needing my services. I have had 17 years' experience in evangelistic and pastoral work. I prefer to labor with preachers who are in sympathy with the Wesleyan doctrine of full salvation. Address me 607 W. 7th St., Ada, Okla."

The Eastern Indiana Holiness Association will have a Holiness Convention and "Home Coming" on their camp ground in Cleveland, Ind., June 24-26. Preaching each night and an all-day meeting Sunday with good preaching and music.

A LETTER FROM FLORIDA.

(This letter was written by Brother Coward to one of his friends in Kentucky in response to an inquiry from her regarding the Penney Farms in Florida.—Editor).

We were tickled not to "death" but to our delight to have your letter. I sent you today a book about the Penney Farms. If you should want to know more, write me.

Doubtless you will see this is not a "real estate venture" but a desire to build up a great Christian community. Mr. Penney wants on farms only families who stand for church, home, school and prohibition. He will have no one who has anything to do with whiskey; he does not allow dances and asks that they have nothing to do with tobacco, especially the cigarette. He has about 100 farmers now and has owned this 120,000 acre tract only two years. These farmers have a community church with a big Sunday school and a Methodist pastor.

We have a grammar school, high school and agricultural school. The agricultural school helps to give information to farmers. The company buys seed by carload lots, and sells to farmers at cost, they also help to market the products of the farm. Irish potatoes, corn and poultry are the big crops this year. I suppose there are 400 acres in potatoes, and the same in corn to ship when in roasting ears. There are probably 25,000 chickens here, nearly all White Leghorns. I have a pen of twenty Barred Rocks, and they have made a reputation for outlaying the Leghorns. If you want to know more than I have told you and you find in the book, write out your questions.

Our postmistress has a cottage with four rooms and rents two lightly furnished rooms for \$15 per month. She has a garden, poultry yard of 150 hens. She is a young maid, not old maid, of somewhere around 40 or 50 years. Come, rent rooms and see Florida. Our ministers' homes are a different movement. I will tell you about them. Remember farms are run by the J. C. Penney-Gwinn Corporation, Green Cove Springs, Florida. The ministers' memorial homes are managed by the J. C. Penney Foundation, 330 West Thirty-fourth St., New York.

Mr. Penney commenced the dry goods business twenty-five years ago in a western town and now has nearly 800 stores in United States. He is worth about \$15,000,000. His father was a Primitive Baptist minister, and was dismissed from the church because of his advanced views in reference to paying ministers, educating ministers and Sunday Schools.

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in memory of his father and mother at an expense of about one million dollars and has planned for these homes to go on after he is gone. These homes are in Clay County, eight miles west of Green Cove Springs, county seat on the beautiful St. Johns River. Green Cove Springs is 30 miles south of the city of Jacksonville and this city is in the northern part of Florida, about 30 miles from the Georgia line. About 50 acres are set apart for our homes. We have 22 apartments and four to five families to each apartment. Our homes are built of stucco, English style. We have 5 rooms, light and water and heat. We are to have Fridgidaire and steam heat soon, but it has been a treat to build fires in the large fireplace out of pine; the first fireplace I have wintered by for half a century.

We have folding beds, opening into the family room and folded back in dressing room during the day. The little wife loves her kitchenette with a folding iron board, sink and all a housekeeper needs. In fact, the home is complete and all you need in home is furnished free.

We have about sixty ministers and their wives representing fourteen different churches. About one-half are Methodists and some eight to ten Presbyterians, and the rest among the smaller churches. We have three to four Baptists here also. The fourth Sunday in April our \$125,000 church was dedicated. The church is modeled after English Gothic style. It is built for the ministers' homes as the farming community have a church out one and a half miles.

Your friends,
Coward and Wife.

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EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Mt. Lake Park, Md., June 26-July 10.
Mothers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Upland, Ind., June 7-10.

ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.
Forkville, Pa., June 5-15.
Wyalusing, Pa., June 19-July 3.
Overton, Pa., July 6-17.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

BABCOCK, C. H.

Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Muldrough, Ohio, May 21-June 5.
Salvisa, Ky., May 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEV, P. P.

Open date, May 27-June 12.
Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BENNETT, W. G.

Gallipolis, Ohio, May 24-June 6.

BROWNING, RAYMOND.

Wilmore, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.

(Song Evangelist)
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

BUSSEY, M. M. AND WIFE.

Tacoma, Wash., June 23-July 3.
Home address, 1468 Bresee Ave., Pasadena, Calif.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August-Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Grinnell, Kan., May 22-June 5.
Fronton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.

CHAFIELD, C. C. AND FLORA.

Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2801 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Home address, 808 N. Ash, Guthrie, Okla.

COTEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

COX, F. W. AND WIFE.

Omaha, Neb., May 28-June 5.
Home address, Lisbon, Ohio.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Austell, Ga., June 1-20.

Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Dover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Princeton, Ind., June 21-July 3.
St. Bernice, Ind., July 4-17.
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GARRETT, C. J.

Royalton, Ill., June 10-26.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., July 3-24.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Cincinnati, Ohio, June 1-5.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

New Castle, Ind., June 2-19.
General Conference, June 22-26.
Marion, Ind., July 1-14.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

W. Marion, N. C., July 3-17.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GRANT BROTHERS.

Montier, Mo., July 1-16.
Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

GROGG, W. A.

Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Roncverre, W. Va.

HALLMAN, W. A. AND WIFE.

Absaraka, N. Dak., June 23-July 3.
Asask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Neb., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEWSON, JOHN E.

Open dates, May and June.
Open date, July 1st to 10.
Berry, Ky., July 17-31.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.

Fargo, N. D., May 18-June 5.
Rochester, N. Y., June 30-July 10.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HORN, LUTHER A.-MARSHALL, R. P.

New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 11-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Thompson, Iowa, June 5-26.
Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING S.

Open date, June.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 20-Aug. 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Battlesville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist.
Mrs. Clifford E. Keys, Pianist.
Rev. Roscoe Bancroft, Trombonist.
Open date, June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St., Richmond, Ind.

LILLENAS, HALDOR AND BERTHA.

Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connorsville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

West Sunbury, Pa., June 9-26.
Butler, Pa., June 28-July 19.
Youngstown, O., July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Hunting Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Richfield, Minn., June 26-July 10.
Litchie, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Christo, July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

NEBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Toledo, Ohio, May 23-June 15.
Sale City, Ga., August 11-21.
Home address, Sale City, Ga.

McGHEE, ANNA E.

Coshocton, Ohio, June 9-19.
Sharon Center, Ohio, July 23-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MEKIE, MARK S.

Montevideo, Ont., May 16-June 12.
Open dates after June 15.

MENES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MILEY, L. G. AND BERTHA.

Taylorville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, N. C., June 22-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Gonzales, Tex., May 22-June 5.
Fulton, Ky., June 12-July 3.
Tuscumbia, Ala., July 5-24.
Winslow, Ariz., Aug. 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORRIS (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

NELSON, S. S.

Rockland, W. Va., June 1-12.
Copper Hill, Va., July 1-10.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.
Address, 832 Worth Ave., Greensboro, N. C.

OWEN, G. F. AND BYRDIE.

Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Willisburg, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Wallingford, Ky., June 15-26.
Elldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Open date, June 5-19.
Open date, July 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Pence, Ind., June 26-July 12.
Open date, July 17-27.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Midland, Mich., May 29-June 12.
Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Perndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EYTHE

Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

RINEBARGER, C. C.

University Park, Ia., June 3-13.
North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsay, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet, Ill.

ROOD, PERRY R.

Columbus, O., May 1

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Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St.,
Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Robinson, Ill., June.
Home address, Wren, Ohio.

SHELHAMER, E. E.
New Philadelphia, O., June 2-12.
Dayton, Ohio, June 13-26.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Rochester, N. Y., Oct. 16-30.
Home address, 5419 Bushnell Way, Los
Angeles, Calif.

TEETS, ODA B.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Upland, Ind., June 7-14.
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Ct., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Carrollton, Ohio, May 27-June 5.
Princeton, Ind., June 22-July 3.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantsturg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WHITEHURST, R. F.
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.
Home address, Wilmore, Ky.

WILLIAMS, L. E.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.
Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Work-
ers: Rev. K. H. Bird, evangelist; J. P.
Pearock, singer. Address Rev. W. H.
Newton, Sec., Dothan, Ala., Rt. 5.

Healing Springs, Ala., Camp, June 30 to
July 10. Workers: Rev. Luther A. Horn,
Rev. R. P. Marshall, pianist, soloist and
chalk talker. Address Luther A. Horn,
manager, Box 1322, Mobile, Ala.

CALIFORNIA.
Pacific Palisades, Calif., camp, June 24-
July 4. Workers: Rev. Will H. Huff, Rev.
R. T. Williams, Rev. Fred H. Ross.

COLORADO.
Colorado Springs, Colo., Camp, June 16-
26. Workers: Revs. Charles Stalker, W.
R. Cox, Paul W. Thomas, S. K. Wheat-
lake, R. G. Finch, R. R. Sharp. Address
Herbert Haines, Sec., Center, Colo.

ILLINOIS.
Cambria, Ill., camp, August 4-14. Work-
ers: Rev. Allie Irick and wife, Mrs. Emma
Irick, Rev. Elmer McKay, Rev. J. R. Moore
in charge of the singing. The Girls' Quar-
tette, of Taylor University will also be in
attendance. Dr. John Paul will be with
us for at least one service. A. C. Wolfe,
Sec., Carterville, Ill., Route 1.

Chesterville, Ill., camp, June 28-July 10.
Workers: Rev. and Mrs. Jack Linn, Miss
Imogene Quinn, Prof. Edson Crosby, and
Miss Karine Kjolseth. Address J. W.
Louthan, Arcola, Ill.
Bonnie, Ill., camp, August 18-28. Work-
ers: Revs. Allie and Emma Irick, Rev. El-
mer McKay, Prof. John E. Moore. W. T.
Lawson, Cor. Sec., Benton, Ill.
Eldorado, Ill., Beulah Park Camp, Aug.
4-14. Workers: Drs. C. F. Wimberly,
Andrew Johnson and Rev. G. S. Pollock
and wife. J. M. Keasler, Cor. Sec., Omaha,
Illinois.

INDIANA.
Letts, Ind., Camp, July 29-August 7.
Workers: M. Vayhinger, Dwight M. Peff-
ley, song evangelist, Mrs. Lena Holcomb,
pianist. Address Rev. Arthur McQueen,
Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug.
4-14. Workers: Revs. Virgil L. Moore and
Raymond Browning, Paul S. Rees. Mrs.
T. B. Talbot, children's worker. Male
Quartet of Asbury College in charge of
music. Address E. E. McPheeters, Sec., 212
Cherry St., New Albany, Ind.

Monroe, Ind., camp, June 27-July 10.
Workers: Tilden H. Gaddis, the Moser
Sisters in charge of music. Address James
C. Adams, Wilshire, Ohio. President, or
Mrs. Frank Martz, Monroe, Ind., Sec.

IOWA.
University Park, Iowa, camp, June 3-13.
Workers: The President of the National
Association in charge; Dr. J. L. Brasher
and A. L. Whitcomb; W. B. Yates, song
leader; Mrs. O. V. Rose, children's work-
er. Address Rev. Anna L. Spann, Pres.,
University Park, Iowa, or Mrs. Eattie Rid-
dle, Sec., Lacona, Iowa.

KANSAS.
Hutchinson, Kansas Camp, May 26-June
5. Workers: Rev. Bud Robinson, Rev. C.
B. Fugett, The Edwards Ladies' Evange-
listic Party, Rev. N. B. Herrell, Rev. H. M.
Chambers, Rev. A. F. Balsmeier. Write
Rev. H. O. Davis, Sylvia, Kan., or Rev. A.
L. Hipple, 508 East 5th St., Hutchinson,
Kansas.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17.
Workers: Rev. Will H. Huff, assisted by

Mr. W. R. Wilder, leader of song, and
Mr. James V. Reid, young people's worker
and pianist. Address J. W. Fontenot,
Pres., Box 1621, Shreveport, La.

MARYLAND.
Mountain Lake Park, Md., June 26-July
10. Workers: Dr. Daniel Westfall, Dr.
C. H. Babcock, Dr. Henry Clay Morrison,
Dr. C. M. Dunaway, Dr. John F. Owen,
Prof. Kenneth Wells and wife, Song lead-
ers. C. M. Hood, President, Moundsville,
W. Va.

MASSACHUSETTS.
North Reading, Mass., camp, June 24-
July 4. Workers: Rev. George B. Kulp,
Rev. J. B. Chapman. Rev. C. C. Rinebar-
ber, musical director. Rev. H. V. Miller in
charge. For information address E. T.
French, 466 Main St., South Manchester,
Conn.

MICHIGAN.
Eaton Rapids, Mich., Camp, July 29-
August 7. Workers: Dr. John Paul, Rev.
Will Huff, Dr. S. H. Turbeville. Rev. L.
H. Nixon in charge of music, with H.
Morse Skinner at the piano. Mrs. Blanche
Francis in charge of young people's work.
For information write Miss Fern C. Whee-
ler, Sec., Charlotte, Mich.

MINNESOTA.
Red Rock, Minn., camp, June 30-July 10.
Workers: Rev. T. M. Anderson, Rev. John
Thomas and wife, Rev. Lloyd Nixon, Rev.
Geo. G. Vallentyne, H. Morse Skinner, pian-
ist. For information write Rev. Jacob
Berger, Fairbault, Minn.

Montevideo, Minn., camp, June 3-13.
Workers: Rev. Theodore and Minnie E.
Ludwig. Karl Deisinger, Sec., Montevideo,
Minn.

NEBRASKA.
Kearney, Neb., Camp, August 18-28.
Workers: Rev. E. O. Hobbs, Rev. Jarrette
and Dell Aycock, Mrs. C. P. Turner. Ad-
dress all communications to Mr. B. J. Pat-
terson, Sec., Kearney, Neb.

Gordon, Neb., camp, June 17-26. Work-
ers: Rev. Jos. Smith and Rev. C. W. Ruth,
with Mr. and Mrs. Sutton as song leaders.
Address Mrs. Otto Pfeiffer, Sec., Gordon,
Neb.

NEW YORK.
Freeport, L. I., N. Y., Camp Roosevelt,
Prince Ave., West of North Main St., July
14-24. Workers: Rev. John F. Owen,
Rev. Howard Sweeten; song leader, Miss
Florence Fairbanks. Address H. J. Cor-
nell, 464 Burling St., Flushing, N. Y.
Victory Grove, N. Y., camp, June 30-
July 10. Stop 14 Schenectady-Albany trol-
ley line. Workers: Rev. C. Arnold Hod-
gin, Rev. Chas. Stalker, Capt. Chas. T. Pot-
ter, Alvin Young, song leader. Address
Alvin Young, Sec., Northville, N. Y.

NORTH DAKOTA.
Washburn, N. D., camp, July 7-17.
Workers: Dr. J. L. Brasher, Rev. Ray-
mond Browning, Rev. Leo Slagg and wife
in charge of music.
Jamestown, N. D., camp, June 17-26.
Workers: C. H. Babcock, John Paul, S.
A. Danford, Mrs. S. A. Danford, Children's
leader, Fred Canaday, song leader. For
information write Rev. F. W. Gress, Sec.,
Steele, N. Dak.

OHIO.
Mt. Vernon, Ohio, (Camp Sychar), camp,
August 4-14. Workers: Rev. C. M. Dun-

away, Rev. John Owen, Rev. E. Hilton
Post, Song leader, Prof. W. B. Yates;
Young people's worker, Miss Anna McGhie;
Children's workers, Miss May Gorsuch and
Miss Ollie Tanner. Young people's song
leader, Rev. W. L. Mullet. Address Rev.
E. E. Shultz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio July 28-
August 7. Workers: C. W. Ruth, C. H.
Babcock, Howard Sweeten. Song leader,
Prof. Kenneth Wells and wife. Young
People's and Children's meeting leader,
Mrs. Sadie Mishey. Address Roy L. House-
holder, Sec., Toronto, Ohio.

Coshocton, Ohio, camp, June 9-19. Work-
ers: Rev. T. M. Anderson, Rev. Lawrence
Reed, A. H. Johnston, and wife in charge
of singing. Anna E. McGhie in charge of
the Young People's and Children's work.
Write R. K. Gamertsfelder, 338 North 8th
St., Coshocton, Ohio, Sec'y.

Marion, Ohio, camp, June 16-26. Work-
ers: Rev. Roy Hollenback, Rev. Joe Cal-
ender, Rev. Mrs. E. E. Shelhamer. Write
V. O. Shaw, 818 Merkle Ave., Marion, Ohio.

OREGON.

Portland, Ore., Camp, June 30-July 10.
Workers: Miss D. Willia Cafray, Rev. C.
C. Poling, D.D. Song leader, Mrs. Bess
Owens Runyan. Children's worker, Miss
Claude Christensen. Address Mrs. Lydia
Erskine, Sec., 1186 Borthwick St., Portland,
Ore., Secretary.

PENNSYLVANIA.
Hughesville, Pa., Camp, July 21-July 31.
Workers: Rev. Raymond E. Doble, Rev.
Claude A. Roane. Song leaders, Mrs.
Esther Williamson, assisted by Miss Alma
Budman. Mr. and Mrs. Harold Best in
charge of the music. Address Rev. S. P.
Elroyd, Centre Hall, Pa.

Canonsburg, Pa., camp, June 17-30.
Workers: Rev. Raymond Bush, Rev. J.
M. Carothers, song leader.
Kittanning, Pa., camp, July 14-24. Work-
ers: Rev. and Mrs. John Thomas, Mrs.
Etta Poiles, song leader. For information
write Miss Nancy Byron, 1214 Fifth Ave.,
Ford City, Pa.

SOUTH CAROLINA.
Epworth, S. C., camp, August 19-28.
Workers: Dr. E. P. Taylor, Dr. John Paul
and others. Address Rev. W. P. B. Kinard,
Epworth, S. C.

SOUTH DAKOTA.
Mitchell, S. D., camp, June 24-July 4.
Workers: Rev. Frank E. Arthur, Rev. A.
W. Gould. Wm. Durkee, Sec.

VIRGINIA.
Mt. Vernon, Va., camp, July 29-Aug. 7.
Workers: Rev. Wilson Thomas, Rev. C.
W. Dyer, Rev. H. H. Hoyt and Fred
Canaday. Address Annie Hosley Shrader,
Sec., Acetocin, Va.

WISCONSIN.
Oregon, Wis., Camp, July 29-August 14.
Workers: Rev. Tilden H. Gaddis, Moser
Sisters, Miss Imogene Quinn, Prof. Edson
Crosby, Miss Karine Kjolseth, and Rev.
and Mrs. Jack Linn. Address Jack Linn,
Oregon, Wis.

WYOMING.
Basin, Wyo., camp, July 18-31. Workers:
Rev. James L. Hiker and Alston Fields.
Rev. S. Hutcherson, song leader. Address
Miss Grace White, Sec. Basin, Wyo.

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PENTECOSTAL HERALD

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"Will Ye Go Back From Following After Me?"

By The Editor.

THERE was a time in the ministry of Jesus when the multitudes ceased to follow him. They were unable to receive and appreciate the high standards he had set up for daily living and they were drifting away from him. He would not, he could not, change his attitude or retract his statements and he asked his disciples if they, too, would go back from following after him. It was Peter who said, "Lord, to whom shall we go. Thou hast the words of eternal life."

We are living in times when many people feel that while they would like to be church-members and receive any benefits that can be derived therefrom, but do not want to deny themselves, take up their cross and follow Christ. They would like to have some sort of a cheap religion. They would like to avail themselves of any advantages that may be derived from association with good and devout people, but they have no thought or intention of a surrendered, obedient, consecrated life.

We have a very strange adulterated religion in the world today. Men are boasting of their intellectuality. They believe that they know more than the ancient prophets and the inspired apostles. They have a condescending attitude toward the Lord Jesus. They insist that he taught things that were unscientific and untrue, but that he had the same ideas and conceptions possessed by the ignorant people about him, and that much of his teaching is not at all applicable to the times in which we are living. To them, the old-time faith is nothing more than a sort of ignorant fanaticism entirely unfit for any place in the teachings and life of today.

There is no question but we have multitudes of people who are members of the church, who claim to be religious and, in fact, they are religious—we could hardly say they are Christians,—but they have a religion which is not all in harmony with the teachings of Jesus; it is not based upon a biblical foundation; it is not the result of a new birth through the direct operation of the Holy Ghost. It is a man-made religion. It cannot save the soul from sin nor can it open the gates of glory to a human soul. It is, however, quite popular. It claims the intellectuals for its devotees. It looks down with a kind of pity, not unmixed with scorn, upon the faithful who hold tenaciously to their Christ. It is appealing for followers. It would make disciples of its new ideas and notions of what faith should be and the objectives of life. We can but think of these words of our Lord at the head of these paragraphs. It will be remembered that when the multitude was turning away from him he gave this challenge to his disciples, "Will ye also go back from following after me?" And so he speaks today. Let those who will take up the new ideas, turn from the Bible, reject the Virgin Birth of our Lord, deny that he performed miracles, substitute training for

the new birth, human culture for sanctification, but let us who know the secret of his grace, hold steadfast and be faithful to the end. This is a question that Jesus is asking of his disciples in this day, when multitudes are repudiating self-denial and the taking up of his cross, "Will ye go back from following after me?"

A Chapter from My Autobiography

CHAPTER XXII.

MY FRIEND COCKRILL.

THE year I was stationed in Covington, Ky., Brother H. B. Cockrill was pastor in the Highlands, back of Newport, and we were much together. Cockrill was hungering and thirsting after righteousness, and had much to say in our walks and talks about a higher religious experience.

Horace Cockrill was the most sensible, serious prayerful young man of all my young preacher associates. He was too matter of fact, blunt, and severe to be a popular preacher, but he was a deep thinker, with a clear, analytical mind; he got at the truth and spoke it out in most dogmatic, positive fashion.

We were quite unlike in many particulars. He was serious to the border of moroseness, and I was cheerful to the verge of frivolity. He used to rebuke me for my laughter, and I exhorted him to be less severe; thus we blessed and helped each other. We had both grown up in sections of Kentucky where a coward was looked upon with as much contempt as a horse thief: where, to fear the face of man, was next to the unpardonable sin. I don't think there was a particle of hatred in Cockrill's breast, but if a man undertook to meddle with the things of his conscience, faith, or religious convictions, he squared himself for battle. I care not how serious, calm, and thoughtful he might be, if occasion arose for a conflict for the truths he loved, at once his face lit up, his eyes sparkled, and he would arm himself with enthusiasm for the battle.

For some years before his death we were together but little, but our last visit was most delightful, and leaves a sacred memory. I was on my way to hold a camp meeting in Texas, and had been warned by a certain ecclesiastic, and threatened, if I held the meeting. I knew the brother had the law manufactured for the purpose, in his favor, and expected to be turned out for good. My heart was sore, but my duty was as clear to me as high noon without a cloud. As I went through St. Louis, I called on Cockrill, and we were soon out for our last long walk together in this world.

The Exposition was then on in full swing. "Have you been out to the Exposition?" he asked. "No," I answered, "and I cannot go."

"Why can't you go?" said he. "Because I am passing through one of the sorest trials of my life. Those people are going to turn me out of the dear old church at whose altars I was converted, and which I love with a fervent heart, and I am suffering, but Christ is graciously comforting me. I feel like it would be sacrilegious for me to turn aside for pastime or amusement." "Certainly, you are right," said he. "I would not have you go." A few minutes later we clasped hands for the last time and directly, he was no more, for the Lord had called him. The same Lord delivered me from the hands of all my enemies in Texas, and so broke up the preacher dragnet that I doubt if it was ever patched up for use again.

During the year at Covington, I fell under deep conviction for the use of tobacco. I did not chew, but had become addicted to the smoking habit. One night after retiring, the Lord had an interview with me on the subject. My conscience was thoroughly aroused and my suffering intense. Then and there I quit tobacco absolutely and forever, and some weeks after, the Lord destroyed all appetite for it.

My health was poor in the heavy, damp, smoky atmosphere of Covington, and at the next conference I was stationed at the Highlands, Brother Cockrill going to White Hall, near Richmond. I was glad to go to the Highlands, not because the salary was larger, but for the high, pure air, and the excellent opportunity for study. I found one of the most beautiful countries, and one of the most delightful peoples in all the conference. They were merchants or manufacturers in Cincinnati, business men of Newport, and large gardeners and small fruit growers in the beautiful hills. I had a pleasant home with the family of Brother Taliaferro, a delightful gentleman, and a devout Methodist, father of Rev. T. F. Taliaferro, who had been my friend in my boyhood days, and had licensed me to preach.

We could stand in the front door and look into Eden Park, and the great Art Gallery on the Cincinnati hills was in plain view. This proved to be a happy year in my ministry. I did some reading, prepared my sermons, and held some revival meetings, one of them being with Dr. J. H. Young at Winchester, Ky. The meetings lasted three weeks, and more than 150 souls professed salvation, 97 united with the Methodist Church, while 58 joined other churches in the city. We organized a men's daily prayer meeting which was kept up for years. This meeting started the question of locating Kentucky Wesleyan College in Winchester, and I went back, spending more than a week in the city, holding mass meetings in the Opera House at night, and visiting business men during the day, and thus raised several thousand dollars for the college which afterward, was moved to Winchester.

I also assisted Brother A. Redd in a meeting at Paris, Ky., and the Lord gave us a

(Continued on page 8)

The Doctrine and Experience of Perfect Love.

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

WHEN John Wesley was misunderstood, misinterpreted, and ridiculed for his preaching and propagating the doctrine of Christian Perfection, Bishop Gibson, of London, sent for him to explain this doctrine to him. "After Mr. Wesley had propounded the great truth to this master in Israel, Bishop Gibson said to Wesley: *'If this is what you mean, publish it to all the world.'*"

Now everybody will admit that there have been many unfortunate misrepresentations and misinterpretations of the doctrine of Perfect Love. The subject has suffered not only at the hands of its enemies, but too often at the hands of its friends. We shall endeavor to set forth in this article some of the main points in the great truth and experience of Perfect Love.

As I am writing this in Chicago, on the walls of the room assigned to me in the Chicago Evangelistic Institute where the National Holiness Convention is being held, there hangs a motto which reads like this:

"Do nothing that you would not like to be doing when Jesus comes. Go to no place where you would not like to be found when Jesus comes. Say nothing that you would not like to be saying when Jesus comes."

As I read that motto I said to myself, it takes Perfect Love to live in the spirit of that motto. This really is practical holiness. But in order to live in that spirit one must have a deeper type of Christian experience than we see on the average.

Let us examine some of the fundamental things about Perfect Love.

First. Perfect Love presupposes a real experience of converting grace. Before one is eligible for Perfect Love there must be a clear witness that you are born of God, regenerated by the Spirit and adopted into the family of God. Rom. 8:15-17.

John Wesley said, "Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the seed of sin, till he is sanctified throughout . . . There does still remain even in them that are justified a mind which is in some measure carnal." This leads us to our next point.

Secondly. That Perfect Love is a second distinct work of grace wrought subsequently to regeneration, and witnessed to by the Holy Spirit.

Mr. Wesley asks in connection with regeneration; "Are we wholly transformed into the image of him that created us (at conversion)? Far from it; we still retain a depth of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to him that is mighty to save."

"Perfect Love," says Bishop Hamline, "is a new state and not the mere improvement of a former state, or of regeneration."

Perfect Love is that high and holy state of grace in which the soul experiences an entire cleansing from "indwelling sin", "inherent sin", "inbred sin", and that corruption, deformity and depravity which remaineth in the regenerated. In regeneration the believer enjoys victory over sin subdued; in Perfect Love he has glad victory over sin exterminated and cast out, and the graces of the Spirit (Galatians 5:22, 23) "exist in the soul without alloy, without mixture, in simplicity; there is nothing contrary to them and they exist in measure corresponding to the present capacity of the soul possessing them."

Thirdly. As to the attainability of Perfect Love let us note a few important facts. Let us think of it in the light of certain *command* and *promise*.

The command is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6:5.

AN EXPERIENCE.

Although I was born and educated and trained in Methodism, I had never really studied the doctrine of entire sanctification. Nor do I ever remember hearing a minister, or even my class-leader, speak clearly and distinctly of this blessing as one to be received by an act of faith and in the moment we believe. Nor do I ever remember hearing any of our ministers testify to their own enjoyment of this blessing. My class-leader certainly did not, because he himself was like one altogether in the dark.

However, with an increase of earnestness there came an increase of light, and as the end of the year drew near I determined not to enter the New Year until I could say that the Lord had given me this blessing. I was spending the last moments of the watch-night service in silence upon my knees, when a hymn in the Wesleyan Hymnal came to my mind. I carefully repeated to myself the fourth and fifth verses. Just as I reached the sixth I heard the boom of the Town Hall clock! My soul said:

"Tis done, Thou dost this moment save,
With full salvation bless;
Redemption thro' Thy blood I have,
And spotless love and peace."

Oh, how my soul clung to the word "FULL salvation"! From that day to this my faith has never wavered. I can say joyfully with the Apostle John: "The blood of Jesus Christ his Son cleanseth (me) from all sin." And the more clear and distinct the testimony I have borne in my class-meeting and elsewhere, the more clear and distinct has been the assurance of God's Spirit.—English Exchange.

The promise is: "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. 10:6.

Perfect Love is implied in such a prayer as Paul makes in Ephesians 3:14-19. Here is Perfect Love in four dimensions—breadth, length, depth, height. "Broader is it than the measure of man's mind." Its length no man can measure; its depth goes as deep as the heart's cry and need, and its height reaches to the highest heaven.

To every converted soul there comes the deepest longings after the fulness of God and the richness of Perfect Love. The soul cries out in such language as:

"O, that I now from sin released,
Thy word may to the utmost prove,
Enter into the promised rest,
The Canaan of thy perfect love!"

"Come, O my Joshua, bring me in;
Cast out thy foe, the inbred sin;
The carnal mind remove;
The purchase of thy death divide;
And O, with all the sanctified,
Give me a lot of Love."

And the soul finds no real abiding rest till it can say in the language of attainment:

"Tis done; thou dost this moment save,
With Full Salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

In order to avoid putting the standard too high, or imagining that Perfect Love is absolute, let us call attention to a few of the limitations of the blessing.

A certain writer has put it this way:

1. "It is not a state in which we do not sympathize with the joys and sorrows of others.

2. "It is not a state of exemption from physical or mental suffering.

3. "It is not a state of exemption from the Christian warfare or a state of inglorious ease from labor and Christian duty.

4. "It is not a state in which the soul is exempted from temptations.

5. "It is not a state free from the liability to err, make mistakes, or to fall from grace." Let us always remember we have this treasure in earthen vessels. 2 Cor. 4:7.

In Perfect Love the soul released from the burden and thralldom of indwelling sin craves only the spiritual, the holy, the divine,

and the tastes, motives, communings and the enjoyments are not of earthly origin.

"Let worldly minds the world pursue;
It has no charms for me;
Once I admired its trifles too,
But Grace has set me free."

A question arises at this point. How may a person lose the experience of Perfect Love?

1. By such conversation as is not profitable, not to the use of edifying, not left to minister grace to the hearers.

2. By relapsing into bitterness or want of kindness.

3. By wrath, lasting displeasure or want of tender-heartedness.

4. By anger, however soon it is over; want of instantly forgiving one another.

5. By clamor or brawling, loud, harsh, rough speaking.

6. "By evil speaking, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner."—Wesley.

Lastly. Evidences of Perfect Love. Perhaps I cannot do better in discussing this aspect of this rich experience than to give to my readers from one who preached and wrote extensively on this subject the seven-fold blessing which Perfect Love brought to him:

1. "A sacred nearness to God the Savior.
2. "A sense of indescribable sweetness in Christ.

3. "A deep realizing sense of the *reality* of spiritual things.

4. "A surprising richness and fullness of meaning in the Scriptures.

5. "A complete satisfaction and resting in Christ.

6. "A great increase in spiritual power.
7. "A clear and distinct witness of purity through the blood of Jesus."

"O glorious Hope of Perfect Love!

It lifts me up to things above;

It bears on eagle's wings;

It gives my ravished soul a feast,

And makes me here a constant guest

With Jesus, Priests and Kings."

Pastor's Ideal Funeral Book, by Arthur H. DeLong.

The design of this volume is to supply a diversity of material for use by the preacher in this sad part of his ministry.

There is too much in the book to tell all. We give, however, some of the most suggestive material. There are 180 Scripture texts given, about 1500 themes for use on funeral occasions, about 150 choice quotations and about 100 short illustrations.

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MODERN APOSTLES OF FAITH.

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

CHAPTER XVII.

RUSSELL H. CONWELL.



AMONG America's great men, on a close examination made of things accomplished for the good of humanity and the cause of Jesus Christ,—there is no name deserving a higher place than that of Russell H. Conwell. Dr. Newell Dwight Hillis places him in a list of the world's foremost One Hundred Men, not selected of this generation, but in all history. We know no man more competent to make such selection. Dr. Conwell was also selected by a committee, appointed by the governor, as one of the greatest men in the state of Pennsylvania, deserving to be especially honored by the Panama-Pacific Exposition.

In 1913, a committee, of which John Wanamaker was the chairman, and the governors of nine states were members, selected him as "Philadelphia's foremost citizen." The occasion was an ovation for the man. "Seldom is a man so highly honored in life," declares a Philadelphia paper. The District Attorney, acting for the Governor of the state, presented him with a golden key, placed in a cedar of Lebanon box; the key was engraved with words which granted him the "Liberty of the State."

In 1923, the Philadelphia Award, founded by Edward K. Bok, conferred upon him the honors. It was a gift of \$10,000, and a beautiful medal, upon which was inscribed the services he had rendered the City and the Commonwealth. He was one of the few men who, before death, reaped the golden harvest of a grateful citizenship, rewarding him for over fifty years of incessant toil for others. It was said, that Dr. Conwell was the only multi-millionaire who had no bank account. The proceeds of one lecture—"Acres of Diamonds," which he delivered over six thousand times—all over the world would, if invested at legal interest, have netted him over \$8,000,000. But every penny received from the lecture platform of over fifty years, was given to poor boys to assist them in their education. What did this mean? It meant that he, personally, assisted in this manner about ten thousand worthy young men!

"This is not all; a leading educator has this to say about "Acres of Diamonds." "So many villages have become cities in consequences of your lectures; so many individuals and societies started to do something for their town; so many manufacturing enterprises were begun by your hearers; so many rivers harnessed and banks started; so many schools and colleges opened; so many churches founded and others built; so many young men and women started into study; so many discouraged men began again; so many found wealth in their 'back years'; so many books written; so many charitable institutions begun; so many orators sent on the platform; so many of our best teachers sent into schools; so many reforms made triumphant; indeed, so much good done by that lecture, that I stand amazed at the accumulation."

The motive had its origin in his own struggles with poverty, trying to educate himself at Wilbraham Academy and Yale College: He tells about it in a conversation with a friend, while in a reminiscent mood: "I had been visiting the scenes of my college days at Yale. I stood in the room where I lived in such poverty, as I went through the dining room and kitchen of the house, where, in the old days, I had to be up at four-thirty in the morning to help make everything ready; as I went through the college halls and classrooms where I had shunned my classmates because of my shabby, ragged clothes, I thought of those hard, bitter days of work and poverty; of the long exhausting hours I was compelled to spend working and

struggling; of my humiliation and keen suffering of mind and spirit at my appearance and need, compared with the rich boys about me."

It was those hard, bitter trials that inspired him to devote his life to helping others to better their equipment for the inevitable struggle of poverty. Dr. Conwell's theory was, that the major cause of poverty grew out of their inability to better themselves, due to ignorance.

Russell H. Conwell was born Feb. 15, 1843, near South Worthington, Mass., of the best Anglo-Saxon stock; Martin Conwell, his father, had an ancestry dating back to William the Conqueror. There was a blending of the temperamental South with the less demonstrative New Englanders, as his mother,—Miranda Wickham, came from central New York. Martin was a poor Massachusetts farmer, as he bought a farm of a few hundred acres for \$1200, and it took him exactly twelve years of hard work and rigid economy to "pay off the mortgage."

The Conwell home was devout, and the three children breathed the atmosphere of early Methodism, under the regime where they lived up to its ideals. While Martin Conwell was poor, he was a man of culture and influence, and it is doubtful if any lad was ever so fortunate in coming in contact with the nation's leading men who were friends of the Conwells. William Cullen Bryant was a neighbor of John Brown—the man who did more to bring the national situation to a crisis than perhaps any one else—was a friend and a visitor in their home.

On the day that John Brown was hanged, the Conwell home remained in silent prayer during the hour between eleven and twelve (the time of the execution) and the church bell tolled the whole hour. Brown was known and loved throughout New England, even though few agreed with his extreme views. Fredrick Douglass,—the greatest man of the negro race, (almost white) was a visitor at Martin Conwell's humble home. Later in life Russell H. Conwell made friendly acquaintance with Whittier, Oliver Wendell Phillips, William Lloyd Garrison, and others of the near great. Though poor and struggling, fortune favored this boy destined to such an unusual career, by getting inspiration from personal contact with the nation's greatest characters of literature and government.

Russell began his public speaking by selling the life of John Brown; his method was unique. He would visit the schools and deliver his speech on the "Great Martyr," and then the community would be already "canvassed" by the time he called at the homes. His next public service was when a lad of nineteen, he attracted wide attention by speaking to arouse volunteers for the army. He organized a company, and because of his success and leadership, was commissioned captain, not yet twenty years old. When Russell H. Conwell was mustered out at the close of the war, he held the commission of Lieutenant Colonel.

Russell and his brother attended Wilbraham Academy and then entered Yale where the hardships were more severe than they had ever known before. In a bare, almost unfurnished room, they ate the "left-overs" which were given to Russell for helping the cook in the dormitory. Life was hard, and when the boy thought of the Christian devotion of his over-worked parents, the whole problem of life became saturated with the spirit of atheism, and Russell H. Conwell became a member of the Infidel Club of Yale. When he informed his pious father about the change of belief, he said: "Son, I would rather see you in your coffin, or live in ignorance, than for you to forsake the God of your father and mother."

Young Conwell entered the war an avowed infidel—the by-products of his studies at Yale. His conversion was brought about by a most unusual turn of Providence. In his company was a neighbor boy, John Ring, who attended him as orderly. This Christian lad wanted to read his Bible in the tent, but Captain Conwell would not allow him to do it. When Conwell returned home for the second enlistment, the people presented him with a gold-mounted sword. Near Newbern, N. C., Pickett's brigade surprised them, and drove the Union Army across the river; as they crossed they set the bridge on fire. John Ring knew that his Captain's sword had been left in the tent, and he ran back through the Confederate lines, got the sword, and started across the burning bridge. The Confederate officer ran to the front, waved a white flag, and the firing stopped. He shouted: "Tell that boy to jump in the river and we will save him." But John did not hear; his clothing was all ablaze. He fell exhausted; they rolled him in the water, but it was too late. He died in a hospital at Beauford, begging for the Captain. His dying words were: "I wanted to give him his sword, and then he'll know how I loved him."

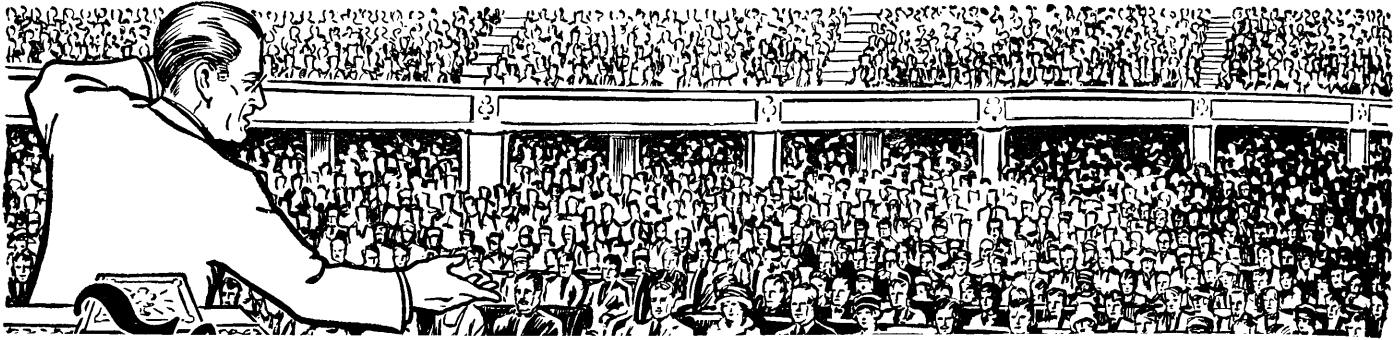
The pathos of that lad's sacrifice never left Capt. Conwell; six months later he was left for dead at Kennesaw Mountain, but was rescued, and when he came to himself in the hospital, he said: "I am going to die, and meet John Ring, and his Master, whom I have scorned." He cried to God day and night for mercy, until the peace of salvation entered his soul. He was never able to return to service. That sword was the means in God's hand to save this great man. He kept that sword hanging over his bed, and it was a daily reminder, as he knelt in prayer: "O Lord help me to do my work, and the work of my dear heroic soldier boy also." He felt that he must do the work of two men. When Dr. Conwell was buried, this sword was placed in his hand, and as it was a guiding star in life, he holds it in death.

When Colonel Conwell was regaining his health, he entered the law office of Judge Shurtliff at Springfield, Mass., and surprised all the local bar by quoting from memory all of Blackstone—a feat unknown in the legal profession. He then entered the Law School at Albany, N. Y., and as soon as he finished, and was admitted to the bar, he was married to a beautiful girl—Miss Jennie Heyden—whom he had known for many years. With just enough money to pay his fare—leaving his wife behind—he went to Minneapolis, Minn., where he worked in gardens, chopped wood, helped in the kitchen for his board, until he had secured a position, and could send for his wife.

His first good job was with the *St. Paul Press*, as reporter from Minneapolis, and it was not long until he had secured backing, and established the *Minneapolis Chronicle*, which is today, the *Tribune*. As lawyer, editor, and real estate dealer, his career was most promising in that bustling young city. In addition to his work, he lectured, worked in Sunday schools, and for the Y. M. C. A., which was then just beginning.

In 1868, his house caught on fire while he was away at a G. A. R. meeting. He ran almost a mile through a temperature thirty below zero. He fell ill, bleeding at the lungs. The outlook was dark; his friends secured for him a commission as Immigrant Agent to Germany, thinking the change would cure him. On reaching Germany, his health continued to fail; he gave up the commission, and joined some surveyors traveling in the Holy Land. He was unable to continue with them, and returned to New York and underwent a most serious operation, removing a brass bullet from his lung, which had worked down from his shoulder. At last he found

(Continued on page 9)



St. Paul's Pen Picture of the Christian.

Rev. G. Whitefield Simonson.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Romans 5:1-5.

MUCH of the business of the world today, the selling of goods of every kind, from a flower seed to a frame house, is carried on and carried through by means of letters and the printed page with pictures in black or in colors. And most of the manufacturing plants which make wearing apparel or modern household appliances, send their salesman out to the public or to the retail dealers, with a sample case of goods or with a working model of the machine.

It will be interesting for us to notice that St. Paul is setting forth the practical, valuable, powerful points of the Christian life in the first five verses of the fifth chapter of his Epistles to the Romans. In this presentation that Paul is making, we see him as the authorized representative of God, bringing to a needy human race the garments and the other goods, the food and the spiritual machinery that will make the soul of man strong and beautiful and useful under the Kingship of Christ. We may fairly say that we see here in this passage the great apostle as a good salesman, setting forth the very points of life, experience and character that will appeal to every soul as such desirable—indeed, they are really indispensable—spiritual possessions as will make the heart of every one long to acquire them.

THE FIRST FEATURE IS PEACE WITH GOD.

With the first stroke of the apostle's pen, he brings out most clearly the fact that peace with God is the portion of the soul that gets right with God. And to get right with God, when the human mind and heart are so certain of their insufficiency to measure up to the standard which Christ sets, is to accept the life of Jesus as the divinely sufficient filler of every line of our human lives. I am thinking of what the printing compositor does when he makes the line of words that he is setting up fill up the standard measure of the whole piece of composition so that it will hold together, as the master printer designs and desires it to do, so that under the flying pressure of the press it will faithfully imprint again and again on whatever sheets with which it comes into contact, the message of those lines of type. Those lines of letters and words are only readable when they are properly spaced with lead helpers called spacers and quads by which those words are kept in proper relation one to another and also kept in full relation to the standard of measurement for every line. That work is called "justifying" in the print shop. So we may see our friend, the printer

and St. Paul the lawyer, both using the same term in their different line of thought, and yet both meaning the same thing. Both are thinking of making right; filling up a measure that is too short; imparting strength to stand and give forth a message, rather than to fall to pieces and so fail to transmit the truth.

The fingers of faith may take from the Lord Jesus Christ all that is needed to fill up the various lines of human experience and so find peace with God. As Charles Wesley so beautifully sang:

"Peace! doubting heart; my God's I am!
Who form'd me man, forbids my fear:
The Lord hath call'd me by my name;
The Lord protects, forever near.
His blood for me did once atone,
And still he loves and guards his own."

THE SECOND FEATURE IS STANDING GRACE.

Paul wants us to know that the soul who is made right with God not only has peace with God, but also is enabled to stand, when the world is looking for that soul to give way or fall. So he says: "*We also have had our access by faith into this grace wherein we stand; and we rejoice in the hope of the glory of God.*" It is one thing to gain a good position, the vantage-ground to which our faith in Christ will raise us; but it is quite another thing to maintain that position, overcoming influences and circumstances to that degree that we "stand and rejoice in the hope of the glory of God."

Yet that is the very characteristic to which St. Paul calls our attention. He would have us see that, though the peace which God imparts through our Lord Jesus Christ is a personal evidence of God himself in our lives, the added grace of standing and rejoicing face to face with an assurance of eternal glory is the privilege of every disciple of Christ. Here we see St. Paul setting forth the fact that the Christian—the ordinary, every day faithful believer in Jesus Christ—is to be a winner and not a weakling, proving to the world the power of the presence of the indwelling God, and showing the soul triumphantly singing amid all of life's shadows, with the light of heaven playing on its face.

But notice, beloved, that glorious, conquering experience is realized by those who, having been "justified by faith," walk right on and into the fullness of God's love, led by the Holy Spirit. For St. Paul calls particular attention to the fact that he is speaking of a second step which carries the soul into a place of abounding certainty of eternal triumph. Hear him! "*We also have had our access, by faith, into this grace wherein we stand.*"

How many souls have started well, but have failed to stand! The shores of time are strewn with the wreckage of human lives that started out well, but winds of adversity or opposition and cross currents of circumstances swerved them from their course; they did not hold on their way; they let go to leeward and drove to their doom. I knew a man who was wonderfully converted to God when past middle life. He was a leading

man in the community before he came into fellowship of the church, but his Christian life was so pronounced, and his testimony to the great spiritual change was so clear that all who had known him realized that he had been made right with God. Honors were conferred upon him by his fellow citizens. He married a beautiful, but worldly-minded, woman who urged him to turn from his humble, active, testifying manner of Christian living, and take up with the more formal manner of worship with which she was identified. He yielded little by little; and this was done more easily, as increasing prosperity in business made larger demands upon his time. Then one day a crisis came into this man's life; sorrow and disappointment swept down upon his soul like a tempest. The elements of strength that had entered into his experience in the days before, keeping him standing against the storm, had been allowed to slip away one by one. So when this great pressure was brought against his soul, instead of being prepared to stand, as the apostle shows us he might have done, and as his own former experience had demonstrated again and again that he did so, now in the midst of a terrific conflict, he pressed a pistol to his head and sent himself adrift into eternity.

Let me call your attention to this part of Paul's wonderful picture where he shows us that simple faith in Jesus Christ, faithfully and persistently followed, will surely lead us into the standing grace of God. There the happy heart is taught to sing, with Charles Wesley:

"Him have I set before my face,
The pardoning God of boundless grace,
Of everlasting love:
By faith I always see Him stand:
And with Him placed on my right hand,
I never shall remove.

"Thou wilt the path of life display,
And lead me in Thyself the way,
Till all Thy grace is given:

Fulness of joy with Thee there is:
Thy presence makes the perfect bliss,
And where Thou art is heaven."

THE THIRD FEATURE IS KNOWLEDGE THAT BRINGS VICTORY.

To know that God is in all our life, helping, comforting, teaching; and to keep our hearts and minds reaching out for larger revelations of God through his Word and through his works in the world, by the Holy Spirit, is to make certain of spiritual victory. We need not be hindered in our progress because we are confronted by difficulties in the intellectual realm, or the inability of science to answer some of the deep questions of our souls. God's mind transcends the best possible reach of man's mind. And the findings of science have had to be revised again and again. The order of spiritual progress may be stated in the words of Augustine. "I do not seek to understand in order to believe, but I do believe in order to understand."

In these three last verses of our selection, Paul presents a wonderful picture of the power of God operating through a human

life, until that life is filled with the working of God's will through the agency of the Holy Spirit. It is as if he takes us into the sanctuary of the heart of God, and bids us look through the gorgeous window of the divine Word, all ablaze with the glory of the light of the Spirit, interpreting its mighty message, even as the blazing sun casting its golden rays against the leaden cathedral window, interprets the artist's message to those who stand within gazing upon that glorious creation in glass. In vain we might stand outside and argue that the dull surface of that great window was not attractive, and that it had no message for us. The one way to settle the question is to willingly step inside the sacred edifice and see for ourselves the glorious interpretation of that sermon in glass, made possible by the shining of the sun through it.

St. Paul here calls our attention to *spiritual realities that can only be known from within*. Hear him! "We glory in tribulation also." That is a panel in his great picture, if I may keep the figure for awhile of the cathedral window, that is a panel of the picture, I say, that cannot be understood or correctly interpreted, if indeed it is believed to exist, until the soul is willing to go into the chancel with God and there interpret the dark surface and leaden lines of life by means of the blazing light and beauty of the Sun of righteousness thrown upon him, by the Holy Spirit.

Human nature is prone to growl about tribulations, little as well as large. And the best of us are not apt to sing as we suffer life beatings. Indeed, the soul can only "glory in tribulation," when the wonderful secret has been discovered that tribulation is the first link in a golden chain that binds the heart of man to the heart of God, thus lifting the believer into a tender fellowship with his living Lord of whom it is written: "The Captain of our salvation himself was made perfect through suffering." But face to face with Jesus, troubles are transformed into eachers; beatings are understood as markings with signs of the divinely beloved; and sorrows may come to be seen as the score by which we learn to sing the song of our soul's certainty of eternal life in Jesus Christ our Lord.

With the last few strokes of his pen, St. Paul makes very vivid the outgoings of the heart of God to woo and win the heart of man. He shows us that God reaches down to raise man from the depths of his greatest need and bind him to the heart of divine help. He wants us to know that God is unexpectedly with us; that Christ is everlastingly sufficient for our every condition; and that the Holy Spirit breathes into the mind of the believer the blessed truth that God is discovered again to us, when we walk willingly into the secret place of unconditional surrender to Christ our Lord.

Ichabod!

What does it mean? It means that the Lord has departed from us. That is the title of a chapter in that fresh, powerful book by Dr. Wimberly: "Messages for the Times." Get it. Every chapter is startling, and will provoke serious thinking. The book is what the title says; Messages for these days. Get it—Price \$1.50, or given free for two yearly subscribers for the PENTECOSTAL HERALD.

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Are the life stories of John G. Paton, hero of the South Seas; Martin Luther, the lion-hearted reformer; James Hudson Taylor, pioneer missionary of Inland China; David Livingstone, missionary explorer of Africa, and Chas. H. Spurgeon, prince of preachers. These books are beautifully bound in cloth and are especially attractive for young people from 10 to 20 years of age. We send them postpaid at 75c each, or the five volumes postpaid for \$3.00. Pentecostal Publishing Company, Louisville, Ky.

OUR TOMORROWS.

MRS. H. C. MORRISON.



HE Master understood human nature perfectly, and in his Sermon on the Mount he touches on the common every-day phases of life with which we all have to contend. One of the warnings which he gives us is against that most prevalent of, all our temptations, namely that of worrying. He tells us to "Take no thought for the morrow," which, to our human way of looking at things, seems impossible; but let us take another version of it where he says, "Be not therefore *anxious* for the morrow," and we shall get a clearer conception of what the Master meant. This latter quotation brings out the thought that we are not to brood over the calamities that we think may possibly come to us, so as to make us restless and unhappy.

Jesus knew that we would have enough each day to conquer, enough each day to bear, and that we would not be able to shoulder the extra burdens that, in our imagination, awaited us. We believe that people really suffer more from anticipating troubles that never come, than they do over those which actually are upon them. It was Dr. Godbey who said, "The greatest troubles he ever had, were the troubles he never had." And we dare say this is true of many of us, if we would only admit it. Many of us carry daily, all the troubles we have ever had, what we have now, and all we ever expect to have.

It is the desire of the Father that we have such implicit faith in him, that we so yield ourselves to him, and so give him the mastery of our lives, that the responsibilities attending them will be on him. We fail to remember that each of our lives is a special plan of God and it is his purpose that we have the steadfast, sober spirit which trusts him at all times. If we could only believe that we mattered, that God took cognizance of our insignificant life, this would be a foundation that would give us assurance that the little things of little forgotten lives came home to an unforgetting God. Surely Christ knew it was possible for us to live above anxious care, and fretfulness, and over-anxiety, or he would not have told us to "be careful for nothing."

There are two things which are necessary before we can be brought into this sweet, restful condition, and one of them is to accept the Mastery of Jesus. It was to his disciples that he said, "My peace I give unto you." We must have a real consciousness of his providential care and love for us as individuals, believing that he knows us altogether and that even the hairs of our head are numbered. When we do anything wrong, how quick we are to believe that God sees and knows all about it, and why may we not feel the same way when we are striving to do his will? Does he not know our struggles and the tides against which we have to stem, just as he knows when we fail in our duty or when we transgress his law? It has helped us to remember that, just as we are brought under condemnation when we do wrong, because we believe he sees and knows, just so we may be comforted with the thought that he sees and knows when, as Jacob said, "All these things are against me." He will furnish the sufficient grace to enable us to overcome, yea, to be more than conquerors, which means that we shall have enough spiritual ammunition to win the present battle and some left over with which to begin the next.

The next requisite for a victorious life, is to live only one day at a time. Is there not enough in today's program to occupy us? And are we doing today's duties justice when we are performing them with our thought on tomorrow? Some one has said, "That we look forward and try to think out

how we shall act, and tomorrow it is all so different, and meanwhile we have exhausted the nerve and we have used the energy which God intended to give us anew for the fresh day's work. The manna was to be gathered for only one day at a time. Is it not true, that we often mar the pleasures of today by anticipating the disappointments of tomorrow? We will give you a little poem which bears on this thought, and which contains enough of the Sermon on the Mount to save us from much needless worry and anxiety, if we will put it into practice.

HOOR BY HOOR.

"One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes,
Too many days for smothered sighs,
And we lose heart
Just at the start.
Years really are not long, nor lives—
The longest that survives—
And yet to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead—this is so hard.
"God broke our years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future,
With we and struggles, meet us face to face
At just one place,
We could not go;
Our feet would stop. And so
God lays a little on us every day;
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go if, by God's power,
We only bear the burden of the hour."

Evolution.

That is the big world-wide subject of the hour. Get the book: "Messages for the Times," by Dr. Wimberly, and you will get the most on the subject, in the smallest space, to be found anywhere. Get the book. Price \$1.50.

Reasons For Becoming A Christian.

REV. HENRY OSTROM.

Calvary! We must deal with Calvary. It is historic. We must answer it.

Jesus' suffering for us was pre-meditated. He fully expected it and said beforehand that it would come.

Jesus' suffering for us was pre-arranged. He said "I lay down my life of myself." The trains are not dispatched from the great depots of our cities with more definite plan.

Jesus' suffering for us is sufficient. All other ways are a-hunger; Jesus is the bread. All other ways try; Jesus saves.

Jesus suffers for us because he loves us. "Herein is love;" it is love poured out.

Jesus' suffering for us is resolute. When he says "Arise, let us go hence," he is making his way straight to Calvary. He is determined if possible, to get us.

Now love expressing itself in law should win my obedience; love expressing itself against sin should awaken my concern, but love poured out in sacrifice to the death breaks my hard heart.

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the printer and will soon be ready for the press and public. It will prove one of the most interesting books he has given to the public.

GOD'S PERFECT MAN.

DR. L. R. AKERS, President Asbury College.

"There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil."—Job 1:1.

LET us note that Job was not perfect in the sight of man. Neither was Jesus Christ, the only begotten Son of God, who was called "a wine-bibber," and "a friend of publicans and sinners"! Man is exceedingly reluctant to apply a moral yard-stick to his own personal life, but is very fond of applying the same measure to others. He even seeks, with his imperfect judgment and limited mind, to measure the perfect and infinite God, denying him the right to lay down standards which govern the finite.

"There was a man in the land of Uz." This city was probably near Babylon or Bagdad in the region where Jeremiah, Ezekiel, and Ezra were buried. Very little is known concerning the place, but we may safely assume that it shared in common the evil propensities and sinful delinquencies of the nations of its day. We have no reason to believe that it was any easier for Job to live in Uz back in the grey dawn of human history than it would be for him to live in Chicago, or in New York City in this day of modern history. In fact, it might be safer to assume that it was more difficult to live in Uz than in Chicago or in Cincinnati.

God called Job a "perfect man." Of what did his perfection consist and how is it obtained? We are enjoined in Hebrews 6:1, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." We must acknowledge that there is such a thing, since it is mentioned time and again in the Bible, and that it is not so late as death, for living men were made perfect. We who so strenuously seek perfection in commodities, in music, in art, and in the various realms of life, should not be less insistent in our search for spiritual attainment. If this exalted experience is to be obtained, a further search into the matter would be most timely and profitable.

Christ affirmed that none was good save God alone. From that we assume that absolute perfection belongs only to God, that even the angels, unstained by sin, may not claim this exalted type of perfection. Again, it is clearly evident that this does not refer to Adam's perfection, since Adam in Eden had never felt the blight of sin nor suffered from its penalties. It is equally reasonable to aver that this perfection does not mean perfection in judgment, for those who are spoken of as "perfect" in the Word of God were not without their mental mistakes.

Again, Christian perfection comes not through asceticism. How alien was a monastic life to the mind of him who went about among his fellowmen doing good. How foolish the thought that if only a man secluded himself from his fellows he could be holy. The medieval conception of the monk or anchorite was altogether gratuitous and unreal. Simeon Stylites, smeared by filth without and full of pride within, dwelt for a score of years upon a pillar thirty-six feet high and eight feet across. Pilgrimages were made to this spot to behold the so-called "holy man." Following this distorted idea of sanctity, a whole tribe of Stylites sprang up to pervert true sainthood and to make people believe that it was something a man could do rather than what a man *was* that determined sainthood. Is it not true that sainthood is most effectively seen in public life rather than in the cloister?

The Roman conception of perfection was also incorrect. Nowhere in Holy Writ are purgatorial fires spoken of as God's method of purging human hearts from their sins. We are told that "the blood of Jesus Christ,

his Son, cleanseth us from all sin." Not only is the Catholic's hope of attaining perfection wrong, but the Roman idea of a perfect life also is without warrant. A prominent member of the Latin Church recently affirmed that there had been only two saints since the Reformation. His idea of sainthood was that of a medieval monk, a fervent mystic, an enthusiastic priest, or an unearthly poet—a Saint Francis, or a Saint Benedict. There is surely something wrong here, for truly there have been tens of thousands, yea, a great multitude whom no man can number, who, like Enoch of old, have walked and talked with God. To this churchman we would reply that Christian perfection is high character, not high churchmanship; it is "beautiful living, not a golden nimbus on the forehead, or a eucharistic lily in the hand; it is pure thoughts and noble aspirations, not cathedral music, masses, and miters." The need of the present moment is fewer chrome saints hanging on our walls, with halos about their heads and hands folded over their hearts, and more flesh and blood saints walking our streets, with brains in their heads and love in their hearts.

There is also a Protestant notion of Christian perfection which is far from correct. Godliness used to be a question of the Ten Commandments, the seven beatitudes, the three graces; or, too often, a question of baptisms; of whether to wear certain things or not to wear them; of music or no music in the church service—in other words, the search after the highest New Testament experience of holiness became intermingled with freakishness, crankiness, or fanaticism.

What, then is God's thought in Christian perfection? It does mean purity of heart. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." (Psalms 24:3, 4). "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). It does mean crucifixion with Christ. Whosoever aspires to the ideal life must be able to say with St. Paul: "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Galatians 2:20). "They that are of Christ Jesus have crucified the flesh with the lusts and the passions thereof." (Galatians 5:24). It does mean perfect love and holy boldness. "Perfect love casteth out fear." (1 John 4:18). It does mean a Pentecostal in-filling or the baptism with the Holy Spirit. (Acts 1:8). Spurgeon said, "There is one point in grace as much above the ordinary Christian as the ordinary Christian is above the worldling." Wesley affirms "Only the power that makes a world can make a perfect Christian." Every believer in Christ from the hour of his spiritual birth has before him the challenge that he became "renewed in the spirit of his mind and that he put on a new man which, after God, hath been created in righteousness and true holiness." The church gains nothing by softening the scriptural truth with which she has been entrusted, by lowering her standards, or by relaxing her discipline. Our attitude toward an inferior spiritual life must be that of uncompromising hostility. There must be no adulterous contact with sin, no divided heart, if we are to claim life's highest spiritual prize. There must be not a nod in the house of Rimmon; nor the burning of a grain of incense on the altar of Mammon. The pure gold of perfect love must not be alloyed by any base admixture of worldly philosophy or mediocre attainment.

The Pentecostal experience of the early church, recorded in Acts, and promised to us of later days, was subsequent to conversion, was given instantaneously; it gave boldness to those who received it, and brought forth much fruit.

The cleansing of the human heart from its

sin, latent and actual, is the requisite qualification for entering into the state of holiness or Christian perfection taught by John Wesley. Perfect love, according to Christ, the Master Teacher, is summed up in the statement that we "love the Lord, our God, with all our heart, soul, mind and strength, and our neighbor as ourselves."

Christian perfection means unusual growth in grace. With the weeds removed from the garden of the soul, the fruits of the Spirit may come to a full and ripened maturity. A naturalist writes: "The Alpine garden does not contain any noxious growths. The higher we climb toward the sky the sweeter and purer are the flowers. Is it a coincidence that the lower we descend toward the plain the more frequent becomes the noxious growths, the stinging, blistering, foul-smelling and thorny plants; and the higher we go to the clouds, the more virtue and beauty and fragrance we discover? No evil shall exist above the snow-line; there purity reigns."

Truly our Christian life begins in an uplift, but the road to perfection leads uphill all the way. From the exalted heights we understand rightly the meaning of "full salvation." Five times in the epistle to the Ephesians Paul writes of the life hid with Christ in God as dwelling in "the heavenlies." By this he means the higher life which is, after all, the highest life, and which implies not an external perfection, or perfection of judgment so much, as an interior perfection resulting from a baptism with the Holy Spirit, spiritual training and a peculiar sensitiveness to that which is fine and holy.

In the realm of Christian perfection we most securely meet temptation. Never in this life are we exempt from the battleground, but it is here we choose our own ground, and that is the highest on which to fight our battles. There are terrific forces against which the soul contends, but the assailed one has the advantage of fighting on higher ground. The antidote to faint-heartedness is to dwell upon the heights. It is there we find realized the shining promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." It is a blessed thought that while many of us may be doomed to live on life's "Main Street," yet at the same time our souls may dwell on the King's Highway of Holiness. We may not be able to escape from the grinding monotony of our work, but, living on the heights, we find a new attitude toward that work. We may not always be able to change our neighbors, but we may have our attitude toward our neighbors changed. The key, then, to Christian success is not change of circumstance, but change of attitude. Sainthood is ever independent of circumstance.

"Saints of the early dawn of Christ,

Saints of imperial Rome,

Saints of the cloistered Middle Age,

Saints of the modern home."

"Behold, I make all things new." When a soul out of tune with God becomes attuned to God, then, and only then, is there a new outlook upon a new world of new people.

Gift for Girls.

A beautiful smooth leather, dark maroon color, stamped in pure gold, neat in size, 4x5½, only 2 inches thick, overlapping edges with silk headbands and marker, frontispiece for presentation purpose, a large number of beautiful sepia illustrations, maps in colors, light in weight, with a good clear, readable ruby type, beautiful quality of thin Bible paper—a Bible that would delight any young person. The regular net price of it is \$2.50. We are closing out about 50 copies at \$2.00 each, postpaid. Can you give anything more appropriate? Order from Pentecostal Publishing Co., Louisville, Ky.

REPORTS FROM SOUL WINNERS

PONTIAC, ILLINOIS.

We closed a meeting in Pontiac, Ill., Easter Sunday night. The Lord gave us a deep, spiritual meeting, which was held in the Nazarene church. They have a new church and saints who do not know defeat. We do not remember when the Lord gave us more liberty in preaching the gospel. While there was much opposition, yet the people attended well and some eight or ten were added to the membership of the church.

Pastor J. Y. Jones is one of the most brotherly men we have ever assisted, and is a tireless worker. We were entertained in the parsonage and our comfort looked after. They have a wonderful home; all the children pray at family worship and say grace at the table.

The people voted for me to return. This is my first report to *The Herald* for some time, but we don't forget to pray for *The Herald* family. There is no paper printed that is better than *The Herald*, or that is blessing more souls. God's blessing on you all.

C. C. Davis.

COVINGTON, OHIO.

We just closed two fruitful revivals in Minnesota with two of our Chicago Evangelistic Institute schoolmates, Revs. O. E. Monson and L. E. Boddy. We greatly enjoyed working with these two brethren and our hearts were encouraged and inspired to find them still on fire for God and carrying a burden for a lost world. God surely blessed them as they preached the Word in its fulness and without compromise.

We started at Luverne, March 16, continuing until April 1. In spite of the bad weather and muddy roads the people attended faithfully, especially those who had the work of the Lord at heart and whose souls caught new fire under the definite and searching messages on Bible holiness by our Brother Boddy. Many became hungry for the blessing and sought and found the Lord in his fulness. Around twenty-five definitely sought for either reclamation, justification or sanctification. When conditions are met God still answers prayer as he did in days gone by.

At Pipestone, God wonderfully manifested himself in the first service and continued to do so throughout the campaign. Bro. Monson, by the help of the Holy Spirit, preached heart-searching messages, uncovering sin and pointing out the better way, the way of holiness. Eighteen young people and one old man about seventy-five or eighty years old, came forward for definite help and we believe most of them, if not all, found him who loved us and gave himself for us. We had the privilege of singing at two high schools, at the Pipestone Hospital, and at the Indian Reservation School where there are 320 Indian students.

At present, we are at Covington, Ohio, in a four-weeks' meeting opening a new work. Pray for us.

Mr. and Mrs. W. R. Hallman.
Song Evangelist.

REPORT OF MEETING OF NUTTALLBURG, WEST VIRGINIA.

The Lord has greatly blessed the people of Nuttallburg, W. Va., with a wonderful religious awakening. The revival was under the leadership of Evangelist J. L. McKay, as preacher, his daughter Ruth as soloist and personal worker, and Rev. C. B. McKay as assistant choir leader. The McKay Evangelists are twin brothers, and widely known as the "Twin Evangelists," having conducted revival campaigns in most of the states in our union. The meeting at this place was continued almost four weeks, and resulted in scores of penitents praying and weeping their way into the kingdom, either into the experience of regeneration or sanctification. The first fruit of the meeting was a woman fifty-eight years of age, who had never been at an altar before. A church was organized with a strong membership.

This town is located on New River, about 60 miles from Charleston, also on the main line of the C. & O. Ry. It is one of Henry Ford's coal camps. How different this camp is cared for in comparison to other coal camps. Sanitation everywhere is one of the first laws to be observed; not a cow, or a hog, or a chicken allowed in the camp. Every loose rock has been picked up and placed either in a wall, or on a pile. Garbage of all kinds is gathered up and taken to the fire dump. An up-to-date, expensive filter at great cost is being installed, in order that all water for family use will be sanitary and healthful. The weeds in all the camp are kept cut by men specially hired for that work.

J. L. McKay.

DENVER CONFERENCE DIST. CONF.

The District Conference met with us at Rye Home Church, Rye, Colo., April 19-21. It is not my purpose to give a detailed report of the proceedings of the conference. Sufficient it is to say that Rev. H. D. Thompson, our presiding elder, is a master in arranging and carrying on the business of a district conference.

The thing that impressed me, was the large place given to and the deeply spiritual type of preaching. If any one entertains a doubt as to the orthodoxy and spirituality of the "High Land" preachers let it be dispelled. Rev. F. R. Fogue, of Denver, gave us a strong sermon on "Seeking New Things" on the opening night. He showed the tendency to new things, "new ways," easy ways of salvation. His sermon was a trumpet call to the fundamentals—to the "old ways."

Rev. C. W. Haddon, of Walsenburg, gave a strong sermon, on "God's Plowmen." He showed the results that must follow when God's men "begin to tear out with the gospel plow the stumps of dancing, Sabbath desecration, and many other stumps."

Rev. H. C. Henderson, of Colorado Springs, gave an inspiring and soul-stirring address on "Christian Education." It was Christian clear through and through. Putting evangelism first and education second, he made an appeal for a spiritual, consecrated, dedicated, educated, and cultured ministry.

The closing sermon at 11 A. M., was preached by Rev. H. M. Stroud. His theme was "His name shall endure for ever." It was soul-lifting.

Rev. D. I. Slipper preached that evening on "A Better Knowledge of, and a Closer Walk with God." He held up the same high type of spiritual preaching that the others had set.

In conclusion I must say that the community has been blessed and enriched because of this meeting of the conference with us. It makes me glad to know that we are again coming to the place where the preaching of the "old gospel story" is given first place—to the time when preachers have time between special drives, campaigns, and what not, to "sit with God in heavenly places."

Fred R. Harper, Pastor.

H. E. COPELAND AT UNION, IOWA.

To our friends, and all the readers of *The Herald* we would send greetings! Since our last report in *The Herald* we have been constantly engaged in evangelistic meetings, some of which have been times of great refreshing, with many scores, and in a few cases more than a hundred souls finding God. One or two of the meetings have been slow as to the number of people being saved.

On Easter Sunday we closed a meeting of three weeks with the Methodist Church of Browns Valley, Minn., with the Rev. M. L. Brann, pastor, several other churches, some from neighboring towns co-operating. This meeting was a signal victory, and an evident seal of God upon the faithful preparation by a faithful pastor for a work of God. For months the pastor had been busy preparing the way, and though the rains continued throughout the campaign, and the roads were impassable except where graveled, the people came, and the first day that the invitation was given thirty-nine people found God at the altar of that church. Gracious were the results, and many souls were added to the Lord, and to the membership of the various churches. We have had the joy of seeing some very notorious drunkards, and some very old people, as well as some prominent business and professional men, and in all about one thousand people brought to Christ this year.

I am now with a Friends Church in large rural community with other churches co-operating near Union, Iowa. From Union I go to Bertha, Minn., for three weeks with the Methodist Episcopal Church, and thence to Minneapolis, closing there July 24th. I have some open dates for August and September, and for later fall work.

H. E. Copeland, Evangelist.
Oskaloosa, Iowa.

DAYTON, OHIO.

The Second Pilgrim Holiness Church closed a good revival with Rev. Clarence E. Smith, evangelist, who came to Dayton some months past from Athens, O. He is proving a real blessing in various ways. He is a man of prayer and energy. His preaching is strong and unctuous. Some real praying through was done and souls were saved and sanctified, and our church strengthened and edified.

Previously, Brother and Sister Charles H. Stalker, and Brother and Sister J. L. Shell, were with us in a meeting that will long be remembered by those who were fortunate enough to be with us. Brother Stalker preached with the power and unction of the Holy Ghost. His messages were freighted with divine truth.

The anointing of the Spirit was upon Brother and Sister Shell. The preaching and singing were great features in this meeting. Some marked cases of definite works of grace took place.

The meeting had been well announced and people came a long distance to be in it. Brother Harry Ensley, pastor of the Bramwell, W. Va., church, his wife, father and mother all of whom were a great blessing to the meeting, were with us; also Brother C. L. Wireman, and delegations from God's Bible School.

Our church is to enjoy another great feast of fat things in a Holiness Rally on the Tabernacle Grounds at 2500 West Third Street, Monday, June 13th, and continue through the 20th with two and three services daily. Rev. E. E. Shelhamer and family are to be with us as the principal workers in this meeting. We are planning to entertain all visitors from a distance, but wish you to write immediately stating when you expect to arrive, and how long you expect to be with us, that we may be prepared to take care of you. Address

Rev. J. L. Kennett,
33 N. Kilmer St., Dayton, Ohio.

IN THE SOUTHLAND.

For some time I have had dreams of some day laboring in the Southland; glad to report that my dreams have become a reality. At this writing I am still in the sunny south where the mocking bird sings her melody and where the air is fragrant with

the sweet aroma of honeysuckles, roses and magnolia blooms. I love "the land of cotton" and southern people. They radiate a friendliness and a cordiality which makes one feel welcome.

It has been my privilege to labor with Evangelist C. M. Dunaway during the month of April to May 8th in two large tent meetings, at Shawmut and Langdale, Ala. I never met Bro. Dunaway before and I am delighted with his fruitful ministry. He knows how to let down the nets and pull in a draught to the shore; also holds high the standard of Christian living and preaches uncompromisingly without fear or favor. I never witnessed so many souls seeking God in one service as I saw during these meetings. They came by the score. The power of God was manifested and some great victories won.

I am now in the Payne Memorial M. E. Church in Atlanta, Ga., working with the same evangelist and Bro. Strickland, pastor. I understand this is Bro. Dunaway's thirty-fifth revival he has held in his home city. God is already blessing here. This church has some fine praying people who carry a burden for the lost. They surely know how to sing, too, and furnish inspiration for the singer. This meeting continues until May 29th. Please pray with us that God will give a great awakening in this part of the city.

I am new to *The Herald* family but I want to add my personal testimony by saying that I never loved the Lord more than I do today, and purpose to "hold fast the profession of my faith without wavering." I am constantly finding new treasures in the riches of his grace.

Yours for souls,
Alma L. Budman.
Song Evangelist.

REVIVAL MEETINGS OF J. E. AND ADA REDMON.

From December 31st to January 16th, we were in meetings with Rev. L. O. Green at Princeton, Ind., where we had large crowds, good interest, some good altar work. Two thousand dollars was raised on the church indebtedness; they will erect a new church; they have an ideal location. Bro. Green has a good grip on the town.

We then pitched battle with Rev. M. L. and Garnet Cook, pastors at Richmond, Ind. We had a fine meeting; some sixty seekers, and a nice class was taken into the church. A splendid spirit prevailed throughout the meeting.

February 11th to 27th found us with Rev. Guy C. McHenry and his faithful wife at Crawfordsville, Ind., a nice church building located in the heart of the city. Some fine cases of salvation; one man just released from the penal farm was beautifully saved and happily sanctified. He purchased a machine and has been hauling folks to church and Sunday school since that glad day. A nice class was taken into the Church. Brother and Sister McHenry are doing a fine work at Crawfordsville.

Next, we joined Rev. C. C. White, at Gary, Ind., at the Glen Park Nazarene Church. These folks had laid a good foundation for the revival with all nights of prayer; the revival broke right in the beginning, and continued throughout the meeting until one hundred and ten had sought the Lord. Some as fine young people as you could find were taken in the church. Bro. White will have to keep moving to keep that crowd employed. It was necessary to enlarge the church building, as all departments of the church is on the upward move. We certainly enjoyed working with this pastor and his splendid crowd.

Our next battle was with Rev. H. W. Cornelius, at Auburn, Ind. We conducted a meeting in this church five years ago, but we found the church more than double its former size, house filled, fine spirit on the meeting, and seventy-three bowing at the altar. Twenty united with the church. Bro. and Sister Cornelius are fine to work with and are fitting well at Auburn.

One of the most powerful arguments against the use of tobacco is found in "The Deadly Cigarette," by Rev. S. L. C. Coward. The evil effects of this little "White Devil" are shown in a striking manner. The question is dealt with from every angle; physical, mental and spiritual.

The author does not give his opinions alone, but quotes from eminent authorities in the medical world. He gives actual facts of cases quoted to him by famous doctors over the world. "Fifty-four objections Why Boys Should Not Smoke" is a splendid chapter.

If you want some startling, authentic information on this rapidly-spreading evil of tobacco using, you will find it in this little book. It is paper bound; has forty-eight pages, and sells for 25c. Order of the Pentecostal Publishing Co., Louisville, Kentucky.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

good revival. The church would not hold the congregations and we went to the courthouse, and from there to the Presbyterian Church. Many professed salvation, one of whom became a preacher, another a missionary in the foreign field.

I was holding meetings in Covington and went to the Highlands to look over the field where I spent such a pleasant year as pastor. The place had undergone a complete change; the shady lanes had been made into busy streets, and many who were dear to me in those days were quietly sleeping in their graves, while others had married and moved away. As my eyes wandered over the beautiful hills, sadness came to my heart as I noted the changes which a few months had wrought.

"Oh, the changes, constant changes,
Of this pilgrim life below;
Through the sunshine and the shadow,
Ever trusting we must go."
(Continued)

MY TRIP WEST.

IT was my great pleasure to be with Rev. W. A. Tetley on a two-weeks' series of meetings in Westport M. E. Church, South, Kansas City, Mo. I preached in Brother Tetley's church at the evening services, and in the great Grand Avenue Temple M. E. Church, at the noon hour, Rev. I. M. Hargett, D.D., pastor.

I do not feel that it is possible to get the best results carrying on a double-header meeting, preaching in one church in the day time and another in the evening, but in this way we doubtless reached many more people, and I feel that we had a gracious seed-sowing season.

Dr. I. M. Hargett is having a great ministry in Kansas City. There is perhaps no more popular, real gospel preacher in the nation than this same dear old Asbury boy. Grand Avenue Temple in which he preaches is packed every Sabbath, morning and evening with eager and appreciative listeners, besides a countless multitude who "listen in" from the Gulf of Mexico to the Canadian woods. I had some delightful fellowship with Dr. Hargett and his charming family. I do not believe that I have known a preacher more highly appreciated by his people, than this great pastor.

Westport Church is having a marvelous growth under the ministry of Rev. W. A. Tetley. He is now in his third year at that charge. He seems, somehow, to have become obsessed with the idea that he is the servant of the people. He is busy all the time and thoroughly enjoys hunting up folks, looking after their interests, seeking employment for this one, helping that one out of trouble, hurrying to visit the sick and carrying good cheer with him everywhere. They say his constant broad smile is of great value in drawing and holding the crowds who gather at this church. He has in the two years and a half, received nearly eight hundred mem-

bers into his church, and spent some \$90,000 in enlarging his auditorium which could not hold his congregations, and in building an excellent Sunday school plant. Everywhere I went with Brother Tetley about the city, the people knew him, policemen tipped their caps with a smile, and the railroad men called him "Brother Tetley", and everybody seemed to feel that he belonged to them to help them along life's rugged pathway, and put a bit of sweet sunshine into their lives. What a blessed thing to be a beloved pastor, to touch and bless humanity.

I was delightfully entertained in Brother Tetley's home. He has a family that is an inspiration and credit to their father and mother. I shall never forget their many kindnesses to me. Quite a number were at the altar, some of whom were blessed and one soul shouted like a camp meeting. They said it was a new note in that part of Kansas City. There were twenty-seven additions to the church, some of them on the first Sunday of the meeting which we could not claim as the fruits of the revival.

It was my pleasure to meet my friend Brother Hammond who is now pastor of the First Church of the Nazarene in Kansas City. He and many of his people attended our meeting. He has been greatly blessed in his work there. I visited with Dr. Chapman, Editor of *The Holiness Herald*, and the great new publishing house of the Nazarene Church in Kansas City. They have a splendid plant and are doing fine work. It was a real pleasure to meet with General Superintendent, Dr. Reynolds, one of the most saintly men to be met with anywhere. My spirit was refreshed with my little touch with these brethren.

From Kansas City I ran out to Gove, Kan., in the northwestern part of the state, for a little visit with my married daughter, and preached on Tuesday night to an audience that packed the church. It was a great pleasure to visit that broad prairie country, to look into the faces and bear the message of the Lord to those stalwart people.

I then went to Dallas, Tex., and got two days' rest before beginning the Holiness Convention at Berachah Home in Arlington, Tex. Sunday morning I went to hear Dr. Gregory in the First Methodist Church in Dallas. It is one of the greatest churches in all the southland. Notwithstanding showers of rain, he had a vast audience and delivered a powerful message. My heart was stirred with his strong, wise words against sin, and his insistence on home religion, parental discipline, and a general turning back to the teachings of the Bible and a reverential obedience to God and his word.

At his invitation I preached at First Church for Dr. Gregory Sunday evening. It would be difficult to find a larger and finer congregation of Methodist people anywhere, than he has. I am under lasting obligation for the courtesy of the pastor and his wife for the good dinner they would have me take with them. May God graciously bless them and the multitude to whom he ministers.

The Holiness Convention at Arlington covered May 10-15. Brother Bud Robinson and I were the preachers. Many ministers were present. One day I was requested to give a special message to ministers, and after the sermon we all knelt at an altar of prayer,

many of us in tears calling upon God for an enlargement of our hearts and the abiding power of the Holy Spirit for our task. Brother Bud is just the same, only riper and better. His presence is "sunshine and smiles." He had been suffering with hoarseness but was much improved and delivered his messages with power. People were present from many states, and I met with a host of my old Texas friends. The great new tabernacle was often full of people, and many times chairs were used, and often people were standing about the door.

The young women from this institution dress so modestly, behave so well, and have been so wonderfully saved by our blessed Lord Jesus it is impossible to realize that you are in a "rescue home." You feel that you are attending an intensely religious commencement of a female college run on full salvation lines. I do not know of a more worthy work on earth than is being done by Brother Upchurch and his wife and the excellent group he has at Berachah. I shall write at length soon on this subject and the excellent opportunity this work offers to the Lord's people.

From Arlington I went with Brother W. H. Vance to Beaumont, Tex., and commenced with him on Tuesday night, in a large Baptist Tabernacle. Brother Vance's church is undergoing repairs and Rev. Maxwell, the Baptist pastor, kindly offered us this tabernacle to hold this meeting. His courtesy, kindness and helpfulness cannot be forgotten. I do not know when I have met a more delightful Christian brother than the pastor of the Baptist Tabernacle in Beaumont, Tex. Brother Davis, a famous evangelistic singer, had charge of the large choir, the congregation joined in and we had wonderful singing.

Dr. Adams, presiding elder of the district, and one of the most beloved men in Texas Methodism, was frequently in our services. Quite a number were at the altar and many claimed to have received great help. The pastor and people of the First Nazarene Church in Beaumont were faithful to hold up our hands and help forward the work. On the closing night, Sabbath, May 22, great numbers of chairs were placed conveniently outside of the tabernacle for the large overflow. Young Brother Mackrell, a faithful minister of our denomination, with his people, gave us hearty support and sympathy. I believe if we could have continued the meetings, the field was ripe for a harvest of souls. I was compelled to close after six days of service and hurry home to Commencement Exercises of Asbury College. On this trip west I was permitted to preach full salvation to many thousands, and I trust the Lord will graciously bless the word and see that the seed sown will produce abundant harvest.
H. C. MORRISON.

The Great Flood.

The present flood situation in the lower south is causing suffering, loss of property, and distress of people unparalleled in the history of the nation. Everybody who is not imperiled by this flood should give the hand of sympathetic assistance to the suffering.

At a time like this there should be no question with reference to political party, church affiliation, race or color. These dear people are suffering beyond anything that can be

known or imagined. It is a time when everybody who has any tenderness or response to the sufferings of their fellow-beings should reach out a helpful hand. If any of the readers of THE HERALD have no other medium by which to lend a helping hand, we shall be glad to pass any funds that may be sent to us for flood sufferers on to perfectly reliable parties who will see that such contributions are used to best possible advantage.

H. C. MORRISON.

Friends Of The Pentecostal Herald.

Our friends who read and appreciate THE PENTECOSTAL HERALD may be sure that at this time of unbelief and worldliness, when Satan and his cohorts are full of hatred against all Bible truth, Christian experience, and true holiness, that this paper has many bitter enemies and opposers. Sometimes the plans of these enemies are carefully laid and skilfully handled. Just now we are meeting with a peculiar and trying situation; opposition is coming to us in a new and different way from anything we have ever known before.

During the month of June we want every friend of THE HERALD to remember us at a throne of grace that God may deliver us out of the hands of our enemies and in a peculiar way, give us victory. Along with this prayer, if possible, let those who pray, send us at least one new subscriber. Some years ago a tremendous attack was made against the doctrine and experience of entire sanctification; there is no denying that they had marvelous success. The doctrine of full salvation from sin meets with a more generous hearing and approval from intelligent, serious sinners than it does from a large per cent of church members. It is to be profoundly regretted that some men who were powerful holiness evangelists a few years ago, are now putting on the soft pedal and can no longer be trusted to lay emphasis on the doctrine and experience of a distinct second work of grace.

Satan and his hosts are now attacking regeneration, the inspiration of the Scriptures, the Virgin Birth of Jesus, the redemptive power of his death and glorious resurrection. The boldness of the enemies of the truth in the church and outside of the church is amazing and startling. As the war goes on every institution and agency that stands for full redemption will meet with more determined opposition. We have found it so in carrying forward the work of THE PENTECOSTAL HERALD. Let us have your prayers, sympathy and help, and may God in mercy give us blessing and victory over every foe.

H. C. MORRISON.

The Summer Tent Campaign.

The great tent campaign is beginning in earnest. We will have thirty-three tents in the field this summer. People are calling for the workers in every direction. We are hoping to reach tens of thousands of unchurched people in this tent work. The blessing of the Lord was upon this work last summer in a very remarkable way. The men who were out with the tents believe they preached to at least 200,000 people. Thousands of souls were converted, reclaimed or sanctified, and many Christians were largely built up in their spiritual life.

The Lord is blessing the work of The Evangelical Methodist League very graciously. Let every member of The League remember the tent campaign in their prayers every day while the good work goes on. We thank, with all our hearts, every one who has contributed to the good work, and we believe for its growth and enlargement. God evidently wants the whole world to know that in the gift of his Son Jesus Christ he has made abundant provision for all men from all sin. Let every one who loves the gospel of full redemption pray daily for the presence and power of the Holy Ghost in this good work.

H. C. MORRISON, Pres.

Holiness Tent Meeting At Argonia, Kansas.

An interdenominational holiness tent meeting will be held at Argonia, Kan., beginning on the evening of June 3, and closing June 12. Rev. H. C. Morrison will be present to preach twice each day, with Bro. T. F. Maitland and other preachers and workers. We are believing for a time of grace and power. Friends wishing to attend the meeting will write to Rev. T. F. Maitland, at Argonia, Kan. We want the prayers of the Lord's people for his blessing on this tent campaign. It is a part of The Evangelical Methodist League summer campaign for the salvation of souls. Come and be with us, if possible.

Wellington, Kansas.

An interdenominational holiness tent meeting will begin at Wellington, Kan., June 17 and close June 26. The outlook for a gracious meeting at this place is very helpful. Dr. Morrison is expected to preach twice, daily, Bro. T. F. Maitland and other helpers will be present. Pray for us, and come and help us in the good work. Write to Rev. T. F. Maitland, at Argonia, Kan., for any information about either of these meetings.

Is There Balm In Gilead?

This is the chapter title that rings with the spirit of Hebrew poetry. But it will be a great comforting message for you. It is to be found in the book by Dr. Wimberly—"Messages for the Times." Then, think of this chapter: "Watchman, What of the Night?" One of the most startling chapters found in the same book. Get the book and be convinced. Price \$1.50, Given free for two new subscribers for the PENTECOSTAL HERALD.

MODERN APOSTLES OF FAITH.

(Continued from page 3)

health, after fighting hard for over a year—hoping against hope. His indomitable will saved him.

He secured a position on the staff of the *Boston Traveler* at \$15.00 a week. He also opened a law office, sold real estate and wrote articles which began to attract wide attention. They settled in Somerville, near Boston, and life began to throb with activity. While traveling into the city and back, he gained a working knowledge of five languages—"buying up the time." His work on the lecture platform at once claimed much of his time. *The Traveler* sent him to write up the battlefields of the Civil War, and so interesting and popular were they, that the big New York papers sought his contributions.

He was next sent on a World Tour for the *Traveler* and the *New York Tribune*. On this journey, he personally interviewed all the European celebrities, such as Gladstone, Tennyson, Bismarck, and the Emperor of Germany. He also called upon the Sultan of Turkey, and the rulers of China and Japan. When he returned home, he published his first book on the Chinese question.

The life of Russell H. Conwell now began to widen; he established the *Somerville Journal*, practiced law in Boston, sold real estate, and lectured throughout the country. He organized the Boys' Congress, an interdenominational society, which brought him much favorable notoriety. In 1872 his wife died; she had been his cheer and inspiration. This great sorrow turned the current of his life into new channels. He felt the pressure of religious work, more and more; finally, he closed his law office, resigned from all other activities, and offered himself to a struggling Baptist Church at Lexington. He at once introduced new and revolutionary methods, and they worked. Soon the house was filled, and all financial burdens removed. The old historic town was aroused, and its many historical features were made known, and tourists attracted. The membership grew, and it became a wide-awake congregation.

ists attracted. The membership grew, and it became a wide-awake congregation.

He was then called to Philadelphia as pastor of Grace Baptist Church. At first, they worshipped in a tent, with no enthusiasm and little prospects. But new methods and procedure soon drew capacity crowds. Dr. Conwell was criticised by his brethren. It was the same old story; the man who gets above the crowd, does something, and gets into the limelight, is sure to suffer. However, from almost nothing Dr. Conwell built up one of the largest Protestant churches in America. The great Temple Baptist Church was opened in May, 1891, and has a seating capacity of about four thousand, and is a veritable beehive of religious and humanitarian activities: bureaus for the unemployed; night schools for boys and girls; caring for the sick and underprivileged children.

Dr. Conwell had a lecture—"Perils of Democracy"—out of which grew one of the greatest institutions in the land—Temple University. Dr. Conwell's "Perils" are that we are developing an intellectual aristocracy: our schools and colleges are being removed by high standards and heavy expenses, from all except the rich. The boys and girls who need them most cannot reach the advantages. Few ever can get beyond the high schools. Dr. Conwell established a University where all ages, and all classes, day and night, can enter and be given standard training in grades suited to them; it was based on educational democracy—equal privileges for all—with or without money. Young men and women laboring by day, prepared for the professions—dentistry, medicine, or law. Girls became trained for nurses, as the Good Samaritan Hospital was the next adjunct to Temple Church.

The vision was carried further, in that, an adjunct to the University be placed in every part of the city—a University at their door. Did this work? During the life of Dr. Conwell one hundred thousand people of all classes passed through Temple University, and many of them, from homes of poverty, achieved brilliant success.

Marvelous life! Fifty years on the lecture platform; the pastor of a church with thousands of members. He personally baptized over six thousand candidates. Ten thousand young men helped to secure an education; one hundred thousand people trained in a University which otherwise would never have seen inside college walls; three great hospitals were founded in connection with the church: viz, The Good Samaritan, The Garretson, and The Greatheart; all these institutions—and they were the best—were within the reach of the poorest man or woman.

Truly, multiplied millions of dollars passed through Dr. Conwell's hands; but he kept only a living out of such vast resources—"a penniless millionaire"; but he left a legacy beyond computation. He wrote scores of books—the biographies of six presidents, and also Spurgeon and Wannamaker. He also wrote some fifteen books of literary and inspirational themes. Besides his two standard lectures: "Acres of Diamonds" and "Perils of Democracy," he had a dozen other great Chautauqua lectures.

Russell H. Conwell died Dec. 6, 1925, at the age of eighty-two, and truly he did the work of himself and his soldier boy hero—John Ring.

The Moving Picture.

Do you know, that 20,000,000 people see the "movies" every day? Do you know, that most of them are children. Do you know that Protestant ministers are held up in ridicule on the screen, and that Catholic priests are always heroes, and that America is being taught by the movies, that there is no true religion but Catholicism. Get Dr. Wimberly's great book: "Messages for the Times." Price \$1.50. Or send one new subscriber for the PENTECOSTAL HERALD, and add 50 cents—and get the book.

OUR BOYS AND GIRLS

Dear Aunt Bettie: The grayness of dawn decays gradually. The shaggy, tooth-like mountain tops seem to be drawing blood from the reddening horizon. Is it imagination or do the skies really redden with shame, to see so many stretched on their drowsy pillows? Shall man be lost in luxurious ease? Shall man waste these precious hours in idle slumber? The sun is up and going on its Maker's errand. What were all the realms of the world but a dungeon of darkness? All the fine scenes hid from our sight. In the lost condition we would roll our eyes in the midnight gloom. All seems a waste until the returning hours have unbarred the gates of light and let forth the opens! The heavens are paved with roses. The flowers put on a glow of the richest colors. The whole creation stands forth dressed in all the charms of beauty. Millions of glittering insects awake into existence, and pour their delighted souls into harmony, and all that is vocal joins the gay choir. The sun brightens all the ends of the earth and the whole compass of the skies. The East reddens with its radiance, and the Western hills are gilded with their streaming splendors. Thus are the influences of Righteousness. May they visit the remotest and darkest corners of the earth. Command thy Gospel, Jesus, to take the wings of the morning and travel with yonder sun; let it fly to every nation and language that you may be known and confessed. Thanks, Aunt Bettie, for the large number of friends that I have gained through this page. Hope to add others to the list.

Carthel Dold.
Cane Hill, Ark.

Dear Aunt Bettie: Will you let a country girl join your happy band of boys and girls? This is my first time to write and I hope to see it in print. I am twelve years old and in the sixth grade. My teacher's name is Mrs. Glorie Causy. I have three sisters and one brother. I go to Sunday school. I am in the Junior class.

Ethelene Moseley.
Milly, Ala.

Dear Aunt Bettie: May I join the circle of cousins again? I love to read the letters of the other young people, who know my dear Jesus. How worthless life would be without him, and how much he does for us, who are so unworthy. I would like to leave this additional thought in poetry.

Whom Do You Serve?

Whom do you serve, my brother?
Man's served since the world began.
Do you serve God or Satan?

You must serve, 'tis in God's plan.
Chorus

Whom do you serve, my brother?
Oh, whom do you serve, I say.
Not whom you serve tomorrow,
But whom do you serve today?

Who's your paymaster, brother?
For each service brings its wage.
This is God's plan from age to age;
Each one must receive his pay.

"The wages of sin is death."
Satan your paymaster still?
What you earn is paid to you,
Do you want your wages still?

"But the gift of God is life."
The Lord your paymaster yet?
Oh, why not receive his gift.
Do you want your pay, my friend?

God in mercy hath come,
To take your wages of sin.
Believe in the Holy One,
And take the gift of his Son.

Elizabeth Spickler.
State Teacher's College, Minot, N. D.

Dear Aunt Bettie: Will you admit two lonely girlies? We are from the dear old state of Tennessee. I, Gertrude, have never written before, so I hope Mr. Waste Basket won't get my letter. I, Kathleen, have written several times and had the pleasure of seeing all my letters in print. We both live on the farm about one-half mile apart on the Magnolia Highway and go to the same school, and have some real good times together. I, Gertrude, am five feet, three inches tall, have brown hair, brown eyes,

dark complexion and May 12 I was thirteen. If I have a twin please write me. I very much enjoy writing and receiving letters. I am still blessed with father, mother, two brothers and two sisters, for which I am very thankful. I, Kathleen, am five feet, two inches tall, have eyes of blue, light hair, light complexion, was thirteen April 29. If I have a twin I would be very glad to hear from them. What would you do with a thousand dollars if you had it? We will answer our part some other time.

Gertrude DeLaney,
Kathleen Peerey.
Rt. 2, Adamsville, Tenn.

Dear Aunt Bettie: Here comes a Kentucky boy who wants to join page ten. My grandmother takes *The Herald* and I always read page ten. I live on the farm; it is a fine place to live. I go to school in the country. I had rather go to a city school because you get more months and that means I would get through school quicker. I was promoted to fifth grade this year. I will be nine June 15. I have one sister six years old who goes to school with me. My daddy is a teacher in school, also Sunday school. I go to Sunday school every Sunday.

John E. Crow.
Seebree, Ky.

Dear Aunt Bettie: May I chat with the cousins awhile? I will take a seat over here in the corner by Louise Bracewell. Oh, I see Marian Van Every over there. Why haven't you written me? I haven't gotten acquainted with many of the cousins yet. I am a Kentucky farm girl of fifteen winters, have gray eyes, fair complexion, long black hair, weigh 108 pounds, am five feet, and about three inches tall. My birthday is January 27. Who is my twin? Elva Benningfield. I guess your age to be 23. Am I right? Bonnie L. Page. I guess your middle name to be Lottie. Am I right? Bertie McDaniel, what has become of you? I haven't heard from you in a long time. How many of you cousins like to go to school? I do. My school was out in January. It will begin again in July. My teacher was Mr. Luther Helton. I liked him fine. I was promoted to the 8th grade.

Verna Perkins.
Perkins, Ky.

Dear Aunt Bettie: Will you move over and let a little Ohio girl join your happy band of boys and girls? We take *The Herald* and I enjoy reading page ten. My father is a Methodist preacher. I go to Sunday school every Sunday. I love Jesus with all my heart. I am thirteen years of age and am in the seventh grade. I weigh 102 pounds. I have blue eyes, fair skin, light hair, and am four feet, eight inches tall. My birthday is December 23. I have two brothers and one sister. My younger brother is an invalid. Aunt Bettie, I have heard Dr. Morrison preach at Asbury College. Be glad to hear from any of the boys and girls who want to write.

Maude Ellen Gover.
5212 Hunter Ave., Norwood, Ohio.

Dear Aunt Bettie: Here comes a little Mississippi girl to join your happy band of boys and girls. I was fifteen April 8. Have I a twin? I have blue eyes, fair complexion, black hair. I am five feet, one inch tall and weigh 97 pounds. I love Jesus and am trying to live for him. Pray for me.

Mary Robinson.
4127 5th St., Meridian, Miss.

Dear Aunt Bettie: Will you please let a Virginia girl join your band of happy boys and girls? I am living a Christian life the best I can. I belong to the Methodist Church. I go to Sunday school every Sunday I can. I live in the country, and like country life fine. I go to school and like to study. I have been reading *The Herald* for only a few months, and enjoy reading it, especially page ten. Judas betrayed Christ by going up to him and said, "Master, Master," and kissed him. Saul was blind for three days. The children of Israel ate manna for forty years. Willie Mae Gen-

try, here are the answers to your questions. Am I right? Susie Gentry, here are the answers to your questions. The daughter of Pharaoh found Moses in the bulrushes. It was God who spoke to Moses in the burning bush. Why was Jonah cast out into the ocean? How long did he stay in the fish? I hope Mr. W. B. is out picking flowers when this arrives.

Bessie Childress.
Brookneal, Va.

Dear Aunt Bettie: My first letter was in print and I decided I would write again. I go to a small two-teacher rural school. Our school was delayed, because the old schoolhouse burned last fall, and had to build a new one. Before the new building was finished we had school in the old church house. Wood County had a county-wide graduating exercise, which was held at Quitman. It included the graduating classes of the rural schools. There were a few of small town schools also. The seventh grade to the tenth, received a diploma. I graduated from the ninth grade. We have a new church which was dedicated on Easter Sunday. We have organized a Sunday school. It is a Baptist Church. I am a member of the Baptist Church. My mother and father are Methodists.

Flora Ellison.
Rt. 2, Hawkins, Texas.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. I am twelve years old. I have dark hair and brown eyes. My birthday is November 24th. I have three sisters and one brother. I like to go to Sunday school and I go every Sunday except when I am sick. I am saved and sanctified. I am in the sixth grade at school. I am a member of the Nazarene Church. I would like to hear from the other children. I will answer every letter that is written to me. I will close now so as to leave room for others.

Helen Logan.
Main St., North East, Md.

Dear Aunt Bettie: Will you move over dear cousins and admit a New Mexico girl to your happy band? I hardly ever see any letters written from the "Sunshine State," as New Mexico is sometimes called, so decided I would write. We do not take *The Herald* but a neighbor lets us have it when she is through. I certainly enjoy reading page ten. I am thirteen years of age and have brown hair and blue eyes. I am five feet and four inches tall, weigh ninety-nine pounds and in the ninth grade. I go to Sunday school every Sunday and enjoy it very much. I enjoy going to church very much also. I have one brother. My father is a merchant. Father and mother are Christians and we belong to the Nazarene Church. I will be very glad if some of the cousins would write to me. I will answer all letters I receive.

L. May Hart.
Box 68, LaLande, N. M.

Dear Aunt Bettie: Will you let a little Kentucky girl come in and have a chat with you and the cousins? I am so glad to see so many letters from Kentucky; that shows that you are all interested in page ten. My mother takes *The Herald* and I enjoy reading page ten. I have two brothers and five sisters. I belong to the Baptist Church at Gap Creek. We are having a good Sunday school; there were about thirty in my class yesterday. I am fourteen years of age. My birthday is Nov. 18. Have I a twin? If so, please write to me.

Jimmie Burris.
Windy, Ky.

Dear Aunt Bettie: I love to read the letters in *The Pentecostal Herald*. They are very interesting. Also, so many of the cousins are Christians which makes one feel glad. I am about 56 inches tall, have light brown hair, and rather stout. I am in the seventh grade in school. I am twelve years of age. We have one M. E. Church and one public schoolhouse here in Pennsville. Girls, you who are converted know how wonderful life is with Christ. I would prefer living the Christlike life. We all have our trials and temptations especially as Christians, but non-Christian cousins, don't think the Christian life is a life of dullness and unhappiness, for it is just exactly the opposite. Some

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think that because you must give up the world to follow Jesus that that makes it unhappy. The true fact is that you are always happy as a Christian, though at times you may meet some very disagreeable people. I wish to see more letters from New Jersey on page ten. I hope this letter will be published as it is my first letter.

Veronica Thorein.
Box 143, Pennsville, N. J.

Dear Aunt Bettie: How are you this afternoon? I am very well and happy to know I have found the living Savior who saves, sanctifies, and best of all keeps me. Dear cousins, since I wrote before there has been a great change in my home, for God has given us a dear little baby girl which takes the eye of every one of the family. I was the only child of the family till baby came, but now there are two girls, mother and daddy. We have named our baby girl Genevieve Faith. I have been saved for almost two years. Brother T. P. Roberts was holding the revival at that time. Mother was saved one day before I was and I sure am glad that mother is saved for she helps me in living and walking with Jesus. I go to Sunday school every Sunday and church every first and third Sundays. Our pastor is Bro. G. R. Tomlin and we all love to hear him preach as he stands for the whole Bible. He is from Asbury, and that is the kind of preacher Asbury sends out. When I have finished school I hope to go to Asbury. I only wish I could be in the foreign fields now. Before when I wrote I received letters from Virginia and Michigan which I very much appreciated. And I received a letter and several tracts from Mr. McGinnis. I sent one to my cousin and let a lady read the others, and am going to give them to someone else; hope they will be seed sown in good ground. My mother is in poor health and we would be very glad to have all the cousins who are Christians to pray that she will be healed and spared to us. I wish you all to pray that my father will see the light and find full salvation. I go to school every day except when mother is too poorly. I am in the seventh grade under the rule of three teachers. We take the dear old *Pentecostal Herald* and sure do love it as it is food for the soul.

Virginia Ross Winkle.
Berry, Ky.

REQUESTS FOR PRAYER.

Mrs. L. L.: "Please to pray that I may be healed of bodily affliction, and that I may be filled with the Holy Ghost. Pray that my husband may be saved."

Mrs. A. C. J.: "Please to have The Herald family pray for my family that they may be saved."

MT. CARMEL IN THE MOUNTAINS OF KENTUCKY.

In order that our friends who have been back of us with their prayers and gifts may know how our work is progressing, I write this article "to the praise of his glory."

We are just closing the second year of our grade and high school work. On May 20th we will graduate six from the 8th grade and one from the high school. This year we have enrolled sixty-one in all departments, 5th, 6th, 7th and 8th grades and in our high school. Our buildings will be far too small to accommodate the number who are planning to come next year.

A large number of our students are enjoying the blessing of Holiness. Three of them testify to a definite call. One young man is preaching every Sunday in a schoolhouse not far from Mt. Carmel. As these young people go back along the creeks to their homes for the summer, no doubt God will mightily bless them and honor their ministry among their own people. Our hearts are melted with gratitude for this fruit of our labor.

In our last revival which closed April 28th, the Spirit of God came upon all of us in such power that we were unable to go on with the regular class work after the morning Chapel service. A number of the students prayed through to definite soul victory all during the day. For this we give God all the glory.

Our summer station work opens June 5th. During the summer of 1925 we had twelve of these stations opened; in 1926 we opened the same twelve and added two more; this summer we are praying for God to send us enough workers to hold the fourteen and add a few more. We furnish little mountain houses with the furniture which we use in Mt. Carmel during the school year. Usually three workers stay in a place and conduct services in a little schoolhouse along the creek. Regular Sunday school and church and prayer services are held each week and much visiting is done, also one revival is held sometime during the summer at each station. We are praying that God will lay it upon the hearts of our holiness young people of our schools and also upon any others—married or single—to come and help us. If you cannot stay the entire summer, come for a few weeks. Somehow the Lord especially blesses all the folks who come to help us spread the Gospel through these hills where they have had so little of educational or religious advantage.

God, in direct answer to prayer, has sent us the following equipment: A fourteen-acre campus, two buildings, a library of 1300 books, two boats, one horse and saddle, wagon and harness, thirty-four quilts, bed-linen and spreads, a large clock, a pulpit Bible, six oil stoves and thirty-six folding chairs and seven organs for our summer stations, twelve fruit trees, four grape vines, a gas well, a drilled water well, and two pianos.

This year we were able to keep nine

of the summer stations open throughout the entire winter. This conserves the work and helps to establish the Gospel Truth in a remarkable way. Four young people have a definite call to this work—Misses Mary Vandiver, Martha Archer, Genelle Day, and Mr. Raymond Swauger. Praise God for this and grant that he will call many more to give their lives for the cause of Christ in the mountains. There are six million highlanders in the Eastern part of America. The last survey reported four millions who have not yet heard the Gospel in all of its fullness.

Our total indebtedness was \$25,000. We have received in cash to date over \$21,000. Out of this amount we have been able to pay our running expenses and to reduce the debt to \$8,300. We will never be able to praise God enough for this. Our faithful consecrated workers have truly manifested the spirit of sacrifice and deep devotion to the cause of Christ in these hills. It costs us about \$300 a month for our food bills and thus there has been so little to apply on the teachers' salaries, yet each teacher works on faithfully and uncomplainingly and the Lord blesses them powerfully.

We are grateful for every friend whom God has used to help us. We pray the Lord to richly bless and reward each one, for without you we could not continue this independent and interdenominational work. You have had a large share in carrying on the work of God among these dear, needy, neglected but very worthy people, who are hid away in the hills of Kentucky.

Please continue to pray that God will send us the money to wipe out the entire debt. (We had a note of \$1,800 due April 18th and God sent it ten days before it was due). We are rebuilding our swinging bridge across the Kentucky River, which was swept out during one of the recent floods. It will cost \$210 to replace it. We now have \$56.60 of this amount. Pray much for our summer work, and for God to bless our young people and make them a great blessing in their homes this summer. Pray for and come to our annual Holiness Camp Meeting the last ten days of August.

We are indeed thankful that God has favored us by sending us scores of young people who have helped us in this fight against sin and the enemy, and for evangelists and others who have come to help us in "Bloody Breathitt" County. Dr. H. C. Morrison, Dr. W. E. Harrison, Rev. and Mrs. Pollock, Dr. Iva D. Vennard, Dr. F. H. Larabee, Mr. C. A. Lovejoy, Miss Anna McGhie, Rev. O. Florence, Rev. L. E. Williams, Rev. George Hammell, Rev. Heironimus, Mr. Fred Clevinger, Dr. G. W. Ridout, Professors Hilliard and Hervey and others. These have been to Mt. Carmel and God has made them a great blessing to the mountain people. For all that has been done we give God all the praise and glory.

Lela G. McConnell.

Lawson, Breathitt Co., Ky.

CALIFORNIA HOLINESS CAMP
MEETING JUNE 24.

The earliest to hold its annual meeting, the Southern California Holiness Camp, will convene on Friday evening, June 24, 1927, in the Auditorium. There will be the usual ten day meeting closing on Monday forenoon with a Fourth of July service fitting to Independence Day.

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Sermons That Search the Soul, by E. E. Shelhamer.

The author of these sermons says that they were written for no other purpose than to search the souls of men. His idea is to specify truth and error rather than generalize on the subject.

There are two parts in the book. Part I has twenty sermons. Part II gives a sketch of the author's life and also has seven chapters on his various experiences in the ministry. He discusses such subjects as "Helps and Hindrances to a Revival", "Spirit Pressure", "The Scope of Redemption", "What It Costs to be Damned." Here are a few of his suggestive points. His outline on "Helps and Hindrances to a Revival" is thus:

Some hindrances to a revival.

1. Prejudice.
- a. This is pre-judging.
2. Unconfessed Sin.
3. Bondage.

Some helps to a revival.

1. Co-operation.
2. Self-sacrifice.
3. Prevailing prayer.

He gives these suggestive thoughts on "Spirit Pressure." 1. Pressure may come from God. 2. From Satan. 3. From opposing minds. 4. From our own blunders. 5. From physical disorders. 6. From imaginary sources.

Speaking on the "Scope of Redemption" he says: 1. He came to break the power of sin over man. 2. He came to eliminate the sin principle from man. 3. He came to heal the body as well as the soul.

These outlines show the nature of the sermons. They are really calculated to "search the soul."

Touching Incidents, by S. B. Shaw. \$1.00.

This book is similar to the one compiled by Shaw, called "Dying Testimonies." It is a compilation from various sources of touching incidents of devotion to God, and remarkable answers to prayer. It contains many interesting stories of Christian heroism. It also gives many authentic answers to prayer by earnest Christians.

As they are gathered from many sources the style of writing is not always the same, but there is a general tendency toward simplicity. The stories are not long, but are told as directly as possible.

These incidents are valuable for il-

lustrative material. The fact that over a quarter of a million copies have been sold is evidence of their value. In them one can see the providential hand of God, and thus they have proven a tonic to the faith of multiplied thousands.

The Temple, by Alfred Edersheim, \$1.25.

This book is a discussion of the temple, the temple service, the priesthood, the sacrifices and the sacred feasts of the Jewish nation. From personal visitation and investigation and also from wide reading the author has qualified himself to thoroughly discuss these subjects.

One will learn many interesting facts about Jewish religious life from these discussions. The Holy Place is described; the order and meaning of the sacrifices are given; the Passover is thoroughly treated; the different feasts are explained. The services of purification are explained. The custom of Vows is discussed. If one wants intimate knowledge of these various facts he will find it in this unique book.

In the Days of Christ, by Alfred Edersheim. \$1.25.

This is a companion book to the one above. It gives a number of sketches of the various forms of Jewish life. The author says, "I have sought to make him (the reader) mingle with the men and women of that period, see them in their homes and families, learn their habits and manners, and follow them in their ordinary life." He does this so the reader may more properly appreciate the messages of Christ to this people and to the great world beyond his time. This gives a vivid illustration of New Testament history and teaching.

Edersheim treats many interesting phases of Jewish life in this book. He describes Palestine as it was eighteen centuries ago. He tells of travel at that time, and gives a description of roads, inns, hospitality, etc. There is a splendid chapter on Jewish homes; another on the upbringing of Jewish children. He treats of their method of education; of their views on trade, commerce, etc. He discusses the relation of the Pharisees to the Sadducees and Essenes, and to the Gospel of Christ. Two chapters are devoted to the synagogue and its worship. This is a wonderfully interesting book of 295 pages.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

MY MOTHER.

I am thinking of a dear mother
Who, by her unselfish love
Taught us of a higher calling,
Of a Divine love above.

She is dearer since life's lessons
taught me

What this self-sacrifice means,
Which the inner man knoweth is from
God,

And is not of one's self, as it seems.

This mother who has fashioned our
footsteps

As only real mother-love can,
Is daily my best inspiration

To live true to God and to man.

Mrs. Buena Moon.

Alfred Edersheim has done the Christian world an incalculable service by publishing such a book as *The Temple*. It explains many of the difficult points related to the worship of the Jews, and helps one to understand the New Testament teachings better. It sells for \$1.25. Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

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

Lesson XII.—June 19, 1927.

Subject.—Peter Teaches Good Citizenship. I Peter 2:11-17; 4:1-5.

Golden Text.—Love worketh no ill to his neighbor. Romans 13:10.

Time.—Uncertain. About A. D. 64 to 68.

Place.—Babylon, either the ancient city, or Seleucia which was sometimes called Babylon. They were but three hundred stadia apart.

Introduction.—After the events recorded in our last lesson, almost nothing is known of St. Peter. We know that he was present at the council in the mother church in Jerusalem when the question of binding the Gentile converts to keep the ceremonial laws of Moses was under discussion, and that his speech had much to do with the decision of the brethren. Paul makes mention of him twice in his Galatian epistle, both times as being in Jerusalem. Beyond this, little is known of his travels or residence.

There has been much dispute as to the place of the writing of this first epistle. Peter in closing the letter sends greetings from the church in Babylon to the dispersed Jews to whom he was writing. Many have supposed that he used the name Babylon in a fictitious sense, meaning either Jerusalem or Rome. This interpretation probably arose from a modern notion that ancient Babylon no longer existed in the first century of the Christian era, which is a serious mistake. It is true that Seleucia had been built nearby, and that is was sometimes called Babylon. Some tell us that it was termed Modern, or new, Babylon. We have too little space to quote authorities; but the evidence is abundant that the old city was still standing in the first century of our era, though sadly dilapidated. We know also, that there was living on the spot a colony of Jews. Some have contended that such an one as St. Peter would not have gone to so dilapidated a place to preach Christ's Gospel; but why not? Pentecost and the descending sheet had cured him of his high-minded foolishness. It is hard for one to hold his peace when some little dilettante of a preacher begins to state that his congregation is composed "of the very cream of the population of his city." If he and his church were worth a hill of beans, they would be reaching out after the lost rabble in the suburbs. God can do little with a kid-gloved, ostrich-feathered church. Peter went anywhere when God sent him; and he was glad to go.

After all the evidence has been summed up and carefully weighed in balance of reason, the best authorities have concluded that St. Peter spent sometime preaching to the Jews in Babylon, and that he wrote his first epistle from that city somewhere between A. D. 60 and A. D. 68. Dr. Adam Clark says A. D. 60, and he may be correct; but good authorities make the date a little later.

There has been a tremendous effort made to get St. Peter to Rome at as early a date as possible, so as to make the first pope out of him; but, while it possibly can be proved with some show of reason that he was crucified there, there is practically no proof that he ever lived or preached in Rome. Least of all is it possible to prove that Jesus Christ ever made him pope, or that he ever assumed

the functions of such a man-made office. Jerusalem had the mother church, and not Rome; and James was the head of it, and not Peter.

One grows deeply interested in reading this epistle as he discerns the almost infinite dimensions of Peter's soul. Starting out as a common Galilean fisherman, his schooling in the great truths of our blood-bought salvation had made out of him, not only a saint, but an intellectual giant. Many such marvelous men are to be found in the Church of God. Taking them from the fields, the shops, the marts of trade, and even from the gutter, in a few short years he has transformed them into intellectual and spiritual leaders of men. Sin would have left Jere McAuley and Bud Robinson unknown forever, but grace made them shine as lights in the world.

Taken in its full sense, it would be difficult to find a richer passage than the third verse of the first chapter of this epistle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a (living) hope by the resurrection of Jesus Christ from the dead." We shall possibly find the purpose for which the epistle was written recorded in verses fifteen and sixteen of the first chapter: "As he which hath called you is holy, so be ye holy in all manner of conversation (deportment); because it is written, Be ye holy; for I am holy." Nearly all the epistles in the New Testament were written for the purpose of leading the saints into holy being and holy living. The first being prerequisite to the second, as the tree to its fruit.

Comments on the Lesson.

11. The apostle approaches this verse through some of the most glorious statements in the Word of God, and then addresses his readers in the most endearing terms possible: "Dearly beloved." They were blood-kin and spiritual kin. He calls them strangers and pilgrims, not merely because they were living away from the homeland called Palestine, but because they were far from the heavenly land symbolized by their earthly Canaan. **Abstain from fleshly lusts, which war against the soul.**—Unholy carnal desires and salvation cannot live in the same soul at the same time.

12. **Having your conversation honest among the Gentiles.**—They were living in a sinful Gentile city. In 16:11 the word conversation means general conduct or deportment, whereas with us it means talk. **Honest.**—Upright, above reproach. **Whereas they speak against you as evildoers.**—That was perfectly natural. "The disciple is not above his Lord." They may by your good works . . . glorify God in the day of visitation.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "In the day of visitation" is rather obscure. Some think it refers to the time of the destruction of Jerusalem by the Romans, when the sinful Jews suffered so terribly, but not a Christian was hurt.

13. This is a close parallel to St. Paul's teaching in Roman's 13. "Submit yourself to every ordinance of man for the Lord's sake." "Let every

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America's Ideal Camp Meeting Grounds. Our Greatest Preachers Coming: Dr. C. M. Dunaway, Dr. Charles H. Babcock, Dr. H. C. Morrison, Dr. John F. Owen, Song Leaders, Prof. and Mrs. Kenneth Wells, Children's Work, Miss Minnie Shay, Young People's Work, Mrs. Tillie Albright, Ring Meeting Director, Rev. A. J. Dolbow, C. M. Hood, Pres., Moundsville, W. Va. Dr. Daniel Westfall, Sec'y.-Mgr., 524 Penn Avenue, Pittsburgh, Pa.

soul be subject unto the higher powers. For there is no power but of God." Both men are referring to civil government. Lawbreakers are anarchists.

14 to 17. These verses are so clear that I shall waste no time quoting them for comment. Suffice it to say, that God expects and commands good men and bad men to obey the laws of the land wherein they abide. When men of the type of Clarence Darrow tell men to make void the eighteenth amendment to the federal constitution and the Volstead Act, their conduct is little short of treason against the government of this nation. If it be right to disregard one law of the nation, it is right to disregard any and all laws. That is anarchy of the worst type. The good citizen obeys law for Christ's sake and for the nation's sake. What a tremendous verse is the seventeenth: "Honor all men. Love the brotherhood. Fear God. Honor the king." It covers the whole case.

4:7. He that hath suffered in the flesh hath ceased from sin.—Many interpretations have been given of the meaning of this clause; but none of them is quite satisfactory. The apostle after referring to the sufferings of Christ, exhorts his readers to arm themselves with the same mind that was in him, all of which is clear enough; but the last clause is a bit obscure, unless he means to say with

John: "Whosoever is born of God doth not commit sin." That looks reasonable.

2 to 3. These verses seem to corroborate the interpretation given above. Before they were begotten of the Holy Ghost, they lived as Gentile sinners, walking in "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" but now they were walking in obedience to the laws of God. They had gone out of the sinning business.

4. They think it strange that ye run not with them to the same excess of riot.—Sinners cannot understand why Christians cannot, and do not, indulge in the riotous follies of the world; wherefore they speak evil of them, and describe them as fogies and mossbacks. But we can rest in the last verse of the lesson: Soon we shall be called, together with the wicked, to give account of our lives before the Judge of the quick and the dead. When that day comes, God will vindicate his people before the assembled universe.

Nebraska State Holiness Association will be held June 23rd to July 3, at City Park, Bethany, on Cotner Boulevard, Lincoln, Neb. Rev. Joseph H. Smith, President of the National Holiness Association, Rev. John L. Brasher, former President of John Fletcher College, with others, will be the preachers. Everything will be

done for the comfort of the campers. A good cafeteria on the grounds. Tents and furnishings for rent. Lodging at 25 cents per night. For information, write Rev. A. Jacobs, Sec., 2100 E Street, Lincoln, Neb.

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CAMP MEETING COMMITTEES.

I am taking the privilege to saying to the various camps, that Dr. Andrew Johnson has an open date from August 2 to 10. He ought to be kept busy speaking in the big camps on Evolution. There is no one superior to this consecrated man, and he has a great message, and a camp could not do a better thing than to have him come and deliver his Evolution address. Get in touch with him.

C. F. Wimberly.

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CENTRAL HOLINESS CAMP MEETING.

The above camp will be held at Wilmore, Ky., July 28 to August 7. It will have a strong force of workers in Rev. J. L. Brasher and C. F. Wimberly as preachers, and Harry Blackburn to conduct the music. Free entertainment will be given ministers, and splendid accommodations will be furnished to others at very reasonable rates. Rev. H. C. Morrison, president of the camp, will have charge and preach during the camp. Let the people far and near who can, attend this camp and bless and be blessed.

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MT. VERNON, VA., HOLINESS CAMP MEETING.

Among the several holiness camp meetings for 1927, in the State of Virginia, the Mt. Vernon camp meeting will be held as usual, the last Thursday of July, and closing the first Sunday of August (July 27-Aug. 7). This camp has been true to the purpose for which it was organized, by the late Rev. H. B. Hosley, namely, for the doctrine of holiness.

The camp of 1926 was blessed and owned of God, in a very gracious

manner. It was the first year that its founder, Bro. Hosley, was absent, God having taken him to heaven some months before. Before his departure, however, he left the camp in charge of his good daughter, Mrs. Annie Hosley Shrader, who looks after the financial and temporal departments of the camp. All these matters were well arranged for by Sister Shrader and her helper, Sister Bessie Collins, who, for many years helped to look after much of the work of both the church at Washington, D. C., and the camp at Mt. Vernon.

The writer was made President of the Camp Meeting Association for 1926-1927. There was not a jar in the camp, save as the glory would strike us. Bro. Hosley was greatly missed. The last Saturday we held a memorial service at his grave, which he selected a short while before he died. His grave is near the chapel, which he built at Mt. Vernon. Here the saints gathered and sang some of the songs of Zion which Bro. Hosley loved. Then we bowed in prayer and reaffirmed our allegiance to God, to be true to the doctrine and experience of full salvation, and to contend for the faith once delivered to the saints. This pilgrimage from the camp ground to the grave of Bro. Hosley will likely continue year after year. Mother Hosley stood by her daughter in prayer and faith, as she did when Brother Hosley was alive. When the time came for us all to say good-bye and go to our homes and other camp meetings, we all praised God for his gracious presence in all the services and work of the camp, and all looked forward to another gracious camp of 1927, if Jesus permitted us to come.

The camp of 1927 will open Thursday night, July 27, and continue till Sunday night, August 7. The special workers for 1927 are, Rev. and Mrs. Wilson Thomas. Bro. Thomas is a holiness preacher of the Baltimore Conference. Bro. Canaday and others will assist. Any further information may be had by writing to Mrs. Annie Hosley Shrader, 206 Poplar St., Overlea, Md.

John Norberry.
President of the Mt. Vernon Camp Meeting Association.

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THINGS WORTH WHILE.

S. Ackerman.

When you meet a brother that's gloomy,

Kindly take him by his hand;
Give him some words of comfort
That he may quite understand.

Prove yourself to him a brother
For he may need just a lift,
Give him your smile of welcome,
It may save him from the drift.

Little deeds of kindness
That we do each day,
May preserve some brother
From the downward way.

But we are so prone to wander
And our duties to neglect,
The little things we do in life
Are so easy to forget.

But there's One that's keeping record
Of the little things we do
To help make life more pleasant
In this world we're traveling through.

So our little deeds of kindness
Are building for us over there
One layer upon one another
In that Heavenly place so fair.

It takes the tiny rain drop
And the tiny grain of sand
To make the mighty ocean
That we so often span.

So our little deeds of kindness
That we do down here below,
May never bring to us a reward
In this world we're traveling through.

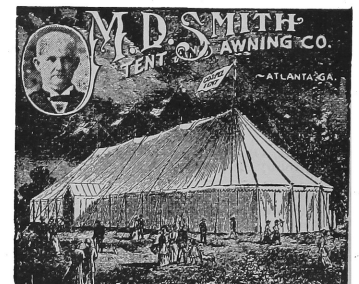
So we must look for our rewards in Heaven,
And they shall never decay in their worth.

The things that we see are but Temporal
And shall vanish away with the Earth.

Let us not be weary in well doing
For we shall reap if we faint not,
So a hut or a mansion, what do I care,
For it's going to be a place ever so fair.

We like to do the great things,
And leave the small things undone,
But it usually takes the small things
To keep the large things on the run.

We are going down the Valley,
Our race on Earth will soon be run,
Let us do our best that remain us yet,
That we may hear those words,
WELL DONE.



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Rev. H. C. Morrison, D.D., will do the preaching. Rev. Robert Smidt will lead the singing. Mrs. Marvel Johnson, pianist. Rev. T. F. Maitland, manager.

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Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.
Forksville, Pa., June 5-15.
Wyalusing, Pa., June 19-July 3.
Overtown, Pa., July 6-17.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

BABCOCK, C. H.

Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-21.
Hollow Rock, Toronto, O., July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cadiz, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEW, F. P.

Open date, May 27-June 12.
Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Wilmore, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washington, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.

(Song Evangelist)
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

BUSSEY, M. M. AND WIFE.

Tacoma, Wash., June 23-July 3.
Home address, 1488 Bresee Ave., Pasadena, Calif.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August 1-10.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.

CHATFIELD, C. C. AND FLORA.

Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 410 E. Carl St., Winchester, Ind.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

DAVIDSON PARTY.

Coudersport, Pa., June 2-12.
Centerville, Pa., June 19-July 3.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, O. M.

Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.

Columbus, Ohio, June 12-26.
Columbus, Ohio, July 3-17.

Fisher, Ky., July 24-Aug. 7.
Address, 430 Williams St., Troy, Ohio.

EDWARDS, C. E.

Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Dover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, DONA.

Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Princeton, Ind., June 21-July 3.
St. Bernice, Ind., July 4-17.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
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Charleston, Ill., August 19-28.
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GARRETT, C. J.

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Anamosa, Iowa, Dec. 1-30.
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GLEASON, RUFUS H.

New Castle, Ind., June 2-19.
General Conference, June 22-26.
Marion, Ind., July 3-24.
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Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-13.
Chatam, Ala., July 24-Aug. 7.
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Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

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Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

GROGG, W. A.

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Pinch, W. Va., August 20-Sept. 3.
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HALLMAN, W. A. AND WIFE.

Absaraka, N. D., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.

Gainsville, Texas, June 4-19.
Graceton, Tex., July 1-10.
Klondike, Tex., July 15-31.
Dillard, Okla., Aug. 7-21.

HEWSON, JOHN E.

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Sherman, Ill., August 14.
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HODGE, H. W.

Rochester, N. Y., June 30-July 10.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-28.
Indianapolis, Ind., July 1-10.

HORN, LUTHER A—MARSHALL, R. P.

Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.

Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Thompson, Iowa, June 5-26.
Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HULSE, AARON.

Oklahoma City, Okla., July 10-31.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkesburg, Pa., Sept. 16-25.
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HYSSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
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North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, RAY N.

Somerset, Ky., May 29-June 12.
Corinth, Ky., June 13-26.
Mohala, Ohio, July 10-24.
McLuney, Ohio, July 25-Aug. 7.

JOHNSON, ANDREW

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Lewistown, Pa., August 2-14.
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Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

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Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
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LILLENAS, HALDOR AND BERTHA.

Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

West Sunbury, Pa., June 9-20.
Butler, Pa., June 28-July 19.
Youngstown, O., July 22-Aug. 7.
Charlton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Toledo, Ohio, May 23-June 15.
Sale City, Ga., August 11-21.
Home address, Sale City, Ga.

MCGHIE, ANNA E.

Coshocton, Ohio, June 9-19.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MCKIE, MARK S.

Morefield, Ont., May 16-June 12.
Open dates after June 15.

MCNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MILLER, JULIUS.

Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.

Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILBY, L. G. AND BERTHA.

Taylorville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, N. Y., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Ilope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Fulton, Ky., June 12-July 3.
Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
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China Springs, Tex., July 24.
Aspen, Tex., August 7.
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Kansas City, Mo., Oct. 2.
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NELSON, S. S.

Rockland, W. Va., June 1-12.
Copper Hill, Va., July 1-10.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.
Address, 832 Worth Ave., Greensboro, N. C.

OWEN, G. F. AND BYRDIE.

Pierson, Iowa, June 12-26.
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLITT, S. H.

Oddville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Pence, Ind., June 26-July 12.
Open date, July 13-24.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Midland, Mich., May 29-June 12.
Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

REID, JAMES V.

Lake Charles, La., June 19-July 3.
Lake Arthur, La., July 7-17.
Jackson, Tenn., July 19-Aug. 3.
Home address, 2912 Meadowbrook Drive, Fort Worth, Tex.

RICE, LEWIS J. AND EDDYTHE

Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

RINEBARGER, C. C.

University Park, Ind., June 3-13.
North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet, Ill.

ROOD, PERRY R.

Rio Grande, Ohio, June 9-26.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive, Huntington, W. Va.

SANFORD, E. L. AND WIFE.

Elkhorn City, Ky., June 9-19.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lexington,

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Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Robinson, Ill., June.
Manville, Ill., June 26-July 10.
Home address, Wren, Ohio.

SHELHAMER, E. E.
Dayton, Ohio, June 13-26.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghampton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los Angeles, Calif.

TEETS, ODA B.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Upland, Ind., June 7-14.
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., Aug. 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Ont. Can., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Princeton, Ind., June 22-July 3.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantown, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WHITEHURST, R. F.
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.
Home address, Wilmore, Ky.

WILLIAMS, L. E.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.
Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.

Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. P. Marshall, pianist, soloist and chalk talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

CALIFORNIA.
Pacific Palisades, Calif., camp, June 24-July 4. Workers: Rev. Will H. Huff, Rev. R. T. Williams, Rev. Fred H. Ross.

COLORADO.
Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp. Address Herbert Haines, Sec., Center, Colo.

ILLINOIS.
Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, Rev. Elmer McKay, Rev. J. K. Moore in charge of the singing. "The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Chester, Ill., camp, June 28-July 10. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. Address J. W. Louthan, Arcola, Ill., August 18-28. Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

INDIANA.
Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peltier, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. D. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Monroe, Ind., camp, June 27-July 10. Workers: Tilden H. Gaddis, the Moser Sisters in charge of music. Address James C. Adams, Willshire, Ohio, President, or Mrs. Frank Martz, Monroe, Ind., Sec.

IOWA.
University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Middle, Sec., Lacona, Iowa.

KANSAS.
Hutchinson, Kansas Camp, May 26-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hipple, 503 East 5th St., Hutchinson, Kansas.

KENTUCKY.
Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. W. Wimberly, Rev. J. L. Brasher and H. S. Blackburn. Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Wilmore, Ky.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17.

Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Foutenot, Pres., Box 1621, Shreveport, La.

MARYLAND.
Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Mountsville, W. Va.

MASSACHUSETTS.
North Reading, Mass., camp, June 24-July 4. Workers: Rev. George E. Kulp, Rev. J. B. Chapman, Rev. C. C. Rinebarger, musical director. Rev. H. V. Miller in charge. For information address E. T. French, 466 Main St., South Manchester, Conn.

MICHIGAN.
Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turberville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

MINNESOTA.
Red Rock, Minn., camp, June 30-July 10. Workers: Rev. F. M. Anderson, Rev. John Thomas and wife, Rev. Lloyd Nixon, Rev. Geo. G. Vallentyne, H. Morse Skinner, pianist. For information write Rev. Jacob Berger, Fairbault, Minn.

Montevideo, Minn., camp, June 3-13. Workers: Rev. Theodore and Minnie E. Ludwig. Karl Deisinger, Sec., Montevideo, Minn.

NEBRASKA.
Lincoln, Neb., camp, June 23-July 3. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher. For information, write Rev. A. Jacobs, Sec., 2100 E St., Lincoln, Neb.

Gordon, Neb., camp, June 17-26. Workers: Rev. Jos. Smith and Rev. C. W. Ruth, with Mr. and Mrs. Sutor, as song leaders. Address Mrs. Otto Pfeiffer, Sec., Gordon, Neb.

NEW JERSEY.
Delanco, N. J., camp, June 24-July 4. Workers: Rev. Preston E. Kennedy, Rev. Will Hill.

Aura, N. J., camp, July 8-17. Worker: Rev. Preston E. Kennedy.

NEW YORK.
Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 464 Burling St., Flushing, N. Y.

Victory Grove, N. Y., camp, June 30-July 10. Stop 14 Schenectady-Albany trolley line. Workers: Rev. G. Arnold Hodgkin, Rev. Chas. Stalker, Capt. Chas. T. Potter, Alvin Young, song leader. Address Alvin Young, Sec., Northville, N. Y.

NORTH DAKOTA.
Washburn, N. D., camp, July 7-17. Workers: Dr. J. L. Brasher, Rev. Raymond Browning. Rev. Leo Slagg and wife in charge of music.

Jamestown, N. D., camp, June 17-26. Workers: C. H. Babcock, John Paul, S. A. Danford, Mrs. S. A. Danford, Children's

leader, Fred Canaday, song leader. For information write Rev. F. W. Gress, Sec., Steele, N. Dak.

OHIO.
Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Olie Tanner. Young people's song leader, Rev. W. L. Mullett. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Ganefelder, 335 North 8th St., Coshocton, Ohio. Sec'y.

Marion, Ohio, camp, June 16-26. Workers: Rev. Roy Hollenback, Rev. Joe Callender. Rev. Mrs. E. E. Shelhamer. Write V. O. Shaw, 815 Merkle Ave., Marion, Ohio.

OREGON.
Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. C. Poling, D.D. Song leader, Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia Erskine, Sec., 1186 Borthwick St., Portland, Ore., Secretary.

PENNSYLVANIA.
Hughesville, Pa., camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Budman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

Canonsburg, Pa., camp, June 17-30. Workers: Rev. Raymond Bush, Rev. J. M. Carothers, song leader.

Kittanning, Pa., camp, July 14-24. Workers: Rev. and Mrs. John Thomas, Mrs. Etta Polles, song leader. For information write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

SOUTH DAKOTA.
Mitchell, S. D., camp, June 24-July 4. Workers: Rev. Frank P. Arthur, Rev. A. W. Gould. Wm. Durkee, Sec.

VIRGINIA.
Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hoesley Shrader, Sec., Acotink, Va.

WISCONSIN.
Oregon, Wis., Camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

WYOMING.
Basin, Wyo., camp, July 18-31. Workers: Rev. James L. Hiker and Alston Fields. Rev. S. Hutcherson, song leader. Address Miss Grace White, Sec. Basin, Wyo.

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PENTECOSTAL HERALD

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

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The Coming of The Lord Draweth Nigh.

By The Editor.

THE doctrines of Christian Holiness and the Second Coming of our Lord are very closely connected with each other. The white robe of entire sanctification is the wedding garment; the coming of the Lord is the marriage occasion. Happy will be those who have on the wedding garment when he comes.

* * *

It is interesting to note that in his letter to the Thessalonians, the Apostle Paul closely connects sanctification, or holiness, with the second coming of Christ. Note, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:9, 10.

* * *

This thought of full salvation and the coming of our Lord is more clearly brought out in the third chapter of this epistle, twelfth and thirteenth verses: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

* * *

We are by no means ready to take up every fad and fancy with reference to the second coming of Christ. However, the Scriptures do undoubtedly teach that the Lord will come, that he will come suddenly, that he will come when many are not prepared to receive him, that those who have rejected and resisted him here will cry for the rocks and hills to cover them and hide them out of his sight when he appears in his glory. It is not worth while to try to hide or explain away these plainly written teachings in the Word of God. Jesus is coming. He is represented as a bridegroom and the church as his bride. She is to be clothed in linen, pure and white, which is the righteousness of the saints. Undoubtedly, the one thing of greatest importance is that she shall be pure in heart, separate from the world, sanctified and established in righteousness.

* * *

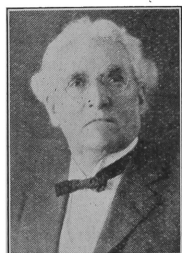
Let it be remembered that Jesus came the first time to die upon the cross for the redemption of his people from sin, that they may be purged and made holy, pure and undefiled, spotless and clean. Why should any one object to a clean heart and a holy life; a life from sin set free? As it is written that he shall come again, and God in his wisdom has chosen that his Son shall come twice into the world, why should any one object to God's plan? Why not let God have his own way in the carrying out of his great program of redemption? And why not seek after a clean heart and be robed in righteousness when our blessed Lord appears? It is for this the Apostle Paul prays in 1 Thess.

5:22-24: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Monthly Sermon.

CONTENDING FOR THE FAITH.

Text: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 3, 4.



The Holy Spirit inspired holy men to write the Scriptures so that they would be in their teachings perfectly adaptable to all men of all classes, of all nations, through all time. The word of God is so wide, so deep, so comprehensive, that we do not need a different Bible for different nationalities, but translations of the same Bible into the many languages of the many peoples, all having the same sins, and need of the same all-sufficient Saviour offered in the Bible.

Times and customs change. The great ocean of humanity has its ebbs and flows. The tides of human progress rise and recede. God is the same yesterday, today, and forever. Human nature is the same throughout the ages. The sins of today are identical with the sins of men at the dawn of human history. Deception, envy, theft, adultery, murder, and all the crimes known to humanity in the beginning of time, are known to men of our day. All sins are old; they have been in use from the early history of the race. Men may think of some new ways of committing sin, but there are no new sins.

No study can be more interesting and profitable to the devout Christian than a thoughtful study of the unfolding and ever enlarging scheme of human redemption; but always, and everywhere, there is one central thought—in law, in history, in Psalms, in prophecy, in gospel, in epistle, in all the Bible—man is a lost and ruined sinner, and the Lord Jesus Christ, his only and all-sufficient Saviour.

We hear much talk today of the need of a new Bible. You may be sure that all of this talk comes from men who do not know

the Bible we have. They do not keep its commandments, they have not repented of their sins it condemns, nor sought and found the Christ it offers. If they lived in harmony with the Ten Commandments, practiced the teachings of the Sermon on the Mount, breathed the spirit of the twelfth of Romans and the thirteenth chapter of First Corinthians, they would have no desire for a new one. The new life which the old Bible gives is the greatest need of the times in which we are living, in fact, of all times.

If Jude had have written his epistle to the church last week, it could not have been more appropriate, adaptable and opportune than it is at this time. Notice the first of his appeal: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

"The faith" Jude here speaks of is the Bible faith; the faith delivered by the prophets, Christ and the apostles; the only faith that leads to Christ and saves. They are to contend for, defend, and propagate this faith. The prophets, Christ and the apostles are as one; they are in perfect agreement. Jesus Christ is the central Sun of the whole system of redemption, with the planets of truth circling around him in perfect order and beautiful harmony.

We must keep this truth as the most sacred trust. The salvation of the human race depends upon it. Lose this great faith, and all is lost; chaos reigns in the moral world, the church becomes a mere human club, a house left desolate. The family is broken up, laws are violated, officials become corrupt, criminals go unpunished, property has no protection, life is cheap, wars break out, famine follows, and deadly plagues send countless multitudes into untimely graves.

If we would have God in the midst, Christ as a Saviour, the Holy Ghost as a guide and comforter, we must keep "the faith." Not a notion, not an idea, not a theory or philosophy of men, but the faith delivered by God to men through his inspired saints. Why is Jude stirred up to give this exhortation?

He tells us that "certain men have crept in unawares." The false teacher has a way of creeping in. He is most plausible and subtle. He is a stealthy fellow; he will get your confidence, flatter you, insist on broadmindedness, tolerance and keeping up with the times, and thereby steal away your faith. Your destructive modernist will compliment your Lord, will say such beautiful things about Jesus, his life, his teachings and the value of his example, that would almost lead you to suppose that he trusted in him for salvation, and worshipped him as his Lord; but far from it!

Let it be remembered that Judas kissed our Lord in order to betray him into the hands of his enemies. These modern "creepers in" will compliment your Saviour in order to put you off your guard, and that, with safety to themselves, they may "deny the

(Continued on page 8)

Notes on The National Convention at Chicago.

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

IT'S a long stretch from John S. Inskip, the first man to preside at the National Association for the Promotion of Holiness in 1867, to Joseph H. Smith, who has just been elected for a third term as the National President.

The Convention for 1927 was held at the Chicago Evangelistic Institute, Chicago, May 9-15. The Convention proper, was preceded by important meetings of the Missionary Board of Directors of which Rev. C. W. Ruth is President. Rev. C. P. Hogle is Secretary and Field Agent, and Mrs. Vennard, Treasurer. We had the pleasure of attending one of the sessions of the Board in the interest of opening up Missionary work in Africa. The Board has finally decided to open up the African field for holiness missionaries just as soon as the providential leader shall appear, and there are unmistakable tokens that the Lord wants the National to enter that field. Already some missionary candidates are knocking at the doors to enter upon the African work through the "National."

It will be of interest to our readers to learn that the Missionary Society of the N. H. A., during this past year received over \$50,000 for the work in China. Quite recently there has been given the brethren in China a farm of 100 acres, with a boys and girls' school building on it, together with missionaries' dwellings, and it is estimated that its value is upwards of one hundred thousand dollars. I believe this gift came largely through Bro. Troxel's and Bro. Taylor's previous connection with the Chinese work in this place before they entered the "National."

The missionary work of the N. H. A. in China has the following items of interest:

It began in 1910. Its work is located in Shantung, North China. This province has about 36 million inhabitants, though it is smaller than Illinois in area. The field directly occupied by the National is about the size of Delaware, and *two million souls* constitute our crowd. We have 26 missionaries and lay workers. The people of this area are very religious, there being approximately 25,000 temples in this field alone besides innumerable shrines. They worship on the first and fifteenth of each month and have many other sacred feast days. They worship their ancestors, fairies, spirits, and about 3,000 different gods. The gods that receive the most worship are the god of the kitchen, god of wealth, god of the Yellow River, god of birth and god of mercy. Tung-changfu alone has 227 temples with no less than 1,500 idols.

The Missionaries of the N. H. A. are holiness people and carry on their work for the salvation of souls. They say of their work the following:

"Our Mission is evangelistic in every department. Our aim is to lead people to the Cross of Jesus for the new birth and sanctification through the baptism with the Holy Ghost. We have pastoral work at our residence stations with a missionary in charge, and, at the several outposts, with the native evangelist in charge at each station under the general supervision of a missionary, women missionaries superintending the women's work in each place. We have good schools for our boys and girls, and there are telling instances of these being soul-winners in their homes and villages. Our Bible Schools are training men and women for all of the field work. Cottage (mud huts and brick houses) prayer meetings, and house to house visitation are avenues for our Bible women's evangelistic work. Their work is wonderfully fruitful. Our native evangelists preach in street-chapel, markets and

SOME ITEMS OF INTEREST FROM THE HISTORY OF THE "NATIONAL."

The First Council.

Hallowed memories cluster around the council-chamber at 1018 Arch Street, Philadelphia. The morning of Thursday, June 13, 1867, will never be forgotten. It was an auspicious morning. A holy atmosphere seemed to pervade the room. The rustle of angels' wings was almost perceptible to mortal ear. The presence of the triune God—Father, Son, and Holy Ghost—was distinctly apprehended. Every face was bright; every spirit was joyous. Never did good men grasp each other more warmly by the hand.

Who composed that assembly? The name of each brother present was recorded; but somehow the paper has been mislaid. We regret this. Brother Osborn was there ready to stand in his lot, and never more satisfied that this was of God. The time-honored Dr. Roberts of Baltimore occupied his place, his countenance glowing with delight, and his soul magnifying the Lord Jesus exceedingly.

Rev. John S. Inskip shouted aloud the praises of God as he grasped each fraternal hand; he was full-nerved for the battle. The presiding elder, Rev. A. E. Ballard, genial, kind-spirited, determined, was in the company. The beloved disciple,—our now ascended brother, Rev. Alfred Cookman,—with his saintly face and dignified mien, was ready to be consecrated on this altar. Close to him was Rev. Andrew Longacre, who was his bosom-companion, glorying only in the cross, and saying none other thing than that the blood of Jesus cleanseth from all sin. Rev. Benjamin M. Adams came with all possible speed from New York to participate in this opening council. Rev. John Thompson, of Philadelphia, never looked more happy than he did that precious Thursday morning, rejoicing to be in the service of the Master. Rev. John A. Wood of the Wyoming Conference was an active participant, ready to help forward the work with all possible earnestness.

The meeting being called to order, Rev. Dr. George C. M. Roberts of Baltimore was elected chairman, and Rev. John Thompson secretary. The president then led in prayer. Rev. J. S. Inskip followed in prayer. His voice was tremulous with emotion. His soul was feeling the mighty responsibilities of the occasion. His vision was expanded to compass the thrilling interests involved in the action of that day. He was earnest in supplication for divine guidance. He besought the Lord not to carry his servants up hence, unless his presence should go with them. The prayer was divinely indited. The adorable Intercessor, pleading on this behalf, even with "groanings that could not be uttered," was in his servant's prayer. That hour of communion with Heaven will never be obliterated from the memory of those privileged to be present. The "Master of assemblies" was there. The "cloud big with blessings" was just overhead.

Those men of God rose from their knees "strong in the Lord of hosts." They were emphatically "of one accord in one place." The Holy Ghost sat upon each. Discordancy was out of the question; hesitancy impossible. The president, in a few well-chosen words, stated the object of their assembling. He expressed his joy at the prospect unfolded. He declared his confidence in the divine guidance. He counselled every one to be unreservedly in the Lord's hand.

Here the first National Camp Meeting was launched at Vineland, N. J.

fairs—open air meetings and the tent meetings (from 8 A. M. to near midnight). We now have two Gospel tents to bless our field. We have station-classes. The people of the various congregations are called in by groups, at certain periods, for instruction by expository preaching, memory drill in the word of God, etc., etc. All of this means real revival work. Praise the Lord."

\$500 will support a missionary under the N. H. A. for one year. What a splendid investment! Those interested please write Rev. C. P. Hogle, 1804 Washington Boulevard, Chicago, Ill.

The Convention of the National proper, opened up Tuesday night, May 10th, with a message from Rev. J. H. Smith on Acts 13. Thursday was devoted largely to business matters and the election of officers which brought about no material changes in the officiating of the National which stands at present as follows:

President—Rev. Joseph H. Smith.
First Vice-Pres.—Rev. C. W. Ruth.
Secretary—Miss M. Lawhead.
Treasurer—Mr. L. Anderson.

A number of new members were added to the membership roll. A few names were held over because it was deemed wise to have a clear doctrinal statement from all desiring membership so that the National might keep itself free from entanglements.

The following Resolution was passed upon Doctrinal matters:

RESOLUTION.

Whereas, the National Holiness Association for the Promotion of Holiness has always stood for the Theology of Holiness as propounded in the Wesleyan standards, and during the sixty years of its history has steadfastly adhered to the original proposition that, Scriptural Holiness is that Second gracious work of the Holy Spirit in the soul whereby the heart is made clean and perfected in love,

Resolved, That we deeply regret and deplore movements which have developed within the last two or three decades in which the sacred cause of Holiness has been mixed up with the teachings of the "Third Blessing" and speaking in tongues, and that we have witnessed as a result of these teachings a great divergence from sound doctrine and the growth of the most damaging fanaticism and radicalism.

Resolved, That we steadfastly hold to the original theological standards of our Movement, that we refuse to compromise and fellowship with divergent movements, teaching doctrines under the guise of Holiness contrary to our established body of doctrine.

Resolved, That we call upon the holiness people everywhere, to a new dedication of themselves to our historic holiness doctrines, and that they withhold themselves from all movements which make not for unity, but division, and which bring reproach instead of blessing and power and glory upon the sacred cause of Scriptural Holiness.

WHO'S WHO AT THE CONVENTION.

The following Holiness Schools were represented: Taylor University, Rev. John Paul; Asbury College, Rev. G. W. Ridout, (of the Seminary); John Fletcher College, Rev. Joseph Owen; Marion College, Professor Huffman; God's Bible School, Rev. J. F. Knapp; Cleveland Bible School, Rev. C. W. Butler; Chicago Evangelistic Institute, Mrs. Vennard; Mount Carmel School, Miss McConnell.

The following State Camps and Associations were represented: Iowa, Illinois, Michigan, New York, Washington, Oregon, California, Kentucky, Ohio, Indiana, New Jersey, Canada.

PERSONALS.

Thursday, the election day, brought many men from various points, Dr. Paul of Taylor, Dr. Owen, Iowa, Dr. John Owen, Taylor, and many others.

Rev. J. T. Keating, of Tacoma, Washington, represented his section very ably.

Rev. Woodford and Mrs. Taylor, recently from China, greatly impressed the Convention by the maturely spiritual messages and advices they brought to the meetings. The real missionary is so different from globe trotters and star gazers.

Mrs. Vennard, of the C. E. I., left nothing undone or unsaid in the matter of hospitality. The entertainment of the delegates was easily possible within the confines of the school; prices were moderate for room and board, and the meals excellent.

SUBJECTS FOR THOUGHT AND CONSIDERATION.

1. The National certainly has a distinct place in the Holiness Movement.

2. It should be made more and more a great central clearing house in all matters

pertaining to holiness and the holiness evangelists.

3. It should project a nation-wide program of Extension by means of State Conventions, Regional Conventions, and Coast-

to-Coast rallies in which the strongest and mightiest of our evangelists should be engaged.

4. It would be a good thing, we believe, if its Annual Convention should have a vigor-

ous program built somewhat on the lines of the great Chicago meeting of 1913, and the Cincinnati meeting of 1914. People from all over the U. S. A. and Canada attended those two great gatherings.

CATHEDRALS.

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



HE period known by historians as the "Medieval Times" was perhaps the darkest religious hour since the crucifixion of our Lord. We mean the times just before, and during, the opening years of the Renaissance. It is very significant that, at this particular period, there was a nation-wide revival in the erection of stately cathedrals. The marvels of modern architects are those gigantic structures scattered throughout Europe. Architecture reached highwater mark in those days, and the glories of those magnificent triumphs have never been excelled in any age.

The desecration of those fine old cathedrals was one of the tragedies of the World War. Some of them were demolished beyond reconstruction; they were marvels of beauty, and for beauty's sake, their destruction was a calamity. The aesthetic world has been made poorer, and loss is irreparable. But our object in this sketch is far removed from commenting on the glories of cathedral grandeur. It is a fact, which history clearly confirms, that interest and zeal in church architecture is no evidence of spirituality; but rather the reverse. Romanism was a cruel, dead ecclesiasticism at the time she was building her greatest cathedrals. Some of them represent the toil and sacrifice of many decades. The cathedral of Amiens had just spent one million dollars on retouching and beautifying, when the German guns did their deadly work. Some of them were nearly one hundred years in construction. There they stand—the ones left—monuments to a distorted zeal, a makeshift for the deeper spiritual vision. While Rome erected her cathedrals from the substance of poverty and ignorance, she burned and butchered Protestants by the thousands.

We wish to draw an unwholesome parallel with the above comments. We are at this time in America imitating Europe of three hundred years or more ago, in church building programs. All denominations are in a mad race, it seems, trying to out-do each other in the erection of expensive churches. It is not an uncommon thing for congregations of six or seven hundred members to build a church costing from one to two hundred thousand dollars. Methodism is building in some places churches that represent an investment of a half million to a million dollars. In a city of not more than fifty thousand people, there is now being built a church that will cost seven hundred and fifty thousand dollars. Other denominations are doing likewise. The home base is sapping the very lifeblood of the church; many congregations are staggering under church debts that will hinder any other forward movement for years to come. Perhaps this is being done to draw the people, hoping that attractive places of worship, with professional music, will take the place of the Great Magnet's power who said if he be lifted up would draw the people.

We are not only building churches stately and expensive, but we are getting the cathedral craze. Every large city has a cathedral; especially is this true of two denominations; there are now being built in America two cathedrals which have been under construction several years, and will not be finished for another decade or two, according to estimates. One is in New York and the other in Washington, D. C. It is thought, judging from what has already been spent, and they

are only begun—that the two will cost \$50,000,000. Here will be spent enough money to build fifty thousand commodious chapels in heathen lands and in remote neglected places of our own country. We get mail continually from people in the mountains and mission fields asking for donations of even one dollar to help a struggling congregation erect a place of worship.

If we believe half we read of distress accounts gleaned from various sources in public print, we are facing a religious apostasy which is both alarming and appalling; at the same time, we are investing multiplied millions in church architecture, making a great display, as it were, of consecrated money, when many causes of our churches are languishing. Our missions are fighting to keep their heads above water; our small colleges are almost on the bread line, and there are, perhaps, fifty institutions in the land with more money than they can use, and more is being poured upon them. If the things we hear about many of our largest universities be true, they are not helping to maintain "the faith once delivered unto the saints;" but are breeding skepticism and doubt touching all things biblically sacred.

Fine architecture is not an exponent of spiritual devotion to God, of soul-hunger, of seeking God in forgiveness of sins, and longing for heart purity. When it is reduced to its last analysis, is a satisfying of an emotional pride with an effort to make this stand for piety and consecration. But we know how woefully it failed in the age of cathedral building in Europe, and it is failing in America. We are trying to palliate God by building stately piles of brick and mortar to his honor; but "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Paul said, "If we give our bodies to be burned, and all our goods to feed the poor (a better gift than masonry) and have not love shed abroad in the heart by the Holy Ghost, it profiteth us nothing." We have no desire to discount beautiful and commodious houses for the worship of God; but we are in danger of making costly churches the end, rather than the means, to an end.

"For These Things I Weep."

REV. A. W. ORWIG.

That was the plaintive cry of the prophet Jeremiah when he beheld the spiritual and physical desolations of the Hebrews and their land. Again his sad wail is, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Surely he had great cause for weeping and lamentation.

And because of certain evils among the Jews we read of Ezra "weeping and casting himself down before the house of God." How his heart bled over their sad condition! And the Psalmist tearfully cried out, "Rivers of water run down mine eyes because they keep not thy law." Very deeply indeed was he touched at the disobedience and general wickedness that prevailed. Even Jesus wept over Jerusalem because of her sins and obstinate rejection of himself as their true Messiah.

But is there not great cause for sorrow, weeping and earnest prayer on account of the spiritual desolations in many places of the Church today? Certainly all true observers of real conditions will admit the fact

of the spiritually depleted state of the Church at large. How fearfully the world has been permitted to invade and corrupt not a few churches, some of the members extending a glad hand to the graceless and bold intruders. Sometimes, under the guise of interesting the young people, or raising funds for the church, various kinds of pernicious diversions have been tolerated and encouraged. But oh how these Satanic innovations, like so many masked bandits, have defied resistance and robbed their victims to the last degree! How many of us can say with the prophet, "For these things I weep"? No doubt there are some who are moved to tears at the ravages of sin in and out of the Church.

Again, please notice Jeremiah's query concerning the melancholy condition of the Israelites,—“Is it nothing to you?” How much is it to us that “the love of many” has waxed “cold”? Is it nothing to us that multitudes have only the “form of godliness,” but are destitute of the real “power thereof”? Is it nothing to us that there is such a grievous “falling away” among professors of Christianity? Is it nothing to us that in the professed fold of Christ there are so many who are “wretched, and miserable, and poor, and blind, and naked”? Can we say, “For these things I weep”? And for a largely backslidden Church can we say,

“For her my tears shall fall,
For her my prayers ascend”?

Ah, yes, let us “pray for the peace of Jerusalem”—spiritual Jerusalem.

But possibly some may accuse me of presenting too gloomy a picture of the Church. “Eyes have they, but they see not.” Christ was denounced because he said some very unpalatable things about the Church in his day. So were Paul and the prophets. No, beloved, I have simply quoted the Word of God, as given above, but only meagerly. And what further declares the same inspired Word? “He that hath an ear, let him hear what the Spirit saith unto the churches.” Cry “Pessimism,” if you choose; but the Holy Spirit is no pessimist. He faithfully reproves and warns, and bids his servants, “Show my people their sins.” Amid the spiritual devastations in the Church, I truly thank God that many “have not bowed the knee to Baal,” and that the spiritual “light” and “salt” in the Church have preserved it from total putrefaction.

“Did Christ o’er sinners weep,
And shall our cheeks be dry?”

Will We Sell Peanuts In Africa?

Think of this striking suggestion! But if you will read the chapter bearing this title in that remarkable book, by Dr. C. F. Wimberly, “Messages for the Times,” you will realize, that it is not an idle play on words. Get this book. This chapter is but one of twenty-three, each one an eye-opener. Get the book. Price \$1.50, or given free for two subscribers to the PENTECOSTAL HERALD.

A Tiny Testament.

This Testament is bound in leather, stamped in red ink, has a wonderfully clear, large type for a small book. The type is nonpareil. The size is 2½x4x¼ in. thick, and the weight is 2 ozs. The regular price of this Testament is 75c. We are closing out 50 of them at 50c each, postpaid. Pentecostal Publishing Company, Louisville, Ky.

My Eighty-sixth Birthday.

Rev. E. W. Frazee.

AN OLD MAN'S MEMORIES OF CHRIST.



WHEN Polycarp, the disciple of St. John, was bound to the stake to be burned, it was proposed to him that "if he would renounce Jesus Christ he would be set free." He answered, "Eighty and six years have I served him and received from him nothing but good, and I cannot renounce him now."

I am 86 today. I have not served him all the 86 years, but "I have received from him nothing but good, and I cannot renounce him now."

"He hath loved me, I cried,
He hath suffered and died,
And the angels can do nothing more
Than to fall at his feet,
And the story repeat,
And the lover of sinners adore."

A half-witted Scotch idiot wanted to join the church, and when examined as to his theology he answered,

"I'm a poor sinner and nothing at all,
And Jesus Christ is my all and in all."
No matter what the question he gave the same answer.

When Richard Watson, the "Sir Isaac Newton" of Methodist Theology, was old and near the end, he said, "I am like a worm crawling into the sunlight of Deity." They mean the same thing. The greatest philosopher is "a poor sinner and nothing at all," the same as the half-witted idiot.

A few years ago a Boston orator startled his audience by suggesting that the story of "Plymouth Rock" might be a fable. And even "Plymouth Rock" might be a fable; but the "Rock of Ages cleft for me," is firmer than the pillars of Heaven. Harry Emerson Fosdick has been to the Holy Land and has just discovered that Moses did not smite the rock in the wilderness, for there was no rock to smite, and the children of Israel scooped the water up out of the sand. It was a most amazing discovery to be made more than 3,000 years after those who were in a condition to know anything about it were all dead, and now when Harry Emerson Fosdick has his great congregation sing "Rock of Ages, cleft for me," he will have to have them say, "Sand of ages scooped for me."

"Recent discoveries have found out," is the preamble to the 20th century "bunk" in the modern pulpit, which has taken the place of a pure gospel. The gospel events were not written at the time they occurred, but were treasured up in a sanctified memory and secured by the "Inspiration of the Holy Ghost." It was the work of the Holy Ghost "to bring all things to their remembrance, and teach them in that hour what they should say and what they should write." They were written from memory when "the disciple whom Jesus loved" and who loved his Master was ninety years old. He was the only one of the twelve disciples who died a natural death.

James closes his epistle with the words, "If any of you do err from the truth and one convert him, let him know that he that converteth a sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." We wonder that he should close without a benediction, but he was hurried away to martyrdom before he had time to finish his letter.

They used to help St. John up to the pulpit, and he would say "My little children, love one another," and give the benediction. He was a natural cousin of our Divine Lord, and had seen him often in the carpenter shop, and played with him on the hillside at Nazareth. He would have much to remember and much to write. He would remember how the time came when the young carpenter who had helped his father Joseph build houses at Nazareth, locked the door of the shop for the last time, and giving up the key

started for Calvary, to build for us "the house not made with hands, eternal in the heavens." How, on the way to Calvary, his old playmate and companion, now his Master, and the Son of God, came to the Sea of Galilee and called the fisher boy to follow him, and how he had left the unmended nets and followed him all those three strange years.

And then he could remember the "transfiguration," where he whom they now knew only as Master, took Peter and James and himself, and in the presence of the Messengers from Heaven, they got their marvelous vision of how their Master would look when he was permanently glorified. Then the house of Jairus, where he took them in the room with him when he *raised the dead*, the last supper where "he leaned upon the breast of his Master," and then Gethsemane, and Calvary, where he stood near the Cross where his Master was dying, and took the mother of our Divine Lord to his own home, and loved and cared for her till she died.

And then he would remember Joseph's garden, and the empty sepulcher, and the angel sitting on the stone, and the Risen Christ; the going up into heaven from the Mount of Olives; the Isle of Patmos, where he fell overwhelmed and glory-stricken at the feet



of his Master, who had returned to earth to give the beloved disciple "one more interview" before the time should come when he should be "forever with his Lord." And then how he had seen "Heaven opened, and the Lamb as it had been slain, standing in the midst of the throne." These are glorious things to remember, and write, and tell, that people might be kept from sinning. You would not sin after hearing these, and they were hidden in your heart.

And then Peter said, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty." He could not write all these for he said in pardonable hyperbole, that, "if all were written, he supposed that even the world itself would not be able to contain the books that would be written."

"Could we with ink the ocean fill,
And were the skies of parchment made,
Was every stalk on earth a quill,
And every man a scribe by trade,
To write the Love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole,
If stretched from sky to sky."

They could not all be written. "But these are written, that ye might believe that Jesus is the Christ the Son of the living God, and that believing ye might have life through his name."

And it is said that when "St. John the Aged" had grown infirm so he could not write, and could hardly see or know, his mind

would go back and he would look around him with dazed eyes and say, "Is this Jerusalem? Is this Peter? Is this James? Is this that last supper? O Master, let me lean upon thy bosom as I did those long years ago when I was young?" It was not the old scene of seventy years, but it is more real than things around him now, and when he was dying he wanted them to let him "lean upon his Master's bosom."

It is said of one of the early Florentine painters that he had given his whole life almost exclusively to painting the face of Jesus Christ, and was known as the one who could better paint the face of Christ than any other person. When he was very old, they brought a newly invented paint, and gave him a brush and canvas for him to try it. He drew the brush on the canvas, without designing anything, but to show the paint, and when they looked, he had without knowing it, automatically painted the face of Christ. He had done it so many times his hand could not go any other way.

A Christian business man had been very successful and retired from business and given his whole time and strength to the service of God. When he had grown old and weak, and had come to die, it was necessary to have his name on a business paper, and when he was lying almost unconscious on his bed, they brought the paper and raised him up and put the pen in his hand and showed him where to write. As he finished, he fell back and died. When they turned to see what he had written, instead of his own name he had written the name of Jesus Christ. "Absorption into Brahm" in another world, is the highest reward for Hindoo piety. This is a glorious "absorption into Christ" in this world. Are you so absorbed in Christ that your unconscious influence is ever painting upon the canvas of an evil world, the beautiful face of your Divine Saviour? And are you writing his name instead of your own, unconsciously thinking it is your own, because he is your Saviour?

John, in writing his letter to the early Christians, said he did so "that ye sin not." This at once starts the question, "Is it possible to live without sin?" We must be careful how we speak for only God knows how to apply a "perfect law" to an imperfect condition. Mr. Wesley warned us against the use of the term "sinless perfection," and that we should make all our professions "in a self-abasing, Christ-exalting spirit."

"My highest place is lying low
At my Redeemer's feet."

One of the best witnesses for holiness ever knew said it in the words,

"Sin had left a stain;
He washed it white as snow."

It is not so much the "whiteness" that is emphasized as it is the "washing." Making a profession of holiness is telling how the crimson became white. You do not wish to emphasize the great fact that you "are sanctified wholly," but that God did it for you. St. Paul said "They glorified God in me."

John Fletcher said, "Christian Perfection" is a constellation of virtues, made up of these several stars: perfect repentance, perfect faith, perfect humility, perfect patience, perfect hope, perfect charity for our visible enemies, and perfect love for our invisible God. When you say "the Lord sanctified my soul," you are calling attention to the Lord and giving him all the glory. There is a difference between being "perfectly loyal" to your country, and being able to render "perfect military service." It is perfect "heart-loyalty" to God that constitutes "Christian Perfection" which, instead of being impossible, is the only kind of perfection that is possible in this evil and imperfect world.

"What to do when I have sinned," has been the one question in all the ages. There is an

old couplet which says, "'Tis done, and since 'tis done 'tis past recall. And since 'tis past recall, must be forgotten." "If any man sin we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." An "advocate" is one who pleads the cause of another; and the facts and processes in human government are made to represent those in the government of God. An "advocate" or "counsel" in a Court of Justice, begins by denying the charges and pleading "not guilty." If he cannot do that, he tries to "palliate the offense" by pleading extenuating circumstances, such as "It is the first offense." "He did not mean to do it." "He didn't know." "He had such strong, almost irresistible, temptation," or "He was taken by surprise", all which, if they existed would make the offense much less. Even murder might be only in the second or even third degree; and when this fails, and the prisoner is found guilty, the counsel asks and pleads for a "mitigation of the penalty" or "asks a new trial." But "our Advocate" does none of these. The proofs are too strong to deny the guilt. There are no "extenuating circumstances." It is not our first offense. We did mean to do just what we did. We did know. "Ye knew your duty but ye did it not." Our temptations have been strong but not more than others and not irresistible, and if we had been "watching" we would not have been taken by surprise. Our sin has not been a sudden impulse but a deliberate action. There are no extenuating circumstances. The more we attempt to palliate our offenses the more aggravated they become. And there can be no "Mitigation of the Penalty."

"Our Advocate" does not deny the charges against us, does not palliate the offense, does not ask any mitigation of the punishment, but takes it all on himself and makes, by the "oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world, and did institute and in his holy gospel command us to continue the perpetual memory of his precious death until his coming again"; that we are to go on preaching it until the last sinner is saved. Sin is felony under the government of God, and the propitiation gains the legal favor; the righteous Father is infinitely merciful, and all the reasons that require the condemnation of a sinner, cease at once the moment he believes in Jesus.

There are two great questions, "What think ye of Christ?" and "What will you do with him?" What "He thinks of you," and what "He will do with you" is the story I am telling today. The offers of mercy are not past now. You can come to him today. The bleeding hands of Calvary are reaching out to receive you. If one reached out his hands to you and you saw they were covered with blood, you would shrink back. Do not shrink back from the bleeding hands of Christ. They are your only hope. The only thing between you and eternal damnation is the blood of Christ.

These are some of an "Old Man's Memories of Christ" and having reached the end of eighty-six years, "What now?"

The great things that God did for a boy more than seventy-two years ago, are not sufficient for an old man standing with one foot in the grave. But it is not a wornout spell. It is not a charm that has lost its power.

"I love thee because thou hast first loved me, And purchased my pardon on Calvary's tree;

I love thee for wearing the thorns on thy brow;

If ever I loved thee, my Jesus 'tis now."

Mr. Wesley expresses it in words so much better than mine, I cannot refrain from giving them.

"What now is my object and aim,
What now is my hope and desire,

To follow the Heavenly Lamb,
And after his image aspire.
I thirst for a life-giving God,
A God that on Calvary died,
A fountain of water and blood,
That gushed from Immanuel's side."

We have seen Calvary, and our spirits are now hastening on to the "more excellent glory" where we shall see him as he is. Not as he was for a few brief hours in agony and shame, nailed to a cross and bearing the sin of the world, but as he is forever. This is a good way to live whether you are old or young. "There is no enchantment against Jacob, neither is there any divination against Israel" and we are all saying, "Let me die the death of the righteous, and let my last end be like his."

We have now followed the charmed and protected life that God cares for, until we come to the "narrow sea", the river which has heaven on the other side. The dark waters are rolling along the unseen shore, and a large number of us who have passed our four-score years, are lined up for "the last crossing," and waiting for the call that comes from the other side.

This opens up the wide and oft-repeated question, "Shall we know each other in Heaven?" And why not? If we are happy enough to get to heaven, shall we be so "unhappy" as not to know our friends? When we "sit down with Abraham, Isaac and Jacob in the kingdom of God," shall we not know which is Abraham, which is Isaac, which is Jacob? The disciples at the Transfiguration knew which was Moses and which was Elias.

"When all the ship's company meet,
Who sailed with the Saviour beneath,"
shall we not know our "fellow passengers?"

I received a hurried letter from a friend in deep sorrow. I stepped in the office and sent a telegram: John 14:1, and when she got it she read, "Let not your heart be troubled." God has telegraphed them to you in this Book and sent them broadcast from all the "Radios of Heaven" upon this world of bereavement, suffering and tears. "Earth has no sorrow, that heaven cannot cure." "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." And all the promises are true. His word to you is, "I go to prepare a place for you." He can build it all right, and when he gets your mansion ready he'll come and take you to heaven."

My last message to you and perhaps the last I shall ever give, is "Therefore, O thou Son of Man, speak unto the house of Israel and say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die? O house of Israel."

"A great rock stands in a weary land,
And its shadows fall on the parched sand,
And it calls to the traveler passing by,
I will shelter thee here continually,
Then, why will ye die?
O why will ye die?
When the sheltering Rock is standing by.

"A great well lies in a weary land,
And its waters call over life's rough strand,
That the great well is deep, and with waters rife,
Springing up into everlasting life,
Then why will ye die?
O why will ye die?
When the great deep well is standing by.

"A wide fold stands in a weary land,
And the sheep are called on every hand,
And the shepherd no wanderer turns away,
And he changes the darkness into day,
Then, why will ye die?
O why will ye die?
When the great wide fold is standing by?

"A rough cross stands near a city wall,
Where the Savior dies out of love for all,
And the Angel still tells the message blest,

And the way now is plain to endless rest.
Then, why will ye die?
O why will ye die?
When the blood-stained cross is standing by?"

Paragraphs.

GEORGE H. MEANS, D.D.

FORGIVENESS.

Yes, it is right to forgive an enemy, providing we do not first put him down under the blow-pipe of our indignation, and burn his fault into him; in a word do him all the harm we can, and then forgive him. Make the sore as painful as possible, and then profess to heal it.

DOUBT.

Doubt is always deplorable, but disbelief is always fatal. Doubt is timid, disbelief is always bold. Doubt questions, disbelief denies. Doubt is humble, disbelief is defiant. Doubt says I cannot, disbelief says I will not. God pities doubt, but condemns disbelief. They are fruit of the same tree—of the same kind but differing in degree.

GODLESSNESS.

The saddest thing in this world is a man without God. We may be without health, wealth, friends, power, or prestige, and still sustained by hope. But to be without God is to be an orphan without a home; a wanderer without destination; an eternal outcast in a wilderness of doubts and fears, forever haunted by the ghosts of uncertainty.

LEADERSHIP.

The Reformation had two powerful factors in leadership—Luther and Melancthon. They were antipodes and stood back to back fighting the foe. Melancthon was timid, calm and philosophical. Luther was bold, aggressive and rash. One was like lightning flashing from a summer sky; the other was a storm-cloud of unspent thunder. If it had not been for Luther, Melancthon would have shriveled up. If it had not been for Melancthon, Luther would have exploded. God had use for both. One rejected God's tender mercy; the other his righteous wrath. As it was then, so is now and will ever be. God has different tools for different purposes.

THE BROAD ROAD.

If any man chooses to have his own way, his life will soon peel the knell of his last hope; and he can easily write his epitaph with his own finger. Just let him ignore the guideposts on life's highway; close his eyes and ears to every signal of danger; crush out of his heart every feeling of sympathy; turn from every call of charity, and walk in every primrose path of pleasure. That is all. The road is broad and plain; it is easy to find and easy to travel. He will meet with little hindrance on the way; and in the end he need not be surprised that this wrong road has led to the wrong place.

THE GOSPEL.

The Gospel is not confined to the words of Jesus. His teaching only forms the nucleus around which sweeps and swells all the facts that pertain to man's duty, danger and destiny. Every good book or deed; every ennobling thought and holy aspiration; every useful life and triumphant death, is but an echo of Christ's rules of living and loving. No static can prevent it from reaching the wild heart of youth, nor the sober reflections of age. Every prayer is a voice sent to heaven on the wireless winds of God's radio.

Is There Balm In Gilead?

This is the chapter title that rings with the spirit of Hebrew poetry. But it will be a great comforting message for you. It is to be found in the book by Dr. Wimberly—"Messages for the Times." Then, think of this chapter: "Watchman, What of the Night?" One of the most startling chapters found in the same book. Get the book and be convinced. Price \$1.50, Given free for two new subscribers for THE HERALD.

Short Skirts and "Bobbed Hair."

RICHARD W. LEWIS, D.D.

EVEN the secular press is full of jokes and jibes, quibs, and quips, in commenting on the present mania on the part of women to "bob" their hair and abbreviate their skirts. But so far the writer has not found any commentator squaring his opinions by the Word of God. Many, if not most people, would readily affirm that it is not a matter of any concern whatever to God. But such folk display their lack of Bible knowledge. No student of the Bible can fail to know God descends to the minutest details wherever he expresses his interest at all in human life problems. For instance, when he gave the specifications for constructing the tabernacle, and again when he gave the plans for the building of the Temple, not a detail escaped his attention. When he appeared to Paul and promised to save all on board the ship, he added, that not one man should leave the ship else all on board should be lost. When he gave the confines of the future Palestine, to be inhabited by the returning Israelites, gathered out from among all nations, he gave such detailed field notes that, it is claimed, any good surveyor could easily run the lines with his compass. And when he comes to the individual life he says, "not a sparrow shall fall to the ground without your Father" (Matt. 10:29). And has he not said, "the steps of a good man are ordered by the Lord" (Psa. 37:23). But still the minutia of his details has not been reached, for he says, "The very hairs of your head are all numbered" (Matt. 10:30).

If the reader is not yet convinced that God cares for such small matters, as how women shall wear their skirts, and how long the hair of their heads shall be, then let him turn to Exodus 20:26, and read God's specifications as to the altar approach. Steps leading up to the altar were forbidden because the priest's person would be unduly exposed when he walked up thereon to the altar. The approach had to be an incline.

In Genesis 2:25, there is a strange comment: "They were both naked, the man and his wife, and were not ashamed." But we must remember this was before sin entered into the world. After sin came shame did attach to nakedness, undoubtedly, as we note in Gen. 3:7, 10, 11. In Exodus 32:25, the shame of nakedness is stressed. Gen. 9:20-25 gives the record of a most horrible curse which has ever since rested upon one of the sons of Noah who failed to cover his father's nakedness!

But if God looks thus, and deals so with men, what shall be said of women? It goes without saying that woman is the more delicate, the finer grained, the more refined. She is built of finer texture, physically and otherwise. That she should lead in modesty has long been conceded and settled. Now that she comes forth from her hiding and boldly, if not brazenly, flaunts her bare limbs from above the knees down in the face of men born in lust and brought up in licentiousness, her conduct is as shocking as it is shameful, to all people who still feel the influence of the Bible upon their conceptions and convictions.

Perhaps the strangest thing about it is that women could so soon get their consent to violate the conventions of generations by so shamefully displaying their persons. The evil influence of this display upon men is bad enough, but worse still is the loss of that innate modesty long woman's chief charm, and the safeguard of her virtue.

The distinction between the sexes is being blotted out at a rapid rate which calls for serious concern. None but a shallow-minded, superficial thinker can fail to see the deplorable result of the present trend. It must mean, first, an unwarranted familiarity

among the sexes that is already here, observable any day, not to say night. Next, there will come—there is already coming—shocking sexual immorality as a natural consequence.

The press of today discriminatingly lays the blame at the right door—the mother's! Had mothers only cared to try in earnest, beginning early enough, they could have prevented the shameful custom of knee skirts. The tragedy of the situation is the fact that mothers are little less culpable than their daughters! Of course this is speaking generally, with all due allowance and credit for the splendid exceptions to be found in every community.

As to the "bobbed" hair, be it said, God has expressed his mind as to the length of woman's hair by declaring it to be her "glory." "If a woman have long hair," he says, "it is a glory to her; for hair is given her for a covering" (1 Cor. 11:15). If one would see furthermore God's concern about how women shall dress the hair, let one read 1 Tim. 2:9; 1 Peter 3:4. This is for God's women. For worldly women the Bible has no such restrictions. Once short hair and painted cheeks were a sign of the underworld, but today you cannot tell one from the other! How deplorable!

All through the Bible God is saying to his own people, "Come out from among them;" "be ye separate;" "put a difference;" be "peculiar people", etc. But all the while it is the tendency of the saved to associate with the unsaved, and to join with them in their ungodly ways. Going with the ungodly gang, it is but natural that God's people should soon want to do as they do. Thus the distinction between the Christian and the unsaved is being more and more obliterated. God's people desire to "be at ease in Zion"; they want to give up sacrifices, live comfortably, cut out the cross, and wed the Church to the world! All this can be done, but the truly regenerated should not want to do so. If one wants to "go the gait," it will be well for that one to ask, "Am I really regenerated; have I ever been 'born again'?"

Now, it is difficult to distinguish "sheep" from "goats," judging by all outside appearance, and perhaps for this very reason Jesus said, "Judge not according to the appearance" (John 7:24); and again, "Judge not" (Matt. 7:1). But the day will come when the lives we now live, whether saints or sinners, will be laid bare; the uncertainty will pass; the "sheep" will be lined up on one side, the "goats" on the other. In the meantime it behooves every true child of God to let his "light so shine before men that they may know here is a 'sheep'—not a 'goat.'"

All this defense talk about "bobbed" hair being "so much easier to handle"; and short skirts being "so much cooler," etc., etc., is but buncomb. The people who push these arguments are hunting for a hiding place—that is all. The best public opinion is now well known; the long-time custom has not failed to cause an emphatic question mark in the mind of the older women; the testimony, though silent, of the godly, substantial, influential women who have refrained from this advance step, has been thought-producing; and all the time there has been ringing a tiny little silver bell, so to speak, away down in the innermost recesses of the soul, and this witness against the modern innovation has certainly made more women hesitate than ever have admitted it!

As a matter of cold fact, religiously speaking, the whole proposition harks back to the very spirit Israel exhibited when she called for a king: "Make us a king . . . like all the nations" (1 Sam. 8:5). So many otherwise good people are too weak to stand out alone, facing public criticism. "All the other women are doing it, why not I." But if other

women do what displeases God, is that any reason why *YOU* should also? (1 Sam. 8:6.) Israel was wanting to follow the custom of the heathen people around about, and that is practically what it amounts to in our day when women wear disgracefully short skirts, and "bob" the hair.

One of the greatest opportunities that ever came to our Christian women since the birth of Christianity was offered them in connection with the two customs we are discussing. Instead of following the vogue of the half-world style-setter, had our Christian women only stood out for decency; had they but given God the benefit of the doubt; had they but "played safe" in the premise, it would have made a most telling effect upon the unsaved. The fact of their strength to so follow religious conviction would have, in the first place, won many to the Lord. But in the second place, God himself would have been so greatly pleased as that his blessing would have been added, and there is no estimating the salutary results, not only, but there is no computing the numbers of souls that would have been led to our Savior. From a thousand "straws" seen from day to day, in common life, it is easy to believe that the world is not antagonistic to Christ, or to genuine Christianity; but only to the spurious, the superficial, the hypocritical sort of Christians. The world knows that Jesus sacrificed his life on the cross for the salvation of the world, and when people claim to have been redeemed from sin at so great a cost, the world says, "Then why do you live as easy a life as we live"? Silently they ask, "Why your Savior sacrifice, live a separated life, and you live so like the world that we cannot tell that there is any difference between you and us." O, how humiliating are these all too true charges and denunciations.

The opportunity was lost! Christian women lost it. The opportunity to show Christian courage. The opportunity to demonstrate backbone strength. The opportunity to prove loyalty to God and his Word. The opportunity to rebuke unsaved mothers and daughters.

If we will check up on the advocates of this dual abbreviation, we will find that invariably they are unspiritual people. **BEAR THIS WELL IN MIND.** Watch the papers and magazines. Here and there you will find an attempted defense. But go further: Learn the spiritual status of the writer. This will convince you. This writer has checked, "Go thou and do likewise." Then you will know there is a religious side to the question under discussion.

From The Balcony.

Here is a most heart rending message in the chapter bearing this title, to be found in Dr. C. F. Wimberly's great book: "Messages for the Times." It will stir and thrill you. It will be worth what the book costs. Order from the PENTECOSTAL PUBLISHING CO. Price \$1.00. Send one new yearly subscription for THE PENTECOSTAL HERALD, and add 50 cents, and get this book.

Gift for Girls.

A beautiful smooth leather, dark maroon color, stamped in pure gold, neat in size, 4x5½, only 2 inches thick, overlapping edges with silk headbands and marker, frontispiece for presentation purpose, a large number of beautiful sepia illustrations, maps in colors, light in weight, with a good clear, readable ruby type, beautiful quality of thin Bible paper—a Bible that would delight any young person. The regular net price of it is \$2.50. We are closing out about 50 copies at \$2.00 each, postpaid. Can you give anything more appropriate? Order from Pentecostal Publishing Co., Louisville, Ky.

REPORTS FROM SOUL WINNERS

SYCHAR AND MISSIONS.

William R. Chase.

Holiness and Missions walk up the highway hand in hand. Have you never been interested in Missions? Get a good case of entire sanctification and you will be. Have you been, all your Christian life, interested in mission work? When you seek and find full salvation your interest in this cause will be enhanced. All holiness camps, conventions, county organizations, and weekly meetings held for the promotion of holiness are recruiting stations for carrying the gospel unto all peoples. Holiness schools and colleges furnish missionaries in numbers far in excess of their size and the number of such schools.

Sychar has one day each year set apart as Missionary Day. This year it was on Wednesday, August eleven. Twelve missionaries sat on the platform representing all parts of the globe. There were Brother Isaac O. Lehman and E. Lehman from South Africa, Robert Chung from Korea, Raymond L. Bush from Inhambane, E. Africa, Bessie Franc Brown from Canton, China, Gail Patterson from South India, Hugh and Mrs. H. Linn from India, Mabel Park from Peru, S. A., Mrs. L. Chester Lewis from North India, and two veterans of other days, Mrs. Sarah W. Eddy of India and O. Barshintz of Chile, S. A. The day was exceedingly hot, and the hour was 2 P. M. Nevertheless the congregation was large. Bro. Hogle of Chicago, was the principal speaker and the one to take up an offering for our Brother W. Taylor, of Shantung, China, whose keeping Sychar has assumed. Five hundred dollars were asked and over thirteen hundred given. But better than the money offering was the sight of six promising young people who by standing up designated that they had offered themselves and were now preparing for the fields beyond the seas. After the song led by Bro. Yates and his magnificent choir, Sister Eddy prayed. The congregation sang, "All I need," and then Bros. Vandal and Watkins sang a special. The Smith-Mackey Quartette sang another special and then before the address by Bro. Hogle and the offering, three of the great fields of the globe were briefly represented. Bro. Linn spoke as to Southern India. Among other things he said that just eighty miles north of where he lived the folks do not know what a white man is, have never seen one. Give them a picture card such as you send us over there and they take them and turn them one way and another seemingly not knowing how to look at them. They never have seen a picture before. Fifteen years ago we had eight hundred believers there, and now twelve thousand. In our schools we have twelve hundred girls and seven hundred and fifty boys. As many people are in India as in all England, France, Spain, Canada, United States, Mexico and South America, and these all should have the gospel.

Brother Bush spoke for Africa. "Africa," said he, "is waiting not for a religion, but for the gospel of Jesus Christ. One who never had heard of Jesus asked me if he could find Jesus. I said to him, yes, if you will call on him. He went out behind the bushes and began to cry for the white man's God, and it was but a few moments until he came back waving both hands and crying out, 'I've found him! I've found him!' Africa is going to accept some kind of a religion and it will be the first one offered to them, whether it be Mohammedan or Christian. There is an awful responsibility on the shoulders of the Christian Church as to Africa." Bro. Lehman also spoke for Africa but not until there had been sung in Zulu language by the two Lehmans, "I am praying for you." "Twenty-eight years ago," said Bro. Lehman, "I got a good case of sanctification out in the state of Illinois. A good case of salvation makes you feel that you are not your own. That is how I felt. I've been over in Africa now for twenty-five years, but there is so much to be done there that it makes it seem as if but very little had been done. Two hundred thousand employed in the mines and dense darkness. How they need our help. We carry on, on faith lines." Of South India Sister Patterson said, "For the crowds of India God is holding us responsible; crowds of whom have no one even to read to them from the Bible. Through the faithfulness of some of our preachers and poor people we were able to keep some that otherwise would have had to have been dropped. The effects of the cut that has come to us from the Board of our Church by reason of the drop in collections cannot be told. And those people know nothing of our God who is a God of love. Their conception of God is that he is a God of vengeance ready to destroy if they make the slightest mistake."

Bessie Franc Brown speaking for China said, "China almost four times the size of the United States, and yet counting medical doctors and all, there are but some seven thousand missionaries for all her teeming millions of souls. When you go to a mission field it is not an easy place you are called to fill. I have been mobbed once, attacked once, have been stoned, but never yet have I been hurt. These four hundred and fifty millions of people need holiness. I've seen sanctified friends over there. Nor does the Word need to be adapted to China or to India. There is something in this old Book that fills the needs of every man in all this world, whatever his color and place on the globe. All these people need holiness, not education, nor culture, but salvation, holiness. And to carry the good news to them is not a sacrifice when you look at the cross."

Rev. Hogle, General Secretary of the Missionary

Society of the N. H. A., then spoke and at the close took the offering for Bro. Taylor, whom Sychar is supporting, and the people gave willingly over thirteen hundred dollars. This word which came from Bro. Seamands, one of Sychar's boys in India at Belguam, will be read with interest I am sure. "In 1925, while on furlough," says he, "we were at Sychar's missionary meeting and gave witness as to how God had been pouring out the Holy Ghost in South India since November, 1923. That revival still abides, praise the Lord. It is a distinct holiness movement in our Indian work. Holiness is being lived, preached, insisted upon by the bulk of missionaries and Indian workers. Holy Ghost revivals are the order of the day. God answers by fire. We need the fervent prayer of faith on the part of Sychar saints. Hence this little love letter of greetings from the firing line. Please do pray for us, and drop us a few lines of encouragement as you find time. We are in the one business of 'spreading scriptural holiness' thickly over this dear land. There is high hope on the holiness horizon in our Southern India Methodism. This work has the sanction and prayers of our Bishop, too, thank God. Another of our Bishops from Bombay took special pains to see us the other day and said, 'God bless you, brother. Carry on as you are. We believe in the type of work you are doing. I wish we had a thousand like you.' Since we cannot be present in body this year at Sychar we have prepared a bit of photo display depicting the work we are pushing here. God gave us our start on the highway of holiness at Sychar, and now we are endeavoring with God's help to hold miniature Sychars here in India. God blesses and these dear Indian folk receive the same scriptural experiences of full salvation that American folks do at our beloved Sychar. We trust that these photo displays will interest you and constrain you to 'pray without ceasing' for us and this type of blessed love labor. And if you are very particularly interested in this phase of the Lord's work, then just please write us and we will be pleased to send you accounts of the battle from time to time."

This is a refreshing note and certainly an encouragement to all holiness camps. The Lord, even Jesus, keep his blessings on the heads and in the hearts of all our missionaries. Amen and Amen.

ARKANSAS DISTRICT.

We are glad to report that not all of the "Wonder State" is washed away, but a lot of it is. Hundreds of people are homeless and in dire need, and it would now look like it will be a poor crop, if any at all, for this year. The basement of our North Little Rock Church had about two feet of water in it, and Bresee Memorial Church in the eastern part of Little Rock was in five or six feet of water. No services have been held in it since the flood, but they hope to be able to have the services there in a few more days.

On our way to Bentonville, Mrs. Oliver, our son, Willard, Mrs. Mattie Freeland and myself, were marooned nearly a week at Ozark. We finally found a way out by going nineteen miles back up in the hills and above the back water. The meeting at Bentonville was a good one. Dr. Babcock did not get to us for a week on account of the floods, but we did the best we could and preached for them. Dr. Babcock reached us the second Sunday of the meeting, but he came in the fullness of the Spirit. He is, to my mind, the greatest preacher in our movement. The last week of this meeting we had our ministerial meeting. Not many of our preachers could come on account of the high water, but those who did will never get over it. Especially was our day devoted to the young people's work blessed of God.

Rev. J. K. Davidson, Fort Smith, is now living in a new parsonage. Davidson is serving some fine people.

We recently held a meeting for the good pastor at Searcy. It was a good meeting so far as the church was concerned. Oh, if our own people will only stay spiritual! Rev. A. H. Lambert is a fine man and well loved by his people.

Rev. Mrs. Rhoda Grigsby is now pastor at El Dorado, and writes the work is moving along fine. They never could pay their pastor before, but now pay her and have money left in the treasury. They are also bringing up the other budgets. There is a great opportunity in this oil town.

Rev. T. C. Grigsby is pastoring the work at Fordyce, and reports things coming along well. Bro. Grigsby has renewed the note on the property, got things to going, and reports that the people are sticking to him.

Dr. M. Edward Borders is coming along with his enterprise. The Church of the Nazarene is getting quite a foothold in the leading city of the State. Dr. Borders is the pastor of First Church, and Pulaski Heights; Rev. W. H. Buckner is pastor of Bresee Memorial, and Rev. L. Lee Gaines is the pastor of North Little Rock. This gives us four churches in the Capital City, and they are all pulling the hill.

The floods have been so bad, and my mail has been so uncertain that we have but little fresh news from over the District, but at last reports, everything was moving along fine in spite of the recent rains. We have made the purchase of the State Camp Ground. It is one of the finest in all the country. Great interest is being manifested, and hundreds are looking forward to July 28 to August 7. Revs. John and Bona Fleming, and Prof. C. C. Rinebrager, are the special workers. Let all of our people on the Dis-

trict, and those who believe in a Full Gospel for all the people, send us an offering so we can have our wells put down, tabernacle built, and other necessary improvements made. It looks like all those splendid preachers this old state has produced would want a hand in this.

Notice is also given that our District Assembly will be held October 5-9, Dr. Reynolds presiding. Let us all bring up as good reports as we can. We also wish it would be possible for us to get in touch with all holiness people over the state who would like to have a revival meeting of religion as we believe and teach. It might be we could help you. We must have revivals. It is the only cure for worldliness. We must keep our people spiritual. The fire must be kept burning. Our altars must ever be kept alive. Not only must we "revive" our own, but we must get into new territory. Hundreds of people would like to have our Gospel. We must get it to them. The two outstanding issues on this District this year is the great District Camp Meeting, and the tent campaign.

John W. Oliver,
Dist. Supt.

NATIONAL HOLINESS ASSEMBLY.

The National Holiness Assembly at Chicago which was held in connection with the Annual Meeting of the National Holiness Association at the Evangelistic Institute, (of which Mrs. L. D. Vennard is the honored founder and successful President), has been a scene and season of just such manifestations, illuminations, and ministrations of the Spirit as is everywhere felt to be the need and the desire of the holiness ministry and Movement of our day. The occasions witnessed and experienced took some of us back to the earlier National camp meetings, and to those days of wondrous blessing which marked the (still great and gracious) Mountain Lake Park Feast of Tabernacles. Like both of these the present Assembly struck the keynote and rang clear on the Wesleyan doctrine of Entire Sanctification by faith as a second distinct work of grace; and maybe more particularly like the last named, it maintained throughout the George Fox deference to the Holy Spirit for guidance, and for enablement, enlightenment, and effectiveness in the ministry of the Word. Doubtless it was due to this honoring of the Holy Spirit that the Spirit's presence and power were so graciously vouchsafed. With no approach to fanaticism, indeed with much less demonstration than we have in many other holiness meetings, the Lord's workings and blessings were steadily in evidence.

The service of the Holy Ghost became so recognized as the intent and character of the meetings that after the first day or so people did not even inquire 'who is going to preach': they seemed content to hear what God himself had to say through whatever servant he may have chosen. There was no diversion, no dissipation, no side issues of any kind, nor was there any monotony or stereotyped uniformity. Each preacher, whether pastor, evangelist, school president, or professor; man or woman, older or younger, (and we had all of these) was at perfect liberty in the Spirit to conduct the service from start to finish in the way he or she felt most at ease or might be led at the time. The singing, too, was manifestly in the Spirit. Some few solos, a few quartette renderings, good choral numbers, fine congregational singing, all resounded the praises of the Lamb magnifying the Blood, honoring the Spirit, heralding holiness and promoting devotion.

All moved up to higher ground. Some were sanctified wholly for the first time in their lives, some recovered their lost pearl, many were established in holiness, and ministers, missionaries, and students were brought into closer alignment with the Holy Spirit for their life's work. Some, too, had their call and their calling sealed and settled.

Altogether it was a unique Assembly, served by near a dozen ministers from different areas, of different denominations, different offices, and positions and gifts, but with a unity and a progressive movement throughout the entire service that promised great achievement in the camp meetings soon to follow; and we think great spiritual advance along the whole line of the Holiness Movement. We feel encouraged to plan for more such Assemblies even apart from any business sessions of the "National" or other Associations, and friends near or far may begin to write us about such, with suggestions, or inquiries, or invitations.

Joseph H. Smith,
President National Association for the Promotion of Holiness.

One of the most powerful arguments against the use of tobacco is found in "The Deadly Cigarette," by Rev. S. L. C. Coward. The evil effects of this little "White Devil" are shown in a striking manner. The question is dealt with from every angle; physical, mental and spiritual.

If you want some startling, authentic information on this rapidly-spreading evil of tobacco using, you will find it in this little book. It is paper bound; has forty-eight pages, and sells for 25c. Order of the Pentecostal Publishing Co., Louisville, Kentucky.

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(Continued from page 1)

Lord God, and our Lord Jesus Christ." All of these men who are denying the virgin birth of Jesus Christ, who insist that the recorded miracles in the gospels are either forgeries, or were written by ignorant men in an unscientific age, who were deceived into believing that things occurred which, in fact, did not take place.

These deceivers of the people concealed their unbelief on coming into the ministry. They "crept in." They sought positions of influence, worked themselves into favor with the lukewarm, wealthy and worldly; they found favor with the cultured doubters of all Bible truth; they fortified themselves in the favor of those who have a form without the power of godliness, and then they became bold assailants of everything that is supernatural in religion. They have much to say of a "new age", of scientific discovery and progress. They are busy with programs of social uplift, but are silent on the subject of the sinfulness of the race. You hear nothing from them of the need of a blood atonement, of the new birth, a pure heart and holy life. They are enemies of revivals of religion, and know nothing of the power of the Holy Ghost to save and cleanse the hearts of men. They know full well that a powerful manifestation of the power of Christ among men would mean their exposure and undoing. Church "creepers" are among us and must be contended against. We must keep the faith that God has delivered to us, contending against false teachers and their false doctrines. We must save the people with the word of God and the atoning merit of Jesus' blood. Boldly, constantly, in the face of all opposition, persecution and objection, we must contend for the faith that lays hold upon Christ for salvation.

"Faith of our fathers; we will love
Both friend and foe in all our strife!
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers! holy faith!
We will be true to thee till death."

Holiness Convention at Arlington

I had something to say of the Holiness Convention at Arlington in a previous report of my trip west; I wish to say something more of this great gathering of holiness people.

The meetings were held in the large tabernacle at Berachah Home in the beautiful city of Arlington, Texas. People came from many states. I judge from first to last, more than a hundred ministers of the gospel of various churches were present. Throngs gathered in the tabernacle.

The singing was led by John J. Douglas, Miss Ruth Upchurch and Miss Eva Spell presiding at the pianos. We do not recall when we have ever heard finer singing. It was great in volume, in melody, in unison. There was a spiritual power in the singing. Brother Douglas is much beloved and though some-

what crippled in his feet, he has a great head, a warm heart and a wonderful voice.

My home where I was entertained was with Rev. G. H. Dael and wife. Brother Dael is pastor of the interdenominational work at Berachah Home. He and his wife are full of faith and holy zeal for the cause of the Lord and the salvation of souls. Bro. Upchurch could hardly hope to secure better workers, and I could not have had a better home.

Our readers understand that Berachah Home is a rescue home for girls who have been betrayed, and their little ones. Brother and Sister Upchurch, with their workers, have had a wisdom and guidance in this work which is very remarkable. The dear young girls rescued, converted, sanctified and set on the way of salvation, and a happy, useful life in this home, number into the hundreds. If a story of the tragedy, the sorrow, the wreck and ruin, the rescue and redemption, could be written out it would fill a five-foot shelf of books that would tell of the deep depravity of the human heart, and the mighty power of Christ to regenerate, to sanctify, to heal, to pour the sunlight of heaven into lives full of midnight darkness.

When you go to Berachah you find such modesty in dress and manner, such courtesy, cheerfulness and song, that you feel that you are in a female college among bright, happy, consecrated young women preparing for useful lives. There came over me again and again a startling sense of horror as I thought of the degenerated men, the selfishness and cruelty that had dragged these poor girls from the path of virtue, and of the amazing grace of our Father in heaven that had lifted them up into the blessedness of peace and fellowship with himself.

What a wonderful Christ! How great is his salvation! Here at Berachah we see demonstration that makes you want to fall at the feet of Jesus and worship him with all the devotion of your heart. May God bless Brother Jimmie Upchurch, his wife, and the faithful group of workers associated with them, and may his blessing extend to those whose generosity has supported and enlarged the work. They have a considerable tract of ground, with some beautiful orchards, fine garden, and quite a variety of fruits and berries. They can vegetables and fruits, which is a great help in supplying the tables.

They now have near a hundred inmates in the Home. They are coming and going as the years go by. Brother Upchurch's policy is to get the girls saved, bring them into good health, establish them in the faith, build up character and then send them out to a useful life.

One of their means of support is called the "Daily Bread Plan." Many friends give \$50.00 for the food supplies for one day, which works well. It gives any child of God a splendid opportunity to give help to "one of these little ones." "one of the least of these."

I suggest to the readers of THE HERALD to remember these dear people who, for the time, are entirely dependent upon the generosity of God's children. It is an excellent place and opportunity to use some of your tithe money. It is a place to be remembered in prayer.

H. C. MORRISON.

ASBURY COLLEGE COMMENCEMENT.

PRESIDENT L. R. AKERS, D.D., LL.D.

ASBURY Collège has just closed its thirty-seventh year with the finest Commencement Exercises we have ever had. The graduates of this year's Class far exceeded any previous year, numbering 120. There were 109 receiving the A.B. degree, six B.O.'s and five B.D.'s. The academic procession was quite imposing in its length and the Commencement service was one long to be remembered.

Asbury Commencement is always preceded by a Holiness Convention which began on Thursday evening, May 26th, with a masterful sermon by Dr. C. F. Wimberly. On Friday morning, the Rev. Raymond Browning, evangelist, brought a searching and earnest message. In the afternoon, Dr. Wimberly again preached while on Friday evening the Commencement Exercises of Bethel Academy were held, the address being delivered by Dr. Henry Clay Morrison, who, in eloquent language and with wise counsel gave the Class an inspirational address which will linger long in the minds of those hearing him. Saturday morning, Dr. Wimberly again gave one of his excellent discourses. A band concert in the afternoon was held in the semi-circle while the fine arts exhibit in the new studio delighted the visiting guests. At the same time, in the Home Economics Department, the culinary prowess and fine needlework of its students were displayed. Saturday evening was marked by a Conservatory grand concert, always an annual event of great importance.

Following the love feast on Sunday morning, was the baccalaureate sermon delivered by Bishop James E. Dickey, of Louisville, Ky. Bishop Dickey won all hearts by his fervent and eloquent discourse calling the Class of '27 to a full and complete surrender to the Master of Life and Character. In the afternoon, Dr. Morrison delighted the audience with one of his typically stirring sermons, and in the evening Dr. Robert P. Shuler, pastor of Trinity Church, Los Angeles, thrilled his great audience with an inspiring address. On Monday, the annual meeting of the Board of Trustees was held, with reports from the President, Business Manager and various departments. This meeting was largely attended and was notable for its harmony and optimism for the future of Asbury College. An audit was presented for inspection having been prepared by certified accountants and showed the business of Asbury College to be transacted in a most careful and methodical manner, showing also a very substantial increase in the net assets of the institution and a decrease of \$23,000 on the college debt. The Board unanimously voted its approval and commendation upon the administration and plans were made looking toward larger things in the year to come.

Monday afternoon the dedicatory service of the Morrison Memorial Library was held. Short addresses were given by Mr. Claude

Young, President of the Senior Class, Rev. O. H. Callis, President of the Alumni Association, Dr. Clarence True Wilson, representing the Board of Trustees, the Rev. E. L. Eaton, Life Service Secretary, Dr. J. W. Hughes, founder of Asbury College, President L. R. Akers, who formally presented the building for dedication. Response was made by Dr. Henry Clay Morrison and this magnificent structure which is the architectural gem of the campus, beautifully commodious, practically fireproof, and a delight to the eye, was turned over for the use of the student body and citizens of Wilmore. It has a present capacity for 32,000 volumes. The class of '27 presented the institution with the finest and most up-to-date equipment at a cost of \$3,300. All students and friends of Asbury rejoice at this most valuable acquisition to the campus.

Monday evening the Glee Club and Expression recital was held and the presentation of special diplomas and certificates made. On Tuesday morning at eight o'clock the Alumni Praise Service was held in the College Chapel, followed at nine o'clock by the Alumni Gold Prize Oratorical Contest which was won by Mr. Benjamin Duval. At 10:30, the Alumni Address was delivered by Dr. Robert P. Shuler, and the consensus of opinion is that this was one of the most masterful and inspiring addresses heard from our college platform for many a day. At 2:30 in the afternoon, in the church, Dr. Clarence True Wilson, of Washington, gave his famous address on "John Wilkes Booth" which was heard with intense interest by an immense audience. The 7:30 hour was given to the Theological Seminary, Dr. J. M. Rowland, of *The Richmond Christian Advocate* delivering a most unique and much appreciated message. An inspiring Alumni meeting was held previous to this service.

Wednesday morning brought the climax to this great Commencement occasion. The mantle oration was delivered by Mr. Claude Young, President of the Senior Class with a response by Mr. Ben Duval, President of the Class of '28. Announcement was made that the Class of '28 would install this summer a set of Deagan ten tone chimes, which would be placed upon the summit of the Administration Building and whose melodious notes can be heard for many miles around. This is the most pretentious gift yet presented by any class to Asbury College, costing \$8,000, \$6,000 of which is the gift of the Class. These beautiful chimes will be electrically operated, ringing four times during the hour and from a keyboard attached to the Chapel piano, hymns may be played which will delight the listening ears of all the inhabitants of Wilmore and vicinity.

President Akers delivered a brief class address, after which the honorary degree of Doctor of Divinity was conferred upon Joseph Medley Rowland, Editor of *The Richmond Christian Advocate*, Robert Pierce Shuler, Pastor Trinity M. E. Church, South, Los Angeles, Calif., Henry Harrison Barr, Pastor First M. E. Church, Grove City, Pa., John Francis Knapp, of God's Bible School, Cincinnati, and, in absentia, upon Arthur T. O'Rear, of Berkeley, Calif. With a few inspiring remarks by President Emeritus, Henry Clay Morrison, followed by the benediction, the year of 1926-27, passed into history. In profound gratitude to God, we give thanks for a wonderful year that has closed and rejoice at the splendid prospects for the new year which begins September 16, 1927.

Great Tent Meeting at Wellington, Kansas.

June 16-26.

This meeting will be held under the auspices of The Evangelical Methodist League conducted by Rev. H. C. Morrison, D.D. It will be located at Wellington, Kan. Rev. J. W. Dibbens will lead the singing. Rev. Joshua Chance is the manager of property,

and Rev. C. D. Hestwood and T. F. Maitland are the committee on arrangements. Ten days full of full salvation preaching and singing. Don't fail to attend this great Tent Meeting.

Concerning Young People.

REV. A. S. HUNTER.



A vast deal is being said on this topic, both in the press, religious and secular; and in sermons, lectures, addresses, etc., by ministers and laymen. It is affirmed that the present generation of young people are degenerate, as compared with those of two or three generations ago. The "flapper" and the "shiek" are cited in proof. On the other hand, the young people of today are vigorously defended as being all right, as good as their forebears, the best ever, etc.

Each side is about equally distant from the real truth of the matter, and it is because both overlook some essential facts which are factors in the problem. The truth is that the children and young people of the twentieth century are just like those of the nineteenth or eighteenth centuries were, and like those of the next and the following centuries will be; neither better nor worse.

We are all born in sin! Our moral being is corrupt, and we are all naturally inclined toward evil. We each and all have "the bent to sinning" of which Charles Wesley sang. Just how that principle of evil in us will express itself, is incidental; the fundamental thing is that it is there! Jesus recognized its presence when he said, "Whosoever committeth sin is the slave of sin." "The sin that dwelleth in me," in the moral being, expresses itself in sin, the deed. Sin is sin, no matter what its guise!

There is this difference between the young people of today and those of forty or fifty years ago, or of thirty or twenty years ago. The youth of today are at a disadvantage, as compared with those of past generations; and that many of them go to greater excesses, calls for sympathy rather than censure. This disadvantage is two-fold; they have more and stronger incentives toward evil, and fewer and weaker restraints against evil.

As a sample, take the modern dance, which has become well nigh universal, and is being strenuously promoted by many leaders of youth. No normal youth of either sex can maintain the close physical contact with the opposite sex, which goes with the modern dance, and remain innocent in thought and emotion! We who are two, three or four times their years, cannot do it. Too often they do not remain innocent in act! In the old time "square" dancing, the contact of the sexes was limited to clasping hands. Teachers, school boards, etc., who encourage the modern dance, are flinging the boys and girls into a moral gehenna!

And the dance is but one of numerous things which solicit the twentieth century youth to wrong, which we older people did not have to meet in our youth. The movies, with their sex-suggestive films; "triangles", marital infidelity, etc. Many of the prominent and popular "stars" of the screen and the stage are known to be immoral in their lives; some of them have been married (?) and divorced several times, and mixed up in outrageous escapades. And yet they are the heroes and heroines of the movie fans! The vulgar and obscene dress (or, undress) and posture which is common in the films and on the stage. The rage for "bathing beauties," always in the scantiest of bathing suits. The vulgar exposure of the person in many of the pictures in the newspapers. The coarse and suggestive stories in newspapers, magazines and books. The unblushingly nude "art", which is spread in many magazines and ex-

posed on the news stands. The lascivious extreme of abbreviated dress of women.

Such things have made sex, which is a sacred thing, the common plaything of children and youth; and have stripped it of all that is sacred or modest. We who are fifty or beyond, did not have to meet that sort of thing in our youth. We grew up with a respectful regard for the rights and modesty of the opposite sex, and marriage was to us a high and noble thing. Had we been exposed to such things as the youth of today must meet, what would we have done?

On the other hand, there is now less restraint to "the sin that dwelleth in me", including the normal sex-impulse, than in our youth. Then, practically every one believed the Bible as the inspired, revealed Word of God; having moral authority over our hearts and lives. When we disobeyed it, we knew we were sinners and would be eternally lost, unless we repented and obtained Divine pardon. Every child and adult had a definite moral standard by which to measure himself.

Today, practically all that is changed. Children and young people regard the Bible as merely a human book, with no authority in their lives or conduct. To most of them, "sin" is "as you like it"; if you believe a thing is right, it is right—for you. Every one is a law unto himself. "Behaviorism", "self-expression", not the Bible, rules them! They are not to blame for this, since it has been instilled into them, and they know no differently. It found congenial soil in their sinful moral being, and they are void of any moral standard of life. This sort of thing is the seed from which "flappers" and "shieks" grow, and the soil in which they flourish.

Furthermore, the youth of today are taught that they are simply more highly developed animals than the beasts about them; that they are not a special creation of God in the beginning, and now fallen moral beings. Animalism is the only logical outcome from that idea, and youth are logical in their reasoning. They reason: Since we have come up from beasts and will die as beasts die, why not live as beasts live? That is, indulge our animal passions without restraint? Sin has so inflamed these passions, that natural instinct puts no limit on them, as with the animals.

In our youth, the Sunday School and the pulpit, even apart from the home, held the Bible before us as the standard of morals; and showed us our individual responsibility to God. Our consciences were trained. We were made sin-sensitive, and were kept open to the Holy Spirit's operations. When we transgressed God's law, we were self-condemned. The church and the ministry warned us "to flee from the wrath to come", and find safety in Christ, by "repentance unto remission of sins," "repentance toward God and faith in our Lord Jesus Christ." Not all obeyed, but those who persisted in sin, realized that they were sinners.

To a very large degree, these restraints are now lacking.

This is not an excuse for the sins and excesses of the youth of today. Sin is sin! Playing with the fires of passion, as many of them are, they are being seared in body and soul! But it is not because they are naturally worse than we were; but because, in their helplessness, they are flung into this raging torrent of iniquity, and the Life-Line is not thrown to them.

"Throw out the Life-Line to danger-fraught men,

Sinking in anguish where you've never been;

Winds of temptation and billows of woe

Will soon hurl them out where the dark waters flow."

"Throw out the Life-Line, through out the Life-Line—

Someone is drifting away,

Throw out the Life-Line, throw out the Life-Line,

Someone is sinking today."

OUR BOYS AND GIRLS

Dear Aunt Bettie: Greeting to you and The Herald cousins. The Easter brings sorry thoughts to my mind that I wish to express to the readers of the dear Herald. I just picked up a secular paper and the first thing I saw was an advertisement of an Easter dance. Now dancing does not appeal to me at all and I do not believe the kind of dance to be given is an expression of joy of the Resurrection of Jesus from his death on the cross. I am rejoicing that he arose giving us the promise that we, too, may arise "To meet him in th air" when he comes to receive those who "are asleep in Jesus" to our inheritance of Eternal Life. I long to see you all when that time comes. The disciples asked him, "Will you at this time restore the kingdom to Israel?" But he told them it was not given for them to know the time nor the season which the Father has put in his own power. But after the Pentecostal power came on them they had their thoughts on the extending of the spiritual instead of the earthly kingdom they had been expecting. They had to be led a little at a time to understand the work before them. We too, have to be led a step at a time to do the work designed for us. If all our life work was mapped out to us when we start in our Christian life we would not be prepared for it. But if the Lord leads us to each service as he sees we are able for we may do much more than we with our finite minds can accomplish. We have to do each little or great duty just as our Father needs for the accomplishment of his designs. That is why we must become as a little child when we enter into the Christian life. A little child left to its own will could not plan for a day its own way. The parents must sometimes conceal the plans of the day to get the child to do the necessary duties for its accomplishment. May we, dear cousins, be led each day and hour to obey the commands of our "Father in heaven" and read the Guide Book he has given us. I hope the cousins believe in the whole Bible and make its counsels the guide of their lives. With love to you all, I am,
Mary Hudson,
Canton, Ill.

Dear Aunt Bettie: I am a little girl fifteen years of age, with brown eyes and chestnut brown hair. I go to school every day at Carrol High School. I am just a Freshman. This being my first attempt to write to The Pentecostal Herald I hope it will be successful. I have heard Dr. H. C. Morrison speak once. Last May when some of my dear friends and I were down to Asbury College at the Academy Commencement, we heard him give a very interesting talk and we saw him present the diplomas to the students. I have learned to know, trust and love some of the Asbury students during the past year. We saw the great blue grass regions of Kentucky and many other things, but we were very glad to get back to dear old Ohio. I have just had a birthday last November a year ago, as a child of the kingdom of God. I have had a most happy and enjoyable year. I go to Wesley Chapel Methodist Church every Sunday possible. I am pianist of the church, Sunday school, and prayer meeting. I am also secretary of our Epworth League. I have several times brought the message of God, of Jesus Christ, at our church. My pastor, Rev. G. C. Gilfillen, has led me much farther in the Christian work than I would have gone if I hadn't someone to encourage me. Boys and girls, we need much help to turn this dark world into the light of God. There are many sheep gone astray, and only one true good Shepherd to follow by. We cannot all have great talents and great positions in life, but thank God we can all be followers of Jesus, and children of God. We then can be happy on the way, and a smile on your face from one side to the other. Friends, I want to say if ever you want to be and see heaven on earth, go to Camp Sychar, Mt. Vernon, Ohio. We were there last summer for ten days and never missed a service; heard the real gospels, shouts, glories, and all the Hal-

lujahs. I always want to be and stay on the straight path for Jesus. I do hope and pray this is printed for I want people to know and to hear my testimony for Jesus.

Yours forever in Jesus,
(Miss) Rosannah Heister,
Canal Winchester, Ohio.

Dear Aunt Bettie: I would like to join in your happy band of boys and girls. I am nine years old and in the third grade. My birthday is July 9. We have been taking The Herald. I enjoy reading page ten. This is my first letter. I would like for the boys and girls to write to me and I will answer your letters as nicely as I can.
Emma Reams,
Randles, Mo.

Dear Aunt Bettie: Will you admit a New Mexico girl to join your band of boys and girls? I am eleven years old. I have blue eyes and light brown hair. I go to Sunday school every Sunday. I am in the sixth grade. I have one brother at home, he goes to Sunday school too. I have six brothers and sisters, but they are all married. I am the youngest one of my family. I am four feet tall, weigh seventy-two pounds. I enjoy reading page ten very much. Wake up, New Mexico boys and girls, and let's don't let the rest of the States get ahead of us. Who can guess my name, it begins with A and ends with E and has five letters in it. Who is my twin? My birthday is Nov. 30. I hope Mr. W. B. is out fishing and fell in the water when my letter arrives. I would like to hear from some of the cousins. And I will answer all the letters I receive.
Mae Hall,
Lalande, New Mexico.

Dear Aunt Bettie: As I did not see my letter in print I will try to write again. How are all the cousins? I am twelve years old, four feet and five inches high, have light hair and dark eyes. Who has my birthday, May 30? I hope Mr. W. B. is looking after the chicks for he got my first letter.
Ruth Wilson,
Bethel Ridge, Ky.

Dear Aunt Bettie: I saw my other letter in print about a year ago, so I decided I would write again. I have light hair, blue eyes, fair complexion. I go to school every day and am in the seventh grade. I like to go fine. My grandmother takes The Herald and I like to read it, especially page ten. Well I will not stay very long this time. I would be delighted to get some letters from any of the cousins and will also answer all I receive. Gladys F. Puffenbarger, I guess your middle name to be Fannie. Am I right? If I am right be sure and write me a letter.

Clio Thompson,
Box 3, Glennville, Ga.

Dear Aunt Bettie: I have been wanting to get The Herald for this week, and while it has not come, I am going to write to you. Will you let a little girl join your happy band of girls and boys? I live in North Carolina. I have light brown hair and about 55 inches tall, have blue eyes and light complexion. I have a Bible story book and like the chapter about Moses very much. I think I can answer a few of your Bible questions. Moses could not go to the kingdom land because he praised himself more than he did God when he smote the rock. I have two sisters and one brother. My mother and father and grandmother are all living, which I am very proud of. I try to help others to be saved. I belong to the Baptist Church, and my Sunday school teacher's name is Miss Betty Jenkins. My pastor is Mr. Belch. I like him very much. My little sister seven years old wishes to write to you, but she cannot write a plain hand, but hope she will soon be able to write to you. She has a Bible story book too, and she likes the first chapter in the book about (before the flood). She goes to school and is in the third grade and is very smart. My brother does not go to school but he can count to one hundred, so he will be able to help some one who is in

sin and sorrow after awhile. My baby sister is about seventeen months old and is very cute. She goes to the church every Sunday too, and likes it very much. Christ is so just to all the people and is very forgiving to each one. My aunt is here; she gave the money for The Pentecostal Herald. I have been reading page ten and like it very much. Sarah Louise Page,
Wallace, N. C.

Dear Aunt Bettie: May I join your circle of boys and girls? I have been reading your interesting letters for quite awhile and I would like to hear from you, just as many as possible. I am a teacher of the Third grade in Toledo schools. I enjoy my work very much because I love children. But our Jesus has planned my life differently. He has called me to be a missionary in the foreign fields. So I am going to give up teaching and go to Asbury College this fall to prepare for my life work. Will you pray for me that my life will tell for Jesus, moment by moment? I used to think that there was nothing better than to go to a dance, play cards, or go to a theater, but how empty that kind of a life is, in comparison with the sweet presence of Jesus walking by your side daily. I suppose you are wondering what I look like. I have dark brown hair, gray eyes, am five feet, one inch and weigh 112 pounds. Can you guess my age? It is between twenty and twenty-four. Do any of you play instruments? I play a violin in our orchestra at our church (Missionary Alliance). I hope this letter will be put in print for I want to hear from some of you right away.
Hazel Scott,
Rt. 6, Toledo, Ohio.

Dear Aunt Bettie: When one asked, "How old are you?" I answered, "I am not old, I am young," keeping away the thought of age, waiting on him who renews my youth like the eagle's, besides, by his measurement I have done so very little! Age is not measured really by hands on a dial, but by good work done for God. No matter how tall I am, just so when on my knees I reach heaven. No matter how much I weigh, just so when weighed in his balances I am not found wanting. I may really weigh more than the man I once saw who weighed over seven hundred pounds avoirdupois, and that was all—he only looked and talked foolishly while exhibiting himself. No matter about the complexion or contour of my face—it can be and must be beautified by pure thoughts and not by impure chemicals. No matter how long my nose is, just so I do not go poking it into other people's business! I am only a sinner, saved by grace, the Lord has been and is very good to me, and I must present this body a living sacrifice, holy, acceptable unto him who bought me with a price, for life is short and eternity long. Ever your friend,
Willie Curran,
Rt. 9, Box 239, Atlanta, Ga.

Dear Aunt Bettie: Will you please let a happy country girl into your charming circle? I live in dear old North Carolina. Let me tell you a bit about North Carolina. It has an area of 52,426 square miles. North Carolina has one of the greatest summer resorts in the world, Asheville. Pinehurst is noted as a winter resort. North Carolina has one of the largest hosiery mills in the world, largest towel factory in the world, largest aluminum plant in the world, the largest peach orchard, comprising 40 square miles. North Carolina leads the world in manufacture of tobacco. (Pardon me for telling about the nasty tobacco). North Carolina has second largest hydroelectric power development in the world. North Carolina leads the union in number of debt-free homes. North Carolina has the largest mill under one roof. North Carolina has more cotton mills than any other state in the union. North Carolina ranks first in value and quality of mica produced in the union, minimum 75 percent of mica used in the United States. North Carolina is especially noted for her good roads. From the earliest history there never has been a time when a North Carolinian could not hold up his head and proudly proclaim the greatest of his State. Now, if any of you cousins want a sweet verse about North Carolina, just write to me. Oh, I must stop for my letter is growing long.

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Auntie, I am so pleased you let me come down,
When sunny faces are banished from frown.

It seems so pleasant with this sunny band,

I want to shake each of your dear little hands.

You see, my dear folks, I am single, and free,

My eyes are deep blue, but oh, dear me—

I probably am missing it only a mite To say I favor Santa on yuletide night.

Now, while on my journey back to the tree,

You, dear, kind cousins, be writing to me,

And the castles I'll be building on my way back,

Will make Woolworth Building look like a shack.

(Miss) Lucille Richardson,
Rt. 1, Box 121, Silver City, N. C.

One of the most popular preachers of Southern Methodism has written a book called Sermons on Old Testament Characters. Thousands of Dr. Clovis Chappell's books have been eagerly read. This one sells for \$1.60. Pentecostal Publishing Company, Louisville, Ky.

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FALLEN ASLEEP

STEVENS.

At the ripe age of eighty years, W. P. Stevens, of Livermore, Ky., on the 15th of May, 1927, fell asleep in death. He was born and reared in McLean County, Ky., and resided in the home of his birth during his entire life, except short intervals when business called him away, and a few months preceding his demise. He was a public spirited man from his youth to the end of his life, was active in the cause of education, and the progress of both Church and State, having taught in the schools for more than a quarter of a century. A leader in all moral and spiritual activities, especially interested in the young people and their success in life. He was the nominee of his political party for Representative in Congress from his District, and on many campaigns fought in the front ranks in the interest of temperance and moral welfare. But his chief concern and most sincere and successful activities was for the advancement of Christianity and righteous living among the people. He was a faithful and useful member of the M. E. Church, South, reared in a Christian home from infancy, being a son of the Rev. Thomas Stevens and Elizabeth Stevens, who preceded him in death. He is survived by a brother, W. H. Stevens, of Livermore, Ky., and a number of relatives and friends. He always held his membership in the same church of his boyhood days, and was a member of that church at time of his death, i. e., Pleasant Hill, in McLean county, Ky.

In early life he began public service in the Sunday school and prayer meetings, and in general church work. He was a familiar character in the Church Conferences, always ready to lend his aid in personal service and of his means in the advancement of all worthy causes. While he was a devout Methodist, true and faithful to the church of his choice, yet he was not narrow or selfish in his dealing with fellowmen, always ready to encourage righteous living regardless of name or mode. His continuous Christian life, steadfastness in the faith in God and Jesus Christ as his Son, regardless of criticism and opposition of every kind, marked him as a good and faithful servant of his Lord. The closing of his earthly life, his abiding faith, his influence as a reliable Christian citizen in his community was evidence of the truth of the importance of early Christian training, and that he had studied to show himself approved of God, a workman that needeth not to be ashamed. His exemplary life and character and Christian influence will live in the memories of his friends and associates, long after the passing of him to his final reward, and will continue to bring forth fruits to the honor and glory of the God he loved and served. May his be the reward of the finally faithful, even life eternal and rest from his labors. A Friend.

BEADLE.

William Beadle was born Aug. 2, 1849, in St. Mary Parish. He moved to Lafayette, La., over fifty years ago and was married April 28, 1873, to Miss Mary Aucoin. He was an active member of the Methodist Episcopal Church, South, for the past forty years. He received the purifying, empowering baptism of the Holy Ghost, a second definite work of grace, subsequent to regeneration and testified this with his life as well as with his lips. He lived his religion as few men do. He was a devoted husband, a loving father, a good neighbor, kind and accommodating to all, doing all his strength would permit. He had been in poor health for quite awhile and on May 20, 1927, at 7:30 P. M., departed this life very peacefully to live with Jesus at the age of 78 years, 9 months at the home of his niece, Mrs. Alice Guidry.

The genuineness of his Christian experience was attested by his love for the things of God. How he did love God's word! It could truthfully be said of him, "His delight is in the law of the Lord and in his law doth he meditate day and night." He loved God's house. His greatest joy was when he heard the cry of the penitent seeking for mercy and the shout of victory when a seeking soul touched the mercy seat and a soul was born

into the household of God. He loved the doctrines of The Pentecostal Herald and was a subscriber and constant reader for many years. In his suffering he was patient and Christ-like, and on one day while he was suffering in agony, he asked his family and some relatives who were at his bedside to sing with him his favorite song, "The Pearly White City." As long as he was able to read while on his sick bed he read the Bible and other religious literature.

We miss him, but rejoice to know his warfare is over and to have the assurance of his promotion from the lowlands of earth for the highlands of heaven where all is peace and rest. We mourn, not as those who have no hope. Beside his widow he is survived by five daughters and one son. The funeral services were conducted by Rev. Leon I. McCain, a man whom the deceased loved with all his heart. He was assisted by Rev. Louis Hoffpauir, our local Methodist pastor. Both preachers paid high and deserving tribute to the deceased.

The choir gave comforting messages in song, singing his favorite song, "The Pearly White City," and "Asleep in Jesus." The Lord was graciously present with his comforting power. His body sleeps beneath the sod and flowers but his influence still lives in the heart of his family and friends while the modest, refined and happy spirit has passed from the shadows of mortality into the eternal light of immortality, where his possession lies.

"Asleep in Jesus, blessed sleep, From which none ever wakes to weep! A calm and undisturbed repose, Unbroken by the last of foes."

His loving niece,

Annie Lee Beadle.

BROTHER McCORD'S LETTER.

The writer was at Toledo, Ohio, last fall when he received several telegrams to come home at once as father had been given up to die. The pastor, Rev. J. C. Walker, and I went to prayer and God answered without delay, giving us the assurance that father would live. We continued the meeting eleven days longer and closed what was said to be one of the greatest meetings of this church in years. When I got home I was led to anoint father and pray for him, although the doctors gave no hope of his recovery. Today, father is well and God has let me leave him and go back into my evangelistic work.

Since beginning here, I have not had a barren service. People are praying through to salvation in the old-time way. A number whom we anointed when we were here last year have been enjoying good health ever since. A wicked young railroad man who had planned to commit suicide was saved last fall and has been working for the Lord ever since. Please to pray for him and

W. W. McCord.

FIRST CHURCH, ALTON, ILLINOIS.

We have a good year in soul winning. God has indeed, been very good to us. Our hands have been full all fall and winter in revival work, and many have been reclaimed, converted and filled with the Holy Ghost. To do this work, one must be filled with the Spirit and have the freedom this gracious work of grace gives. When one receives the cleansing of their hearts there comes with it the passion for souls. I have never seen deeper conviction nor brighter salvation work.

We recently closed a meeting with Rev. M. A. Soares, pastor of First Church, Alton, Ill. He is a great preacher, a hard student and a devout man. He is doing a great work at First Church. He is an old Asbury boy, and preaches the full gospel. He married one of Wilmore's charming young ladies, Miss Wetzel, who is

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

My Sermon Notes, by Chas. H. Spurgeon.

This week we shall give all our space to these splendid books prepared by that eminent Baptist preacher of England, C. H. Spurgeon. By many he is considered the greatest preacher of his age.

In the preface to these volumes he has the following to say: "It is not always easy to select themes for sermons. . . . On several occasions the question has been put to me, 'Could you not help us with some outlines of discourses?' . . . I have prepared these frameworks . . . to help bewildered industry; and I hope I have not written so much as to enable any man to preach without thought, not so little as to leave a weary mind without help."

There are four volumes to this set. Volume I contains 64 sermon outlines on texts taken from Genesis to Proverbs. It contains many interesting subjects. Note a few: "Power With God—Gen. 32:28"; "I Have Enough—Gen. 33:9-11"; "Unseasonable Prayer—Ex. 14:15"; "Moral Inability—Josh. 24:19"; "Half-Breeds—II Kings 17:25, 33, 34"; "Ruins—II Chron. 28:23"; "Satan Among the Saints—Job 1:6"; "The Sinner's Surrender—Job 7:20"; "Pondering Hearts—Prov. 21:2"; "The Best Friend—Prov. 27:10."

The following outlines will give you some idea of the style of the writer. We give the points only, with each point there is generally an explanation or development. On Gen. 32:28 he has the following:

Introduction.

Power with God is a sublime attainment.

Main discourse.

1. What this power cannot be.
 - a. Cannot be physical force.
 - b. Cannot be mental energy.
 - c. Cannot be magical.
 - d. Cannot be meritorious.
 - e. Cannot be independent.
2. Whence this power proceeds.
 - a. It arises from the Lord's nature.
 - b. It comes out of God's promise.
 - c. It springs out of the relationships of grace.
 - d. It grows out of the Lord's previous acts.
3. How it can be exercised.
 - a. There must be a sense of weakness.
 - b. There must be simple faith.
 - c. There must be earnest obedience.
 - d. There must be fixed resolve.
 - e. There must be importunity.
4. To what use this power may be turned.
 - a. For ourselves.
 - b. For others.

Following this are several illustrations that may be used in connection with the various thoughts.

On Job 19:25 he gives the following splendid outline: After an introduction dealing with the translation of the word Redeemer he enters into the main discussion.

I. Job had a true Friend amid cruel friends. He calls him Redeemer. This will bear three renderings.

1. His kinsman.
 - a. Nearest akin of all. No kins-

man is so near as Jesus.

- b. Voluntarily so. Not forced to be a brother.
- c. Not ashamed to own it.
2. His Vindicator.
 - a. From every false charge.
 - b. From every jibe and jest.
 - c. From true charges also: by bearing our sin himself.
 - d. From accusations of Satan.
3. His Redeemer.
 - a. Of his person from bondage.
 - b. Of his lost estates . . . from the hand of the enemy.

II. Job had real property and absolute poverty. He speaks as to say, "Everything else is gone, but my Redeemer is still my own, and lives for me." He means:

1. I accept him as such.
2. I have felt somewhat of his power already.
3. I will cling to him forever.
- III. Job had a living Kinsman amid a dying family.
 1. He owned the Lord as ever-living.
 - a. As Father, to sustain and solace him.
 - b. As Head—to represent him.
 - c. As Intercessor—to plead for him.
 - d. As Defender—to preserve him.
 - e. As his Righteousness.
 - IV. Job had absolute certainty amid uncertain affairs.
 1. I know.
 - a. His faith made him certain.
 - b. His trials could not make him doubt.
 - c. His cavilling friends could not move him.

As in all instances, several illustrations are listed at the close of the sermon.

Volume II has 65 outlines written in the same style as related above. These are taken from the rest of the Old Testament.

Some of the most interesting subjects treated in this volume are: "The Word of a King—Eccles. 8:4"; "Constraining the Beloved—Sol. Song 6:5"; "Rivers in the Desert—Isa. 32:2"; "What Will the Harvest Be?—Hos. 9:7"; "The Plumbline—Amos 7:7"; "Self or God—Zech. 7:5-6".

Volume III has 66 sermons taken from Matthew to Acts. Such titles as these show their value: "Sonship Questioned—Matt. 4:3"; "A Portrait of Jesus—Matt. 9:36"; "All Hail!—Matt. 28:9-10"; "Love's Foremost—Luke 7:42"; "Where Is He?—John 7:11"; "The Golden Muzzle—Acts 4:14"; "Kindling a Fire—Acts 28:2".

Volume IV completes the New Testament with 68 sermons. Many of these messages have a widespread appeal: "Jesus Our Lord—Romans 4:24"; "Dead But Alive—Romans 6:11-12"; "Bought With a Price—1 Cor. 6:19-20"; "Three Crucifixions—Gal. 6:14"; "Gospel Jewelry—Titus 2:10"; "Lame Sheep—Heb. 12:13"; "Jude's Doxology—Jude 24:25"; "The Marriage Supper of the Lamb—Rev. 19:19".

This is most valuable to the preacher. It has proven to be one of the best selling sets of sermon notes ever published. The set sells for \$4.00. If bought separately they cost \$1.50 each. You will get value for your money here.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

equally beloved by the people of their church. Brother Soares knows how to organize and put a red-blooded program across. His Sunday school has doubled, and prayer meetings have increased under his wise leadership. I enjoyed working with him in the meeting recently closed. The altar was crowded most of the three weeks I was with him.

We are now at Pennington Gap, Va., in a blessed meeting, there being

one hundred saved the first two weeks. God is manifesting himself in mighty saving power.

Will J. Harney.

Must We Sin? by Howard W. Sweeten, treats this all-important subject in a clear, concise style. Every vital detail of this question is gone into thoroughly in this book. It sells for \$1.25. It is an interesting book. Order of The Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson XIII.—June 26, 1927.

Subject.—Review. Reading Lesson.
—1 Peter 5:1-11.

Golden Text.—Follow me, and I will make you fishers of men. Matt. 4:19.

Simon Peter was good timber. Although gnarled, crossgrained and somewhat twisted, he was hard wood. Little can be done with trashy lumber; but the Master Workman could fashion Peter into a good piece of furniture. He even took on high polish, and needed no varnish.

Peter was called from his fishing tackle to preach the Gospel. Most of us would have passed him by; but Jesus knew better. We would hardly license him to preach. He could not enter a Methodist Annual Conference in this year 1927—too rough, too rugged, too ignorant, too uncouth, too fishy; but the Master fashioned him into one of the greatest of his apostles. Maybe we are right; and maybe we are wrong. Some of our notions are worth very little in the sight of Heaven. An ignorant, but Spirit-baptized, man is a better preacher than the most learned D.D. who is without that baptism. The latter may do some fine head-work—learned lecturing; but he cannot preach: the former may fail to entertain the head; but he will reach the heart and turn it Godward, which is far better. But if the illiterate brother walk with God and study to show himself approved unto God and men, like Simon Peter, he will soon be a giant, and will be dealing in the mighty fundamentals of the Gospel. Mr. Wesley's lay preachers had little scholastic learning; but they were great theologians. There is no school half so good for the preacher as the pulpit, if so be that he deliver his messages with "the Holy Ghost sent down from heaven." Colleges and seminaries are both good, if dominated by the Divine Spirit; but if they be otherwise, they will cripple the young preacher, and clip his wings so that he can never fly.

Simon Peter enjoyed some advantages that seem to us superior to any that we have. He spent some three years in the peripatetic school of the Master. No doubt it was wonderful to sit at his feet in the quiet hours of the evening and drink in the blessed words that fell from his lips, and to listen to his gracious messages as he went about doing good and teaching the people. That was all good; but we have the advantage of Peter. What did Jesus mean when he told the disciples that it was expedient for him to go away in order that he might send the Comforter to them? He said: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He is referring to those who believe in his name; but what does he mean? Simply this: It is better for us to have the Comforter, the Holy Ghost, in our own hearts sanctifying, teaching, comforting, than to have the physical presence of Jesus himself. That may sound strange to some of us, nevertheless it is true. The Comforter: *con*, with us; *fortis*, strong—strong together. That is it. He does not throw away my little manhood, but adds his mightiness to it; and we are strong together. Peter by himself was not much; but with the Holy Ghost helping him, he was mighty through God to the pull-

ing down of the strongholds of Satan, and for the upbuilding of the Church of God.

Did you ever study Peter on the Mount of the Transfiguration? To understand men we must see them at their highest and their lowest, at their best and their worst. Take Peter on the mountain top amid the glories of the coming world, and in the hall of the high priest when he is cursing and swearing that he does not even know Jesus Christ, and we seem to be dealing with two different men; but study him all the way between those two points, and we find connecting links that tell us that we are dealing with no one but rugged, impetuous Simon Peter, the Galilean fisherman. One feels that the Master is but chiselling the rough block of granite into a saint. It takes little pressure to mold wax figures, but they are lifeless at best. It requires vigorous, strenuous drilling to make soldiers of the cross; and they must be carved from solid rock, and endured with the life and dynamics of the Holy Ghost; for theirs is a life-and-death battle.

Let us not judge Peter too severely because of his fall, lest we condemn ourselves; for we are all weak as long as the carnal nature dwells within us. Peter was perfectly honest when he declared that he would never deny his Lord; he did not intend to lie; but the temptation was both sudden and severe. If you have sufficient imagination, picture to yourself the entire scene, stand in Peter's sandals, and see if you have the temerity to swear that you will die before you will run away; but maybe you would best be a bit cautious, for it may be that your living is so loud that people will not be able to hear you speak. In other words, although you may declare your boldness from the housetop, your past and present conduct may be of such a nature, that your best friends may decide, as the little girl said, that you are "telling a mistake." Peter's fall was bad; but it taught him a lesson that did him good the balance of his days.

It was good for Peter that he walked on the sea; but it was better that he sank in the waves. It was needful for him to learn his own weakness and the Master's strength. He, left alone, could not walk the sea; but the Master could have led him across the Indian Ocean during a monsoon. There is little power in a horse-shoe magnet, but attach it to a tremendous dynamo, and it can pick up tons of iron. We can be strong only when our weakness is tied on to the Master's strength. Had not Peter learned that lesson, he would have been a failure forever.

The dark hours between the crucifixion and the resurrection of our Lord were good for Peter. Tunnels are dark places, sometimes filled with dust and smoke; but they lead to the light on the other side of the mountain, and save climbing over the top. Did you ever feel the thrill and joy of shooting out into the light after passing through one of those long, dark holes? If so, maybe it will help you to realize, in a scant measure, Peter's feelings on the morning of the resurrection. Both the darkness of the night and the breaking of the day were good for Peter. When Jesus died

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on the cross, Peter's faith died in his heart; but the empty tomb and the risen Lord brought it back to life again; and it was better and stronger than if it had never died, for there was about it a resurrection glory, a glory that made him one with his Master.

The resurrection of our Lord and those forty post-resurrection days were great school days for Peter. Three years before that time they would have been lost, because he would not have been prepared for the lesson. Peter was then only a grade pupil, and this was university work. The happenings of those forty days were prepared lessons for prepared students. We speak of "the nick of time" and the "psychological moment", and we speak well, for there are such times and such moments. At some such epochs we learn more in a few minutes than we can learn in hours that are less favorable. Peter learned more during those forty wonderful days than he had ever known in all his former life. It was to him the unveiling of the unseen world, that made earth-things look small. He was swapping chips for gold, pebbles for diamonds.

No doubt Peter was on Olivet's top when the Master went back home for his eternal crowning. What feelings must have surged through his soul as he stood gazing up into heaven while his Lord was being taken up amid the

glory clouds. One can almost hear him saying: "He is gone forever." But amid his grief a heavenly hand touches his elbow, and a being clothed in white speaks into his astonished ears, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Peter is growing immensely; he will soon be ready for promotion to the senior class.

Pentecost was the greatest day that Peter had ever seen or heard of. It was a glorious day when he passed from the Mosaic dispensation into that of the Son of God, but it was a more glorious day when he stepped out into the dispensation of the Holy Ghost. Wonder of wonders! We are living in the times of the dispensation of the power and glory of the Triune God. It brought power to Peter and the rest of the disciples who tarried in the upper room; but it is intended for us, and for our children, and for them that are afar off, even as many as the Lord our God shall call. It was this that took away Peter's world-love and cowardice, and turned him into more than a conqueror through the indwelling Spirit of God. Would God that the Church might move on to her Pentecost. She must have it, or the world will perish.

In the Pentecostal baptism with the Holy Ghost and fire we find the source

of Peter's courage and power. We must look to that hour, in order to understand his miracles and his luminous preaching and writing. Before Pentecost he reminds one of an electric globe minus the current; but Pentecost turned on the current, and Peter became a bright and shining light. He no longer wished for earthly emoluments, but counted it a joy to preach the Gospel of his Lord, and even to suffer shame for his name's sake.

EVANGELISTIC AND PERSONAL.

Rev. W. C. Moorman passed away at the Blessing Hospital, May 12, after an illness of three years. He was buried in Greenmont Cemetery, Quincy, Ill. Our readers will regret to learn of the death of this good man. "Precious in the sight of the Lord is the death of his saints."

Rev. L. E. Williams, Wilmore, Ky., has an open date in July and August. Let those interested in securing his services communicate with him at the above address.

Rev. R. A. Young has had a meeting of two years' standing cancelled, which leaves him available for either a tent or camp meeting August 4-14. Wire or write him 1045 Worcester Ave., Pasadena, Calif.

Rev. W. A. Grogg, Ronceverte, W. Va., having had a date cancelled can give July 2-22 to anyone desiring a tent or church meeting. Brother Grogg is conference evangelist of the West Virginia Conference.

Rev. O. F. Ring is ready for evangelistic work after having served a pastorate in the Nazarene Church the past two years. Anyone desiring his services may address him 724 9th Ave., New Brighton, Pa.

A good meeting recently closed near Rago, Kan., held under the auspices of the Harper County Holiness Association, a branch of the Kansas State Holiness Association at Wichita.

Rev. F. P. McCall recently closed a good meeting at Mulberry, Fla., resulting in sixteen additions to the church and eighteen professions. Rev. L. B. Simpson is the pastor and goes to conference with good reports.

E. O. Chalfant: "Rev. H. W. Welch of Olivet, Ill., who has recently left the Ohio District, Church of the Nazarene, is educating his children in Olivet College and is entering the evangelistic field. There is no better man in the movement than Brother Welch. He is as true as steel, a sacrificing brother, and is an efficient evangelist. We are going to use him much on the Chicago Central District. Any District or any church calling Brother Welch will receive good service. Brother Welch will go for free-will offerings. Address him, H. W. Welch, Olivet, Ill."

Evangelist Wade House and Mr. and Mrs. Jeff Wall, musicians, of Tennessee, led a six-weeks' county-wide revival for Tabernacle Baptist Church, Waco, Texas, under the biggest revival tent with largest crowds ever seen here with hundreds of conversions and reclamations and many additions to church. Multitudes say the House-Wall party is best they ever heard. They're invited for an eight-weeks' return engagement. Hundreds fared-welled them at the station with a gospel sing-song led by the Walls, which attracted thousands. A gospel tract

Twenty-third Camp Meeting

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At Jamestown, North Dakota

JUNE 17-26 Inclusive

Some of the very best working evangelists will be at this Camp this year. Dr. John Paul, president of Taylor University, Upland, Ind., will be one of the workers. Rev. Charles H. Babcock of Los Angeles, Calif., will be another. Dr. S. A. Danford, President Emeritus, will be one of the workers; Rev. Fred Canaday, sweet singer in the holiness work, will lead the hosts attending in song. Mrs. S. A. Danford, the Children's Leader, and others are promised to be present. Write Rev. Nathan L. Rockwell, Supt. of Grounds, for tents and information, at Jamestown, N. Dak. Cafeteria meals will be served to all who wish to use that plan.

Rev. F. W. Gress, Secretary of the Association, Steele, North Dakota.

MAKE PLANS TO ATTEND THIS FEAST OF GOOD THINGS

Respectfully yours,
H. W. GRESS, Sec'y.

was placed in every city home preceding the revival. Tabernacle S. S. had 1050 present last Sunday of meeting. The church and city can never be the same since this great revival.

Rev. Harry S. Allen has some time during the summer months that he can give to brethren in tent or church meetings. Brother Allen has charge of one of The Evangelical Methodist League tents and has been having most successful revivals. Address him, Macon, Ga., Box 234-A, Rivoli.

If you had a book of illustrations, alphabetically arranged, so you could easily find an apt illustration for that point in your sermon for next Sunday, what would you give for it. We have just such a book by J. C. F. Pittman, called *Bible Truths Illustrated*, that we sell for \$1.75. Pentecostal Publishing Company, Louisville, Ky.

OUR JULY CAMP MEETINGS.

Armstrong County Camp.
The Armstrong County Interdenominational Holiness Association will hold its third Annual Camp Meeting in the Armstrong Grove, three miles from Kittanning, Pa., July 14-24. Rev. John Thomas and wife will be the evangelists, with Mrs. Etta Foiles as songleader. Information may be derived by addressing Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

Southeastern Camp—Dothan, Ala.
The Southeastern Camp Meeting will be held at Dothan, Ala., July 15-24 with Revs. K. H. Bird and W. A. Murphree as preachers and J. P. Peacock as singer. Mrs. G. M. Denis will preside at the piano. Facilities will be furnished for campers, and meals served at a reasonable price. W. H. Newton, Dothan, Ala., will give desired information relative to the camp.

Adams County Holiness Camp.
The annual tent meeting of the Adams County Holiness Association will be held at Monroe, Ind., from June 27 to July 10. Rev. Tilden H. Gaddis will be the preacher in charge, assisted by the Moser Sisters, musicians. Let parties interested address Mrs. Frank Martz, Monroe, Ind.

Red Rock Camp Meeting.
The 59 Annual Camp Meeting will begin at 7:30 P. M., June 30 in the main tabernacle at Red Rock Park, near Newport, Minn. A strong group of workers is provided for this year:

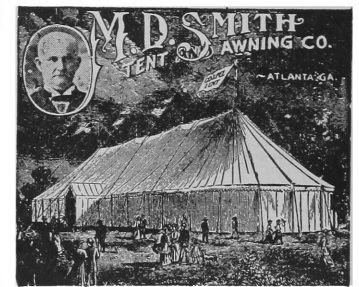
Rev. T. M. Anderson, a strong, convincing preacher of full salvation; Rev. T. C. Henderson, a much used evangelist; Rev. John Thomas and wife, Young People's Workers, and there are no better; Rev. Lloyd Nixon, song leader, who has previously charmed the Red Rock people with his singing, assisted by H. Morse Skinner, pianist, an artist of unusual merit. Bible Talks will be given by Rev. G. G. Vallentyne, a man mighty in the Scriptures. Let the people rally to this grand old camp and make it the best in its history. Address A. P. Andrews, Newport, Minn., for information regarding tents, cottages, or hotel accommodations.

Asbury Camp, Washburn, N. D.
The Asbury Camp Meeting, Washburn, N. D., will be held July 7-17. Dr. J. L. Brasher and Rev. Raymond Browning will be the evangelists. Rev. Leo Slagg and wife will have charge of the music. This camp is only three years old but has a great future, located on a Federal Highway which makes it accessible to people from many sections of the country. With the above corps of workers we predict a great camp this coming season. Address John Bibelheimer, Washington, N. D., for information.

Lake Arthur, La., Camp.
The above camp will be held July 7-17. Rev. W. H. Huff, assisted by W. R. Wilder, leader in song, and James V. Reid, pianist, and Young People's Worker, will be the evangelists in charge. Every one who can possibly attend, is invited to rally to this old camp and make it one of power and victory. Address J. W. Fontenot, Box 1621, Shreveport, La., for information.

Freeport, Long Island, N. Y., Camp.
This camp will be held at Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Rev. John F. Owen and Rev. H. W. Sweeten are the preachers, Miss Florence Fairbanks leader in song. Address H. J. Cornell, 46 Burling St., Flushing, N. Y.

Hughesville, Pa., Camp.
This camp will be held July 21-31, with Rev. Raymond E. Doble and Rev. C. A. Roane preachers, and Mrs. Esther Williamson song leader, assisted by Miss Alma Budman. Mr. and Mrs. Harold Best will be in charge of the music. Address Rev. S. P. Elroyd, Center Hall, Pa., for information.



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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Mt. Lake Park, Md., June 26-July 10.
Moore, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.
Wyalusing, Pa., June 19-July 3.
Overton, Pa., July 6-17.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

BABCOCK, C. H.

Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Salvia, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEW, P. P.

Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BRENNAN, A. P. AND MRS.

Albion, Ind., June 9-19.

BROWNING, RAYMOND.

Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.

(Song Evangelist)
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Alexandria, La., June 17-25.
Home address, Lake Charles, La.

BUSSEY, M. M. AND WIFE.

Tacoma, Wash., June 23-July 3.
Home address, 1468 Bresee Ave., Pasadena, Calif.

CANADAY, FRED.

Jamestown, N. D., June 17-26.
Open date, August-Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Linton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.

CHATFIELD, C. C. AND FLORA.

Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 410 E. Carl St., Winchester, Ind.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Clay, Ky., June 12-July 3.
Providence, Ky., July 10-Aug. 7.
Home address, 1917 Cephas Ave., Nashville, Tenn.

CROSS, WALTER-LOPER, NORRIS.

Adelle, Miss., June 20-July 3.
Silver Creek, Miss., July 11-29.

DAVIDSON PARTY.

Centerville, Pa., June 19-July 3.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.

Mdormott, Ohio, June 12-26.
Columbus, Ohio, July 3-17.

Fisher, Ky., July 24-Aug. 7.
Address, 430 Williams St., Troy, Ohio.

EDWARDS, C. E.

Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Dover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Princeton, Ind., June 21-July 3.
St. Bernice, Ind., July 4-17.
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GARRETT, C. J.

Royalton, Ill., June 10-26.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLEASON, RUFUS H.

New Castle, Ind., June 2-19.
General Conference, June 22-26.
Marion, Ind., July 3-24.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

W. Marion, N. C., July 3-17.
Bostic, N. C., July 17-29.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GRANT BROTHERS.

Montic, Mo., July 1-16.
Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

GROGG, W. A.

Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

HALLMAN, W. A. AND WIFE.

Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.

Gainsville, Texas, June 4-19.
Gracetown, Tex., July 1-10.
Klondike, Tex., July 15-31.
Dillard, Okla., Aug. 7-21.

HEWSON, JOHN E.

Open date, July 1st to 10.
Gordon, Neb., July 17-27.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.

East Branch, N. Y., June 30-July 10.

HOLLENBACK, URAL T.

Auburn, Pa., July 18-26.
Norristown, Pa., Oct. 2-18.

HOLLENBACK, ROY L.

Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HORN, LUTHER A.-MARSHALL, R. P.

Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Thompson, Iowa, June 5-26.
Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolt, Ky., August 18-28.
Home address, Wilmore, Ky.

HULSE, AARON.

Oklahoma City, Okla., July 10-31.

HUNT, JOHN J.

Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)
Vernon, Colo., June 5-26.
Slater, Wyo., July 12-July 16.
Basin, Wyo., July 18-31.
Meeteetse, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lenon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, RAY N.

Corinth, Ky., June 13-28.
Mohabala, Ohio, July 10-24.
McLuney, Ohio, July 25-Aug. 7.

JOHNSON, ANDREW

Peek, Mich., June 16-29.
Norfolk, Va., July 1-17.
Ruggles camp, Ky., July 21-31.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.
Trenton, N. J., June 16-July 3.
Cressona, Pa., July 6-17.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St., Richmond, Ind.

KINSEY FRANK E.

Brown's Corners, Ind., June 10-July 3.
Pt. Branch, Ind., July 7-24.
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-29.
Home address, 1220 Tecumseh St., Indianapolis, Ind.

LILLENAS, HALDOR AND BERTHA.

Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connorsville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

West Sunbury, Pa., June 9-26.
Butler, Pa., June 28-July 19.
Urichsville, Ohio, July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

McBRIDE, J. B.

Denver, Colo., June 13-19.
Bartlesville, Ky., June 29-July 11.
Mount Olivet, Ky., July 13-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCORD, W. W.

Sale City, Ga., August 11-21.
Home address, Sale City, Ga.

McGHIE, ANNA E.

Coshocton, Ohio, June 9-19.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

McNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

McKIE, MARK S.

Open dates after June 15.

MILLER, JULIUS.

Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILBY, L. G. AND BERTHA.

Taylorsville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, N. Y., June 23-July 4.
Moore, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGENDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Fulton, Ky., June 12-July 3.
Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORRIS (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

NELSON, S. S.

Copper Hill, Va., July 1-10.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.
Address, 832 Worth Ave., Greensboro, N. C.

OWEN, G. F. AND BYRDIE.

Pierson, Iowa, June 12-26.
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Wallingford, Ky., June 12-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Oddville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Pence, Ind., June 26-July 12.
Open date, July 17-27.
Corydon, Ky., July 28-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 2-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

REID, JAMES V.

Lake Charles, La., June 19-July 3.
Lake Arthur, La., July 7-17.
Jackson, Tenn., July 19-Aug. 3.
Home address, 2912 Meadowbrook Drive, Fort Worth, Tex.

RICE, LEWIS J. AND EDYTHE

Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

RINEBARGER, C. C.

North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet, Ill.

ROBERTS, T. P.

Hannibal, Ohio, June 23-July 3.
Walton, Ky., July 9-31.

ROOD, PERRY R.

SANFORD, E. L. AND WIFE.
Elkhorn City, Ky., June 9-19.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lexington, Ky.

SHANK, MR. AND MRS. R. A.
Kokomo, Ind., June 10-19.
Mt. Olivet, Ky., July 15-25.

ST. CLAIR, FRED
Cheney, Wash., June 5-10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Robinson, Ill., June
Manville, Ill., June 26-July 10.
Home address, Wren, Ohio.

SHELHAMER, E. E.
Dayton, Ohio, June 13-26.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los Angeles, Calif.

TEETS, ODA B.
Webster Springs, W. Va., June 12-28.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Ont., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Princeton, Ind., June 22-July 3.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Latts Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WHITEHURST, R. F.
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.
Home address, Wilmore, Ky.

WILLIAMS, L. E.
Bible Grove, Ill., June 6-19.
Open date, June 20-July 16.
Home address, Wilmore, Ky.

WINBERLY, C. F.
Marshallfield, Md., June 5-25.
St. John, N. B., July 1-10.
Greenville, Ky., July 20-30.
Wilmore, Ky., July 31-Aug. 5.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Jelloway, Ohio, June 8-22.
Zanesville, Ohio, June 26-July 10.
Wauseon, Ohio, July 13-27.

WIREMAN, C. L.
Petersburg, Ky., June 8-26.
Open dates, July 1-10.
Wilson Run, Ohio, July 29-Aug. 14.
Burlington, Ky., Sept. 20-Oct. 2.
Home address, 726 Scott St., Covington, Ky.

YOUNG, R. A.
Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. Marshall, pianist, soloist and chalk talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

CALIFORNIA.
Pacific Palisades, Calif., camp, June 24-31. Workers: Rev. Will H. Huff, Rev. R. T. Williams, Rev. Fred H. Ross.
Colorado Springs, Colo., Camp, June 16-28. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp, Address Herbert Haines, Sec., Center, Colo.

GEORGIA.
Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. V. Burdew, Macon, Ga.
Salem City, Ga., camp, August 11-21. Workers: Rev. Chas. A. Gibson, Rev. C. J. Nease. Song leader, Rev. Frank Watkins. Musician, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

ILLINOIS.
Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Mr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.
Chesterville, Ill., camp, June 28-July 10. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. Address J. W. Louthan, Arcola, Ill.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. John E. Moore, W. T. Lawson, Cor. Sec., Benton, Ill.
Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor. Sec'y.
Manville, Ill., camp, June 26-July 10. Workers: H. N. Dickinson, Henry B. Jensen, H. W. Morrow. Mr. and Mrs. C. E. Sharrow, singers. Write Wilder Hoobler, Manville, Ill.
Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.
Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson. Haldor Lillenas and wife, song leaders: Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.
Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Winberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.
Latts Ind., Camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Pfeiffer, song evangelist, Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.
New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Falbot, children's worker. Male Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.
Monroe, Ind., camp, June 27-July 10. Workers: Tilden H. Gaddis, the Moser Sisters in charge of music. Address James C. Adams, Wilshire, Ohio, President, or Mrs. Frank Martz, Monroe, Ind., Sec.
Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgins, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.
Kokomo, Ind., camp, June 10-19. Workers: Paul S. Rees and E. W. Black. Prof. R. A. Shank and wife, song leaders. For information address, W. C. Davidson, Sec., 1128 N. Kennedy St., Kokomo, Ind.
Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgins, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.
IOWA.
University Park, Iowa, camp, June 8-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb, W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.
Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. S. P. Nash, Harold Chapman, and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.
Hutchinson, Kan., camp, June 28-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Pugett, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hipple, 508 East 5th St., Hutchinson, Kansas.

KENTUCKY.
Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Winberly, Rev. J. L. Brasher and H. S. Blackburn, Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Wilmore, Ky.
Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. Dorothy Guyett, song leader, Miss Ethel Sageser, pianist. I. H. Driskill, Sec., Milton, Ky., Route 3.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. F. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address W. Fontenot, Pres., Box 1621, Shreveport, La.
MARYLAND.
Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunn, Dr. John E. P. Over, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Mountsville, W. Va.

MASSACHUSETTS.
North Dartmouth, Mass., camp, July 8-18. Workers: Rev. William Heslop and wife, Rev. Martha Curry and Rev. Mabel R. Manning. Write Miss Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass.
North Reading, Mass., camp, June 24-July 4. Workers: Rev. George B. Kulp, Rev. J. B. Chapman, Rev. C. C. Rinebarger, musical director. Rev. H. V. Miller in charge. For information address E. T. French, 466 Main St., South Manchester, Conn.

MICHIGAN.
Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul Rev. Will Huff, Dr. S. H. Turberville, Rev. L. H. Nixon in charge of music. With E. Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.
Gladwin, Mich., camp, August 4-14. Workers: Rev. Frank A. Church, Miss Jean Reed, song leader. For information write E. F. Bailey, Sec., Gladwin, Mich.
Romeo, Mich., camp, August 5-14. Workers: George Bennard, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turberville. Young People's worker, Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

MINNESOTA.
Red Rock, Minn., camp, June 30-July 10. Workers: Rev. T. M. Anderson, Rev. John

Thomas and wife, Rev. Lloyd Nixon, Rev. Geo. G. Valentyn, H. Morse Skinner, pianist. For information write Rev. Jacob Berger, Fairbault, Minn.
Montevideo, Minn., camp, June 3-13. Workers: Rev. Theodore and Minnie E. Ludwig. Karl Deisinger, Sec., Montevideo, Minn.
MISSISSIPPI.
Frost Bridge, Miss., camp, August 19-28. Workers: Rev. B. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

NEBRASKA.
Omaha, Neb., camp, July 15-25. Workers: Chas. H. Stalker, W. R. Cain and C. G. Stuberger. Address Mrs. C. G. Stuberger, Sec. P. O. Box 384, Omaha, Neb.
Kearney, Neb., Camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.
Lincoln, Neb., camp, June 23-July 3. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher. For information, write Rev. A. Jacobs, Sec., 2100 E. St., Lincoln, Neb.
Gordon, Neb., camp, June 17-26. Workers: Rev. Jos. Smith and Rev. C. W. Ruth, with Mr. and Mrs. Smith as song leaders. Address Mrs. Otto Pfeiffer, Sec., Gordon, Neb.

NEW JERSEY.
Delanco, N. J., camp, June 24-July 4. Workers: Rev. Preston E. Kennedy, Rev. Will Hill.
Aurora, N. J., camp, July 8-17. Worker: Rev. Preston E. Kennedy.
National Park, N. J., camp, August 12-21. Workers: Rev. Bona Fleming, Rev. John Fleming, Mr. R. P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

NEW YORK.
Freeport, L. I., N. Y., Camp Roosevelt, Prince Ar., West of North Main St., July 14-24. Workers: Rev. John F. Knapp, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 464 Burling St., Flushing, N. Y.
Victory Grove, N. Y., camp, June 30-July 10. Stop 14 Shenectady-Albany railway line. Workers: Rev. G. Arnold Hodgins, Rev. Chas. Stalker, Capt. Chas. T. Potter. Alvin Young, song leader. Address Alvin Young, Sec., Northville, N. Y.
Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scobie, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.
Syracuse, N. Y., camp, June 20-July 10. Workers: Rev. J. M. Hames, Rev. J. C. Long, and other workers. Mr. Wm. Shipman, Sec., 252 Holland St., Syracuse, N. Y.

NORTH CAROLINA.
Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

NORTH DAKOTA.
Washburn, N. D., camp, July 7-17. Workers: Dr. J. L. Brasher, Rev. Raymond Browning, Rev. Leo Slagg and wife in charge of music.
Jamestown, N. D., camp, June 17-26. Workers: C. H. Babcock, John Paul, S. A. Danford, Mrs. S. A. Danford, Children's leader, Fred Canaday, song leader. For information write Rev. F. W. Gress, Sec., Steele, N. Dak.

OHIO.
Mt. Vernon, Ohio, Camp Sychar, camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss Ma. Gorsuch and Miss Ollie Reed. Young people's song leader, Rev. W. L. Mullett. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.
Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten, Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.
Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gamersfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

Marion, Ohio, camp, June 16-26. Workers: Rev. Roy Hollenback, Rev. Joe Callender, Rev. Mrs. E. E. Shelhamer. Write V. O. Shaw, 518 Merkle Ave., Marion, Ohio.
Sebring, Ohio, camp, July 14-28. Workers: Rev. Joseph H. Smith, Rev. H. C. Morrison, Rev. C. W. Ruth, Rev. T. M. Anderson, Rev. Lawrence Reed, Kenneth Wells and wife in charge of singing. Mrs. Jos. Smith and Miss Janie Bradford in charge of children's meetings. Miss Ruth in charge of children's meetings. Address W. L. Murphy, Sebring, Ohio.
Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard Sweeten, Rev. Charles L. Slater, Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.
Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. E. D. Sutton, gospel singers, Rev. Chas. A. Gibson, Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

OKLAHOMA.
May, Okla., camp, July 21-31. No special help, but all true called, but God's true ones are invited from everywhere. For information write L. B. Pile, Sec., May, Okla.

OREGON.
Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. C. Poling, D.D., Song leader, Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia Erskine, Sec., 1158 Borthwick St., Portland, Ore., Secretary.

PENNSYLVANIA.
Kricktown, Pa., camp, July 22-31. Workers: Rev. Theodore Elsner and wife, Rev.

Clifford E. Keys and wife, Rev. C. D. Dreher, John Aten, Sec., 1102 Douglass St., Reading, Pa.
Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Budman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elford, Centre Hall, Pa.
Canonsburg, Pa., camp, June 17-30. Workers: Rev. Raymond Bush, Rev. J. M. Carothers, song leader.
Kittanning, Pa., camp, July 14-24. Workers: Rev. and Mrs. John Thomas, Mrs. Etta Foiles, song leader. For information write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

SOUTH CAROLINA.
Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

SOUTH DAKOTA.
Mitchell, S. D., camp, June 24-July 4. Workers: Rev. Frank E. Arthur, Rev. A. W. Gould, Wm. Durkee, Sec.
Wilmot, S. D., camp, July 5-17. Workers: Rev. Frank E. Arthur, Rev. and Mrs. H. T. Nyhus, singers. James Cameron, clerk, Wilmot, S. D.

TENNESSEE.
Greeneville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greeneville, Tenn.
Dyer, Tenn., camp, August 18-28. Workers: Dr. A. C. H. Babcock, Rev. Harry Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.
Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary E. Perdue, Sec.
Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

VIRGINIA.
Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hoesley Shrader, Sec., Acotink, Va.
Wakesfield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cockes, Pres., Elberton, Va.
Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry, Song leader, Mrs. Marion Birrell. For information address Anna Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

WASHINGTON.
Tacoma, Wash., camp, June 23-July 4. Worker: Rev. M. M. Bussey. Mrs. Naoma Youngberg, Sec., 944 Grant Ave., Tacoma, Wash.

WISCONSIN.
Oregon, Wis., Camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

WYOMING.
Basin, Wyo., camp, July 18-31. Workers: Rev. James L. Hilker and Alston Fields. Rev. S. Hutchinson, song leader. Address Miss Grace White, Sec. Basin, Wyo.

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The rise of an obscure young preacher to college president and on to the bishopric is the highly interesting story told in this volume by Dr. Rivers. Bishop Paine rose to the heights through dangers, seen and unseen, and through sorrows and suffering in many instances. The sketch is well worth your reading.

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PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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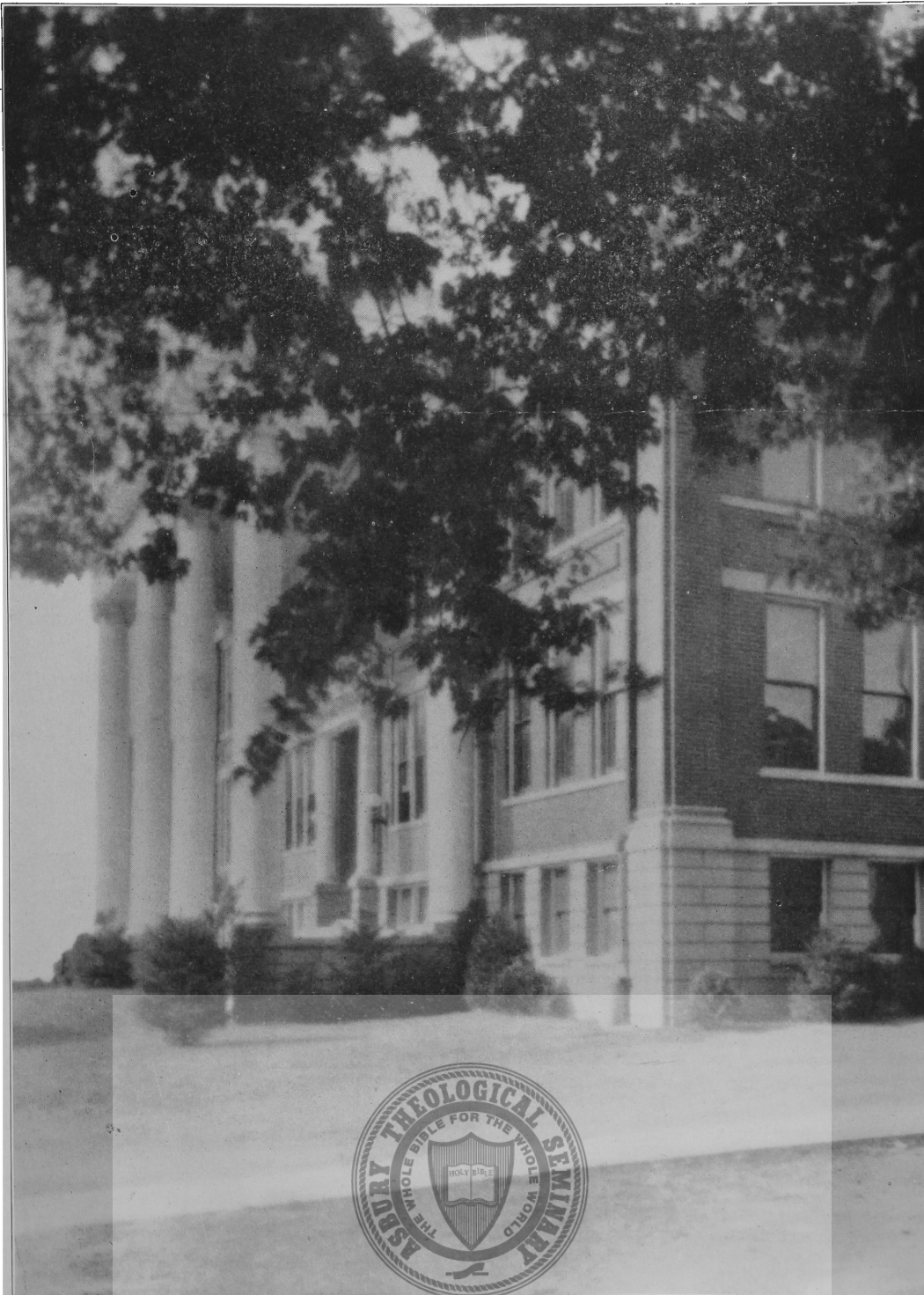
ASBURY THEOLOGICAL SEMINARY.

By The Editor.

In this issue of THE HERALD we are giving our readers some special account of Asbury College and the work in which it is engaged. We are very happy that with each succeeding year the school grows, both in the accumulation of substantial property, the number of students, excellence of mental training, and depth of spiritual life.

There can be no question but that the need of such a Christian college is great. Here we guard with equal care against any phase of religious fanaticism and every form of skeptical teaching. The Lord has blessed the school with a faculty splendidly trained in the great universities of the country, and soundness of doctrine and fullness of faith with genuine piety.

A large percent of the young people who come to Asbury College are preparing themselves for Christian work—pastors, missionaries, evangelists, teachers and Christian workers in the various fields of service. I do not believe that a more devout and consecrated group of young people can be found anywhere than is found in the student body of Asbury College.



We are devoutly thankful for the gracious revivals the Lord has given us during the past year, and the splendid class of students sent forth into the field of service. There is a great demand for the young ministers and teachers who get their equipment at Asbury.

At the same time, it offers most excellent instruction and help to young men and women preparing themselves for various fields of service. We have turned out fine young men who have entered the law, practice of medicine, dentistry, and especially that of teaching. We take great pleasure in the large number of school teachers who have gone forth from Asbury College. The outlook for the coming year is very hopeful. A large number of rooms have already been reserved by students who will be with us the coming year.

I wish to call special attention to a large number of articles in this issue from Professors of the Theological Seminary. The Lord is doing a great work with us in this department, and the outlook of enlargement of this work is most auspicious. We are sure this issue of THE

(Continued on page 8)

EDUCATION OF THE HEAD AND HEART.

W. Brandt Hughes, Dean of Asbury College.

Train the physical alone and the product is the pugilist whose chief glory consists in smashing his opponent's nose; educate the intellect alone and the individual may use the advantage thus gained to advance self and tread under foot those less fortunate; educate the heart alone and the result may be the fanatic.

One has said that "Education is the harmonious development of all the human powers." Since man's nature is three-fold—physical, mental, and spiritual, any scheme of education that omits to provide for training of any one of these faculties is incomplete and unsatisfactory.

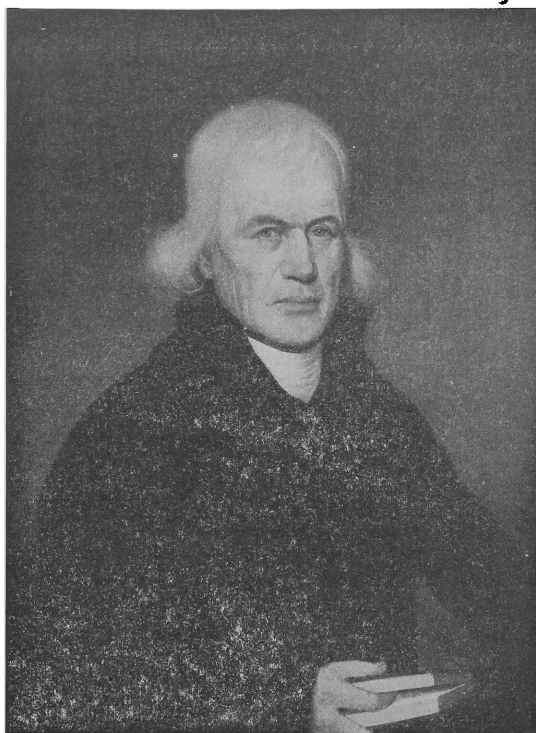
For training of the intellect great universities have been founded, high salaried and efficient teachers have been employed, and well equipped laboratories provided. No amount of money has seemed too much to spend when providing for the intellectual training of our youth. Witness also the great public school system of the civilized nations.

For physical training costly and well equipped gymnasias are provided, stadia built at a cost that is staggering, coaches provided at salaries larger than that of the president of the institution concerned. Nothing is left undone to provide facilities for the physical development of the student.

If we are willing to spend such vast sums for intellectual and physical training, should we not be as ready to provide adequately for the development of the moral and religious nature, the faculty that gives to education its finishing touch, softens the hardness of pure intellectualism and tames brute strength, the characteristic that substitutes love for hate and service for selfish ambition? Obviously, following the recognized principle upon which our nation is founded, namely, the complete separation of Church and State, the State schools cannot teach religion but they may, and woe be to our nation if they do not, teach the great moral truths.

It is left then to the private school and the church to provide for the religious training of our youth. The Sunday School, the Vacation Bible School, and Week Day Schools of Religious Education are making great studies with the children of the grade school and high school ages while it remains for the Christian College to provide for those above the high school.

Asbury College has ever kept the three-fold nature of education in mind. Her courses are standard, her teachers are grad-



BISHOP ASBURY

secure their education in an atmosphere that is morally clean, where tobacco is not tolerated, where the health of the student is safeguarded and where the teaching is safe and sound. While the intellectual and physical training are not neglected, the religious nature is well provided for.

RELIGIOUS EDUCATION IN ASBURY.

PROFESSOR SCOTT MAXWELL,
S.T.B., M.A.

The Christian Church in a vital and fundamental sense is interested in *persons*. It should seek to rescue, redeem, and enrich life. For this reason "in a general and vital sense the whole life of the Christian Church is an educational enterprise, and its entire work is that of teaching." True religious education never looks upon knowledge as its goal. It does not aim to impart a certain quantum of information and then rest in peace. It seeks to lead men to know, experience, believe, serve, and obey Jesus Christ as their personal Redeemer.

Religious Education strives to make the needs of the pupil the law of teaching. It is thoroughly pupil-centered in administration and method and believes firmly that the facts of the religious life should be presented to the mind of the child with as much skill and genuine pedagogy as are the facts of science or history. Religious Education is graded

education. It is moral education plus the full recognition of Jesus Christ as ever-present Saviour. Life is graded and the curriculum of the public school is graded so the church must recognize the fundamental laws of child psychology and grade the materials and in so doing give vital and powerful instruction in religious truth.

Much skepticism is evident concerning the real value of religious education. This is due to an error in connecting religious education with certain peculiar theological incongruities and heretical biases. Religious Education is a method and not a doctrine.

It is a method which endeavors to build religious instruction and to give religious guidance in harmony with the basic and fundamental laws of successful learning and true guidance. Surely people who stand for the important doctrines in their purity should be the most enthusiastic workers in religious education in order to bring all classes and conditions of men to an effective knowledge of these great truths. John Wesley was the greatest religious educator of his day and



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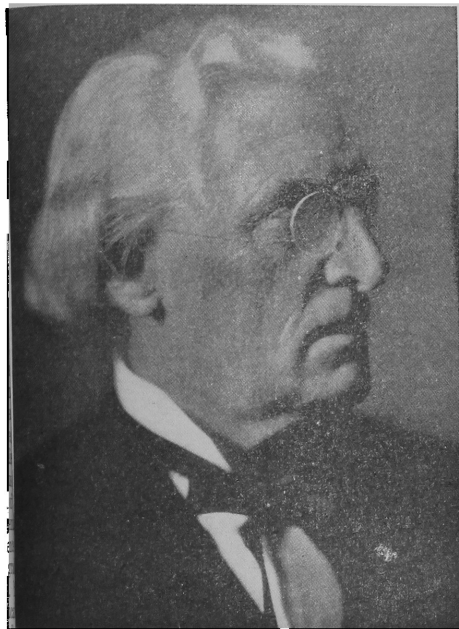
constantly urged pastoral instructor for the children.

The Department of Religious Education is the youngest department in Asbury College but is indeed very strong in its devotion to the sacred doctrines of orthodox Christianity. Its head rejoices in a deep and increasing faith in the full Wesleyan interpretation of these truths. To him Depravity, Regeneration, and Entire Sanctification as a second definite work of grace wrought by the Holy Ghost subsequent to regeneration, are bed-rock doctrines to be taught in a most logical and emphatic manner without any men-

tal reservation whatsoever. In true religious education orthodox Christianity has its most vital weapon of defense and propagation. If orthodox Christianity is to remain orthodox and vital it must propagate itself through genuine religious education. We must teach men that they are lost and subject to eternal damnation except they repent and forsake their sins, we must teach men that they must be born again, we must teach men concerning the gracious experience of Entire Sanctification or we shall betray the high trust given to us by our Savior. Can we do less than to teach these great

truths in the most effective way. This is exactly what true orthodox religious education strives to do.

An ever increasing number of students are being trained in this department both from the Seminary and the College. It is our constant aim to make education and evangelism convergent, dynamic, convincing, and to send forth a teaching ministry for the church and its agencies with a thoroughly trained mind in religious pedagogy and a positive message from a truly sanctified heart.



DR. H. C. MORRISON,
President Emeritus, President Board of Trustees,
President Theological Seminary.

GREATEST AMONG ASBURY'S GREAT.

Dr. Henry Clay Morrison, world-renowned evangelist, editor, and President of Asbury College for fifteen years, has exerted an influence in behalf of this school which only a man of his broad capacities could do. In 1925, the Board of Trustees very regretfully accepted his resignation because his physicians declared that unless he be released from some of his duties he could not hope to live more than a few years. However, he still retains an intimate relationship with the college as President of the Board of Trustees and President of the Theological Seminary. Dr. Morrison is not ours. He is God's. He is the world's. But the strength he has wielded in behalf of Asbury College has been the strength of ten. He was called to the school in the struggling days of her youth. His wise counsel nurtured her; his championship became a strong arm upon which she might lean. Gently, tenderly, he pointed her to new challenges and to new responsibilities; and now Asbury's head is reared in strength and growth. She is able to stand in her place as a college destined for the future, called of God to a great and wonderful task. Already our hearts are saddened to think that, as time goes on apace, some day Heaven will claim our beloved leader and champion. Our hearts are broken already in anticipation of that sad time when we shall see him no more in these hallowed halls which his strength of faith, his depths of consecration, and his vision have helped to lift. It is our wish that, before that day of passing, he should know the gratitude that is in our hearts because the world has lent us so much of his time and talent. May he know the influence of our love and the perfume of our reverence which arise, not for a day, but for all time to come.

THE CO-ORDINATE DEVELOPMENT OF THE SPIRITUAL AND MENTAL TRAINING OF ASBURY THEOLOGICAL SEMINARY.

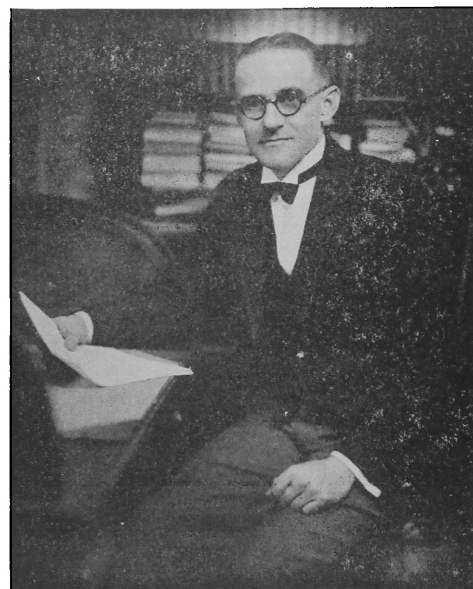
PROF. W. O. ALLEN, A.M., B.D.,
Historical Theology.

A classmate of the writer's in theological seminary, who was recognized as one of the foremost students for intellectual vigor, gave this testimony at the close of his course: "When I first came to the seminary, I came into the chapel, and kneeling down I prayed that with every increment of knowledge there might be a corresponding increase of spiritual power." A worthier ideal could hardly be named. To promote such a correlation of intellectuality and spirituality is the aim of Asbury Theological Seminary.

The church needs a ministry of the keenest intellect, of trained power to discriminate between sound learning and plausible guesses, to systematize knowledge, to properly estimate values, to be the moral leaders of the community and national life. It will be an evil day for our land when the people cease to look to the ministry for help in forming and maintaining our ideals. Such a danger threatens at the present time. But, however able for leadership in mental equipment, without a profound experience of spiritual realities the ministry will be nothing but blind leaders: the whole people will fall into the ditch. "Where there is no vision, the people perish." If the products of theological schools do not evince both mental grasp and spiritual insight, the claim of these schools to the church's support may well be questioned.

The aspirant to moral leadership will never cure the world's sore if he does not know that attempts at social uplift are ineffectual which ignore the need of spiritual regeneration. Close personal acquaintance with the Great Physician is the paramount need of one who would bind up the broken hearted and preach the gospel of hope to those smitten with moral gangrene. A change of environmental conditions can bring no relief. They can be reached only by a positive conviction that there is a better world, for which they can be fitted by divine grace. Such a conviction, witnessed to out of a personal experience, does work wonderful transformations. Asbury College aims at this kind of equipment.

We are convinced that soul growth takes place only by feeding on the Word of God, by habits of meditation and prayer, by faithful performance of Christian duties. Reverence for the Bible as a revelation from God, coming to us with authority and ministering to the deepest needs of humanity, makes it a book unlike any other. Yet we do not despise other literature. Those who have eyes to see more than we, may help us to see. They may interpret to us the music that has ravished their own souls. What they have felt, they may impart to us. If they have learned to do something well, they may train us to a like skill. "For all things are yours; wheth-



LEWIS ROBESON AKERS,
Sc.B., M.A., B.D., D.D., LL.D., President.
"To you from failing hands we throw
The torch; be yours to hold it high."

And not only have his hands caught the torch, but they are holding it aloft with all the vigor and steadfastness of purpose which come with abounding life, pulsing zeal, and a heart aflame with the love of God. That torch is shedding its light on Asbury's yesterdays showing they have been good. That torch is sending its rays adown the future and lifting visions of the high tasks Asbury must perform in years to come!

Lewis Robeson Akers is an honored alumnus of Asbury College, the fourth minister of his family in direct descent. Shortly after the completion of his college work, he entered the Northeast Ohio Conference and for several years steadily advanced, until in 1924, when he was called to Asbury College, he was serving one of the largest churches in that greatest of Methodist conferences.

He is easily a scholar, and besides the five academic degrees he has earned, he was honored in 1916 with the degree of D.D., from his Alma Mater, and in 1927 with the LL.D., from Ohio Northern University. He is widely traveled; he is an eminent lecturer; he is an engaging author; he is a forceful preacher. But above all, he is God's nobleman.

What is the secret of Doctor Akers' far-reaching vision and tireless zeal in the great task to which he has been called? We think it is because in his youth he made a complete surrender of himself,—all that he was and hoped to be—to the Divine Will. He has learned the secret the Master gave, "He that loseth his life shall find it."

His duties are multitudinous and exacting. His burdens are heavy. But God is his refuge. His own testimony is: "The responsibilities of this office are too heavy for human shoulders and were it not for the consciousness of the Everlasting Arms beneath us we would surely go down under the strain."

(Continued on page 6, col. 1)

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OF ASBURY THEOLOGICAL SEMINARY

WOMAN'S DEPARTMENT.

Mrs. J. M. Wyatt, A. B., Dean of Women.

Asbury's magnificent new Woman's Dormitory, Glide-Crawford Hall, provides for her resident daughters the most attractive and comfortable College home in the State of Kentucky. Indeed, it is to be questioned if there is anywhere in the South a handsomer or a more delightful girls' dormitory.

Such an ideal physical environment challenges our most consecrated efforts to create and maintain a social and religious atmosphere which will refine, dignify and spiritualize the entire student life of the campus. As the residence of Asbury's young womanhood it is the social center of our student-community life, and is the cynosure of all eyes. To the initiate it is a self-evident fact that all campus paths lead to its spacious parlors, as all roads once led to imperial Rome.

Streams of beneficent influence must inevitably flow into and out of beautiful Glide-Crawford Hall. Sweet friendships, sacred associations are formed here which will hallow and bless the lives of Asburians through all the years to come. That these streams of influence may be pure, uplifting and ennobling, is the constant aim of those responsible for the home-life of the Woman's Dormitory, to make it the highest expression of all the beautiful virtues and lofty spiritual purposes for which Asbury as the exponent of Scriptural Holiness stands. Christian womanhood, "Nobly planned to warn, to comfort and command," is the character ideal toward which we strive in the training and development of the fine young women entrusted to our care.

Socially and spiritually Glide-Crawford



GLIDE-CRAWFORD HALL.

Hall should be a "city set upon a hill, whose light cannot be hid." To this end we devoutly pray that the Golden Rule of love and unselfish service may become more and more the law of our living, as Jesus, the Savior and Sanctifier is enthroned in the lives of its inmates. Refined, cultivated Christian womanhood is the seal which Asbury labors to stamp indelibly upon the lives of her daughters, that they may go out to bless and enrich the world.

For the realization of this high and holy ideal, we invoke the blessings of Heaven and the guidance of the Holy Spirit.

Asbury stands for the old historic faith promulgated by John Wesley when he arose out of the sordid social degradation of England and proclaimed a full and free gospel able to take sin out of a man and make him a new creature in Christ, and originated an institution known as the Methodist Church

whose fundamental tenets of faith were the regeneration of the soul and the sanctification of the heart from inbred sin. We believe that this is the only basis for the development of human lives and upon this we take our stand, build our faith and project an institution of instruction for the training of young people in preaching the gospel.

It is with deepest gratitude to God we record his over-shadowing presence and his continuous assistance. Our hearts take courage in the thought that amid all the demands made upon brain and heart, beneath are the Everlasting Arms of God and that he giveth unto those who trust in him "The Rest of Faith."

One of the most popular preachers of Southern Methodism has written a book called *Sermons on Old Testament Characters*. Thousands of Dr. Clovis Chappell's books have been eagerly read. This one sells for \$1.60. Pentecostal Publishing Company, Louisville, Ky.

Must We Sin? by Howard W. Sweeten, treats this all-important subject in a clear, concise style. Every vital detail of this question is gone into thoroughly in this book. It sells for \$1.25. It is an interesting book. Order of the Pentecostal Publishing Company, Louisville, Kentucky.



PUTNAM PARLOR OF GLIDE-CRAWFORD HALL.

The Appeal of Asbury Theological Seminary to Men of Money.

F. H. Larabee, D.D., Dean. Professor of New Testament Language.

Money is a medium of exchange; it has no value *per se*, but stands for values. Our country is rich in this exchange value. America was never richer, but her wealth is too much congested. Excess beyond actual need abounds among men of wealth and economic vision. Accumulation and hoarding become common, too much so, for the common weal. To regulate this condition principles for the distribution of this excess should become operative. God has planned laws for this regulation. They are the laws of tithe and offering. Were these laws fully recognized and appreciated the world's needs and problems would find their true solvent. Since they are not, it remains for a few men to whom God has entrusted large means, and who have caught the vision of Christ as embodied in those wonderful words "it is more blessed to give than to receive" and who have a true altruistic outlook on life, the world and its problems, to give of their means for the relief of stressed circumstances. Asbury Theological Seminary has just now reached the place where a man with some consecrated money or men with a willingness to give of their little money entrusted to them, may reap a rich harvest in their investments in young life consecrated to God and the Christian ministry. This Seminary stands for a full gospel and her young ministers go out to preach with unction and power. The burden of this little article is that some one may be directed of the Lord to make an investment in this great work.

ASBURY AND THE BIBLE.

W. E. HARRISON, M.D., Prof. Biblical Literature.

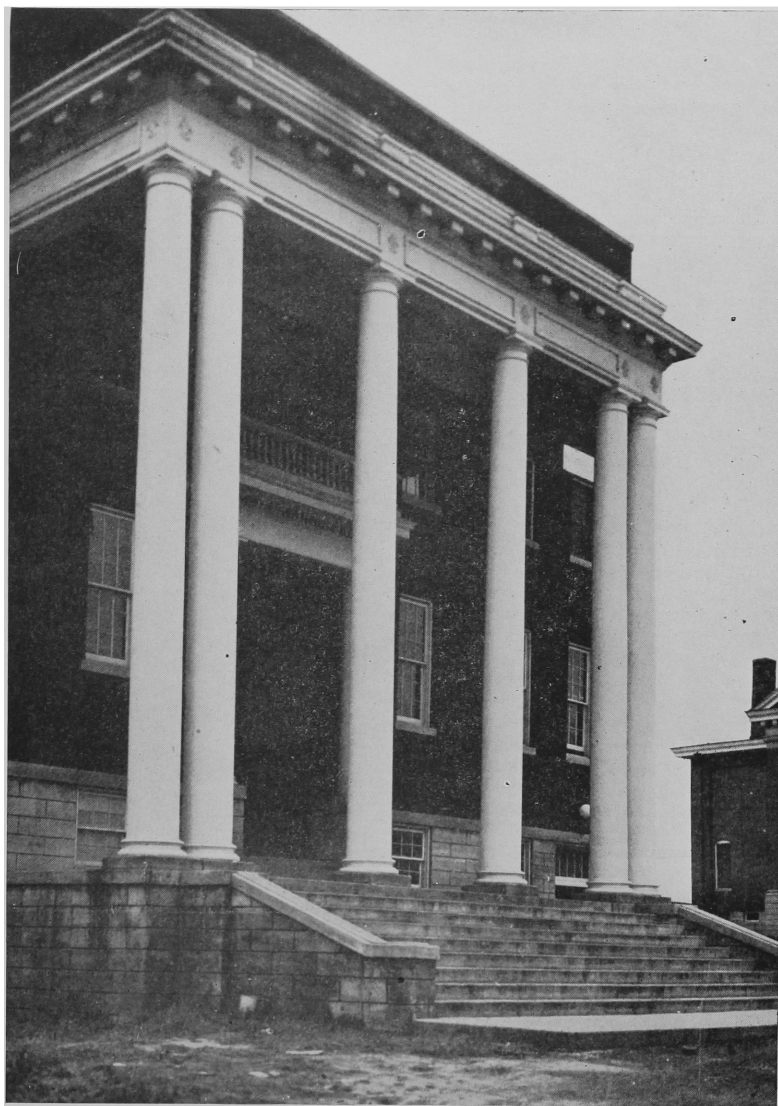
Morrison Hall is the building in which is housed the Theological Seminary of Asbury College. Built into the Southeast corner of the building, about fifteen feet above the ground is a block of white marble. Carved into this block of marble are the words, "The Whole Bible for the Whole World." This is not a new motto coined to put there when the building was erected. It was the purpose of the school from the first. Dr. J. W. Hughes, the founder of the college, put the Bible into the curriculum when he opened the school in 1890.

In order to graduate from Asbury College, a student must take eight semester hours of Bible. That means two hours a week for two college years. He is privileged to take more if he desires.

But having the Bible in the curriculum is not enough. It must be properly taught. That is why we say "The Whole Bible." A Bible that is made an ordinary book is worse than no Bible at all. If the student is taught that Daniel is a piece of fictitious propaganda written to give a good background for Jewish history, or that most of the Pentateuch is post-exilic, that Moses did not write much of it besides the Ten Commandments, that there are two Isaiahs, or six, that Jesus was a great Jewish hero, and that the student can take what appeals to his inner consciousness of the fitness of things and let the rest go, he would be better off without a teacher.

Here at Asbury, the Bible is presented to the student as the *very Word* of God. He is taught that it is indefectable. Then neglected doctrines of the Bible like Sanctification and the Second Advent are emphasized. There are classes on particular books like Isaiah and Romans, the Gospels, Daniel and Revelation.

We believe that Dr. White is right when he says that the Christian worker must know his Bible better than any other book. We believe that every Christian should be a worker and that every worker should have a thorough knowledge of the Bible.



MORRISON HALL.

ASBURY'S STEADFAST ADHERENCE TO DOCTRINE.

PROF. F. P. MORRIS, D.D., Systematic Theology.

Asbury Theological Seminary is now in the last term of the fourth year. It was the intention of her founders that a fellowship of Christian faith and experience should be established and maintained among the students during the days of student life. Also that the great fundamental doctrines of our holy Christianity should be clearly taught and steadfastly promoted.

What have we done and how have we succeeded?

We have steadfastly taught the great truths of a great God of holiness and power, man great in his creation, great in his fall into sin and great in his redemption through Jesus Christ, and great in the possibilities of triumphant grace for the individual human heart, both for time and eternity. We have taught a Gospel big enough and great enough to save all men from all sin. We have shown that this is reasonable, desirable, and obligatory and alone sufficient to meet the spiritual needs of men.

We have held the emphasis steadily here, but have taught also that the Gospel and its life and obligations relate us to all life, so that in every relation in life we are to do all to the glory of God. We have steadily held forth the Gospel of the Son of God as the big-

gest business in the world, for it touches all life. We believe so great a task should command all our powers, and be done our very best. And, to this end lessons are assigned to be mastered.

We hold that there is a great body of Christian truth that must be mastered if we would understand ourselves or the day and age in which we live, or the days which have gone before. We have gone about this in dead earnest and our students have grown enthusiastic in their tasks. Enlargement of vision has come to them and a deepened and quickened faith, and a new inspiration and determination to preach the Gospel, to spend and be spent for our Lord in the salvation of men.

We have not shunned Old Testament problems, but have faithfully looked into them. And now, after nearly four years, we have demonstrated that all these may be so studied that our faith in the Bible as God's revelation to man is not lost but mightily confirmed and enlarged. So far as we know, this has been true with every student that has gone through our classes. This, too, has been without any spirit of compulsion. Every student has been encouraged to think for himself.

We have demonstrated that the faith of the Gospel is a full and satisfying faith for young manhood and young womanhood, and this age has in no sense outgrown the Gospel of the triumphant grace of God. Also that the body of Christian truth means not fetters but freedom for lofty thinking and high living.

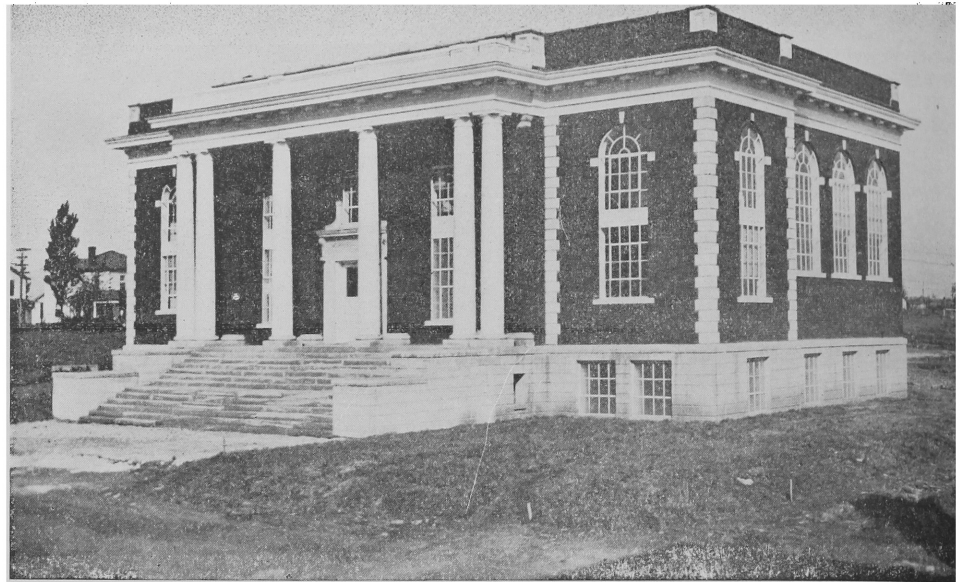
(Continued from page 3)

er Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." In Asbury Christian doctrine is not so much a system to be intellectually comprehended, as truth that fires the soul and saves a world of sinners. History manifests God at work with human wills bringing nearer the kingdom of heaven on earth. But the study of these is the fellowship of human minds, albeit the wisest and saintliest of earth. In the Word we commune with the mind of God.

The thinking of many a student where the Scriptures are brought down to the level of other literature undergoes an evolution much as follows: no conflict between science and religion, scientific evolution, philosophic evolution, religious evolution, rationalizing the Bible miracles, "spiritualizing" the resurrection of Jesus, agnosticism regarding the virgin birth, psychological explanation of the new birth, prayer for self-culture, atonement a pagan superstition, no personal return of the Lord or final judgment, spiritualistic immortality. Let us substitute a development of the following order: personal salvation, study of the Word, going on to perfection, working out your own salvation, growth in grace, entire sanctification, practice of the presence of God, training in Christian service, knowledge of the mystery of Christ, perfect work of patience, experience in God's ways, rejoicing in hope, bearing the image of Christ. "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18.

DEPARTMENT OF HISTORY.

Recent years have witnessed an increasing emphasis upon the study and teaching of history. This is most gratifying to those who appreciate its value as a means of creating an intelligent citizenship. Educators are beginning to get away from the old idea that just anybody can teach history. Special preparation is being recognized as very necessary for the teacher of history.



MORRISON MEMORIAL LIBRARY

When one boasts that he is not bound by any trammels of the past, he proclaims his own folly, and would if he could reduce himself to the intellectual level of the lower animals. The wise man will search the past for his lessons and will profit by the experience of others. The great spirits of the past commend us to the tasks of the future. We should understand the supreme need in this modern world for a world-wide common knowledge of the main facts in the history of mankind. A saner teaching of history means a better understanding of international problems, a saner national policy and a happier world.

The character of work being done in Asbury College is bringing about well merited recognition from the educational world. The institution stands for thorough intellectual training.

Asbury College is making a definite contribution to world progress in the recognition of the supreme importance of spiritual and

moral values. While the world seems to totter this institution holds fast to the central effect of the Christian religion that there is cure for souls with Christ.

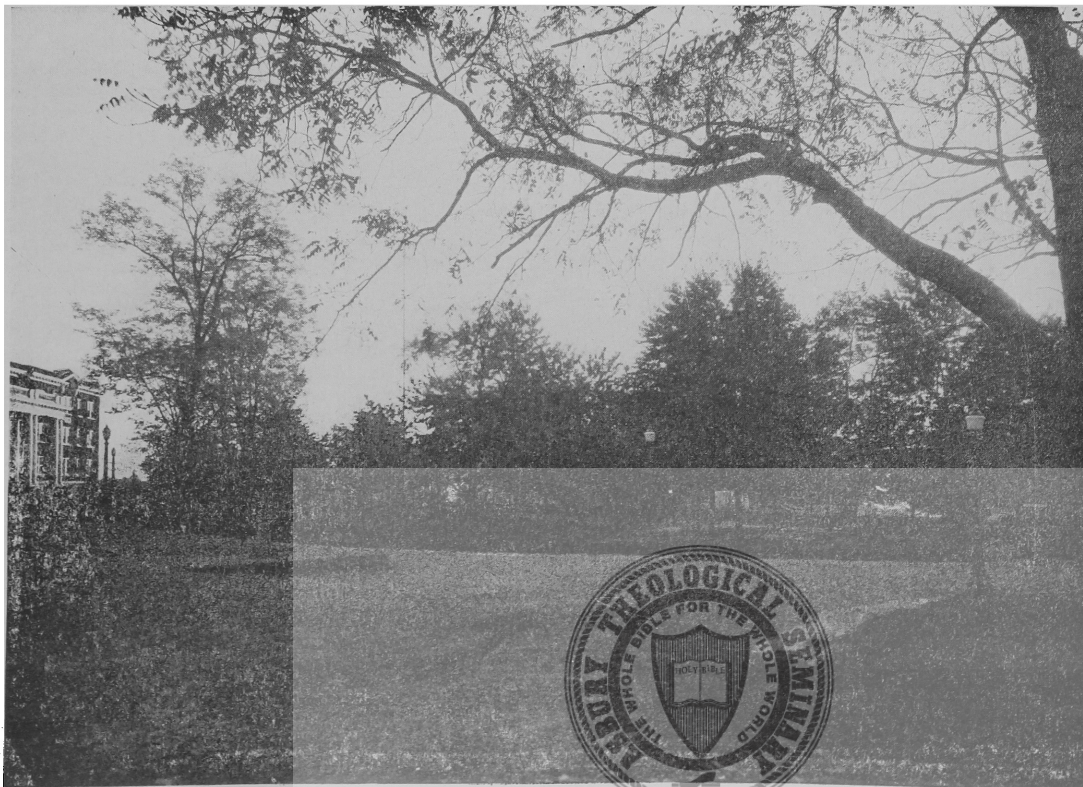
B. S. ROBBINS.
Head of Department of History.

OLD TESTAMENT LANGUAGE

PROF. W. D. AKERS, D.D.

Does Asbury Theological Seminary offer a course of study that will meet present day needs? This question can be safely answered in the affirmative.

There is a rapidly increasing number of people in the Church, and outside of it, that are convinced that the only thing that will save our civilization is a revival of religion. Asbury lays a supreme emphasis on Evangelism. The number and character of the men and women she is sending into the fields of Christian service proves that this emphasis is not misplaced. Our graduates are on fire for the salvation of the lost. And then, there is a growing conviction that a great need of our time is "a whole Bible for the whole world." Asbury believes that the Bible is the Word of God, —that it is "God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." She feels that the will of God must be understood before it can be effectively declared. Hence great emphasis is laid on a thorough study of the Bible. Our great President, Dr. H. C. Morrison, strongly urges that our students who are preparing for Christian service shall major in Hebrew and Greek that they may be Bible scholars, as well as workers. The Department of Old Testament Language and Literature is growing, and doing excellent work in Hebrew, and in the study of the Bible in English. The same can be said of the other departments of our Seminary work.



CAMPUS VIEW

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FACTS ABOUT ASBURY COLLEGE.

Asbury College is unique in its work and mission.

It was born of a profound conviction, founded in faith, established in prayer, and has been maintained in sacrificial devotion and loyalty.

It is one of the most cosmopolitan institutions in the world. Students have come to its halls from forty states and a number of foreign countries.

Though interdenominational in scope, it is noted for its fidelity to Methodist standards and its spiritual atmosphere is unsurpassed by any institution in the world.

* * * * *

Asbury College is located in the heart of the far-famed Blue Grass region of Kentucky, two and a half miles from the site of Bethel Academy established by Bishop Francis Asbury in 1790, and seeks to carry on the ideals and perpetuate the work begun by this "St. Paul of American Methodism."

It is in the village of Wilmore, which has a population of 1500, on the main line of Southern Railroad, ninety-eight miles south of Cincinnati, eighty miles from Louisville, and seventeen miles below Lexington.

The scenery adjacent is most beautiful.

The Kentucky River gorge, 300 feet deep, is only two miles away.

The noted High Bridge, 316 feet above the river, is less than five miles away.

Dix Dam, the highest rock-filled dam in the world, 247 feet high and forming Herington Lake thirty-seven miles in length, is 7½ miles distant.

Shakertown, Camp Nelson, Chimney Rock, Boone's Cave, and Brooklyn Bridge are other near points of interest.

All the roads around Wilmore are macadamized, hence motoring is pleasant at any season of the year.

Almost hourly bus service may be had either north or south.

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The college equipment is conservatively appraised at \$1,000,000 in value.

It has a campus of 56 acres.

Ten brick buildings are upon the campus. Seven frame buildings adjoin the campus.

The Glide-Crawford Hall for young wo-



STUDENT VOLUNTEERS.

men, valued at \$250,000, is one of the finest in the South.

Morrison Hall for young men is a \$100,000 building, commodious and complete in equipment.

The new Morrison Memorial Library has just been completed at a cost of \$55,000 and is thoroughly modern in every respect.

Fletcher and Wesley Halls are comfortable brick dormitories for men.

Two gymnasiums for adequate physical training for both young men and women.

Eight tennis courts and a baseball field supplement the work of the two gymnasiums.

A central heating plant provides steam heat for all buildings and eliminates fire danger.

An excellent volunteer fire department with modern equipment is maintained.

Unlimited and continuous electric service is had through a special line to the great Dix Dam 7½ miles away.

A new water system furnishes an unlimited supply of the purest water.

The Dining Room will seat approximately 600.

The new electric kitchen is one of the best equipped in the entire South and is noted for its cleanliness and efficiency. A former California hotel chef supervises the culinary department. The meals served are much above the average in both quality and quantity.

* * * * *

Asbury College maintains a Theological Seminary offering Certificate, Diploma, and the graduate B.D. courses.

* * * * *

Asbury College is thirty-five years old.

Its College of Liberal Arts is now the third largest in Kentucky. It has grown from a small beginning of eleven students and two teachers to more than 600 in the College of Liberal Arts with a total enrollment of 800 in all departments, and with a faculty of fifty teachers.

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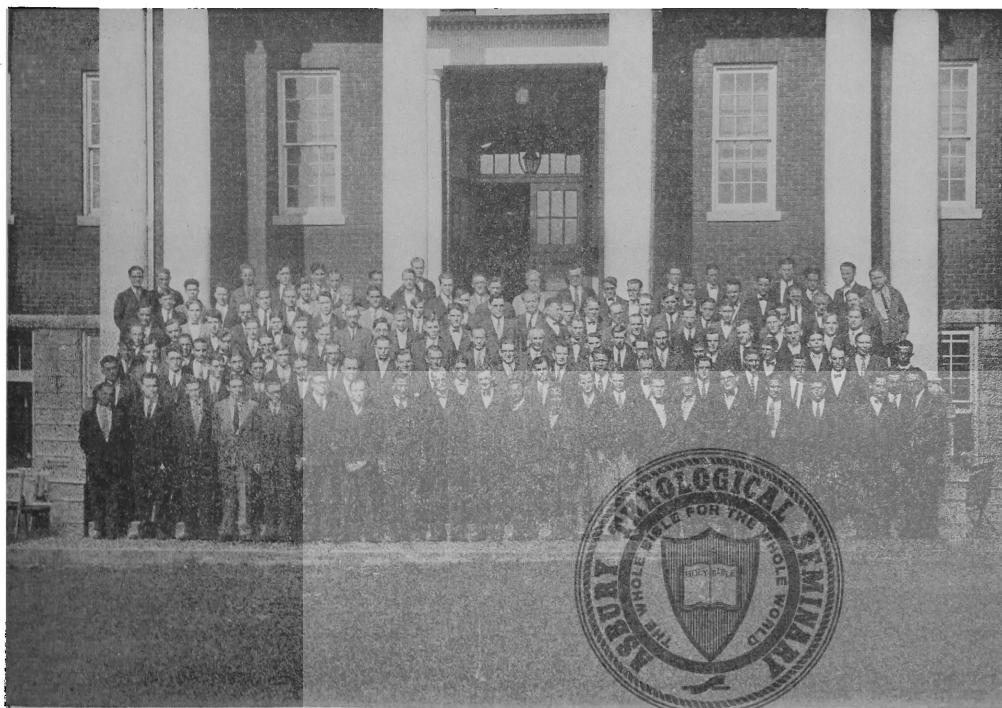
Its educational standards are unquestioned. It is recognized as a standard college of "A" grade by the University of Kentucky and the State Department of Education.

It is a member of the Association of Kentucky Colleges and Universities and of the Association of American Colleges.

It is on the list of non-member colleges, whose graduates are approved by the Association of Southern Colleges and Secondary Schools.

The new President, Dr. L. R. Akers, is a preacher of marked ability, having served prominent pulpits of Methodism before assuming this work. He is a college man with degrees from three institutions of learning, is in constant touch with educational affairs, and is now President of the Association of Kentucky Colleges and Universities.

(Continued on page 8)



MINISTERIAL ASSOCIATION.

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OF ASBURY THEOLOGICAL SEMINARY

(Continued from page 1)

HERALD will be read with great interest, and we ask for the co-operation, sympathy and help of all our friends who are interested in the character of work being done in this school which has been so blessed of our Lord.

FACTS ABOUT ASBURY.

(Continued from page 7)

It has a College of Music with a faculty of exceptionally well trained teachers from the great conservatories of our country.

The twenty-four practice rooms have been equipped with new pianos this year. In Piano, Voice, and Violin, students may receive splendid training.

The School of Expression offers Certificate and Diploma courses, and also the graduate degree of Bachelor of Oratory. The teachers in this Department are graduates of America's greatest schools of Expression.

The School of Fine Arts has as its Director, Miss Vivian May Norris, a member of the Art Students' League, A. M. I., illustrator of leading magazines, and an artist of unusual ability.

The School of Home Economics is thoroughly complete and finely equipped with electrical appliances, electric sewing machines, etc. The Director has diplomas from the universities of Chicago and Tennessee.

The College of Liberal Arts offers 13 majors as follows: Education, English, Chemistry, Physics, Biology, Political and Social Science, History, French and German, Greek and Latin, Spanish, Philosophy, Religious Education, and Mathematics.

The only degree offered in the College of Liberal Arts is the standard A.B. degree.

New equipment has been provided for the



OHIO STATE CLUB.

Physics, Chemistry and Biology Laboratories.

The Library is directed by a well trained staff, the Dewey Decimal System being used. It is open continuously from 9 A. M. to 9:30 P. M.

The Library has been moved into the splendid new building erected for this purpose, which is one of the most commodious in the State.

* * * * *

Asbury College has an Orchestra of 26 pieces and a 20-piece Brass Band.

The Asbury College Men's Quartette last summer toured 17 states and broadcasted from a number of the largest radio stations in America. They are in great demand.

The Men's Glee Club of 20 voices and the Girls' Glee Club of 24 voices have given concert programs which have been broadcasted from some of the leading radio stations.

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NORTH CAROLINA—GEORGIA STATE CLUBS.

PENNSYLVANIA—NEW YORK STATE CLUBS.

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OF ASBURY THEOLOGICAL SEMINARY



ILLINOIS STATE CLUB.



CALIFORNIA STATE CLUB.

Asbury College does not have intercollegiate athletics, but fosters intramural activities.

Basketball and Baseball games are played between various organizations and classes.

The Tennis tournaments of the spring and fall are interesting features of Asbury College athletics.

Hiking to various points of interest is another pleasure enjoyed by Asbury College youth.

* * * * *

Asbury College more than holds its own in intercollegiate debates. The Department of Public Speaking is an important factor in this school.

The social life is adequately provided for by various organizations such as the literary societies, debating clubs, the Ministerial Association, state clubs, etc.

About 40% of the student body has dedicated itself to religious work.

* * * * *

Asbury College's growth is its embarrassment. It must have financial assistance from Christian sources.

No college is self-sustaining. The average American student pays only 26% of his cost to the college. 74% must come from outside sources.

* * * * *

Asbury College is not a Conference school. It is a World School. It must ask for help from Christian people throughout the nation.

Some imperative needs are these: A new Chapel; a new Science Hall, another dormitory for boys. It must have a minimum requirement of \$500,000 in Endowment. This is an immediate and urgent necessity.

At the close of last year less than a score of the 825 students enrolled remained unsundered to Jesus Christ. Can this record be duplicated anywhere in America?

Do you believe in a college that sent 75% of its graduating class into special Christian service?

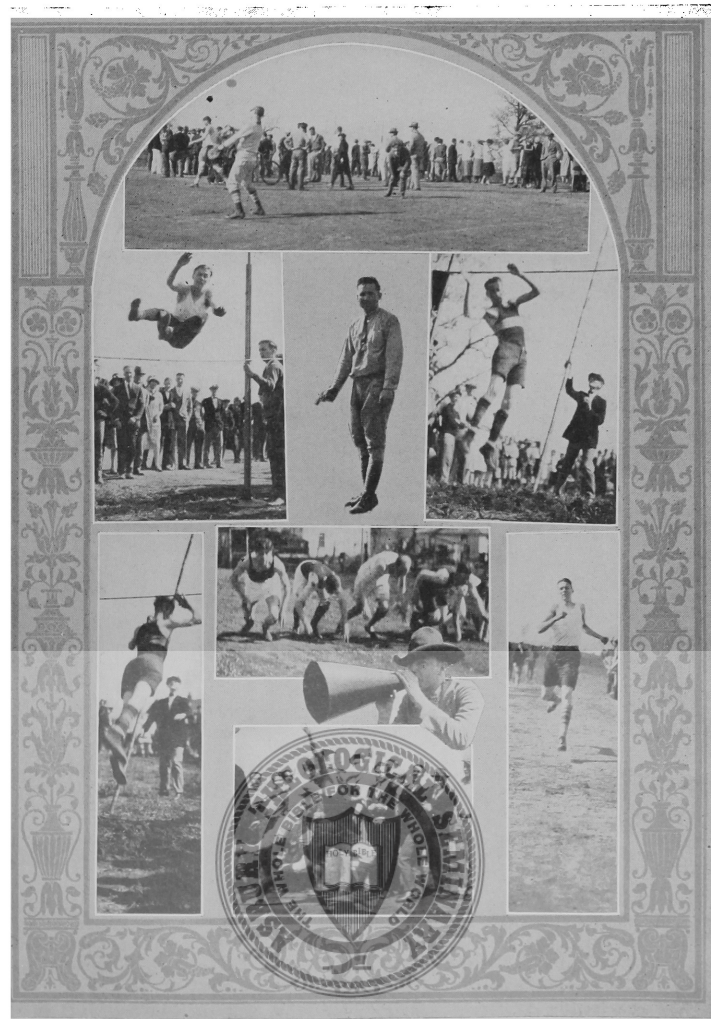
Do you believe in a college which bars all questionable amusements and seeks to put first things first?

Do you believe in a college whose friends declare it to be morally and educationally the safest institution to be found?

Do you believe in a college that already in its brief history



TEXAS STATE CLUB.



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OF ASBURY THEOLOGICAL SEMINARY

has furnished the church with four college presidents, a bishop, a Missionary Secretary, many prominent preachers and evangelists, and outstanding missionaries around the whole world?

We believe you do. And so,
**ASBURY COLLEGE
ASKS YOUR INTEREST.
DESIRES YOUR FRIENDSHIP.**

NEEDS YOUR MONEY.

This is Your Opportunity.

What are you going to do?

A selfish answer may defeat this college.

A careless answer may blight the hopes of many young people.

An indifferent answer may cripple a mighty work.

A generous answer is, "Lord, what wilt thou have me to do?"

One feature of outstanding interest this year has been the inter-collegiate public debates. Eleven of these contests were held with only one defeat recorded. We believe this to be an exceptional record, and in the realm of forensics Asbury College is holding its own with the greatest institutions of our country.

The Senior Class this year has surpassed all previous years in numbers, and, for the first time, passes one hundred, numbering, at present writing, 109. No Senior Class in any college of the two universities, will approach this in number. It is a remarkably cosmopolitan body, made up of representatives from 25 states. We confidently expect to hear great things in the future from the stalwart representatives of this, Asbury's mightiest Senior Class.

We would record our conviction that the greatest achievement of this year are those in the realm of the spiritual, in the fine religious fervor that characterizes the student body, and the almost entire unity of its personnel in its allegiance to the White Captain of Our Souls.

Those who have been conversant with the life of the institution almost from its inception declare they have never known its spiritual standards to be higher or a finer type of devotion and loyalty than is found at the present time.



WOMEN'S GLEE CLUB.

CONSERVATORY OF MUSIC.

Realizing fully the important place music is to take in all liberal education, it is the aim of Asbury Conservatory to have the highest ideals and standards in every department. We want students to know that they may come to Asbury College and do serious work in music. The curriculum of the Piano and Voice Departments will be raised to compare favorably with that of the best Northern and Eastern Conservatories. We wish to send out graduates who are thoroughly trained musicians in every sense of the word, graduates who would be a credit to any institution. Credit will be given for the study of Piano, Voice, Theory, Counterpoint and Harmony toward literary degrees.

The director of the Conservatory, Nina Jeanne Ridgell, has studied with some of the world's greatest artists and teachers, including Percy Grainger, the great Austrian pianist, and Albert Ross Parsons of New York, dean of American piano-forte teachers.

Miss Ridgell was connected with the Meridian College Conservatory for over twenty years, and for twelve years was director of that great Conservatory.

The Meridian Star says of her: "Dr. Ridgell has made more musicians perhaps, than any other individual in Mississippi."

She has associated with her Mrs. Christine Conrad, a musician and teacher of wide experience, efficient in every sense of the word. She holds the degree of B.Mus. Mrs. Conrad has studied and traveled extensively both at home and abroad and has heard almost every artist of note in America, and is a splendid critic.

Mrs. Suzanne Schulze is a graduate in Voice of Central College, Lexington, Mo., a well known Methodist School. Since graduating from the above named college, she has continued her studies with several of the artist teachers in Chicago and other cities. Mrs. Schulze has had years of experience as a voice teacher, and has held the position as director of voice department in some of the leading colleges in America. She is untiring in her work with her students, patient, painstaking and conscientious

in teaching the smallest details of technical development and artistic interpretation. She is an experienced Choir Director, a gifted musician and teacher. She is a most valuable addition to the music faculty of Asbury College.

Miss Decima Lowry has charge of stringed instruments and is thoroughly capable for this work. She is a graduate of Asbury College of Music and has studied in Cincinnati Conservatory of Music. We are frank to say that, for musical advantages, one will not find a better corps of instructors than at Asbury College.

PUBLIC SPEAKING OR EXPRESSION IN ASBURY'S THEOLOGICAL SEMINARY.

Daisy Dean Gray.

Professor of Ministerial Expression.

Asbury's Theological Seminary and School of Expression are closely affiliated. The one lays the doctrinal foundation, erects its walls or organized subject matter, then steps aside for the other to enter its portals with the thrill of life.

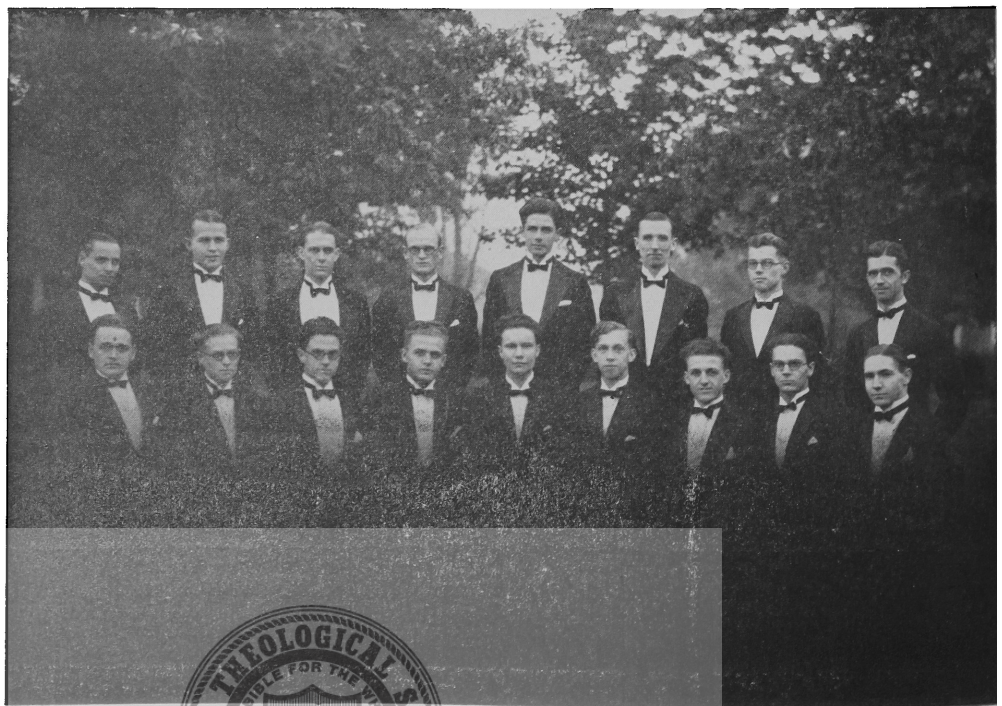
Expression begins where English composition ends. The written word is a soulless, crystallized power. The

public speaking is the stimulation of the mind to think definite ideas, and to arouse the imagination to conceive definite pictures. The skilled critic notes with regret that often the spiritual man, untutored in the ways of scholarship, speaks with passive, sluggish mind and dormant imagination. Knowing not that there is a technique for voice and body, he drones or shouts a heavenly message into refined ears with superlative crudeness. A valuable message frequently fails to impress because of its manner. If there is any class of public speakers who should be established in the principles of this art, it is the prophet of God.

The follower of any other profession, lawyer, doctor, banker, merchant, etc., would not presume to venture upon his career without specific technical training. He alone, who has God's highest calling, dares life's work without specific preparation. The Spirit gives the call and divine message, but man is expected to provide suitable conveyance for the message. Has he a responsibility for neglecting his talent? Sacred things are too precious to be handled carelessly.

Isaiah poetically says: "How beautiful . . . are the feet of him that bringeth good tidings. . . ." A charitable audience always accepts the truth the preacher brings, but frequently laments that Isaiah's quotation is not literally exemplified. The strident, familiar attitude of the minister's feet (or of some other impressive agent of his body—arms, hands, hips, shoulders, head, mouth and eyes) makes his delivery repulsive. When the sensibilities are offended it is hard for the message to gain entrance into mind and heart. Only a miracle could save such a speech from rejection. Any amount of earnestness and sincerity could scarcely retrieve the blunder.

The love of beauty is an instinct.



MEN'S GLEE CLUB.

Rev. G. W. Ridout was elected Third Vice President of The World's Fundamental Association, at the recent convention at Atlanta, Ga. Dr. Ridout represents the Methodists on the Board.

spoken word is a living force, and is supreme. Conceived of the Spirit, winged with imaginative thought, and flowing through a freed voice and body, its sway is absolute.

The fundamental technical aim in

It cannot be disregarded. Truth presented in conformity to its laws will not go unheeded. A tactful preacher will thus endeavor to bring about a happy relationship with his audience. To gain their sympathy he must have

their respect. He is wise who does not ignore good taste; who studies to eliminate all antagonistic mannerisms. The messenger must be hid if the message would be heard.

So evident is the practical culture derived from Asbury's School of Expression, that students with public calling, especially that of minister and Christian worker, feel an imperative urge to enlist in its classes. Thirsty, consecrated boys and girls, seeing their need of this training, stand around the fountain of this attractive knowledge and sigh for just one scholastic draught of its refreshing waters.

The motto of the School is Proverbs 8:6: "Hear, for I will speak of excellent things; the opening of my mouth shall be right things." The dominant aim of the School is to prepare the way of the Lord. This is done by bringing freedom and ease to the body; by training the voice to express adequately thought and feeling without injury to the speaker's voice and the hearer's ears. All artificiality is decried. Instruction accords with the simplicity of nature. Voice and body are trained to be pliable channels for the Holy Ghost.

THE WORLD NEED OF A THEOLOGICAL SEMINARY LIKE ASBURY.

Prof. C. L. Hawkins, A.B., A.M.
Bible and Theology.

One of the greatest scourges that has ever afflicted, not only a nation, but the nations of the world, was the great epidemic known as the influenza, which occurred during the World War. This dread malady left thousands in its wake. Great were the devastations of this historical war. But far greater have been and will continue to be the devastations of the war of the ages—the war of the "Endless Conflict"—the first gun of which was fired in the Garden of Eden. The spread of the influenza has not been comparable to the dread malady which has affected the soul of every man in every nation in every century since the firing of the first gun at the beginning of the "War of the Ages." Theory was not sufficient to combat with the death dealing ravages of the World War; actual treatment and a cure were essential, and were demanded by mothers, fathers, and intimate friends. Theory concerning the sin question, whether actual or inherited, is not sufficient. A treatment and a cure are essentials. Asbury Theological Seminary offers not only a theory which is safe, but a cure which is absolute. Students of this institution are not only indoctrinated but they are living witnesses of the power to cure. The world need of a theological seminary like Asbury is a world cry for a sane remedy for a world malady.

Asbury Theological Seminary offers the solution for the world's problems. Before the incarnation of the Christ the world had the various theories which had arisen from the different philosophies of master minds; but the philosophies had failed; the world was in a decadent condition. He came to cure the ills of the nations. He had his philosophy. He has his philosophy today. It has stood the test for twenty centuries. He would enter not the legislative halls to formulate laws for the adjustments of the interests of the nations, but he would establish his principles in the hearts of men. This as in the ages past is the solution of the

world's problems. This advocacy founded on the theory, the philosophy of the world Christ for the adjustments of the nations' problems, is the basis on which Asbury Theological Seminary rests her claims for a world recognition.

Again, Asbury Theological Seminary places a world value on her student body. Inestimable value is believed to be in each student. The germ life of eternity is wrapped up in these creatures made in the image of God. They are valuable per se. But a great value lies in their mission of service as they go to the border lines of the earth. Only the Infinite can estimate the potentiality of this great host of young men and young women as they go out to disseminate the truths which they have gathered from their years of study in Asbury Theological Seminary. The school depends on them across the border lines of the states; yea, across the rolling seas.

In brief Asbury Theological Semi-

in America and Europe, and who specializes on ulcers and cancers of the stomach, and who is conceded to be the greatest surgeon of the Southland, we left March 16th. for his hospital at Chick Springs, near Greenville, S. C. Dr. Steedley, after brief examination, pronounced me to have a duodenal ulcer. Because of my weakness, for I had been bleeding internally for about five days, he thought best not to have an X-ray that day. He advised rest in bed for a week or ten days then an X-ray and operation. Returning home I knelt in prayer, committed myself unto God and went to bed to await the revelation of God's will. Earnest and special prayer was made by the dear saints at Central and Catechee for my recovery. As I meditated and considered it from different points of view I felt it was not God's will for me to go to the hospital and be operated upon. It seemed rather that the Lord had some invaluable lessons for me to learn on the bed of affliction which

that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." As we knelt in prayer the Lord's sweet presence was manifest. Three of the saints led in prayer, after which I was anointed with oil in the name of the Father, Son and Holy Ghost. With the saints' hands placed upon me I accepted Christ as my personal Healer. Instantly the Lord touched me and a numbness went through my entire body. I shouted and praised God. Shaking hands with the saints, I said, "The Lord has healed me." Then I said, "Let us go to prayer again and thank the Lord." When I had finished praying I laid back on the bed praising the Lord for some time. After the saints had gone I got up and dressed and sat in the rocking chair in the front room and about an hour later stood at the screen door praising God and talking with some of the people as they were on their way to the evening service. Monday morning Dr. Clayton, a sanc-



ASBURY COLLEGE ORCHESTRA.

nary is cognizant of the world's task; she is more or less familiar with the history of the world's problems of the ages; she is constantly studying world movements in relation to cause and cure. She stands for the world Book without mutilation; she acclaims the lordship of the King of kings, the Christ of redemption. She loves her sons and her daughters, and sends them out with confidence, not to search for the "missing link", not to search in the earth for bones of dead men, but to face the future, to grapple with the problems of living men and living issues. Greet her, dear reader, in her world problem.

A TESTIMONY OF GRATITUDE AND PRAISE.

Evangelist Rufus H. Gleason.

During the past few years I have been a sufferer from stomach trouble. Recently being alarmed by loss of blood, weakness and paleness we decided along with the advice of our local Doctor to have an examination and X ray. Hearing of Doctor Steed-

ley, who has had post-graduate work

could not or would not be learned in any other place, and then he would heal me for his glory. After the five days bleeding, and five days in bed, with a very limited diet of eggs and rich milk, I was exceedingly weak but was much comforted by the presence of the Lord and the oft visits of the dear church folk.

Through prayer and meditation I felt led to call for a healing service Sunday afternoon; for real miracles come by fasting and prayer, Mark 9:29. About ten real believing saints came. I talked with them for awhile and when silence came, my precious wife started that grand old hymn, "Jesus Lover of My Soul." While the saints sang those beautiful stanzas and as I meditated over it all and prayed, the fountain of my heart was touched and I broke into tears. Some of the saints quoted passages from the sacred Word. The promise upon which my faith especially took hold was 1 John 5:14, 15: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know

tified physician, came to call on me again and to his surprise and astonishment I met him at the door and praised God. He came in, gave us good spiritual encouragement from his matured religious experience, had prayer and left rejoicing. I now sit at my desk writing this testimony for the glory of God. The Father, Son and Holy Ghost sweetly saves, sanctifies and heals. Praise his holy name forever and ever!

A NEW BOOK.

Brother Pickett's latest book, "Why I am a Pre-millennialist," was written with a purpose. He felt that a small, pointed, unanswerable demonstration that the Bible absolutely teaches pre-millennialism, was needed. So he prepared this book, and he challenges the whole post-millennial confraternity to answer his arguments. He says, "They won't, for the very simple reason, they can't." Read it and see if he is right. 35c, three for \$1.00. Give it to your pastor and to other friends.

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OF ASBURY THEOLOGICAL SEMINARY

SCHOOL OF EXPRESSION.

Daisy Dean Gray.

In different institutions this department is variously called Elocution, Oratory, Spoken Word, and etc., but we give our school the name of Expression in honor of its parent institution, School of Expression, Boston, Mass. The teachers directing this work at Asbury College, besides being graduate students of many other leading schools of Public Speaking—Emerson's, Clark's, King's—are graduates of this famous Curry School. All who are acquainted with its principles know that it is free from exhibition, affectation, and posing, and that it is a most natural and practical art. Whether in the family circle, among friends, in society, in business, or in pulpit, Expression is needed to set thought and feeling free. No matter how many degrees a person may have, what will all his knowledge, wisdom, deep and lofty sentiment profit if he cannot find a way of communicating it to others. Often great souls are locked up in restrictions of voice and body. The prisoner can be liberated by the study and application of the right use of these God-given instruments. Bodily freedom is fundamentally essential to the freedom of thought and voice. It is said that whatever is unexpressed dies; and it might, with impunity, be added that whatever is inadequately expressed is misunderstood.

Normal man is communicative and he is ever striving to express himself in a clear, intelligent, and effective manner by motions of the body, by sound, and by means of language, both oral and written. In the educational world, stress has long been laid upon the latter, but training for its use, in the order of nature, should be preceded by attention to the right formation and vocalization of the spoken word. Writing is a limited means of communication; one speaks twenty times to where he writes once. Articulate voice is learned by imitation of the nearest models: parent, nurse, playfellow, school-mate, teacher, public speaker. Good models of speech are rare. In America, because of the many personalities that compose its

population, speech is perverted by brogues, ignorance, dialects, provincialism, and there is almost a universal deafness and indifference to excellence in speech. There is a crying necessity to unlearn the false pronunciations, establish correct diction, and be true to the standards of pure English. Speech is man's highest achievement. As a man speaketh, so is he in mind, body, spirit, and feeling. No power with which the Creator has endowed man can influence the will or excite the emotions of his fellow creatures like the power of oratory. Every one is willing to lend a listening ear to him who has something to say and knows how to say it. One's only choice is to speak well or ill. It takes long to learn by experiment; a scientific teacher can help one arrive quickly.

ART DEPARTMENT.

Throughout all ages man has sought some medium whereby the beauties of nature can be preserved and expressed. Who is it that has noticed the charm of beauty in the rising mist of the lowland meadows, or in the gnarled trunk of a giant oak, or in the rustling leaves of an autumn day; who is it that has stood thrall at the glory of an evening sunset and has not wished that there was some medium that could be used to entrap these magnificent portrayals of nature's color, lights and shades. This has been the ambition of poets who have written verse after verse to describe this beauty. Orators have waxed eloquent in giving their interpretation of these glories. Yet no one has expressed it so elegantly as the skilful hand that wields the palate and brush.



DEBATING TEAMS.

Van Dyke has said, "Beauty is about us on all sides; not more in nature's mantle of joyous color than in her gray garments of sorrow, not more in the majestic harmony of sea or mountain than in the warm monotone of low flying sand-dunes, or the sad humility of outstretched marshes. But alas, for our untrained eye and minds we do not perceive this beauty, we do not feel it, we do not know it. And the very fact that we are incapable of

seeing it gives one very good reason for the artist's existence."

The whole world is but a unity of one great canvas painted in exquisite skill from a palate of many colors, where the emerald meadow blends into the purple hills or bordered by blood-colored hues of a November forest stretching away into the saphires of the sinking sun as he dips his blazing armor into the azure of the mighty ocean. To cause others to appreciate these beauties is the purpose of the Art Department of Asbury College and we are confident that she is better able to fill this mission now than ever before.

The long struggles through which the department has come for the last few years can be likened to the struggling efforts of the tiny plant against the stones and clods ultimately to blossom forth into beauty and fragrance and cheer the weary wayfarer. Through the untiring efforts of our instructor the department has steadily grown and since we have our new studio completed and equipped with the best of conveniences, we feel that we are just on the threshold of our usefulness to the world. The students of the department have organized themselves into a club for the advancement of all that is high and noble in art. Our greatest ambition is to honor him who is Master Artist of the universe, by serving and blessing humanity as we pass along the way.

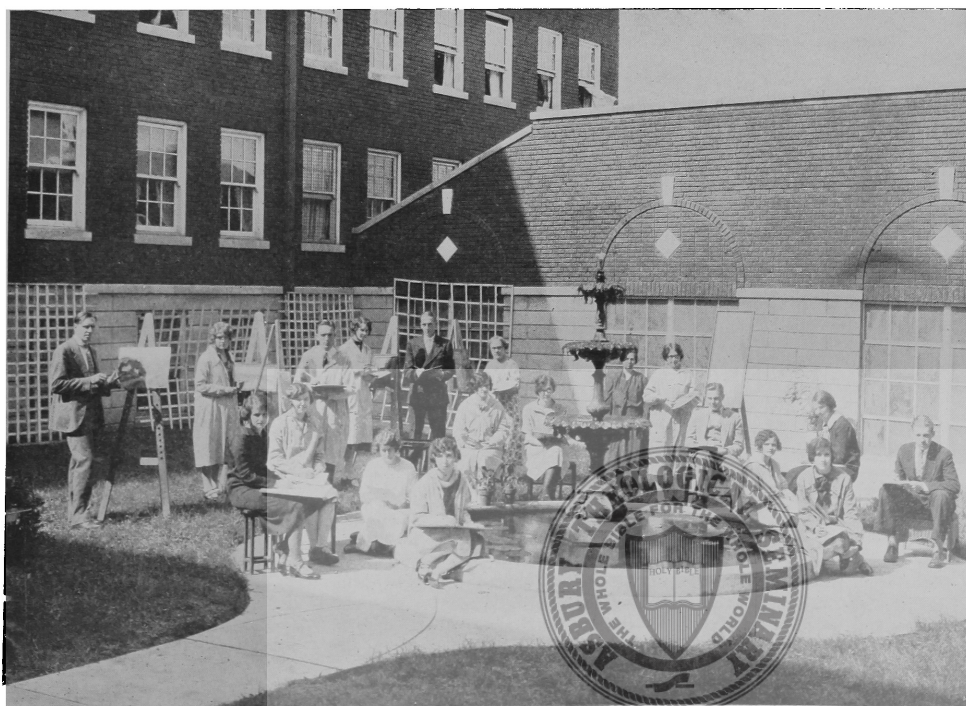
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HOME ECONOMICS.

Mrs. Mary A. Oliver.

Every young woman needs a good education developed to the degree of possible self-support. She needs this to be able to meet her share of the world's work.

The obligation, responsibilities, and duties which she must meet requires a comprehending sympathy, a courageous willingness and a thorough understanding of the conditions in life which must be met.

The young woman's education is never complete without a knowledge of the practical things of life. If we are to be our best and of service in the world we must have strong, healthy bodies, and nothing helps the brain more than a strong body. Health and happiness go together. In view of these facts we believe that every young woman should have a thorough course in Home Economics. The Department of Home Economics of Asbury College is offering a course which we believe will be of inestimable value to those who want a well rounded education. We seek in this course to give the fundamental principles underlying the practical things pertaining to the home and its management to give young women a thorough knowledge of how to teach this subject in public and private schools, and to be able to go out as demonstrators, dietitians or tea-room managers and other types of work.

Special courses in cookery are emphasized; the planning and making of menus and serving of balanced meals. Special emphasis is placed on dress making and all the things pertaining to the necessity of the wardrobe and of the home. Home Economics is a complex made up of many studies. A study of foods, shelter and clothing, the care of children. Special and civic questions come in this study also. There is a great demand for Home Economics teachers today and truly there is no field of service for women where one may give service that will bring greater returns.

CAMPUS ACTIVITIES.

J. B. Kenyon, Dean of Men.

It might be of interest to a large number of our friends, who, thus far, have not been able to visit Asbury College, to learn something of the daily routine or campus life at Asbury. Mention will be made of the religious activities, athletics, and the social life.

It is the endeavor of Asbury College to give the training of the heart its rightful place in her educational work. First things first is her motto. Religion first in education is the need of the youth of today. It is only fitting that the religious activities are mentioned first in this article.

It would be difficult to state which one of the various religious activities should be mentioned first, but the chapel services are perhaps the most important. Every morning at eight-fifteen the faculty and student body assemble in the auditorium for worship. Forty minutes are given to this service in which the President of the college, or some member of the faculty or visiting speaker brings a message on some vital phase of the Christian life. These chapel services are of great inspiration and often the Holy Spirit comes and blesses the entire audience. Occasionally, the service is given over to testimony and praise and some wonderful times are



DOMESTIC SCIENCE.

enjoyed as battles and victories are related.

One of the strongest organizations on the campus is the Ministerial Association. This organization is open to ministers and Christian workers. They meet three times a week from six to seven in the evening. Their services are made evangelistic and many of the young men have been saved at her altars. Some of the greatest revivals in the history of Asbury College have been prayed down by this association. The young ladies have the Homiletical Association which is a like organization. These two organizations play a vital part in the religious life of the college. The young men of the college who are not preparing for some definite form of Christian service have an organization known as Synedria. This assembly is made up of laymen, who are going out as physicians, lawyers, teachers and in other professions.

Asbury College has one of the largest, if not the largest, body of Student Volunteers in any of our schools. A hundred or more students have felt the call to some definite work in the mission field and are preparing themselves for this work. Every Sunday afternoon at three forty-five o'clock the Volunteers meet for their devotional service. It is an inspiration for any one to visit these services and see these splendid young people who have dedicated their lives to this work. These earnest young people meet from 12:30 to 1 o'clock daily to pray for the work in the mission fields.

One general prayer meeting is held on Friday evening from 6 to 7. A good part of the student body attends this service. A fast and prayer ser-

vice is held every Thursday noon.

One of the most interesting and profitable services is one conducted by the Chef in the dining room on Sunday morning at 9:30. There are a number of industrial students who are unable to attend the regular services at the church due to work that must be done in the dining room and kitchen. The Chef has services for this group and many gracious times have been enjoyed. It is not uncommon for some one to be saved following these services.

Physical education and athletics also have their proper place in the work at Asbury. There are no intercollegiate athletics but intra-mural games instead. This year there were five basket ball teams among the boys and three among the girls. A tournament is held each year and the members of the winning team are given letters. These games draw immense crowds and intense enthusiasm is much in evidence. More pep is shown at these intra-mural games than where intercollegiate games are enjoyed.

Tournaments are played in tennis and baseball. The seven tennis courts are filled on every suitable day and some real tennis playing is displayed. Each class has a baseball team and contends for first place. It is needless to state that some poor baseball playing occurs. Field day is held the first week in May, when the Senior-Sophomore classes contend with the Junior-Freshman. This year the former combination made 104 points while the latter made 96. Football is not played at Asbury College.

The social life is not neglected at Asbury. Wholesome provision is made to take care of the social life

of the students. Many groups and organizations with chaperons take hikes to the surrounding hills and cook their breakfast or take long walks to the Kentucky River. The young men and young ladies enjoy each other at meal time in the large dining room. Classes have their social gatherings and literary societies their receptions. Get-together meetings are held in which students may get acquainted. All of the social life of Asbury College is planned for the best interests of the student body.

We trust that this description of the campus life will interest you. Here at Asbury is gathered the finest group of young men and women to be found anywhere. It will be an inspiration for you to visit them.

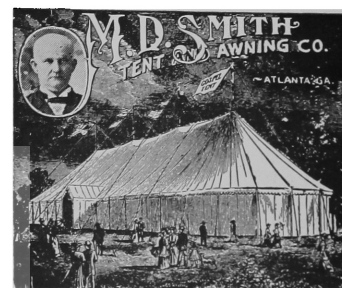
LIFE SERVICE DEPARTMENT.

Rev. E. L. Eaton, Secretary.

Under Appointment.

The Life Service Department of Asbury College was organized by Rev. E. L. Eaton in 1923. It is the purpose of this Department to find such young people, at home and abroad, as are called by the Holy Spirit into the Christian ministry, and to encourage as well as to assist them in securing their education at Asbury College. It is a well-known fact that a great number of young people face a financial problem in connection with their preparation for Christian service. A scholarship in the form of a loan without interest meets this need, and helps every young person benefited to avoid the unpleasantness of receiving financial help with no obligation to return it.

Scholarships are secured from devout Christian people over the nation, who in turn become honorary members of the Life Service Department. There are two forms of scholarships solicited to carry out the work of this department: First, the Self Perpetuating Scholarship, by which a pledge is made to pay a certain sum each year, for four years. The student benefiting by this scholarship returns it, upon leaving school, at a stipulated rate per year. It then goes to work again helping some other worthy young person. The second is the Foundation Scholarship, by which there is invested a certain sum held in trust by the Life Service Department, the interest from which will be used every year to benefit some worthy student. Either of these scholarships may be termed Memorial Scholarships as they are named for or by the persons contributing them.



WANTED: Experienced printer to take charge of our complete printing department, including bindery. Must be Christian man. Reply giving experience, Christian experience, salary desired and references to Walter P. Carr, Treasurer, John Fletcher College, University Park, Iowa.

SUNDAY SCHOOL LESSON

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

Lesson I.—July 3, 1927.

Subject.—Saul Chosen King. 1 Samuel 10:17-25; 11:12-15.

Golden Text.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8.

Time.—B. C. 1095.

Places.—Several are mentioned: Mispheh, Ramah, Gilgal, Gibeah.

Introduction.—From the days of Moses to the latter end of the life of Samuel, a period of some four hundred years, the Israelites lived under a theocratic form of government, which was Jehovah's choice for them; but when Samuel was growing old, and the people saw that he must soon leave them, they grew dissatisfied with their form of government, and clamored for a king. They had been abundantly satisfied with the rule of Samuel, but there was a prospect that his sons would come into authority, and this they did not desire, for the young men were profligate and unfit to be trusted with the affairs of the nation. Another cause of dissatisfaction was the vain desire of the people to have a king, in order that they might be like the surrounding nations. Nations are somewhat like individuals in that they love to imitate other people. Israel's attitude in this regard provoked Jehovah; but he yielded to their request, and selected Saul to be their first king. He loved his chosen people, and although they were rejecting him and his government for an earthly king and a human government, he did not forsake them, but continued to bless and care for them, even in their disobedience.

This young man Saul first comes to notice in the ninth chapter of 1 Samuel. He was the son of Kish, a Benjamite. The indications are that he came of a good family. Young Saul was a physical giant. The record is, that "from his shoulders and upward he was higher than any of the people." No doubt he measured well also in intellect and morals; for he was Jehovah's choice for the rulership of the people. He came to the kingdom at an opportune time for both himself and the people; for just at that juncture Israel's enemies were ready to pounce upon her, and the army needed a leader, which circumstance gave the new king a fine opportunity to show his metal.

Samuel was Jehovah's appointed agent to anoint Saul king, and to introduce him to the people, for prior to that time he was practically unknown, not having been in any sense a public man. God called him from the flocks and herds of his father. Some one has said that Saul is the only man in the world's history, who went out hunting asses and found a king; for it was while he was out looking for some of his father's donkeys that had strayed away from home, that Samuel found him and anointed him to be king over Israel.

Some one has asked the question: "Why did Jehovah choose Saul to be king over Israel, when his foreknowledge told him what Saul's end would be?" The answer is, that God chooses men for his work upon the basis of their standing at the time of selection. Saul was all right when he was made king; but he backslid, and went to his ruin. Jesus Christ did not select a devil when he chose Judas to be an apostle; but at that

time Judas was a good man, having in him all the elements necessary for the making of a great leader in the Church; but he "fell through transgression." Of course, this cannot be reconciled with the doctrine of predestination, but the writer feels under no manner of obligation to maintain that doctrine; although he is anxious to find the truth, and feels under some obligation to defend the character of God against reproach.

It may be of interest to note the manner of Saul's introduction to the office of king. There was no gathering of the multitude, nor was there any oath of office or inaugural address; and strange as it may seem to society folk, they managed to get along without an inaugural ball. If there was a crowning of the new king, the crown does not come to view in the Bible story. Samuel poured some olive oil on Saul's head, and kissed him, and the ceremony was ended. The oil, as usual in the Scriptures, symbolized the Holy Spirit, and we note that shortly after the anointing the Spirit did come upon Saul, and that he was turned into a prophet of the Lord.

Comments on the Lesson.

17. And Samuel called the people together unto the Lord to Mispheh.—The king had been already chosen and anointed at the command of Jehovah; but this gathering together of the people was necessary, in order that he might be introduced to them as their royal leader.

18. Thus saith the Lord God of Israel.—Samuel is speaking as Jehovah's mouthpiece. His speech is short, but pointed: "I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you." If ever a people was under obligation to show gratitude to Jehovah, that people was Israel. He had suffered their backsliding and their idolatry for centuries; and now when they are dissatisfied with his government, and are calling for a king, in order that they may be like the surrounding heathen nations in their government, he is still lenient and merciful toward them.

19. Ye have this day rejected your God.—There are no sadder words in all Israel's history than this pronouncement of Jehovah. One can almost feel in the words a touch of divine grief. Again he reminds them of his goodness to them, for which they had shown little gratitude, but had called for a king to take the place of rulership over them in God's stead.

Present yourselves before the Lord by your tribes, and by your thousands.—Saul has been secretly anointed king; but he must be so brought before the people as to prevent all mistake as to who shall be their ruler.

20. The tribe of Benjamin was taken.—This seems to have been the smallest of the tribes; but Jehovah was hunting a man instead of a tribe. God pays little respect to our notions of prestige. Maybe he takes the word in its true sense of delusion, or illusion. The janitor may have better standing in heaven than the king himself. Men look on the exterior, God into the heart. "He is no respecter of persons."

21. The family of Matri was taken, and Saul the son of Kish was taken.—This choosing was made by casting the lot; but it was done under divine guidance, so that there might be no mistake. Saul was taken, but could not be found. There was some modesty about the young man.

22. Behold, he hath hid himself among the stuff.—The inquiry was perhaps made by Samuel; and our quotation is Jehovah's answer. Saul had hidden himself among the baggage of the multitude. That was better than a rash boldness. Too much brass precludes the possibility of much fine gold.

23. They ran and fetched him thence.—That was fine: the office was seeking the man. Such a thing in America would be classed almost as a miracle. He was higher than any of the people from his shoulders and upward.—That charmed and awed the people; but Jehovah was looking deeper than flesh and long bones. Saul was big on the inside. If size counted for much, the elephant would lead the procession.

24. Samuel's speech of introduction beats the world: "See ye him whom the Lord hath chosen, that there is none like him among all the people." Poor Samuel! Why did he not spread himself a bit, and make a reputation for eloquence, just as we moderns do? We are not inclined to hurt any one's feelings, as the old rooster said when he showed the hens on his side of the fence the ostrich egg, in order that they might know what was being done on the other side of the fence; but we believe that Samuel's introductory speech was short because he had too much good sense to make a long one. Verbum sat. God save the king.—It was well to pray for him; but it would have been better not to have called for him at all.

25. This verse contains something important. Israel would have a king at any cost; therefore she must know "the manner of the kingdom." God did not leave them in darkness, but had Samuel write these things in a book for future reference, and instruction of the people.

11:12-15. These last verses bring out a fine trait in the young king. When the people were wishing to kill certain men who had made opposition to the rulership of Saul, he interfered, and would not permit them to kill any one. In his opinion it was the day of Jehovah's salvation for Israel, and no one must suffer. The time had arrived for the people to acknowledge the sovereignty of their God-chosen king; wherefore Samuel led them to Gilgal where they made definite proclamation of his leadership. Sacrifices were offered before the Lord, and there was great rejoicing among the people.

THE DEADLY CIGARETTE.

I have read Rev. S. L. C. Coward's book on the "Deadly Cigarette, or White Devil" and can recommend it most heartily. The cigarette is a brain poison; 80 percent of the criminals have been addicted to this habit. All of our colleges should follow the example of Berea and Asbury College and not allow their students to use the cigarette. Rev. Coward has a number of tracts that will be helpful to parents in teaching their children the evil effects of this poison. It may be had of The Pentecostal Publishing Co., Louisville, Ky. Price 25c.

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EVANGELISTIC AND PERSONAL.

Rev. Herbert McNeese wishes to announce that there will be a series of gospel street meetings held in Fallston, Pa., each Thursday evening at 8 o'clock. All holiness people are invited to come and help in the good work. After Brother McNeese leaves town Rev. H. K. Hartstuff will have full charge of the street meetings.

Rev. Elmer McVay: "I recently closed a gracious revival at Eldorado, Ill., in the Free Methodist Church, which has a large seating capacity. The Lord manifested his presence in a remarkable manner and many sought pardon and purity. Rev. Dulaney rendered excellent service as a personal worker. Seventeen united with the church."

May 29, the Olivet M. E. Church at Centerton, N. J., celebrated its 153rd anniversary. It was a remarkable gathering, people coming from far and near and filling the church. Evangelist Bessie Larkin preached the morning sermon, Rev. Boyd preached in the afternoon, and Rev. John Haines in the evening. We understand this is the oldest Methodist Church in New Jersey.

Rev. Bessie B. Larkin, of Collingswood, N. J., recently preached twice in the M. E. Church, Easton, Pa. There were five seekers at the altar and much rejoicing among the saints. Mrs. Larkin will preach June 26 in the morning, afternoon and evening in the Calvary M. E. Church, Easton, Pa. She was made an ordained elder at the recent annual conference.

Mrs. Bertha Fillmore spent a week with the First Baptist Church of Cadillac, Mich., assisting in prayer and personal work in the homes of the people. She is an earnest Christian worker, filled with the Spirit and one who prevails in prayer. She offers her services to anyone needing help either as an assistant or in special meetings. Her address is Bear Lake, Mich.

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INTERESTING INDIAN CONFERENCE.

I desire to submit a report of a three-day Indian Methodist Conference which recently closed in Oklahoma. It was held in Seely, four miles from any town and fifteen miles from the railroad. The place has for many years—perhaps fifty—been used as an Indian rural school and church ground.

The conference was conducted by about forty full-blooded Indian preachers; among whom was one foreign missionary by the name of Boaz. Among the Indian preachers were Tonkawa, Kiowa, Creek, Seminole, Choctaw and Chickasaw. They preached in their own language and the English language, and they were real downright full-blooded Indians. It is difficult for the ordinary citizen to realize that such beautiful and instructive sermons could come from these people.

As a part of the service, and during recess between services, there was

a male quartette of full-blooded Indians who rendered the old-time Methodist songs in a manner complimentary to any choir in New York, or elsewhere. The members of each tribe also sang some in their own language, and while not understandable to the Americans, nor members of other tribes, yet the rhythm and harmony were beautiful.

On the last day of the conference, Sunday, Sept. 19, there were, I think, not less than a thousand people on the ground. There was on the ground a very large open shed which seated six or seven hundred people. There were erected on two sides of the five-acre space six cook sheds, and to one side of each, under roof, quite long tables and chairs to accommodate about twenty-four persons. Just before each meal everybody was invited to come under the shed or place of service. The cook sheds were numbered from one to six, with a big sign up in front. When the manager had gotten the attention of every one, he announced in English and the Indian languages about this: "We are now ready to serve dinner (or supper or breakfast, as the case might be) and we can accommodate twenty-four persons at table No. 1; twenty-six at table No. 2, on through the number until all the tables were filled. He further said: "I wish to say that we have quite a few ministers here and we wish to serve them first, as a mark of respect, so the visitors will please proceed to the tables first." Thereupon, the feasting and eating began, all free, except that one was given the opportunity to make any small donation towards the expense that he might feel able.

The marshal of the occasion kept perfect order. No cars were permitted to come near enough to disturb the service. Men butchered beeves and hogs and laid them down at the barbecue pits. Men who knew how to do it in good shape attended to the cooking. Women who knew how attended to frying the steaks, cooking the biscuits, tafuller, peshofa, cakes and pies and good black coffee. Under the watchful eye of the manager, as each person got through eating, he called out in both English and the Indian language, "two more at No. 1," or "three more at No. 4," as the case might be. There were those constantly washing dishes and serving fresh supplies till every person on the ground was fed. Then the manager, the cooks, and dishwashers had their turn at the tables. And all this going on for three whole days! No disturbance of any kind on the ground, but everybody quiet and orderly. No rush, no hurry about anything except preparing the food.

They observed the old custom of all men on one side of the service shed, and the women on the other. No sparking, no giggling, nor boisterous talking nor laughing. You felt in the atmosphere, it seemed, that you were at a place of worship, and strict attention to all services prevailed. To attend one of these conferences and see how simple and quiet they can be successfully carried on is a wonderful lesson to most of us. If you ever have the opportunity don't hesitate to take advantage of it.

Reported by M. T. Word, a Chickasaw Indian, Tishomingo, Okla.

Modernism has been struck an awful blow by Dr. Harold Paul Sloan in his book *Historic Christianity and the New Theology*. We have a special price on them now. The \$1.50 cloth binding is offered at 75c while they last. The 75c paper book is specially priced at 50c.

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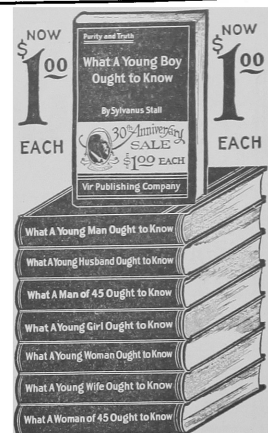
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Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

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Dr. H. C. Morrison, Editor
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Louisville, Ky., Wednesday, June 29, 1927.
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Vol. 39, No. 26.

OUR FIFTY CENT OFFER.

By The Editor.

ELSEWHERE in this issue of THE HERALD there will be found a proposition to send the paper to all new subscribers for fifty cents until January 1st, 1928.

This is a very liberal offer and cannot bring us directly any financial gain. Our object is to place the paper for a number of months into the hands of people who are not acquainted with it, with the hope that we may be able to bring them into more vital relationships with our Lord Jesus. We believe that THE HERALD carries a scriptural, vital message that will have a very gracious effect upon those who read it from week to week.

* * *

We receive letters from every quarter of the country and frequently from overseas from people who rejoice and thank God for the blessing that comes to them through the reading of THE HERALD. This greatly encourages us. We are longing, under the guidance and help of the Holy Spirit, to be able to pass out the true Bread of Life to all people who read the pages of this paper, to interest them more deeply in the teachings of the Holy Scriptures, to bring them to see the fullness of the atonement made by our Lord. We are longing to help the people into the great, glorious experience and life of full salvation.

* * *

We earnestly appeal to all of our subscribers to help us at this time; interest your friends, get their subscriptions. As you know, the price from now to January 1, 1928 is only fifty cents. Inform them that each week the paper will contain a sermon from some able minister of the Gospel, that we are discussing in these columns the most vital questions of Bible doctrine, religious experience and Christian activity, that we are preaching Jesus, the Son of God, the Saviour of men, who died and is alive forevermore, whose mighty power and inexhaustible resources of life make possible the salvation of all men from all sin who may here and now repent and believe for pardon, or consecrate and believe for the cleansing which is provided in his precious, all-atoning blood. Come and help us in this good work. Help your fellow-beings. Help your Lord to bring the news of his redemption to a lost world. Help us to sustain and carry forward the great good work in which we are engaged. Get a blessing for yourself by making yourself a blessing to your fellow-beings. This is your interest as well as ours, and it is with your co-operation that this great idea can be carried to success. The loyalty of our friends has never been questioned; our sincerity in our work has never been doubted, we are sure. Let us co-operate in this campaign to scatter full salvation literature over the land, and thus you will enjoy the blessings which shall attend our efforts.

* * *

Our evangelists, like the pioneers of old, are entering the "unexplored" regions, proclaiming the blessed truth of full salvation

for all men from all sin, and meeting with good results. But ask any of them what would have been accomplished had their evangelistic tours been preceded by holiness literature and the people presented the truth and the community prepared to receive the preaching of it? They would answer, in one accord, that they would have labored under more pleasant and encouraging environments, and that their efforts would have been far more largely rewarded. Thus we can appreciate the importance of sending holiness literature to eradicate prejudice and prepare hearts for the preaching of full salvation. You know THE HERALD, that it stands in the open, fearless in its purpose, radical in its principles, and reasonable in its declarations. Thousands owe their present state of grace directly or indirectly to THE HERALD. But we need you to help us get THE HERALD to the people. It can be done! It will be done! Let each of us prove our worth, and have our name recorded as one who helped in this great and noble work.

An Open Letter to my Dear Bishop

My Dear Bishop:—



ID you chance to read Bruce Barton's article in *Collier's Weekly* of May 21? It is written under the title, "Is There Anything a Man Can Believe?"

Bruce is taking himself quite seriously, and is seizing his opportunity to reveal the shallowness of his religious philosophy. He is entirely incompetent to describe conditions existing in the community in which I grew up; it was orthodox to the core.

We believed the Bible to be inspired from cover to cover. We believed all the prophets, the gospels and the epistles had to say about Jesus. He, to us, was Saviour and Lord. We believed all he taught about repentance, the new birth, heaven and hell.

We had great old-time mourners-bench revivals; a large percent of the people in our neighborhood were converted in their early teens. Sin against God was thought to be a very wicked and dangerous thing in our community. We were great on Sabbath keeping. A sinner would have been ashamed for his neighbors to have heard the sound of his axe cutting wood on Sunday. Saturday afternoon was a time of preparation for the Sabbath. Things were put in order, not with any superstitious fear, but a glad and joyful reverence. Lambs, shoats and chickens were killed and dressed; pies and cakes were baked, and all done in the spirit of good fellowship. Sunday was a great day! A clean bath, the best clothing, a smiling face and off for Sunday school and church, then home, with a crowd of company and kinsfolk. What dinners! What hospitality! What insistence to "eat something more!"

Then we would sit by a roaring fire, or out in the shade, according to the season, talk over the morning sermon, about revivals, the conversion of noted sinners, the greatness and goodness of God, the blessedness of righteousness, and the importance of repentance and saving faith in Christ. The virtue, happiness and sympathetic helpfulness of that community was wonderful. A people can believe all the Bible says about God and be a very happy people.

Bruce goes rambling on and takes a fling at ultra Calvinism. This doctrine of the foreordination and eternal damnation of innocent babes is responsible for much of the infidelity and general unbelief that are in the world today. Such notions of God are horrible, but the great majority of devout, religious teachers repudiated them so long ago that no writer, skeptical or otherwise, has any right to dig them up and parade them as if they were current teaching at the present time.

He makes this interesting statement under the argument of "What sort of people are we at our best?" "We would not sentence a mad-dog or a rattlesnake to eternal torment." To many readers this will sound like a wise and pertinent argument against future punishment; in other words, if God should inflict such punishment he is not as good as we are at our best.

Let us examine this mad-dog and rattlesnake insinuation a little. They are both utterly bad, mad-dogs and rattlesnakes; they serve no good purpose; to come in contact with them means death. They make no discrimination; they are merciless. Any lover of humanity will destroy the mad-dog or the rattlesnake at the first opportunity, and instantly. He may be able to escape either of them, but he is thinking of a child or neighbor who may come upon them unawares and unprotected.

But suppose the mad-dog and rattlesnake are indestructible. Suppose they are immortal; you cannot kill them. You try every method for their improvement and you not only fail, but you find that under treatment for improvement they grow worse; become more vicious, more poisonous; in the midst of your efforts they are biting, striking, and spreading death on every hand. You find they resist all attempts at improvement, they cannot be killed. Will you turn them out upon the public to slaughter children in the streets, slip into homes and bite to death babes in their cradles, or will you *confine them*? If you turn them loose upon society knowing that they will destroy every one they can touch you are merciless and wicked; not only so, but you are in a degree responsible for every human being damaged.

I am wondering if Mr. Noisy Bruce Barton has sober reasoning capacity to grasp the meaning of this argument? God hath no pleasure in the death of him that dieth. He has gone to the limit to make saints out of sinners. There comes a time when he finds

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES ON REVIVAL MATTERS.

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

EVANGELISM is a live issue. If it were not for the work done in this important branch of Christian service, and if it were not for the activities of evangelists the church truly would die of formality, worldliness and unbelief. Yet how little is the office of the evangelist recognized by the "powers that be." Too often the Evangelist and his work are totally ignored by officialism. Dr. John Brasher, writing to the Methodists several years ago on this subject, said:

"It seems strange that a Methodist evangelist, called of God to the work of evangelism, is regarded with suspicion, or small esteem, almost throughout our Methodist connection, by our ecclesiastical leaders, and it is in the rarest instances he can be appointed to that work by the cabinet, and if he is it is done with a sort of spirit, or air, that the person thus appointed occupies a doubtful, if not reprehensible attitude to the church and to the work of God, and if such evangelist reports his work at Conference, the result of the hardest, most self-denying labor of which a man is capable, telling of souls saved and sanctified by the thousands, and of other good work done for the kingdom, his report is received with scant courtesy and not one word of commendation does he receive, while someone who added a few dollars to the benevolences and put a few yards of carpet on the aisles of the church is strongly commend- ed."

"I know of one evangelist who in the last ten years has reported to his conference the salvation of over six thousand souls, besides other good work done, and has not had but one appreciative word spoken by either the presiding officer or cabinet. What offense have Methodist evangelists committed, that of all the different classes of ministers they are treated with most scant courtesy and no one in power ever thinks of consulting with them about any of the spiritual interests of the church? Some of them have fought ten thousand battles for the church, and undergone real sacrifice for it, but have not knowingly done anything against it. Have we discovered that Presbyterians may be honored and trusted as evangelists but Methodists must not? Are we so wise that we have discovered that the plan of the Holy Ghost in Eph. 4:11-15, has been discarded by him and that the church needs only pastors and theological teachers and a few dignitaries to set off, as an adornment, the rest? Is it not time that Methodism should use all its God-ordained agencies and ministries, giving honor to whom honor is due, and regarding each office of the ministry which the Holy Ghost institutes, as honorable, and its occupation as a brother trusted and beloved?"

REVIVALS—THEIR LAWS AND LEADERS.

An eminent writer on "Revivals—Their Laws and Leaders," says: "Every revival when it appears discovers to the church its spiritual decay, its worldliness and the insincerity of its witness," and sets forth the following works and blessedness of religious revivals as follows:

1. Vast energies hitherto slumbering are awakened and new forces burst into being.
2. Its tide rolls in from an unseen continent and moves with a gathering momentum which nothing can resist.
3. The true revival is characterized by an extraordinary swiftness with which it spreads.
4. Every revival movement sees an awakening in the individual and in the church or a deep sense of sin.
5. There is a wonderful outburst of joy showing itself in new songs and jubilant hearts.
6. Revivals profoundly affect large masses of the community.

The law of the Revival, we believe, is best found in 2 Chron. 7:14: "If my people which are called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways then will I hear from heaven and will forgive their sin and will heal their land."

Some one has said, "When the Church is dying, God sends men like Wesley and Whitefield to blow it into flame." This has been the peculiar calling of the prophet and the revivalist. Touched by a hand divine, inspired by the Spirit of God, moved by the Holy Ghost, they have shaken three worlds!

Our times are crying out for the prophet and the revivalist. Our warriors have won a war, but they have not brought peace among the nations. Our statesmen have sat long at the world conference table, but they have been unable to change the heart of the nations; though they have wrought great changes in national boundaries, governments, etc., they have been powerless to work any regeneration. One of our greatest statesmen in a recent address, looking at the hopelessness of human contrivances to settle the world's peace or to bring back to it happiness, calls out for a work of "spiritual regeneration." Our cry must be to God. What shall we cry? What better one can we possibly make than that of the ancient prophet: "O Lord, revive thy work?"

That great revivalist C. G. Finney has defined a revival of religion as follows: "It is the renewal of the first love of Christians, resulting in the awakening and conversion of sinners to God. In the popular sense a revival of religion in a community is the arousing, quickening and reclaiming of a more or less backslidden church and the more or less general awakening of all classes and insuring attention to the claims of God."

"Revivals," says a writer of long ago, "are seasons when Christians are waked to a more spiritual frame, to more fervent prayer and to more earnest endeavors to promote the cause of Christ and redemption—seasons when the impenitent are aroused to the concerns of the soul and the work of personal religion."

In the great revival of 1858, it was said of New York City, "that there is a most astonishing interest in all churches, seeming as if that great and populous and depraved city was enveloped in one conflagration of divine influence and the large cities and towns generally, from Maine to California, are sharing in this great and glorious work. There is hardly a village or town to be found where a special divine power does not appear to be displayed."

The following brief history of a noted revival in an Eastern city is taken from the records of a successful revivalist:

Commencement. Christians began to mourn over their coldness and the lost condition of others. They wept together, confessed their sins to one another and resolved to work for God.

Means Used. Those who loved Christ prayed all the time, and all the time felt that unless the Spirit were poured out upon saint and sinner not one soul would be converted. They offered constant, special, earnest, agonizing, united prayer. While they prayed they labored, conversed with their friends, persuaded them to come to the house of God and in several instances prayed with them hour after hour, until they gave themselves to the Saviour. Frequently they prayed till midnight, and after all they sang and prayed and felt, "Lord, revive us!—all our help must come from thee."

Preaching. In doctrine, plain; in illustration, powerful.

Arguments. The shortness of time; the certainty of death; the danger of delay, and

above all, the goodness of God and the love of the Savior.

Results. "God has been glorified, the Church enlarged and sinners persuaded to set out for heaven."

In order to have great Revivals and great Awakenings we must have the Power of God.

One of the great lessons Jesus taught his Apostles and disciples before he ascended was that they must be endued with power from on high in order to carry on the great work of preaching the gospel and bringing a lost world to God. We note in Acts 1:6 the disciples were concerned about knowledge. They wanted to "know." They asked "Lord, when wilt thou restore the Kingdom of Israel?" The answer Jesus made is significant. "It is not for you to know," "But ye shall receive power"! We are in days when the quest of knowledge is reaching the point of frenzy. It is Knowledge, Education, Philosophy, etc. In pursuing these things the Church has lost its power. We need to get in quest of the Power from on high if we are going to do God's work in God's way to God's glory. Education, Knowledge, Culture has its legitimate place of course, but for the power of God in Christian work there can be no substitute.

1. We must have the power of God in our revivals and camp meetings. Jones, of Wales, who was so conspicuous in the great Welsh revival, speaking of revivals said: "To work up a revival is to try to save men by mechanics. The heaven-sent man draws down a revival, which saves men by dynamics, 'power from on high,' without machinery and guarantees, goes straight to the heart and accomplishes that for which it is sent."

2. To have effective preaching we must have the power of God in the pulpit.

This was the power which Finney had. He tells us how it worked in one of his meetings: "Upon going to an adjacent village to preach, without knowing that the place was called 'Sodom,' he chose the text, 'Up, get you out of this place, for the Lord will destroy this city,' and preached upon the destruction of Sodom. The people began to get more and more angry. 'I could not understand what offended them. I had not often spoken in this strain more than a quarter of an hour, when the congregation began to fall from their seats in every direction, and cry for mercy. Nearly the whole congregation were either on their knees or prostrate, in less than two minutes from this first shock that fell upon them. Every one prayed who was able. Owing to another meeting I had to leave, but there were too many wounded souls to dismiss the meeting; and so it was continued all night. In the afternoon they sent for me to come, as they could not break up. Although the revival came suddenly, the converts were sound and the work genuine."

3. This power of God in revival meetings does not come without earnest and intense prayer and endeavor.

A. B. Earle, the noted Baptist Revivalist, says: "It is sixty years ago this winter since I held my first four-days' meeting, yet I don't know a thing about an easy revival. If you know anything about an easy revival, I don't know anything about it; and an easy conversion, I don't know any such thing. I don't believe there is an angel that shines before the throne that knows any such thing as an easy conversion. If you don't know what soul travail is, somebody else knows; if you don't know what it is to go into Gethsemane, somebody else knows. You are not going to have an easy revival. Zion is going on her face; she is going to turn over on her pillow at midnight to find a dry place for her face; she is going to look pale for a little while in her agony, before the Lord will display his power."

MODERN APOSTLES OF FAITH.

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

CHAPTER XVIII.

HOLLAND N. MCTYEIRE.



WHEN the Egyptian kings died, it was thought that just to be ruler of so great a nation was honor enough to have their memory enshrined in a gigantic pile of stone. It was a monument to the dead. Now when we contemplate those immense pyramids containing the skeletons of cruel, arrogant monarchs, literally buried in gold and precious stones, we behold the miracle of delusion and false emphasis. The tomb of kings tells but one big story, and that the undying hope of immortality. If their estimate of time and eternity may be judged by the grave equipment, the next world was to be more important than the present. They stand as a stupendous wonder to coming centuries, but that is all: the pyramidal sepulchres—the immortality of Egyptian kings. But the story gleaned from the long ago hieroglyphics is one of cruelty and oppression. The mute testimony written on every stone is the crack of the slave driver's whip, and the bludgeon of the taskmaster—human agony!

But pyramids are not all Egyptian. There are others that far outshine the lustrous glory of Cheops, or the tomb of King Tut. Once a traveler was viewing the grandeur of St. Paul's Cathedral in London, and asked where he might see the monument to Sir Christopher Wren—the immortal architect. His attention was called to a simple tablet, upon which was inscribed: "If you want to see my monument, look about." Sir Christopher Wren did not need an Egyptian pyramid to tell the coming generations that he had lived. St. Paul's Cathedral of beauty, symmetry and architectural glory was the perfected dream of a great soul, standing through the centuries, a symbol of heavenly benediction.

Holland Nimmons McTyeire. No towering shaft marks his resting place; he sleeps beneath an unpretentious marble amid the classic shades of a great university, near the center of her beautiful campus, a spot sacred to the memory of hundreds of gospel ministers throughout the southland. If you want to see the "McTyeire Monument" look about the campus of Vanderbilt University. Everything that art, nature, and bounteous resources can do to delight the eye and inspire the imagination may be seen at this, one of the greatest institutions of learning south of the Mason and Dixon Line. We might dwell at some length on this cluster of stately buildings, majestic in their simplicity, but we wish to change the scene to one of extreme contrast, and seek to harmonize the extremes, which are an antithesis, one to the other.

The next scene is a humble, unsophisticated country home far back in the poorest section of South Carolina, nearly ninety years ago. It is a typical country home where the Methodist circuit rider always found welcome shelter. The circuit rider's name was Kirkland, a name that has for many years held an honored and conspicuous place in the affairs of the church. We have been told that this circuit rider was a near ancestor of the present Chancellor of Vanderbilt University. In this South Carolina home was a lad, perhaps in his early teens, who bespoke unusual natural endowments, such as attracted the attention of the circuit rider.

The family had retired, and perhaps the lad; but the burden of that long evening conversation was concerning that big overgrown boy. Far into the night the argument continued: the pleading of poverty on the one side, and the supreme welfare of the boy's future on the other. At last the circuit rider won out in the controversy—but what

was it all about? The object sought and attained was that the father should send the son to school and college. Rev. Kirkland, the circuit rider among the swamps and "low country" of South Carolina, was making history that night. That night discovered for the church and religious educational history of the South, Holland Nimmons McTyeire. Judge E. H. East, one of the greatest laymen of Southern Methodism, once told this writer that Bishop McTyeire was the greatest parliamentarian, and the greatest religious statesman ever produced by American Methodism.

Holland N. McTyeire was born in Barnwell county, S. C., July 28, 1824. There were no public school advantages in that part of the country, and just what preliminary advantages he had we do not know. However, he was graduated from Randolph-Macon College, Ashland, Va., in 1845, at the age of twenty-one. No doubt he had spent some time in a preparatory school. Randolph-Macon was the nearest Methodist institution available at that time. The date of his conversion and call to preach we have been unable to secure. No doubt his call to preach was already known in his home, when the argument was made for his education by the circuit pastor.

Holland N. McTyeire joined the Virginia Conference of the M. E. Church, South, at once after his graduation, one year after the separation of Methodism. In a short time he was transferred to the Alabama Conference and stationed at St. Francis Church, Mobile, Ala. After finishing this pastorate he was again transferred to the Mississippi Conference, and later to Louisiana. In 1851 he was elected to the editorship of the *New Orleans Christian Advocate*, serving in that capacity until 1858, when he was elected by the General Conference to the editorship of the *Nashville Christian Advocate*, the General Organ of the church. He was a delegate to the two previous General Conferences, 1854 and 1858.

Early in the war between the states, Nashville was occupied by the Union Army and all publications were suspended, as the Publishing House was used as an arsenal and hospital during the war. H. N. McTyeire gave up his editorial labors and was stationed at Montgomery, Ala., until the close of the war. At the General Conference of 1866, McTyeire was elected to the episcopacy. Perhaps no greater body of stalwart preachers were ever assembled in the Southland. Throughout the South may be seen in church parlors and in pastors' studies, a steel engraving of this famous assembly. Enoch M. Marvin was also elected bishop at this conference.

Bishop McTyeire was in the prime of his ministry when elected to the episcopacy, being only forty-two years of age, large in body, and larger in brain power. He seemed to have come to the place of power at an opportune time, as the church never needed superior leadership so much as she did then. The South was impoverished, prostrated, crushed. Nothing remained after the scourge of war and its aftermath, but an unconquerable spirit. The country was further embarrassed and humiliated by the reprehensible regime of the "Carpet Bagger" and black domination. Bishop McTyeire was one of the noble Romans which led the scattered hosts of the Church of God to victory.

God moves in a mysterious way, his wonders to perform. Commodore Cornelius Vanderbilt, the New York multi-millionaire, was a widower, and by some shift of fortune, he met and married a cultured lady of Mobile, Ala. This lady was a cousin of Bishop McTyeire's wife, as fate would have it. Through this family relationship Bishop McTyeire became acquainted with the great financier.

The Commodore at once recognized in the bishop a man, and soon grew to an intimate friendship. The long story told briefly is this: Bishop and Mrs. McTyeire was once invited guests of the millionaire in their New York home. When they were leaving, Mr. Vanderbilt placed in the bishop's hand a check for \$500,000, as a beginning for a Southern Methodist College, which finally became a university named for the founder—Commodore Vanderbilt.

The only stipulation was, that Bishop McTyeire was to be the regent, the president, or whatever the office of headship might be called. A large site was selected, and Vanderbilt University, Nashville, Tenn., stood for many years as the undisputed property of the Methodist Episcopal Church, South, and Bishop McTyeire was the absolute custodian and head until the day of his death.

However, in all his wise and careful administration, it was said, that Bishop McTyeire was doing the thinking for the whole church until his end came; but we repeat that he made one grievous mistake in the legal incorporation of the university. But he was so absolutely sure of ownership, that he could not be made to see any breakers ahead, and he believed that the incorporation was water tight, but time has proven that it was not.

Judge E. H. East, who was the legal adviser of the bishop, took issue with him at one point; he saw the vulnerable spot, and called the Bishop's attention to it; but he could not see the loop-hole. The dear Bishop could not understand how any member of his beloved church could be other than one hundred percent loyal. "It will mean trouble, Bishop," said the wise old judge, "perhaps not in your day or mine, but it will come." And it did. The dream so wonderfully realized by a great soul has vanished. Vanderbilt University is gone, though loved devotedly by her alumni of other days. We sing of our *alma mater* in a subdued tone.

Bishop McTyeire made some lasting contributions to the literature of the church, as follows: "Catechism of Bible History," "Catechism of Church Government," "The Manual of Discipline," "The History of Methodism," "Rules of Order for Assemblies," "Passing Through the Gates, and Other Sermons." He was the senior bishop of the M. E. Church, South, at the time of his death, which occurred Feb. 18, 1889. He sleeps in sacred, but now alien grounds; beside him are three other stalwart leaders of the church: Bishop McKendree, Bishop Soule, and Chancellor Garland, on the campus of Vanderbilt University.

A Tiny Testament.

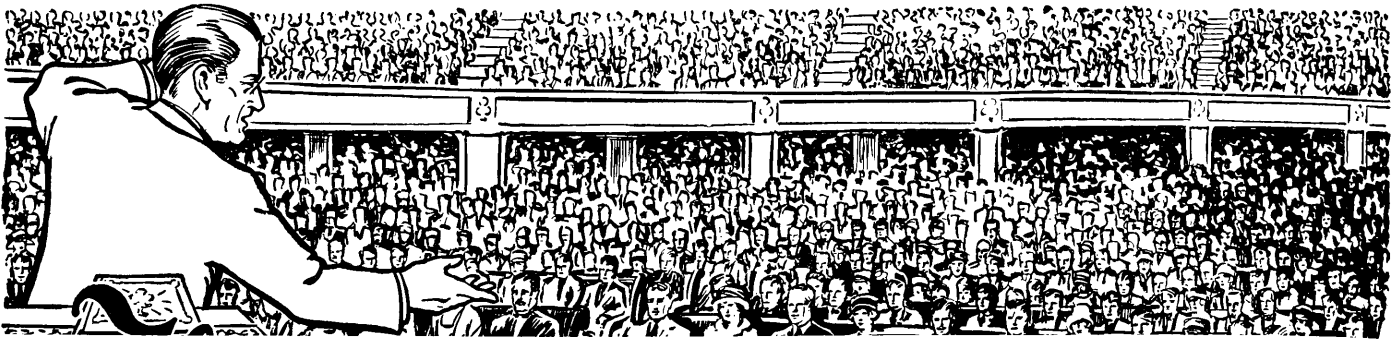
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OF ASBURY THEOLOGICAL SEMINARY



Five Kinds of Prayer God Will Not Answer.

Rev. E. E. Shelhamer.

"Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts."—Jas. 4:3.

PERHAPS a better rendering of this text would be, Ye ask and receive not because ye ask amiss that ye may consume it upon your pleasures. The word lust does not always mean amateness. For instance; "Walk in the Spirit and ye shall not fulfill the lusts, (or pleasures) of the flesh."

There is a vast difference between praying and expressing pious wishes. Many people mouth over words, but not very many actually pray. We pretend to pray for wars to cease and they increase; we pray for temperance and intemperance prevails; we pray for the salvation of our children, and they become more obstinate; we pray to get out of debt and continue to drudge; we pray to get healed and continue to grunt. This leads me to say that something is radically wrong somewhere. God has either ceased to answer prayer as formerly, or there is something wrong with the way we pray.

I take it that God is the same "yesterday, today, and forever," and the fault is with us. If not, why should he say: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; I will not hear; your hands are full of blood."

Now let us notice more particularly why some prayers are not answered.

1. *The man who holds a grudge.* "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. That is if I pray, then get up and go forth to follow the same old course of harboring a distant feeling toward that one who has injured me, or toward the one who is my rival, or toward those who are naturally a trial to me; yea, if I allow myself to pull off in spirit from anyone, regardless of what he had done, "the Lord will not hear me."

It is easy to do this and thousands are deceiving themselves. They say, "I do not hate him, but I dislike his ways." Are you quite sure? Why then, do you more readily speak of his faults than his virtues? Why then do you shut him out of your company and put forth no special effort to befriend him or his household? Brother, stop your hypocrisy, get rid of your inward disunion, then your prayers will unlock the heavens and bring a blessing upon you and yours.

This regarding iniquity may also mean, refusing to be open for conviction relative to a business transaction. If the other party is grieved, and feels disappointed in you, do not toss your head, but inquire what you can do to make things satisfactory. "Why not suffer wrong", financially, in order to win a brother and give wings to your prayers?

One can "regard iniquity" in his heart by failing to declare war on his carnality. This is why many are powerless in prayer; they have drifted along for months without insisting on a clear witness to holiness of heart; or they may profess to be all right but no one is stirred up as a result. The carnal mind creates weaklings in prayer.

2. *The stingy man's prayer.* "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21:13.

Whoso lives for himself and family, and makes himself believe that no one needs his assistance, that every one is getting along fairly well, and if not it is their own fault,—he who does not inquire about the needs of the poor, or the missionary cause lest he be made to feel his obligation—for such a man there is little or no hope. He may pray or preach with a great deal of apparent earnestness but God's ear is deaf to it all.

There is something about a stingy spirit that shuts up the heavens. For more than forty years in evangelistic work we have observed that it is much easier to see drunkards, harlots, and blasphemers, saved than one who is given to covetousness. There is something about liberality that brings the blessing of God. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

In many instances where children grow up unsaved, it is due to the fact that the parents "withheld more than was meet", and let others bear the heavy burdens of supporting the work of God. Listen! The moment you become aware of the fact that any righteous cause is in need of help, you become responsible to do your full share in such support. And not to do so, is to invite the heavens to withhold the early and latter rains from your soul.

3. *The Dishonest man's prayer.* "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28:9.

God has only one price on his goods. To get his favor one must renounce every open or bosom sin and walk in all past and present light. Now when any one backs down and becomes dishonest and vainly thinks he can get through without becoming so peculiar, he is turning away from hearing the law. He prefers to join a church or associate with those who are more popular. God declares that even his prayers and profession are abominable. See here! You can join one church, preach a smoother gospel one place than another, but you cannot get the smile of God cheaper in one place than another. It will require a full unconditional surrender wherever you go.

Law and grace go hand in hand. Adam Clarke declared that it required the "goodings of the law behind us and the wooings of the Gospel before us to get us from earth to heaven." Friend, be careful then how you despise and depreciate the preaching of the law. Be careful how you flatter the "dear, sweet, man," who preaches only grace and never thunders from Mount Sinai. Law pro-

duces compunction of conscience, and this must always precede the comforts of grace. In every town and city we may find a bunch of half-breeds, who have rejected some light and chose to take an easier and more popular route.

4. *The Inconsiderate man's prayer.* "Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

One of the greatest needs of the day is not a big profession on Sunday, away from home, but practical every day religion while at home. I am satisfied many prayers are hindered because husbands are inconsiderate around home. There is not that courtesy and tenderness shown that was so manifest during courtship days. This is due to several things:

1. *Beastliness.* Most men fail to distinguish that there is a vast difference between love and lust. They crush out real love and respect by throwing down the bars and turning their animal nature loose. Self-mastery is a thing unknown to them. Gratification is always an enemy to glorification. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." When? After the resurrection? Yes, and long before. Many will never know to what heights of glory and usefulness they might have attained had they wisely practiced self-denial and moved from the basement to the upper realms of life.

2. *Lack of appreciation.* Men's prayers are hindered because they depreciate the true value of the "weaker vessel." It does not cost much to praise her occasionally for her good cooking or tidy housekeeping. Most men seem to think that she will cook better if they criticise a little. Or, to say the least, eat like a beast without much gratitude. They show very little "honor" to God or the wife of their bosom. A man would not commit the unpardonable sin if he occasionally volunteered to dry dishes or sweep the steps. These little acts of helpfulness give wings to family prayers and confidence way down in her heart as she listens.

3. *Unkind words.* No wonder children grow up to be unthankful and unholy. They hear unkind thrusts and insinuations, morning, noon, and night. Not only this, but some men are cruel enough to allow the children to treat with disrespect the one who almost lost her life to give them an existence. If there are any differences of opinion they should be calmly ironed out in private and not "bawled out" before little ones.

4. *Selfishness.* It might help to get quicker and greater answers to prayer, if the husband brought home something nice to the overworked wife every time he had a nice dinner down town; or if he had everything as convenient around the kitchen as he wants them around the barn. In short, if she had as many privileges, including a check book as he has. My! what answers they would both get from the skies.

True, it is a poor rule that does not work

both ways. Some women are needlessly extravagant and hard to please. Some are so irritable and jealous that the meekest man on earth could scarcely keep peace with them. But again we assert that as a rule, where husbands "dwell with them according to knowledge", their prayers will be effectual in the salvation of the entire household.

5. *The wavering man's prayer.* "But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

The early Methodists talked a great deal about getting on "believing ground." Brother, do not say "If I only had more faith I might be healed or sanctified." Better say, "If I obeyed more implicitly, I might get an answer." There is a cause for this wavering business and nine times out of ten there are bosom sins need to be renounced; restitution needs to be made; tithes need to be paid; apologies at home; a day or so in prayer and fasting and God will appear on the scene, hell will be routed and victory will be yours. Then you will be able to sing from the heart,

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear.

With confidence I now draw nigh,
And Father, abba Father, cry."

The Wail of the Modernist is in The Land

REV. G. H. MONTGOMERY.

THE echo of victorious shouts, welling from the throats of the lovers of Truth throughout the country, has died away, there arises from the field of combat a woeful wail among the ranks of defeated Modernists. The blatant boasts of the enemies of Fundamentalism end with a cry of defeat. According to this cry, their liberty has been taken away from them, their rights have been abused, and their wisdom rejected. Ignorance has prevailed and bigotry has triumphed. Medievalism is on top while Progress pines under the debris. "Oh, Religious Freedom, thou art a martyr."

The March issue of the *Review of Reviews* quotes to some extent from a series of articles by Albert C. Dieffenbach in the *Independent* (Boston) for January 8, 15 and 22. Mr. Dieffenbach who is editor of the *Christian Register*, comes forward in his articles to deplore the ignorance that has wrested liberty from the hands of the Liberals. As quoted by the *Review of Reviews*, he attributes such ignorance and bigotry to one hundred and fifty years of "steady degeneracy of religious independence" which has climaxed in "the intolerant demands made for the first time in American history by Fundamentalist fanatics upon one Legislature after another, not in one section only, but in every part of the land."

"Victory rests with the Fundamentalists," Mr. Dieffenbach declares. "When the medieval dogmatists of our time came to do battle against the new spiritual life that was emerging in 1922, there was a great awakening among the liberal leaders, and they entered valiantly into the conflict. . . . In one church after another the holy warfare has ceased. The Fundamentalists, who are ninety percent of the Protestant congregations, have overwhelmed their freedom-seeking brethren."

It is to be hoped that the distinguished editor will live long enough to learn that such legislative steps on the part of Protestant leaders are strongly indicative of the good commonsense that prevails in religious circles even in the twentieth century. Anyone with a respectable degree of spiritual percep-

tion would recognize instantly that that which Mr. Dieffenbach designates as "the new spiritual life" is nothing more than a renewal of an ancient effort to reduce Christianity to a state of spiritual death. The old rationalistic garb of post-Reformation days has been discarded for the new garment called Liberalism. The new cloak might have been highly deceptive, but the face of the creature who donned it was recognized, and that was enough. We did, and are still doing, our best to keep subdued the arch foe of Christianity.

For despite the misleading statement that "the holy warfare has ceased," we find the fight still in progress. Ever and anon the creature of many cloaks arises and shows his teeth, and equally as often the lovers of truth arise to subdue him. One of the things that Mr. Dieffenbach deplores in the aforementioned articles is that "Seven states are already legally dominated by a religious party." This, of course, cannot be true unless that religious party constitutes the majority of the population of the seven states referred to. In such a case the religious party would have a constitutional right to dominate its own state. No man or set of men may keep the majority from ruling because of religious convictions. That would be religious intolerance, indeed.

OUR FIFTY CENT OFFER.

The Pentecostal Herald will publish this fall some of the ablest articles on evolution that have ever appeared in its columns. Evolution is taught in the schools, newspapers, magazines, novels, and text-books. This teaching breeds skepticism, irreverence, immodesty, cruelty, lawlessness and disregard for all that is sacred and holy. Give the folk a chance to see the other side by broadcasting it among the people.

The Editor will publish a series of articles on the Baptism with the Holy Ghost, showing that this gracious work of grace is not regeneration, not for sinners, but always for God's regenerated children; in fact, a second, distinct work of grace, not at, but after, regeneration. These articles will bring out the foundation facts on which the doctrine and experience of sanctification rests. We earnestly request 5,000 readers of The Pentecostal Herald who rejoice in the blessing of full salvation to put these articles in the hands of 5,000 who may be brought into the experience.

The Herald will contain a series of articles on The Evangelical Methodist League, the necessity for such an organization, and its main objective and program.

Dr. Morrison will have a series of articles on "Will the Opposition to the old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism make the organization of another Methodist Church a Necessity?" These articles will be reasonable, comprehensive and thought-provoking. They will be written in the spirit of candor and kindness to all concerned. We want a hundred thousand thoughtful people to read them. Send in a list of 50-cent subscribers at once. The pages of The Herald will be full of interesting matter each week.

If, as the noted editor declares, the Fundamentalists are ninety percent of the Protestant congregations, how can he say that "They have set up a monarchy in the heart of a democracy?" Such inconsistency might be overlooked in a declared ignoramus, but a man of Mr. Dieffenbach's caliber ought to be careful how and what he writes. Monarchies are not set up by the people, but by individuals. What the people do is bound to be democratic, for the simple reason it is done by the people. Ninety percent is certainly a ruling majority among the Protestants, and it is a known fact that the majority—a tremendous majority—of non-church members are in their hearts Fundamentalist Protestants; so if this majority desires to legislate against any doctrine or creed, who can consistently say that their legislation has a monarchic principle? It seems to me that it is a case of a few individuals demanding the masses to bow their knees to them. The masses answer, "No," and that hurts the in-

dividuals so much that they hurl "Monarchy" at the masses. It is very surprising how foolish and weak the "brains" and "strength" of the world can get sometimes.

Now, to get down to cold facts, just what liberty has been taken away from any one? Of what right have the Modernists been deprived? The right to profane the name of God with blasphemous teachings concerning his Son? They certainly have too much liberty there yet, for while they are prohibited in a few states from entering the state supported schools with their poison, they are still allowed to hurl it from the pulpits. Are they afraid that they cannot exert enough corrupting influences from that source? Are they grieving because we do not want them to profane the holy day that has been set apart for rest and worship? Do they feel that we are monarchic because we demand a reverence for that day instead of turning it into a day of folly, sin and multiplied vices? Are we medieval dogmatists because we want right instead of wrong, light instead of darkness, truth instead of falsehoods, facts instead of guesses, purity instead of filth, a clean press instead of a corrupt one, a home graced with love, purity and harmony instead of shattered hopes and disgraceful divorce evils? Are we so very overbearing because we desire to protect and uphold the sanctity of American youth? So far as I can see, these are the only charges to be brought against the Fundamentalist masses and, so far as I am personally concerned, I would not be afraid to face any or all of them in the Judgment. We are reminded of the words of Jesus, "Many good works have I done; for which of them do ye stone me?"

It is all very well for the Modernist to clamor for a separation of the Church and state. I agree that it is a Protestant principle, and a good one. But from certain observations I have concluded that it is not so much the separation of the Church and state that is wanted as it is a separation of Church and Christ. And it is worthy of attention that even a separation of Church and state doesn't mean separation of state and God. It is certainly commendable for any state Legislature to show a desire to keep a connection between the state and God, for "Happy is that people whose God is the Lord."

Mr. Dieffenbach further encourages us by gloomily bewailing the fact that "The Fundamentalist is not, as some believe, a Southern religious phenomenon. He is typical, innumerable, as large a part of Massachusetts as he is of Tennessee. A cross section of any state would show that America has a Fundamentalist mind."

Good for Massachusetts as a state and for America as a nation. May God preserve this faith forever, is my sincere prayer. We need it. America would dissolve more rapidly than ancient Rome if all America were modernistic, for it is written, "Righteousness exalteth a nation, but sin is a reproach to any people."

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

Interesting and Thrilling

Are the life stories of John G. Paton, hero of the South Seas; Martin Luther, the lion-hearted reformer; James Hudson Taylor, pioneer missionary of Inland China; David Livingstone, missionary explorer of Africa, and Chas. H. Spurgeon, prince of preachers. These books are beautifully bound in cloth and are especially attractive for young people from 10 to 20 years of age. We send them postpaid at 75c each, or the five volumes postpaid for \$3.00. Pentecostal Publishing Company, Louisville, Ky.

GEHAZI THE MODERNIST.

REV. E. H. CROWSON, A.B., A.M.

(2 Kings 5:20-27).

MODERNISM is a new name for an old condition, older indeed than the time of Gehazi, the subject of the present sketch. In his conduct, however, may be traced an apt type of the false leadership of those who would draw away our church from the fundamental verities of primitive Methodism into the shifting quicksands of Unitarian subjectivism and moral irresponsibility. By studying the character of this false man we may behold more clearly the purpose and end of those who at present seduce the faith of many and profit temporarily while doing it.

1. The name Gehazi is said to mean "the valley of vision." From this it appears likely that at one time Gehazi had been a man of strong piety and fidelity to God. He had lived under the true light and had come to be the head servant to the prophet Elisha in the school of the prophets near the river Jordan. It is a noteworthy fact that the modernists of culture and reputed piety today were reared in Christian homes, around the family altar, trusting the infallible Bible, believing in the eternal Christ as Redeemer and King. They joined the ministry under this persuasion and took solemn vows to be faithful to the Church, to enforce her discipline, protect her doctrines and drive away heresies. Thus, like Gehazi, they had the background of true religion and sound doctrine and, like him, came to positions of honor, trust and service.

2. But, like Gehazi, in an evil moment they yielded to temptation. It may be that scholarly vanity, temporal honor, wealth, worldly glory and influence tempted them. In Gehazi's case it was secular prosperity that lured his soul to sin and to betrayal of trust. But we find that the mammon of unrighteousness in the person of accommodating, pagan Naaman met the tempted and unfaithful servant with a ready welcome. Of all the tools the devil loves best and welcomes most heartily, a fallen but cultured and influential preacher is chief. Contrast the unrewarded Elisha with the grasping Gehazi. Contrast the poor and persecuted circuit-rider who founded Methodism with the sleek and popular modernist who undermines it. Naaman was accustomed to buying the favor of his nation's priesthood. With some people money talks, and to them large endowments bulk more than spiritual endowments. He thought he would compensate Elisha for service and purchase future favor. But Elisha, knowing his power to be of God, would take nothing. It was left to the faithless follower to covet the refused present, and in so doing to dishonor his master. Which is better for Methodism? Palatial schools and churches that are the centers of false doctrine and immoral living; or the humble chapels and faithful ministry of the "Forgotten Man"? I for one feel that our modern Gehazis are rushing our Church to the brink of a perilous precipice. Can we not call a halt?

3. But experienced Naaman, who knew hearts and faces, was not deceived. Gehazi begged for one talent. Naaman pressed two upon him. He read the covetousness of Gehazi's heart, which was no secret to Elisha either. Men think to deceive others; but neither God nor Satan is deceived. A falsehood cemented this bargain between Naaman and Gehazi. Gehazi bowed to the foe of his people and fawned upon him for a favor. He compromised the prophet's standard of purity. What shall we say of the man who among us (but not of us!) advocates a Unitarianism whose Christ is not God? What of those who apologize, however lamely, for evolution? Like Gehazi they stand self-condemned.

False to their vows, false to their Church which supports them, compromising its standards, they cement with Mammon a bargain which brings them temporal pelf but corrupts and betrays the communion they profess, but falsely, to serve. Modern Gehazis!

4. Gehazi continues to hold his position of trust, service and honor. He brings back his booty, stores it in the tower and returns to his place to serve his master as usual. So our modernists after betraying their Church, failing to execute their vows and compromising our Methodism, return to their pulpits, to editorships, to professors' chairs, to chairmanships and presidencies. Then they pretend to serve out as usual the prescribed formulae of faith. It is a hollow mockery; a sham; a hypocrisy of the blackest hue. It is the genius of Gehazi. Here and there his tribe may be seen; it increases. Through the channels of schools, colleges, seminaries, universities they come. Their poison enters the pastors' schools; the courses in colleges; the conference courses of study; the teaching in Sunday school and Epworth League; the conventions: Gehazi is busy serving as usual, though his soul is blackened with the betrayal of a sacred trust. How can this be reconciled with their lofty professions of intellectual honesty? Why do not these treacherous Gehazis leave us to serve Naaman wholly? Answer: they are too small a caliber to please Satan or profit themselves by direct service; so they shelter themselves beneath Elisha (the Church in its profession of saving power), and there protract their detestable and iniquitous work.

5. Behold now the root of this matter. "The love of worldly gains is the root to all evil." So in this case. When Gehazi was upbraided by Elisha, the prophet went on beyond the money and garments that Gehazi had received, naming "oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants." With his courtly garments Gehazi would make a presentable appearance. With his money he would achieve prosperity and finally gain this mighty establishment. So with modernists today. Supposed scholarship gives them universal entrance. Position is the lever whereby they hope to transform evangelical Methodism into an empire for their own enrichment and glory. The root of Gehazi's betrayal was the vision of great, personal riches. He had lost his vision of service and soul-saving, exchanging it for the covetousness that foresees wealth nearby. It may be asked: Do our modern Gehazis see souls born into the Kingdom? Not enrolled into the church register by Decision Day, card-signing, social service ten-to-win-one, or something of that sort: but born of God. How much do our Gehazis love and promote real revivals? Is not the vision of the primitive circuit-rider being exchanged for the gloating of the religious commercialist? God help us! If this is the spirit that is to rule Methodism, damnation is our portion.

6. What is the end? Ruin comes to Gehazi and to others. He is smitten with leprosy and his posterity are similarly cursed. This is the result of treachery to God and his representative. He gets his silver and garments, alright. But the raiment covers a leprous body whose filthy disease no amount of money can heal. And his seed are cursed after him. One of the most dreadful things to contemplate is the burden of curses that betrayed souls will heap upon modernistic preachers and leaders, who for a loaf of bread plunged themselves and their satellites into endless hell. Doubtless some moiety of scholarship, some glamor of position is now the portion of the modernist. But what of the hereafter? What of the leprosy that is eating out life and health and will finally isolate them and their followers to the dung-hill of eternal corruption? Beloved, this is the ruin that succeeds the betrayal of modernism.

Southern Methodism has reached the part-

ing of the ways. Twelve years ago Northern Methodism stood where we stand now. Gehazi then was permitted to lead them. Now their Course of Study is rank with modernism, contrary to the express wish of their General Conference. And recently one of their bishops has dared to defy the orthodox stand of one of their Annual Conferences. The same tendencies are rapidly infesting us and ripening into a similar ruin. The great business that faces Southern Methodism is not the erection of churches, the projection of missions, the endowment of "forgotten men," the building of hospitals, the raising of conference collections or the securing of members. These are all important in their place. But the burning question facing us today is whether or not we will permit unevangelical, unmethodistic, anti-Christian, unscientific, ungodly living and teaching to dominate us; or whether or not we will turn to God in penitence, seek his favor, purge out heresy, expel heretics, discipline the worldly and promote a general revival that will first sanctify ourselves and then convert the world around us. This is the order of the day and the hour has struck for its consummation. To neglect it further is to plunge ourselves into irretrievable calamity.

There was a time when our Church could say: "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." And the lame walked, the blind saw and the dead arose. Now we have silver and gold in abundance. But we are growing cold, and devoid of divine life. We are rotting while we seem to live. The leprosy of apostasy has with its fictitious whiteness driven the flush of life and health from our cheek. Is it not time to seek cleansing in the fountain that was opened in the house of David? Only the Christ can cure this dread disease. Whom shall we follow? For this is the day of choice. Whom shall we follow? Will it be Gehazi or Elisha?

The Seamless Robe.

The seamless robe
Which patient sufferers longed to touch . . .
The robe he wore when in the little boat.
He taught great truths so plainly that
The little children heard and understood . . .

Now
He hangs upon the cross,
The sport of jeering multitude,
While on the ground
Rude, cursing, jostling soldiers,
Laughing all the while,
Shake dice
To see who wears the seamless robe.

The seamless robe
Goes down the street upon the burly form
Of Roman soldier flushed with wine,
The robe,
Which once had clothed the Saviour of us
all,
Now falls dejected round about
The glittering armor of great Cæsar's slave.

'Tis gone they say, long years ago. Worn out
In revelry, or sold, perchance, in far-off
province
But I know

That yesterday, among the poor and sick
I caught a glimpse of white and I am sure
That in the crowd I saw the seamless robe.

R. P. MARSHAL.

The Moving Picture.

Do you know, that 20,000,000 people see the "movies" every day? Do you know, that most of them are children. Do you know that Protestant ministers are held up in ridicule on the screen, and that Catholic priests are always heroes, and that America is being taught by the movies, that there is no true religion but Catholicism. Get Dr. Wimberly's great book: "Messages for the Times." Price \$1.50. Or send one new subscriber for the PENTECOSTAL HERALD, and add 50 cents—and get the book.

REPORTS FROM SOUL WINNERS

TRAVELS, TRIALS AND TRIUMPHS.

Closed a busy old year in the East. Opened the New Year at the Detroit Holiness Association Tabernacle. Was Superintendent for January and February. Was invited by the Tabernacle Council to lecture weekly (Tuesday) on "The Fundamentals" in addition to the regular services. Gave "The Infallible Book," "Virgin Birth," "Deity of Christ," "The Devil," "Scientific Facts Foretold in the Scriptures," and four lectures on the Apocalypse. These discourses drew good audiences and were much appreciated. The writer never sensed a more intelligent response. Had seekers at nearly all services. Found some of the finest laymen at the Tabernacle I ever met. These men and women have character, holiness without extravagance and fanaticism, sane leadership, generosity, initiative and brains. I never was happier than when serving this crowd. In my judgment they have the best work of its kind in America. Much of the credit for its origin and perpetuation is due to Rev. C. W. Butler, George W. Ridout, John F. Owen and T. M. Anderson beside the consecrated money and intelligence of one of the finest bodies of Christians we know. This Tabernacle meets a need in Detroit met by no other organization I know of. I know some say the need of independent movements like this is past. I don't agree with these good men but wish a work like this could be started in every great city in the United States. I believe it has a golden future. Ministers and laymen who don't belong feel perfectly at home here regardless of denominational stamp or brand. The writer has been invited to take the Superintendency for nine months but has accepted it from September to December 31, 1927.

From Detroit I went to Ann Arbor and gave three services to Mrs. Schleicher's band of saints there and thence to Ionia, for a two weeks' battle. Seekers knelt at the altar in seventeen consecutive services. Prayer is the life of this place. Here occurred one of the most remarkable conversions that ever was known in the town according to the statement of the workers. It seemed easy to get folk to God.

Lectured next to the students and faculty of the Chicago Evangelistic Institute for seven days on "Predictive Prophecy" at the request of their scholarly, high-souled and gifted President, Mrs. Iva Durham Vennard, D.D. The response to God's word among students and teachers was instant, alert, vivacious and inspirational. Had a royal time among them and re-lived my own college days at Carlisle, Pa. Preached at the Chapel services, taught the Senior Class in Prophecy and came away much appreciating the school, its faculty, its discipline, its ideals and its mental and spiritual output. I saw here the spirit of the evangelist and missionary. One of its unusual features to me was the fact that its President is not only sound on Wesleyan Holiness but very able on the intricate theme of "Prophecy." May money and students flow into this cultured School of Prophets.

Since then have seen folk seek God at Pitman, N. J., Wallingford, Pa., Dover, N. J., and Portland, Mich. Am now at Lake Odessa, Mich. Am working, watching for the ever-nearing approach of our Returning Lord. Matt. 17:5.

Evangelist John J. Hunt.

MICHIGAN REVIVALS.

We have never sent in a report of our work or whereabouts, although we have been members of The Herald family for several years. Having been invited to tell of our evangelistic efforts, we send a brief resume of some of the meetings since last October. After closing at Centreville, Mich., the county seat of beautiful St. Joseph County, we entered a three-weeks' campaign at the Lake Chapel M. E. Church, Arcola, Ind. Rev. L. C. Wisener, a Taylor University man, is the pastor there, and wanted the full gospel preached and sung. We do not know how to preach or sing any other kind, so went ahead, and the Lord gave a gracious harvest of souls. Lake Chapel is a fine country church with a good spiritual membership, eager for the truth.

The next series of meetings was at Jones, Mich., one of the points on the home charge of Miss Bonine. This meeting had not been planned in advance, no preliminary work had been done, and not a word of advertising, but there were four or five faithful holiness laymen who had remained intercessors, and because of their prayers and God's faithfulness the altars were fruitful, the church strengthened, and the community enriched. Praise God for the faithful few in every church! The pastor at Jones, Rev. Leon Manning, is just starting in the ministry. He put no strings on the evangelists but allowed and wanted the gospel in its entirety. May the Lord bless and prosper this young man!

On April 3, we began at Middleton, Mich., under the pastoral charge of Rev. Floyd N. Drake. Plans had been made and there was no time wasted; folks began seeking the Lord almost immediately. These were two weeks of blessing and looking up, both for the preachers and "preached to." Closed Easter Sunday night with notes of victory all over the house and at the altars. We found Brother and Sister Drake the same sweet-spirited pair as of yore, having labored with them twice before.

After a few days of delightful rest at Grand Haven, on our own Lake Michigan, we went on to Ravenna, Mich., where the Lord preceded us and waited to spread the richest feast of the season. There were problems here, for many had gone off after false teachers and had left a real break in the

ranks. But again we found a faithful few carrying a real burden—first of whom was the pastor himself—Bro Louis E. Whittemore, who is a devoted man of God and a stickler for the old-time gospel. He and his good wife did much personal work, not stopping when the evangelists came on the scene. The first special day of prayer opened the skies and witnessed the sanctification of six of the faithful ones. From then on the altars were almost never barren. By the closing Sunday, there were between fifty and sixty souls saved, reclaimed and sanctified.

Besides the preaching, we handled all the musical end of the work, including congregational singing, special numbers, piano and other instruments; also the work with children and young people. We are now making our slate for fall and winter and have some open dates. Anyone wishing our assistance can reach us by mail at Vandalia, Mich.

Grace O. Bonine, Helen G. Riggs,
Evangelists.

A HOLINESS REUNION.

When any group of people awaken to a real need, they set about to find a supply for that need. Of late, there has been a growing sentiment in the Southwest that the holiness people really needed a get-together meeting, and in response to attend the holiness reunion during the Berachah Home Anniversary at Arlington, some five or six hundred came from about ten different states and we had one of the greatest Conventions of holiness people held in the southwest for many years. There were some twenty denominations represented. Dr. H. C. Morrison, Rev. Bud Robinson did the preaching, with Mr. J. J. Douglas director of singing. The spirit of unity that prevailed throughout the five days' Convention was simply wonderful. There was scarcely a service without seekers praying through to victory. There were several saved and sanctified between services.

The missionary talks and program put on Thursday will long live in the minds of those present. Rev. Joseph E. Bates, J. D. Scott, Miss Rudolph, Rev. and Mrs. Harry Wiese, Mrs. Ritz, Rev. Abels and Mrs. Hatfield were present as missionaries who had been in service on the foreign field. The Berachah Family put on a program which resulted in five persons being saved at the altar and the missionary spirit mightily stirred the hearts of those present. So delighted were the people with this Convention, a committee was appointed to formulate plans for other Conventions. The following report of the Committee was unanimously adopted:

Report of Committee.

We recommend that there be held annually a meeting of all holiness people of the Southwest, regardless of their denominational affiliation.

We recommend that the meeting for next year, 1928, be held at Arlington, Texas, in connection with the Anniversary of the Berachah Home.

We recommend further that the following Executive Committee be elected: J. T. Upchurch, A. P. Hunt, W. H. Vance, P. L. Pierce, J. A. Williams, R. E. Fletcher, J. M. Thompson, and that this committee may add to itself as many as they desire as Advisories. This committee shall set the date for the next annual gathering, arrange for workers and expenses, and bring in recommendations for a permanent organization next year.

Signed—W. H. Vance, Chairman,
I. L. Flynn, Secretary,
J. E. Bates,
B. F. Neely,
H. C. Cagle,
P. L. Pierce,
A. P. Hunt,

Committee.

OLIVET COLLEGE CAMP MEETING AND COMMENCEMENT.

We are glad to bring to the readers of your good paper the most encouraging report in the history of Olivet College. May 18th to 29th was given over to the Commencement and Camp Meeting. The first week of this annual occasion was given over to one College program each day with evangelistic services each night.

On Sunday morning, May 22, Dr. Chapman preached the Baccalaureate sermon in the Camp Meeting Tabernacle to a great congregation. The message was fitted to the conditions and the times in which we live, and was considered by those present to be one of the greatest addresses ever delivered on this annual occasion. The Commencement address was delivered by Paul Rader of Chicago. Mr. Rader held the great congregation spellbound for more than two hours.

On Thursday, May 26, the regular session of the Board of Trustees was held. President Willingham brought us the encouraging news that he was closing the school year with every current obligation paid in full and \$1,000 in the bank for this Department.

The Camp Meeting this year was unusually good. The best spirit was manifested, the greatest number of people were in attendance, and the greatest good was done of any time in the history of Olivet College. Dr. J. B. Chapman and Bona Fleming alternated in the evening preaching services. We had great altar services with many seekers and happy finders.

The music and singing were in charge of Rev. Haldor and Bertha Lillenas, of Indianapolis, Ind. We also had with us the famous Von Radio Quartet

of Lawrenceburg, Tenn., and Mr. Edison Crosby, the silver bells musician. There was nothing lacking on the musical program. Uncle Bud Robinson was with us for the entire ten days. He preached every afternoon, and informed us that he was going to attend every Camp at Olivet as long as he lives and can get here.

We are glad to report that the finances of the Camp Meeting were paid and that we provided \$2,700.00 for the expenses of next year's Camp. The hospitality of Olivet community cannot be excelled. President Willingham, Pastor J. E. Williams, and the good people royally entertained between nine hundred and one thousand outside visitors. Don't forget to pray for this institution.

E. O. Chalfant.

BARGERSVILLE, INDIANA.

From May 1 to 15 we held a meeting in Bargersville, Ind. This was a very unpromising field for evangelistic work. There was division among some of the people in the church which was alarming, and which impressed the people outside of the church most unfavorably regarding religion. However, there were some of the most devoted and exemplary people there that we have ever met. They recognized the unfavorable conditions, and carried a burden for the work almost intolerable, and prayed and wept by day and by night. We joined our prayers with theirs, and poured in the plain gospel truth as God helped us to do. These efforts produced deep conviction upon the unsaved and the unsanctified, and there was some visible fruit, and it was thought that the more abundant fruit would be seen later. It was feared that God's judgment would be visited upon some who had the light and refused to walk in it. Indeed, there were some indications that judgment had already been visited on some of the people there.

After closing the meeting in Bargersville, we spent some time at Olivet College, Illinois, where the annual Commencement and Convention was held. The Lord poured out his Spirit in copious showers, and many were converted and sanctified, and the saints were greatly blessed. No doubt others will give a more extended account of the work there in the holiness papers.

From Olivet we hastened on to Wilmore, Ky., the seat of Asbury College, where another Commencement and Convention was held. The people gathered from far and near, and the blessing of the Lord was upon the various services, and souls sought and found pardon and purity.

From Wilmore we went to Cincinnati, Ohio, where the camp meeting, under the auspices of God's Bible School, was in full swing. God's Revivalist will give full account of the work there.

In the last two days we have received four invitations for special revival meetings, and in a few days we will be afield again. We have a few dates for the summer not yet taken, and for fall meetings. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

IN THE NORTHWEST.

These are good days with us preaching this wonderful salvation in the great Northwest country. Since our last report we have preached in Washington, Canada and Oregon. We have been much impressed with seeing seekers at the altar from several nations. A large Oklahoma Indian, who had walked nearly two thousand miles, came into the meeting and was beautifully saved. An Irish woman after seeking two nights was mightily filled with the Holy Ghost. A French girl was a persistent seeker and was richly blessed of the Lord. A Swede, a young man, was powerfully reclaimed and filled with the Holy Spirit. He had backslidden over failing to tithe. He said when he began tithing his wages were raised four times, then he quit tithing and used the Lord's money to buy an automobile, then his wages were cut four times and placed back where they were when he began to tithe, then he could not meet the payments on the car and he lost it. He said, "I lost my religion, and my karr, and my hives, and evything, and it does not pay to go back on te Lord." Many people know the Swede is right in his conclusion.

Among others, several Canadians prayed through in the old-fashioned way. We were preaching in Canada in a little church near a government whiskey house; when the altar call was made the Holy Spirit fell on the people, the altar quickly filled, and several prayed through and arose shouting. The excitement caused a goodly number of men to rush out of the places of sin and they came into the church and looked on with great seriousness. A German, working at a large saw mill, was richly blessed of God. A Syrian woman was brightly saved, and a Norwegian woman was blessedly saved the first service she attended. This wonderful salvation works among all nations. I would be glad if I could preach around the world before I go to heaven. Kindly remember us in prayer. At present we are in the battle at Portland, Oregon, and go next to Vancouver, Wash. With prayer and love for all the family of the Lord,

M. M. Bussey and Wife.

If practically and experimentally we lean on the arm of Christ, it shall be yet seen in these last days how happy the disciples of the Lord Jesus may be, though everything may be dark and gloomy.—George Muller.

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(Continued from page 1)

that improvement is impossible, and for the protection of others he must confine them. They being immortal, their confinement is eternal.

If God had created a decent, comfortable hell the crowd that is bent on going there would soon turn it into a pit of horrible torment. They would not have a Bible, a Christian, a church, a holiness preacher, a prayer meeting. They hated good on earth and they would not allow it to exist in hell if it should happen to get in there. Look what unbelieving sinners made out of Belgium, Verdun, Russia, and Chicago. Wicked men and women make demons out of themselves and would turn this earth into hell, without a Bible, a church, an altar of prayer, a sober man or a virtuous woman, if they could.

Bishop, did you read in the May issue of *World's Work* the article on "Atheism beckons to our Youth?" Startling stuff. Meanwhile our college presidents at Memphis pass resolutions that seem favorable to the teaching of the vagaries of evolution, and give comfort and encouragement to skeptical and conceited youth. At the same time, Rice and Rall teach our young preachers in summer schools—treason!

There is much I want to write to you about, but this letter is too long now.

Your brother,

H. C. MORRISON.

A Chapter from My Autobiography

CHAPTER XXIII.

MY PENTECOST.

WHEN I joined the Kentucky Conference of the M. E. Church, South, there was only one man in that body whom I knew, who professed the experience of entire sanctification, Rev. W. B. Godbey. About the time of my admission into the conference there was some agitation on the subject of the "Higher Life", and here and there a few people were claiming a wonderful baptism with the Holy Ghost, which brought them abiding purity and perfect peace.

The noted evangelist, Rev. George O. Barnes, had much to say on this subject, but he so mixed it up with predestination, final perseverance, Universalism and the most extreme notions about divine healing, that I was prejudiced against the doctrine, rather than drawn to it. I heard Brother Barnes preach a few times, and he was evidently full of the love of Christ in those days. His eloquence, pathos, and magnetism were wonderful indeed. There is no doubt but, under his preaching, a number of persons were led to an entire consecration, a perfect trust, and full salvation. While such persons may have been unsound in their theology, yet their sweet experiences counted for much and aroused considerable interest on the subject of sanctification.

Brother Barnes was turned out of the Presbyterian Church because of some

charges of heresy, and not especially for his views on the "Higher Life." For a time he was anti-church, then joined the Episcopal Church, became a sort of Universalist in his views and, last of all, joined Dowie. I think the extravagant admiration, laudation and praise of the people were the cause of his drifting about. Ministers of the gospel can stand sanctification, persecution, misrepresentation, almost anything, but they cannot stand *glorification*. That belongs to the next world.

The sanctification of Rev. John Keen, of the Louisville Conference, marked an epoch in the history of the Holiness Movement in Kentucky. Foster Hayes, one of the truest of men, and Rev. D. S. Campbell came into the experience. Horace Cockrill was deeply interested in the subject, much in prayer and talked with me about this great experience. I held on to the growth theory, but believed that the brethren who professed the definite experience of a second work of grace, were getting something of spiritual value to them. Meanwhile, Cockrill became an earnest seeker, and was powerfully sanctified. The blessing fell upon him one Saturday while riding his circuit on horseback. This profoundly interested me and put me to thinking seriously, and praying more earnestly. Letters passed between us constantly, he urging me to enter in.

Dr. J. H. Young was assisting me in a meeting in the Highlands, and we went to Brother James Southgate's to dinner one day. Brother Southgate coming out from Newport, brought me a letter from Brother Cockrill. I excused myself, and went out into the hall to read the letter, and as I read it, the truth broke in upon me like an inspiration; I saw the doctrine and experience of full salvation as clearly as the sun in a cloudless noonday sky. My whole heart said, "It is the truth," and I laughed and wept for joy. It seemed as if the following conversation went on within my breast: "I am the Lord's child. Yes, but not his holy child. He wants me to be holy, but I cannot make myself holy. That is so, but he can make me holy." "Yes, he can," was the response of my whole heart. I saw clearly the reasonableness of it all, and the will and power of God in the matter. I felt assured that I should return to my boarding house after dinner, go to my room, and receive the blessing as a free gift of God.

Dinner was announced a few minutes later; after dinner I was anxious to be off for home, but sat awhile with the friends. The Spirit urged me to go home, so I excused myself and started down the avenue for home. I suppose the distance from Brother Southgate's to Brother Taliaferro's was about three quarters of a mile. I stopped at four different homes on the way and had prayer with the families. My experience was gracious, and my heart was aglow with the assurance of my acceptance with God, and of what I was about to receive.

While I was in prayer in one of the homes Dr. Young passed down the Avenue and went up to my room. When I made my last pastoral call I hurried home, ran up the front steps, fully expecting to meet the Lord in prayer in my study, and receive the sanctifying grace. The Spirit taught me to expect a gift.

When I rushed into my room I was quite disappointed to find Dr. Young awaiting me, for I longed to be alone with Christ. "Well, Morrison," said he, "I think we had as well close this meeting; I don't think we shall have a revival." "No, indeed," said I, "we must not close; we are having a revival now. I have prayed with four families since I left you, and they were all melted to tears. The meeting is just taking hold." He replied, "Yes, but I think I had as well go home, for we are not going to have an awakening at this time." "Why, Doctor," said I, "the power of God is all over this hill." Throwing up my hands, I said, "the power of God is in this room; I feel it now." Instantly, the Spirit fell on me and I fell backward on a divan, as helpless as a dead man. I was conscious of the mighty hand of God dealing with me. Dr. Young leaped up, caught me in his arms, and called me again and again, but I was powerless to answer.

Just as I came to myself and recovered the use of my limbs, a round ball of liquid fire seemed to strike me in the face, dissolve, and enter into me. I leaped up and shouted aloud, "Glory to God!" Dr. Young, who still had me in his arms, threw me back on the divan and said, "Morrison, what do you mean? You frighten me. I thought you were dying. Why did you act that way?" "I did not do anything, Doctor," said I, "the Lord did it." I arose and walked the floor, feeling as light as a feather.

I had not read any books, nor heard preaching on the subject of sanctification, with the exception of one sermon, and had failed to grasp the truth in that one. Would God, I had been taught the duty and privilege of testimony. My first impression was to tell my friends, but a strong impression came to me not to tell, for fear of seeming boastfulness and giving offense. For some days I had a wonderfully sweet experience, prayed and preached with unusual unction. Oh, if I could have met with some experienced person to guide me! Gradually, the warm glow left my heart, and I was sadly conscious that my wonderful blessing was gone.

That event marked an epoch in my life and ministry, and the powerful effect, in a gracious sense, has never left me. I would not go back of it for the whole world. Other struggles and victories followed, of which I shall write in later chapters.

(Continued)

Commencement at Taylor University.

It was my good fortune to be chosen by Dr. John Paul and the graduating class at Taylor University to deliver the Commencement Address at the close of school, June 15.

I was detained at our tent meeting in Kansas and got to Taylor too late to see Brother Will Huff and Tony Anderson who had been preaching for some days during the closing exercises of the school. Brother and Sister Thomas had been conducting devotional services and missionary meetings with their usual good cheer and unctuous talks. It is interesting to note the way in which these excellent people have found so wide a sphere of usefulness in this country, and how large a place they have found in the confidence and love of the people.

I arrived at Taylor Tuesday night in time to be present at some of the exercises which were interesting and instructive, and revealed native talent and careful training. This was my first visit to Taylor for many years, and I note with pleasure the large improvements that have been made since my last visit. The last addition to the plant, just completed, is a splendid dormitory for girls, very attractive and commodious, well adapted to the uses for which it is intended. Mr. M. H. Gaar, a landscape artist and nurseryman, has laid off and beautified the campus with trees, shrubbery and flowers, giving the place a beautiful setting.

The Legal Hundred was represented by a large body present, and a number of the alumni were on hand. There was a fine feeling and a hopeful outlook for the future of the institution.

I spoke to a great throng in the Auditorium Wednesday morning, while an electrical apparatus enabled a large number to hear out on the campus. After taking dinner with Dr. Paul and his interesting family, I hurried away to catch my train for our tent meeting in Wellington, Kan.

Yours for the upbuilding of our fall salvation schools,

H. C. MORRISON.

SELF-CENTERED.

MRS. H. C. MORRISON.



HERE is no character in either sacred or profane history, to which the above title can be more appropriately applied, than Saul. He furnishes a wide and diversified study of human nature. The characteristics of Saul's life are more fully displayed in his attitude toward David, than in any other way. We recall the incident which first aroused his suspicion as to David's popularity.

It was the custom of the Israelitish women to go out to meet the warriors after a successful battle, and on a certain occasion, they had come out to meet Saul, but instead of being pleasing to him, it provoked the deepest jealousy for when one chorus would sing, "Saul hath slain his thousands," another one would sing more vehemently, "and David his ten thousands." This threw Saul into a fit of violent frenzy and a bitter hatred sprang up in his heart for David. When David was called in to play on his harp that he might appease the evil spirit that possessed Saul, it only seemed to intensify his hatred and he cast his javelin at David, but he escaped from Saul's presence.

There is a peculiar thing about Saul's attitude toward David. It is said that Saul was more afraid of David "because Jehovah was with him and was departed from Saul." Thus we see David's upright walk had to be acknowledged, even by his most bitter enemy.

What was the secret then of his animosity? It was that great big ego which so often raises a disturbance in the camp when some one seems to be preferred above them. Saul had no fault to find with David, but he could not bear to hear another praised above himself. The prophet had told Saul that his kingdom should be given to a better than he, so he eyed suspiciously any one whose popularity pointed in that direction.

Saul was too small, morally speaking, to live beyond himself; he was the center of his life and consequently his horizon was narrowed in proportion to its center. Some one has said, "The radius of a man's life will depend on its center," and those who have studied Saul's history know how well this applies to his case.

Whittier had something akin to this in mind when he said,

"Change the dream of me and mine

To the truth of Thee and Thine."

Some one has suggested that we get rid of

envy by starving it to death. When we find an envious, jealous thought about to enter our minds, let's counteract it by introducing a pure, kind thought which will serve as poison to the evil one. The most successful way is to pray for those who would wish us harm and thereby strangle the intruder in the atmosphere of prayer. Envy is a terrible enemy of the soul, yet because of its commonness, we are likely to think too lightly of its subtle power. Envy crucified the Lord Christ and sold Joseph into Egypt. Solomon says, "Jealousy is cruel as Shélol; the flashes thereof are flashes of fire." There is a fable that at twilight a great bell in heaven peals forth wondrous music and any one on earth may hear it if he has put away from his soul all strife and envy and hatred. In the language of another we would say,

"So, then, let us ponder a little—
Let us look to our hearts and see
If the twilight bell of the angels
Could ring for you and me."

TO THE HERALD READERS:

There has recently been a change in the personnel of the Circulation Department. No new policies have been adopted but we pledge faith with the old and shall exert every effort to carry on the work of this department with the greatest efficiency under the guidance and strengthening of the Holy Spirit.

It is our duty to see that each subscriber gets a copy of *The Pentecostal Herald* every week. We are human and liable to make mistakes, so are the employees of the Post Office. But should there be any irregularity in the weekly arrival of your *Herald* it will be a personal favor to us to be notified of it at once. We are at your service so please feel free to call upon us at any time for information regarding your subscription, etc.

There are many of you who hand your copy of *The Herald* to others. It is evidence of your interest in their soul's salvation. If at any time you think of a friend to whom you wish a sample copy of *The Herald* to be sent, we shall be pleased to have the name and address, and assure you that your wish shall be granted. Speak to your neighbors about *The Herald*. Tell them of the strength and inspiration which it brings into your home; in this way you can be of no small influence in circulating the Gospel of a full salvation.

Truly the field is white unto the harvest. Believe us, as servants of the Master, always to be putting forth our best efforts in the furtherance of his Kingdom.

F. D. MORRISON,
Circulation Manager.

The Grace of Humility.

A. W. ORWIG.

Of all the graces or fruits of the Holy Spirit there is none more lovely than humility. It is a jewel worthy the pursuit of all, and needed by all. Where true humility exists, all the rest of the Christian graces will more freely abound. The poet Moore expresses the thought thus:

"Humility, that low, sweet root,
From which all heavenly virtues shoot."

All men admire humility, even the bad, but detest pride. God also abhors pride, but commends, commands, and loves humility. In order to show how he honors humility, he says: "I dwell with him that is of a contrite and humble spirit." In a proud heart he can never dwell. The first of seven special sins, mentioned in Proverbs, which God hates, is pride. The apostle James says, "God resisteth the proud, but giveth grace to the humble." Peter says the same thing.

We may judge of the great importance of humility from the divine command to be clothed or girded with it. "Be clothed with humility," are the express words. Again, we are commanded to "put on humbleness of mind." What more appropriate and glorious dress can we put on? How infinitely superior to the gay apparel of the world! Paul speaks about "serving the Lord with all humility of mind." He felt the need of keeping at the foot of the cross. He exhorts that no one "think of himself more highly than he ought to think." And Peter admonishes thus: "Humble yourselves under the mighty hand

of God." When St. Augustine was asked, "What is the first article in the Christian religion?" he answered, "Humility." And when asked what the second was, he again replied, "Humility." And on being asked the third time, he still insisted that it was "Humility." Its importance and blessedness cannot be overestimated.

But let us not suppose that we can acquire the higher altitudes of humility by our own efforts. We can, indeed, and ought constantly to cultivate humility. We can do this by prayer, the study of God's word, and reading the lives of eminently holy and humble people—also by such other exercises of mind and soul as shall help to crucify self and destroy all pride. But only when done with the aid of the Holy Spirit can we rise to any degree of eminence in any of the graces of the Spirit. Depraved human nature knows little or nothing of real humility.

I have intimated that greatness and humility are often beautifully blended in certain characters. It was so with the immortal Lincoln. A favorite poem of his was the one entitled, "Why should the spirit of mortal be proud?" While he was President of the United States he often gave evidence of being possessed of a truly meek and lowly spirit. It was that same spirit which doubtless helped to exalt him to so lofty a position.

When the Emperor Frederic, of Germany, was sick, he ordered the prayer for the Emperor to be changed. The old form had been that prayer be made for "His Imperial Majesty, the Emperor Frederic." But he gave orders that the people pray for "Thy servant Frederic, the emperor."

The great Dr. Adam Clarke, the Commentator, and who was called "an ocean of learning," was a conspicuous example of humility. Often did his friends endeavor in vain to get him to write his autobiography. Just a little while before his demise could he be prevailed upon to write a sketch of his very early life, because, as he said, no one else could know his feelings or God's dealings with him in his childhood. He left it to others to write the balance.

Of the godly McChesney it is said that he used to pray: "Oh, for a closer communion with God till soul and body, head and heart, shine with a divine brilliancy; but oh, for a holy ignorance of their shining!" In other words, he desired a humility without one vain thought concerning it—a perfect humility.

No Paper Next Week.

We promise our readers fifty issues of *THE PENTECOSTAL HERALD* during the year, it being our custom to skip the issue of Christmas week and Fourth of July week. Please to let our readers make note of this fact and not be disappointed when their paper does not come.

The Tents are in the Field.

A number of the tent workers of The Evangelical Methodist League are out in revival work. Let every member of The League pray daily for the presence of the Holy Ghost with every group of workers. *Salvation* is our slogan. Let a great cry go up to God for the gracious manifestation of his presence in the salvation of the people. With his help, we shall bring the good news of full redemption to many thousands of souls this summer. On with the revival!

H. C. MORRISON.

Will We Sell Peanuts In Africa?

Think of this striking suggestion! But if you will read the chapter bearing this title in that remarkable book, by Dr. C. F. Wimberly, "Messages for the Times," you will realize, that it is not an idle play on words. Get this book. This chapter is but one of twenty-three, each one an eye-opener. Get the book. Price \$1.50, or given free for two subscribers to the *PENTECOSTAL HERALD*.

OUR BOYS AND GIRLS

Dear Aunt Bettie: You may be surprised at a young minister wanting to be one of your band, but I am very youthful in appearance and people almost invariably guess my age wrong. I feel as young as any of your band and can run and play with even small boys and girls and they seem to enjoy it. I was at Mt. Lake Park, Md., two years ago attending a holiness camp meeting, when I received the blessing of sanctification. I had been hungering and thirsting after righteousness, had prayed the fifty-first Psalm and read some of *The Pentecostal Herald*. I can well remember what a blessing this paper was. As I read it the tears would flow down my cheeks and I realized there was something better in the Christian life. I was urged by my pastor to go to this camp meeting, and went, and although I was hungering after holiness I was somewhat doubtful as to what these sanctification folks were like. When I arrived at Mt. Lake Park I saw and heard and judged for myself. I already had an A1 dose of conversion and I knew religion when I saw it. So, the very first night of the meeting, after Dr. John Paul preached on "The Spirit and the bride say come," I went to the altar, the only candidate that evening, and made a full surrender. Dr. Andrew Johnson was called on to pray and I think it was while he prayed that the fire fell. It seemed as if all the religion I had was trying to get out my mouth and at the same time God was pouring in more. I praise God for lifting me out of sin and shame and saving and sanctifying my soul. I like to preach. One hundred and twenty-two have been saved in my five meetings on my circuit since January. One hundred and ten were saved in three of the meetings. Modernistic, Fosdick, ministers have laughed at me because I do not believe the unfounded hypothesis of evolution or, more properly speaking—devilution, but I notice that none of them have been blessed in winning souls. I believe profanity, booze, tobacco, the modern dance, cards, and the theater, to be the devil's big six. I like long hair and modest dressing in girls. But I'm taking too much space.

Gaston R. Coyner.

214 N. Walnut St., Philippi, W. Va.

Dear Aunt Bettie: As I have never written a letter to *The Pentecostal Herald* I was wondering if I would put on my specks and try if you dear ones would just move along a little bit, squeeze together a little closer and make room for another little girl. I am not very big but I would like a little space just to tell you dear cousins how I do enjoy reading your letters. I am real glad there are some of you like Ivan Allen Insko, of Fisherville, Ky., Mary C. McDonald, of Laurelville, Ohio, and Arthur Grinden, of Beaver Falls, Pa., who are getting old enough to begin to see the more serious side of this life and are thinking of spending their time, talent and space to a better use than to tell so much about how they look, how they wear their hair and the color of their eyes. God made us all after his own image and if we get our hearts right and seek first the kingdom of God and his righteousness all these things will be added unto us and the light of his great love will shine out from all our faces. When I read your good letters I like to know how old you are, how young you are, as it gives me an insight on how far along on the King's highway you are for your age. S. H. Doughty, your letter was so good and the verse of memories of your mother was beautiful. Would to God we had more mothers in these days whom their children could rise up and call blessed. Aunt Bettie is so good to her large family of boys and girls; it surely is a blessing that there is someone with heart room enough to take us all in and mother us, even though she does feel like the "old woman who lived in a shoe." I feel as though I am one of her children, as only nine years of my life I knew a real mother. I was 5 years old April 12, with an 0 behind the 5, but you know that is zero and

means nothing, but in years it means 45 with 5 more added, so all who can guess my age write to me.

Mrs. Mary M. Roberts.
Rt. 2, Tisben, N. Dak.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy boys and girls? I am twelve years old. I would like to know if any of the cousins have my birthday? If so, I would like to hear from them. My hair is brown, eyes blue. My mother takes *The Herald*. I enjoy reading the tenth page. I go to Sunday school and church as much as I can. I belong to the M. E. Church. I go to the Burkesville school. I am in the sixth grade. I will answer all letters received.

Nellie Smith.
Burkesville, Ky.

Dear Aunt Bettie: Will you let a Florida boy join your happy band of boys and girls? There! I knew you would. I am four feet, six inches tall, have dark brown hair and blue eyes and light complexion. I am ten years of age and my birthday is May 15. Have I a twin? I agree with Ivan Allen Insko about the cousins writing more worthwhile news, still the letters are very interesting at that. I have no pets except a baby sister. Florida is about the most beautiful state Uncle Sam has, I believe. It has no high mountains, but it has gentle, rolling slopes in place of them. It is true that the summers are rather hot, still we are hardly ever without a gentle breeze. I love nature, and now as I sit by the window writing this letter I can hear the crickets singing, the frogs croaking and a whippoorwill saying "Jack-married-the-widow," in my ear. I live on a farm, so if you cousins will all write to me I will tell you about a farm, and I promise to answer all letters I receive. I hope Mr. W. B. is out for an airing when this arrives.

Your lonesome cousin,

Madison Bryant.
Kathleen, Fla.

Dear Aunt Bettie: I have been a silent reader of your very interesting letters for almost a year and I certainly enjoy them all very much. I owe my acquaintance to *The Pentecostal Herald* to Rev. A. S. Beck, evangelist. This village was blessed with his presence during three wonderful revivals in the last three years, and he will be back in June. During the last revival he handed me a sample copy of *The Herald*. I at once forwarded my subscription and have been enjoying its weekly visits ever since. I certainly enjoy reading it from cover to cover and every word is sweet to the soul. Jesus is a wonderful Savior. He is always near us to guide and comfort in time of trouble and sorrow. I am so glad I chose Jesus as my Savior, because life has been so happy. I have dark, long hair and eyes, and am five feet and six inches tall. I have a Christian father and mother, also four brothers. Cub Run is a small village with only one church in which we have preaching every first Sunday afternoon and evening and prayer service once a week.

Bertha Cave.
Cub Run, Ky.

Dear Aunt Bettie: I enjoy reading the letters on page ten. My mother has taken *The Herald* for some time. I am a red-headed boy, fifteen years old and in the eleventh grade. I have taken cartooning lessons for nearly a year. I also can play the trumpet. Last year I played in two different bands all summer. I was saved when I was quite small and I thank the Lord for it. It pleases me to read of all the Christian cousins in *The Herald*. I heard Brother Morrison preach at University Park, Ia., and I think he certainly is a wonderful man. God bless you, Aunt Bettie, and all of the cousins.

John D. Cheers.
Box 2, Ariske, Ia.

Dear Aunt Bettie: School is over for this term. We have a nice little two-teacher school. The old building was burned last fall and while the carpenters were erecting the new build-

ing we had school in an old church house. We now have a new church house, which has just been dedicated, and a new school building also. We organized a Sunday school a few weeks ago. This community is getting out of the rut in which it has been so long. This county had county-wide graduating exercises and the members of the highest grade in all the county and many small town schools took part. About 160 boys and girls received diplomas. I graduated from the ninth grade of Sandale school. Dr. Winfield, of the Lon Morris College, made a good talk in the afternoon.

Tinna Belle Ellison.
Hawkins, Tex.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for many years, as my parents took it when I was a child. I am married and have a home of my own and enjoy its weekly visits. My husband and I are trying to live Christian lives. We have two precious little boys and we take them to Sunday school most every Sunday. I was converted at a good, old-fashioned camp meeting when I was twelve years old and have always tried to live a life that would let those around me know that I was a Christian. I was raised by a Christian father and mother, for which I am very thankful. I feel the need of right living today more than ever before. As this is my first attempt to write to your page, I would like to see it in print.

Mrs. Ethel Moore.
Rt. 6, Box 58, Cullman, Ala

Dear Aunt Bettie: This is my first letter to your valuable paper. I certainly enjoy reading page ten, although I do not see many letters from our boys and girls in Canada. We have an Interdenominational camp meeting in our town every year. The date set for it this year was the 5th to the 19th of June. I live near Wolfe Lake which is a branch of the Rideau Lakes. There are thirteen cottages on the lake, some of which belong to people from the States who come every summer. I am about five feet, ten inches tall, have brown eyes and brown hair and weigh about one hundred and fifty. I am eighteen years old. Who has my birthday, July 27?

John H. Bresee.
Westport, Ontario.

Dear Aunt Bettie: How are you and all the cousins? I am a good bit better than I was. I took sick Jan. 5, 1927, and am still sick. I went to the hospital Jan. 7, and haven't gone to Sunday school or school until last Sunday. I went to Sunday school. I am not going to school yet. The doctor does not allow me to climb hills. I am glad to see so many of the cousins Christians and trying to serve the Master. I am saved and sanctified, and trying to live for him. I have a pet dog named Prince, and some chickens and rabbits. Cousins, I think it would be a good idea to tell what we want to make out of ourselves. I want to be a missionary in Africa. I want all the cousins that will to write to me, no matter which boys or girls. I like to receive letters and I like to answer them.

Juanita Ames.
P. O. Box 238, Bethesda, O.

Dear Aunt Bettie: May I join your band of happy girls and boys? I think you will let me. This is my first letter to *The Herald* and I hope to see it on page ten. Now I will describe myself. I have brown hair, blue eyes, and am four and one-half feet tall. My birthday is August 29. I will be twelve then. I am in the sixth grade and I have passed every year. I think we will have to shake the Maryland boys and girls up from their sleep because the other states are beating us all to pieces. E. Pauline Edwards, Wakefield, Ky., I guess your first name to be Emma. If any one will write to me I will be very glad to answer all letters received.

Eleanor Christine Bounds.
Laurel, Md.

Dear Aunt Bettie: I have become so interested in page ten in the dear old *Herald* I thought I must write a few lines to you and the cousins. Some ten or twelve years ago Dr. Morrison came to Seattle and held meetings in the Methodist Protestant Church. He stayed with us from Saturday until the next Wednesday, and

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then got a place closer to church. He was a busy man, going about doing good; was on his way to Ferndale camp meeting. I heard some excellent sermons. Today I rejoice to know that we have a Savior, one who saves to the uttermost. I go to the M. E. Church. Our pastor is Rev. H. W. Middleton and we like him very much. He held revival meetings on this charge with Miss Anna McGhie as evangelist, and many precious souls found Jesus. I have taken *The Herald* for some time and think I must not miss one paper as it has done me much good. My birthday is Oct. 22; I am sixty-one years young.

Mrs. E. C. Johnson.
Rt. 2, Mansfield, Ohio.

REQUESTS FOR PRAYER.

A mother desires *The Herald* family to pray for her son.

E. B. B.: "Please to ask *The Herald* family to pray that I may be healed, and that my faith may be strengthened."

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FALLEN ASLEEP

DUNHAM.

Edmund Sheon Dunham came of New England Puritan and Scotch Presbyterian ancestry, and the uncompromising standards of Christian living which were ever before him reflected his lineage. He himself was born at Louisville, Ky., on February 1, 1844, the son of William Henry and Eliza McLean Dunham. When he was two years old his parents moved to Urbana, O., and a year later to Bellefontaine, where his boyhood was passed in a village in which the influence of pioneer traditions was still strong and where boys were expected, as a matter of course, to learn the use of the rifle and shot gun. "Ned" Dunham, as he was known to his school-fellows, became an expert marksman.

Dr. Dunham's maternal grandfather, Colonel William McLean, was a brother of Chief Justice McLean and was converted under the preaching of Rev. John Colliers. Dr. Dunham's father was an Episcopalian, but finding no society of that denomination in Bellefontaine when he moved there in 1847, he attended and supported the Methodist Church. Dr. Dunham himself was converted under the preaching of his uncle, the Rev. Edmund W. Sheon, a distinguished minister of the Methodist Church, South. He soon felt a call to preach, but fearful of his own talents he went into business and became a traveling salesman for A. P. C. Bonte & Co., of Cincinnati. In the meantime he had married Helen Thrift, of Bellefontaine. Of this marriage two children were born, one of whom, Mrs. George W. Blake, survives and is living in Delaware. As a salesman Dr. Dunham was unqualifiedly successful, but the call he had first as a boy was ever in his mind and heart, and eventually he yielded. He received a local preacher's license, and then began a course of self education, which he pursued with the intense application that has always been so characteristic of him. In 1873 he entered the Old Central Ohio Conference on trial, and was assigned first to the Millbury circuit. A few months later he married Anna H. Sigler, who was then principal of the High School at Bucyrus, Ohio. Of this marriage five children were born, of whom four survive, among them the Rev. Samuel E. Dunham, who entered his father's conference in 1906. The others living are Sturgis S. Dunham, of New York, Florence R. Dunham, of Bloomington, Ind., and Edmund S. Dunham, of Memphis, Tenn.

While pastor at Carey, Ohio, he became interested in the old Wyandott Indian Mission Church near Upper Sandusky. He joined the late Rev. N. D. C. Love in urging the Methodist Church to restore the building and preserve it as one of the historic shrines of Methodism, and was instrumental in finding the deed of the property which had been lost. After Millbury he served in successive appointments at East Toledo, Montpelier, Liberty Center, Monroe, St. Toledo, Wauseon, Carey, Bluffton and Richwood.

The study of John Wesley's writings aroused in Dr. Dunham a deep interest in scriptural holiness. Soon convinced of its truth he adopted it unreservedly. This led naturally to the conviction that his work should be essentially evangelistic, with the result that as early as 1890 he began to plan his entry into that field. In 1893 he felt that the time had come, and at the conference held that fall he declined pastoral appointment, in order that he might devote the rest of his active years to evangelism. In this step he was encouraged by such men as Bishop Mallalieu, Bishop Ninde, Bishop Joyce, the Rev. Sheridan Baker and his son, the Rev. L. H. Baker, of the East Ohio Conference, all of whom preached the doctrine which he had so ardently embraced.

Dr. Dunham's success in his new field was immediate. He was called to conduct evangelistic meetings in nearly every state in the Union, and under Bishops Mallalieu, Ninde, Joyce, and Wilson, he conducted pentecostal services at the Conferences over which they presided. He was especially successful in camp meeting work, such as was conducted at Mountain

Lake Park, Md., and Red Rock Park, Minn.

Dr. Dunham was for several years editor of the Christian Standard, one of the oldest periodicals devoted to the cause to which his life was given, and after the Christian Standard was consolidated with the Christian Witness he became one of the editors of the latter, in charge of a special department. This work he continued almost to the week of his death.

After twenty years of labor in his chosen field, during most of which period he was Conference Evangelist, he found that his physical powers had failed to such an extent that he could no longer endure the strain that the work entailed. He entered the superannuated relation in 1913, and retired to his home in Delaware. In 1918 he married Mrs. Sarah Leaming Shepherd, a former missionary to India, and an active supporter of Red Rock Camp Meeting. Their life together was indeed beautiful. Their tastes were alike, their friends were the same; and her tender care and unflinching watchfulness and sympathy filled his last years with happiness. Mother Dunham survives him.

Dr. Dunham had a deep and lasting love for Ohio Wesleyan University; and the young men and women that he inspired to come to Ohio Wesleyan and helped through that institution can be numbered, literally, by scores. One of the earliest endowed professorships in the University came entirely through his efforts, and for one of the most important buildings on the campus he succeeded in persuading a friend to restore to his will a large bequest that had been stricken out in resentment because of some action the university had taken in another matter.

A few weeks ago his strength began to decline more rapidly. The shock of a fall last Saturday precipitated the end, and after lingering a few days he passed peacefully away, ten minutes after midnight on Thursday morning, May 12.

No human mind can estimate the good he has done, only the great eternity of God can show that. When increasing infirmity compelled him to lay aside the active work of forty years he retained the same sweet spirit and learned new lessons of patience and faith. With serene spirit, made confident by his strong faith, he passed into the other life with the full assurance that "the blood of Jesus Christ cleanses us from all sin."

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

BORDERS.

Gordon Ewart and Charles Harold Borders, only sons of Mrs. C. H. Borders, of Charleston, W. Va., formerly of Pinch, W. Va., were born, August 13, 1918, and Oct. 29, 1921, age 8 years, 9 months, 27 days, and 6 years, 7 months and 29 days. They departed this life May 30, 1927, at Deep Water, W. Va., where they were both drowned in the river. They only a few moments before started fishing. God in heaven only knows why this happened as it did but we say "His will be done." They leave to mourn their loss a mother alone, besides a host of friends. Their father, Rev. C. H. Borders, departed this life, August 3, 1926.

We cannot solve the mystery
Of God's great divine plan;
But some day we'll go and meet them
And then we'll understand.

They have gone, yes gone and left us,
Gone to that eternal home,
Where no sorrow, pain, or sickness
Death and heartaches cannot come.

We thought we loved our darlings,
But Jesus loved them more,
Now with angels they are singing
Safe on the Heavenly shore.

Good bye dears, we'll sadly miss you,
For the short time we remain,
But there are others that will greet you,
And our loss is heaven's gain.

Hilda Thumm.

BRASELTON.

Mrs. J. R. Braselton departed this life Dec. 29, 1926. She was born Feb. 17, 1853, being one of a family of eight children. She gave her heart to God at the age of fourteen, uniting

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Five Laws That Govern Prayer, by S. D. Gordon. \$1.00.

This is one of the latest books by "Quiet Talk Gordon." Most everyone knows something of this man and his series of Quiet Talk books. The style of writing found in this book is simple and conversational. Gordon seems to know how to use the fewest and simplest words possible. This makes it easy to follow his line of thought. His illustrations also are simple and direct.

He gives five laws of prayer. 1. The Law of Need is the Basal Law. 2. The Law of Abiding is the law of relationship. 3. The Law of the Use of Jesus' Name is the foundation of all. 4. The Law of Practice or Skill. 5. The Twin Law of Confidence—Persistence.

In discussing the laws that govern prayer he uses the following five chapters: 1. The Fact of Prayer. 2. Hindrances: Illustrating the Law of Abiding. 3. Four Old Pictures: Illustrating the Law of Practiced Skill. 4. The Conversion of Loved Ones. 5. The School of Prayer.

This book will help one to center his faith in a practical, definite way. There is not a dry paragraph in the book.

The Pentecostal Pulpit. \$1.00.

Every year there are about fifty sermons published in the columns of The Pentecostal Herald. Many of these are valuable bits of theology, literature and oratory. This book is composed of twelve of these sermons from twelve leading evangelists in the Holiness Movement. It will be impossible to give a review of this book, so you will have to judge of its value by the men who have written the sermons. They are as follows:

Wrestling Jacob—John Paul.
A Christian Home—Clement C. Cary.
Resisting the Holy Ghost—A. M. Hills.

I Have Played the Fool—J. L. Morrill.

Soul Rest—Will H. Huff.

God's Temple Cleansed and Filled.—E. A. Ferguson.

Samson.—H. W. Bromley.

Christian Perfection—C. W. Winches-ter.

Perfect Love—Bud Robinson.

The One Baptism—Andrew Johnson.

Sin and Its Effects—L. L. Gladney.

The Incarnation—H. C. Morrison.

The book has 176 pages and is bound in a beautiful light green cloth cover. You will enjoy it.

Acute and Chronic Unbelief, by A. C. Wyckoff. \$1.50.

It is the purpose of the author of this book to show the cause, the consequence and the cure for acute and chronic unbelief. He discusses the problem from the psychological viewpoint. He says, "For the purpose of experiment three major religious beliefs have been selected—The belief in a Personal God, The Belief in Prayer, The Belief that Jesus is the Christ. These beliefs have been chosen because of the curious psychological fact that all unbelief, misbelief, and normal religious belief consciously or unconsciously revolve around these three concepts."

The book is written in three divisions. Part I on Unbelief or Sub-Belief has a chapter on "Acute Unbelief" and one on "Chronic Unbelief." Part II, dealing with Super-Belief or Misbelief, has a chapter on "Occultism" and one on "The Super-Beliefs of Spiritual Healing." Part III deals with "Normal Religious Belief" on the three fundamental phases of Christianity, viz., "Belief in a Personal God," "Belief in Prayer," and "The Belief that Jesus is the Christ."

Wyckoff uses many illustrations taken from actual investigations among college students to prove his points. These are valuable, not only for data, but also for illustrative material in preaching. The book is well written, with a scholarly tone. It will be appreciated most by those who have studied Psychology and theology.

Great Southern Preaching, Edited by Charles M. Crowe. \$1.75.

This is "an attempt to interpret the spirit and power of the contemporary Southern pulpit. It contains twenty-one sermons contributed by some of the leading living preachers of the Southern churches. . . . It is simply representative. . . . Five of them are Baptists, five Methodists, four Presbyterians, three Disciples of Christ, three Congregational and two Episcopal." With each sermon is given a short sketch of the author, his various appointments and a list of his writings. This adds greatly to the interest of the book.

I would like to give you some suggestions as to the contents of these messages, but it will be possible to give only a few. I shall take these from some of the best of these sermons—and I have read every one of them.

In his message on "Kept" Dr. Clovis Chappell tells how God's people are kept, who keeps them, what they are kept from, and the end of that keeping.

Dealing with "Faith's Exploits," Dr. Dr. M. E. Dodd gives a splendid resume of the fact of faith in Moses' life and then shows the results of "Faith's Choice," "Faith's Vision" and "Faith's Reward."

In "The Value of a Vision" Dr. M. Ashby Jones holds to the central idea that "he who would conquer a world must first dream that he has conquered it."

Dr. E. L. Powell holds in his sermon "The Devil in the Pulpit," that the Devil gets into the pulpit through the agencies of the press, business and politics. He shows the evils of listening to such voices for spiritual guidance.

Dr. E. Y. Mullins' article on "The Right to Believe" is a masterful discussion of the right of a man to believe in the instincts of thought, of conscience, of prayer, of suffering, of courage and of hope.

"Bear Ye One Another's Burdens," by Bishop Collins Denny takes up the "Law of Christ," which is love; "Another," which means everybody; and the fact that the motive of Christianity is service.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

and Brother Bernbrook assisted in the funeral services.

Her daughter,
Mrs. Gertie Higdon.

If we could imagine the actual conditions as people lived when Jesus was on earth we could more widely appreciate his remarkable teachings. In the Days of Christ, by Edersheim, will help us to see Jewish life as it was at that time. It treats exhaustively of the different phases of Jewish life during the time of the Master. Price \$1.25. Pentecostal Publishing Company, Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

As there will be no issue of The Herald July 4th week, we are giving two Sunday School Lessons this week. (Editor).

Lesson II.—July 10, 1927.

Subject.—Samuel's Farewell. 1 Samuel 12:1-5; 19-25.

Golden Text.—Thy lovingkindness is before mine eyes; and I have walked in thy truth. Psalm 26:3.

Time.—About B. C. 1095.

Place.—Gilgal.

Introduction.—Our last lesson ended at the last verse of the chapter preceding today's study. Saul had won a great victory against Nahash the Ammonite at Jabesh-gilead, that had greatly endeared him to his people. Some wished to kill all who had opposed his reign, but he would not permit it to be done. Immediately after this victory Samuel called Israel to Gilgal, in order that they might definitely establish the kingdom by a public declaration of the rulership of Saul. That declaration, with the sacrifice of peace offerings, caused great joy among the people.

This was an epochal day in Israel. For more than four centuries they had been under the rule of the Judges, but there had come a big change in the government; Samuel, the last of the Judges, after anointing Saul king and seeing that he was established in the kingdom, was laying down his own authority, soon to go to his last resting place. His service in the things of God dated from the day when his parents brought him to old Eli in the temple in the long ago. He had grown old in the service; but his care of Israel had been so impartial and so upright that no man could bring an accusation against either his personal character or his rulership of the people. Now the grand old man must go the way of all the earth, but he was leaving behind him a heritage that would bless the world to the end of time and make eternity richer for all the saints of God.

If we are to get the full benefit of today's lesson, we must, in some sense, form in our minds a pretty clear picture of the scene at Gilgal. Saul and his army were there, flushed with recent victory over the Ammonites. Multitudes of men were there who took no part in the battle. The women and children were possibly not there; for women took little part in such gatherings in those bygone days. The two central figures in the assembly were Samuel and King Saul; the latter in the vigor of young manhood, the former white with the snows of many winters and tottering on his staff. Samuel had played his role in the drama of life, and was leaving the stage forever: Saul was just coming before the public to begin his role. Samuel had played well his part; what will Saul do? The future must tell.

Comments on the Lesson.

1. Samuel begins the speech-making of the day, while Israel listens with eager ears: "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you."—One can almost see the long white beard and the snowy locks of God's grand old prophet as he sits in the midst of the congregation and begins this his farewell address. There is about him a calm dignity that comes from conscious right, from pure character coupled with high living—

noble living. Without any complimentary words or fulsome flattery for any one, he rushes at once into the subject for which they had come together. One is prepared for such a speech after listening to a good deal of modern gush on public occasions. They had gathered to declare Saul king over Israel; and other things did not matter.

2. Behold, the king walketh before you.—Saul is now your leader and ruler. Follow him, and obey him. I am old and grayheaded.—He was then about 80 years old; but the heavy cares of a strenuous life had no doubt aged him rapidly as he began to come towards the close of his pilgrimage. Behold, my sons are with you.—But they had not walked in their father's footsteps; and Israel could expect nothing good from them. There are few sadder sights than a worn out preacher surrounded by a gang of wicked sons who will curse the world after he has gone to his reward. I have walked before you from my childhood unto this day.—Samuel was not boasting; for he had done that very thing. For any people such a heritage is better than gold. Abraham Lincoln's life-record is worth more to America than all her money. Our finest assets are men, not wealth.

3. Behold, here I am.—The old man thrills me from head to feet. I think he rose to his feet at that juncture. Witness against me before the Lord, and before his anointed (king Saul).—It was judgment hour for Jehovah's prophet; but he was ready for the testing. It is a fine thing sometimes to find out what people think of our living. What questions he puts to his people: "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" Those may have been dark ages compared with ours, but as sure as sunshine we have some men in authority in this fair land who dare not try to measure up to Samuel's standard of integrity in their public duties. If our public men had been Samuels, the Teapot Dome scandal would never have disgraced the annals of our nation. I will restore it.—Once in a long while we send political thieves to the pen for a short spell; but who ever heard of their restoring stolen goods to the national treasury?

4. Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.—Such a commendation was worth the labor of his long years, but he deserved every bit of it. One feels like cheering him, even at this late day. We wonder if he labored for his own support what time he ruled his people. Maybe he did.

5. The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, he is witness.—Samuel could die easy after that; for there was no charge against him in heaven above, or on the earth beneath. Good living pays gloriously.

We skip now to the 19th verse of the chapter; but the reader must make careful note of the intervening verses, if he is to catch the full meaning of the remainder of the lesson. These verses contain Samuel's speech to Israel concerning their conduct to-

ward Jehovah during the years that were gone, and close with an answer to his prayer that brought on a thunderstorm and much rain in time of wheat harvest—something unusual in Palestine.

19. The nation is slowly coming to its senses. They are begging Samuel to pray for them, lest they die for their meanness. Listen to their penitence: "We have added unto all our sins this evil, to ask us a king." It was an awful insult to ask for a king to rule in Jehovah's stead; and it is a marvelous exhibition of divine goodness and mercy that he did not utterly and forever forsake them.

20. Samuel said unto the people, Fear not.—Strange words to a rebellious and gainsaying people; but they were dealing with a merciful God. Ye have done all this wickedness.—God's servants dare not mince matters in dealing with sinners, but must "speak the truth in love." The prophet's exhortation is good: "Yet turn not aside from following the Lord, but serve the Lord with all your heart." Because we have sinned is no reason for continuing in sin. Repent and turn back to God at once, is the sensible thing to do. He is always ready to forgive a penitent soul; but he wishes a full heart service at all times.

21. Turn ye not aside.—This verse contains a solemn warning. If men turn aside from following the Lord, they will certainly soon be following in the footsteps of some vain idol; and such following will result in vanity and final damnation. The first step in sin is the dangerous one.

22. For the Lord will not forsake his people.—Note the reason why: "For his great name's sake; because it hath pleased the Lord to make you his people." Brother, when God saved your soul, he put his reputation at stake. You may forsake him, and run into hell; but he will never forsake you as long as there is a chance to bring you to eternal glory.

23. God forbid that I should sin against the Lord in ceasing to pray for you.—Only recently have I come to realize what a terrible sin it is not to pray for people as much as we can. Souls are hanging on our prayers; and if we cease praying, they will drop into hell. The most important job that anyone has on this earth is praying; and I am not sure but it will be our biggest work in heaven. It has occupied Jesus, our High Priest, for more than 1800 years. Surely the sainted ones are helping him. Is it boasting for me to get down in the dust before God, and declare to the world that some of my dearest friends have dedicated me to a life of prayer, and that I am ready to go to the mercy seat for any needy soul that will communicate with me. Pray, brethren, pray with all your might. Pray! For Christ's sake PRAY with all your souls.

24. Fear the Lord, and serve him in truth with all your heart.—God despises half-heartedness. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Samuel calls upon his people to consider the great things that Jehovah had done for them; but he warns them in the last verse of the lesson that if they turn aside and do wickedly, he will consume them, "both them and their king."

Private means of grace are just as needful every day for our souls as food and clothing are for our bodies. —Bishop Ryle.

Lesson III.—July 17, 1927.

Subject.—Samuel Anoints David. 1 Samuel 16:1-13.

Golden Text.—Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.

Time.—About B. C. 1080.

Places.—Ramah and Bethlehem.

Introduction.—The fall and final ruin of King Saul is pitiable. He began his reign with glowing prospects, but went wrong almost from the start—so fearfully wrong that his conduct brought upon him the curse of Jehovah. The trouble began when Jonathan with the thousand soldiers under his leadership routed a garrison of the Philistines; and Saul either claimed the victory as his, or else permitted the people to give him the credit for it. There was a bad streak of jealousy in his nature. This victory over the Philistine garrison aroused all the animosity of the enemy, causing them to gather for the destruction of Israel. They were gathering such an army that the Israelites were desperately frightened, and began to hide themselves in caves, and to cross the Jordan to find places of safety. It seems that Samuel had an appointment with Saul to come to him for the purpose of offering a sacrifice before the battle began; but he was late coming; wherefore Saul, seeing that the people were being scattered from him on account of their fear of the gathering Philistines, offered the sacrifice himself; but as soon as he had finished, Samuel walked up, and asked what he had been doing. Saul made a ridiculous excuse, declaring that he had forced himself to make the burnt offering, in order to save the day. Samuel rebuked him rather severely, giving him to understand that God preferred obedience to sacrifice.

King Saul again showed a bad spirit when he commanded the people not to eat a mouthful of anything during the battle that followed this gathering of the Philistine hosts. The reader will remember that Jonathan ate a bit of wild honey, not knowing that his father had forbidden the people to eat. Saul in his rashness sentenced him to death; but the people rescued him, and saved his life. This foolishness on the part of the king, along with several other happenings, indicate that he was either possessed of a demon, or else he suffered with periodical insanity. He could both love and hate with furious intensity. No doubt he was passionately fond of David, but his uncontrollable jealousy caused him to make every effort within his power to murder him. Is there a meaner passion in the human heart than jealousy? No one is ever safe before it. It will ruthlessly stain the purest reputation. Where it cannot prove wrong, it takes delight in vile insinuations. When occasion offers, it will murder in order to gain its ends. Possibly there is no more miserable soul on earth than that one who is insanely jealous. Herein do we find the solution to many of the problems in the life and conduct of King Saul.

Saul showed his stubbornness and his disobedient spirit when Jehovah commanded him to utterly destroy Amalek. He spared king Agag, and the best of the sheep and cattle; and then he had the audacity to declare to Samuel that he had obeyed the word of the Lord; but the old prophet wished to know the meaning of the loving of the cattle and the bleating of the sheep; whereupon the king

whimpered that he had saved them for an offering unto the Lord. It is a bit refreshing at this juncture to see Samuel deal with Agag: "Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." No sympathy? Not a bit. Agag deserved none. There is no sense in the sentimentalism in America, that weeps over a red-handed murderer when he is sentenced to die for his crime, but has no sympathy for the loved ones of his victim. The State has a God-given right to destroy murderers, and must do it for the protection of good citizens, or sit down in spineless worthlessness and permit the murder mills to go on with their hellish work. Which shall it be? The State is under no obligation to murderers; but she is under all possible obligation to protect the lives and property of law-abiding citizens. May the good Lord grant us a large supply of backbone in this nation.

Samuel drew a perfect picture of Saul and his troubles when he told him that he had rejected Jehovah, and that Jehovah had rejected him. This is a fearful plight; but it may come to any man on earth, who turns away from God. The things written in this introduction were fast leading up to the doom of Saul and the anointing of David to be king in his stead.

Comments on the Lesson.

Jehovah told Samuel to quit mourning about Saul, and to fill a horn with oil, and go down to Bethlehem where he had found him a king among the sons of Jesse. Samuel obeyed orders, taking with him a heifer for a sacrifice, and depending upon Jehovah to point out for him the young man whom he had chosen to be king over Israel.

4. The elders of the town trembled at his coming.—There was nothing unusual in his going from place to place to offer sacrifices to God; but just then there was something about the manner of his coming that caused some alarm; maybe Saul's defection had gone abroad. Comest thou peaceably?—They were afraid of the prophet, because God's power was upon him, as it should be upon every minister of the Word.

5. I am come to sacrifice unto the Lord.—Nothing unusual in that. Sanctify yourselves.—Put away all filthiness from you, and set apart yourselves for divine service. Come with me to the sacrifice.—There was to be no secret about the service to be rendered. He sanctified Jesse and his sons.—Possibly sprinkled water upon them, thereby rendering them ceremonially clean. And they too must come to the sacrifice.

The remaining verses of the lesson are so simple that they do not need separate criticism. Samuel and Jesse are busy trying to find the chosen one among that group of fine young men; but they are blundering. One sentence from Jehovah clears the atmosphere: "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." What blunders we do make, because we cannot see into the very hearts of men. The hypocritical Pharisees could fool the people as to their worth; but Jesus saw through the veneer. To him they were like whited sepulchres—clean and beautiful on the exterior, but full of dead men's bones and all manner of uncleanness on the inside. So to speak, God turns a man inside out—He brings the bottom of

his life to the top, and makes his choice according to what he is, and not according to what he seems to be. Some of the ladies paint and powder their faces to hide physical defects: multitudes of both sexes paint and powder their souls to hide spiritual defects. But at the Judgment we shall all appear as we really are.

When they have seen all the sons of Jesse except the red-faced shepherd boy, it is fine to hear Samuel calling for him to be brought in. Yes, fetch him in. Caring for Jesse's flock was good preparation for the care of God's flock. Some day he would be able to write the matchless twenty-third psalm that has comforted so many troubled souls ever since it came out of the poet's heart. "And the Lord said, Arise, anoint him: for this is he." It was a wonderful choice that God made that day. Yes, David fell into an awful sin; but did you ever think what a big repent he was? Just read the fifty-first psalm, and hear his cry out of a broken heart. From our view-point, he deserved to be damned for ever (and he did deserve all of it); but O the gracious mercy of God. He forgives sinners—big sinners and little sinners, old sinners and young sinners, drunkards, harlots, murderers—all who come unto him with broken and contrite hearts. Thank God!

David is anointed in the midst of his brethren and his neighbors; but it will be sometime before he takes the throne; for Jehovah is still merciful toward king Saul.

FERN GROVE CAMP, DEPOY, KY.

There will be held a ten-days' camp meeting at the Fern Grove Camp Ground, Depoy, Ky., beginning Wednesday night, July 20th and continuing to 31st. Workers in the above, C. F. Wimberly, Charleston, S. C., and F. T. Howard, Wilmore, Ky. This is a new camp just four miles west of Greenville, Ky., on the federal highway between Greenville and Madisonville, Ky. The grounds consist of four acres of beautiful woodland well shaded. Information concerning camping privileges may be had by writing Rufus Graham, Camp Secretary, Graham, Ky.

EVANGELISTIC AND PERSONAL.

The fall meeting at Orlando, Fla., has been called off, which leaves Dr. G. G. Mingledorff available for Aug. 25-Sept. 5. Address him, Blackshear, Ga.

The Woodward County Holiness Association will hold its fourth tent meeting 14 miles from Woodward, Okla., July 15-25. Home-talented ministers of different denominations will have charge, assisted by Brother Earle Seacord and wife as singers and pianists. Daily services will be held at 10 A. M., 2:30 and 8:00 P. M. Every one is invited to come and help and get helped. For information, address Mrs. C. A. Kurtz, Woodward, Okla., Route 2.

R. L. Smith: "For reasons personal, I have been released from my work at Birch Tree and will be available for church, camps, union, and revival meetings during the summer and fall. Address me at 3031 N. Sarah St., St. Louis, Mo."

We as the Board of Control of the Ohio State Camp Meeting Association (Camp Sychar) are deeply grieved to hear of the serious illness of Prof. W.

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L. R. AKERS, M.A., D.D., PRESIDENT.

W. BRANDT HUGHES, M.A., DEAN.

The School With a World Vision

B. Yates, of Marion, Ky., who has been the efficient song leader of the children of God at Sychar for the last thirteen years, and we desire to speak in this way of our appreciation of his services, and pray that God will raise him up from his bed of affliction, if it is his will, that he might again sing the songs of God to the blessing of the multitudes as in other years.

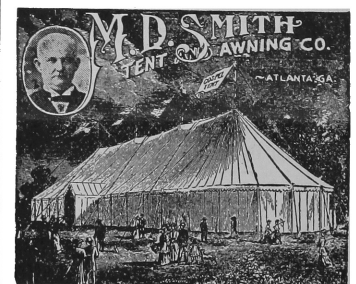
E. E. Shiltz, Sec'y.
Shadyside, Ohio.

Rev. Alonzo Monk, Jr., General Evangelist, of Dallas, Tex., is with his party conducting a revival at Carr Park Auditorium, Fulton, Ky. He needs no introduction to the readers of *The Herald*. He is a man of sound faith and zeal for souls. Those desiring his services may address him 411 Southwestern Life Bldg., Dallas, Texas.

Milwaukee, Wis., is to have a tent meeting July 10 to Sept. 1. Evangelist R. L. Morgan will be in charge. Any one having friends you wish to interest write Rev. E. O. Chalfant, Danville, Ill., or Evangelist Morgan, Milwaukee, Wis., general delivery.

Rev. Will Holly, Taylor University B.D. Graduate, Simpson College M.A., is open for evangelistic engagements. He has had more than twenty years' experience in pulpit, platform and evangelistic work. He will also consider supply work looking toward entrance into some conference wishing degree men. He may be addressed 603 North Queen St., Palestine, Tex.

E. T. Cox: "The last of May we closed a meeting in Columbus, Ga., with the Nazarene Church and souls prayed through to victory. We had a good meeting at Fairfax, Ala. At this writing, we are in a meeting in the Nazarene Church in Monterey, Tenn., and God is giving victory. We have an open date, Aug. 28-Sept. 11. Address me, 1412 E. Douglas Ave., Nashville, Tenn."



GOSPEL TENTS

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Mr. and Mrs. E. Wright: "We closed a meeting at Willow Brook, the last week being assisted by Rev. Kirkpatrick of Asbury College. He is a powerful preacher of a full salvation. The last Sunday morning he preached on sanctification and they fell at the altar and many were sanctified. We have taken some evangelistic work, holding a meeting at Big Run Nazarene Church in November; another at Roseville, O., in April."

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Red Rock, Minn., July 1-10.
Sebring, Ohio, July 15-24.
Sharon Center, Ohio, July 29-Aug. 7.

ARTHUR, FRANK E.

Mitchell, S. Dak., June 24-July 4.
Wilmot, S. Dak., July 5-17.
Gladwin, Mich., July 21-31.

ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.
Wyalusing, Pa., June 19-July 3.
Overton, Pa., July 6-17.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

AYCOCK, JARRETTE AND DELL.

Crowley, La., July 1-10.
Poteau, Okla., July 13-24.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.

Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 14-31.
Home address, Wilmore, Ky.

BELEW, P. P.

Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNETT, GEO.

LeRoy, Mich., July 3-17.
Meaford, Ontario, Can., July 20-31.

BROWNING, RAYMOND.

Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
West Asheville, N. C., July 20-28.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.

(Song Evangelist)
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Alexandria, La., June 17-25.
Home address, Lake Charles, La.

BUSSEY, M. M. AND WIFE.

Tacoma, Wash., June 23-July 3.
Home address, 1468 Bresee Ave., Pasadena, Calif.

CALLIS, O. H.

Wilmore, Ky., July 3-17.
Nashville, Tenn., July 17-31.

CANADAY, FRED.

Open date, August-Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Mt. Vernon, O., June 28-July 10.
Omaha, Neb., July 14-24.
St. Croix Falls, Wis., July 28-Aug. 7.
Wichita, Kan., August 18-28.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.
Nezperce, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.

Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 410 E. Carl St., Winchester, Ind.

CLARKE, C. S.

Three Stars, Okla., June 16-July 3.
Home address, 808 N. Ash, Guthrie, Okla.

COLE, DOLL.

Marquand, Mo., July 4-17.

COLEMAN, PAUL.

North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Clay, Ky., June 12-July 3.
Providence, Ky., July 10-Aug. 7.
Home address, 1917 Cephas Ave., Nashville, Tenn.

COPELAND, H. E.

Minneapolis, Minn., July 4-17.
Thomas, S. Dak., July 21-Aug. 14.
Home address, Oskaloosa, Iowa.

COX, F. W. AND WIFE.

Crawfordsville, Ore., June 15-July 3.
Crawfordsville, Ore., (camp) July 7-17.
Crawfordsville, Ore., (Wesleyan Church) July 20-Aug. 7.

CROSS, WALTER—LOPER, NORRIS.

Adelle, Miss., June 20-July 3.
Silver Creek, Miss., July 11-29.

DAVIDSON PARTY.

Centerville, Pa., June 19-July 3.

DECKER, WALTER REED.

(Song Evangelist)
Open dates for Fall and Winter.
Home address, 124 Gould St., Corry, Pa.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2808 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.

Columbus, Ohio, July 3-17.
Fisher, Ky., July 24-Aug. 7.
Address, 430 Williams St., Troy, Ohio.

ELLIS, G. EDWIN

West Union, Ia., June 28-July 17.
Home address, University Park, Ia.

ELSNER, THEO. AND WIFE.

Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Warm Springs, Va., June 26-July 11.
Luthan, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Princeton, Ind., June 21-July 3.
St. Bernice, Ind., July 4-17.
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GRIEL, PAUL AND DORA.

(Singers and Xylophone Players)
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Du Quoin, Ill., June 19-July 4.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

General Conference, June 22-26.
Marion, Ind., July 3-24.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

W. Marion, N. C., July 3-17.
Bostic, N. C., July 17-29.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GRANT BROTHERS.

Monter, Mo., July 1-16.
Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

GROGG, W. A.

Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

GROSE, JOHN A.

Front Royal, Va., Aug. 28-Sept. 11.
Home address, Shepherdstown, W. Va.

HALLMAN, W. A. AND WIFE.

Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.

Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.

Gracetown, Tex., July 1-10.
Klondike, Tex., July 15-31.
Dillard, Okla., Aug. 7-21.

HEWSON, JOHN E.

Gordon, Neb., July 17-27.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.

East Branch, N. Y., June 30-July 10.

HOLLENBACK, URAL T.

Norristown, Pa., Oct. 2-16.

HOLLENBACK, ROY L.

Indianapolis, Ind., July 1-10.

HORN, LUTHER A.—MARSHALL, R. P.

Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HULSE, AARON.

Newton, Kan., June 16-July 3.
Oklahoma City, Okla., July 10-31.

HUNT, JOHN J.

Douglas, Mass., July 15-25.
Rosslyn, Va., July 28-Aug. 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)
Slater, Wyo., June 27-July 16.
Basin, Wyo., July 18-31.
Meeteetse, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSSELL, HARVEY B.

Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, RAY N.

Mohabala, Ohio, July 10-24.
McLuney, Ohio, July 25-Aug. 7.

JOHNSON, ANDREW

Norfolk, Va., July 1-17.
Ruggles camp, Ky., July 21-31.

KENNEDY, ROBERT J.

(Singer)
Tusculum, Ala., July 4-24.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.
Trenton, N. J., June 16-July 3.
Open date, July 7-24.
Cressona, Pa., July 6-17.
Reading, Pa., July 22-31.
Lewisstown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Open date, July 1-10.
Mendon, Ohio, July 14-24.
Campbellsville, Ky., Aug. 12-21.
Home address, 452 So. West 2nd St., Richmond, Ind.

KINSEY FRANK E.

Brown's Corners, Ind., June 19-July 3.
Ft. Branch, Ind., July 7-24.
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-29.
Home address, 1224 Tecumseh St., Indianapolis, Ind.

LAMP, W. E.

Elkville, Ill., July 3-23.
Shumway, Ill., July 25-Aug. 14.
Home address, Wilmore, Ky.

LEWIS AND EMBERT.

(Singers and Players)
Oil City, Pa., June 27-July 10.

LILLENAS, HALDOR AND BERTHA.

Peoria, Ill., July 3-17.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

Butler, Pa., June 28-July 10.
Uricksville, Ohio, July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Monticello, Ky., July 1-17.
Warsaw, Ohio, July 21-31.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Litchfield, Minn., June 26-July 10.
Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. B.

Barbersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCGHIE, ANNA E.

Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MCCORD, W. W.

Sale City, Ga., August 11-21.
Home address, Sale City, Ga.

MCNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MCKIE, MARK S.

Open dates after June 15.

MAWSON, R. K. AND WIFE.

(Singers and Pianists)
South Corbin, Ky., June 20-July 3.
Home address, Wilmore, Ky.

MILLER, JULIUS.

Poplar, Mont., June 16-July 7.
New Effington, S. Dak., July 10-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Wilmington, N. Y., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Tusculum, Ala., July 5-24.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

NELSON, S. S.

Copper Hill, Va., July 1-10.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.
Address, 832 Worth Ave., Greensboro, N. C.

OWEN, G. F. AND BYRDIE.

Pt. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 115 West Pikes Peak Ave., Colorado Springs, Colo.

OWEN, JOHN F.

Mountain Lake Park, Md., June 30-July 10.
Freeport, L. I., July 14-21.
Mt. Vernon, Ohio, August 4-14.
Alexandria, Ind., August 15-21.
Tarrant, Ala., Aug. 28-Sept. 11.
Home address, Taylor University, Upland, Ind.

PARKER, J. R.

Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLETT, S. H.

Open date, June 20-July 3.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Pence, Ind., June 26-July 12.
Open date, July 17-27.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address,

Jackson, Tenn., July 19-Aug. 3.
Home address, 2912 Meadowbrook Drive,
Fort Worth, Tex.

RICE, LEWIS J. AND EDYTHE
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RINEBARGER, C. C.
North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet, Ill.

ROBERTS, T. P.
Hannible, Ohio, June 23-July 3.
Walton, Ky., July 9-31.

ROBERTS, BYRON F.
Shelby, Ohio, June 29-July 17.
Wadon, Ohio, July 20-Aug. 7.

ROOD, PERRY R.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive,
Huntington, W. Va.

SANFORD, E. L. AND WIFE.
Richmond, Va., June 25-July 10.
Covington, Ky., July 12-28.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SHANK, MR. AND MRS. R. A.
Mt. Olivet, Ky., July 15-25.

ST. CLAIR, FRED
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St.,
Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Manville, Ill., June 26-July 10.
Home address, Wren, Ohio.

SHELHAMER, E. E.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 15-24.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los
Angeles, Calif.

SWEETEN, H. W.
Moberly, Mo., June 27-July 11.
Prepport, N. Y., July 14-24.
Toronto, O., July 28-Aug. 8.

TEETS, ODA B.
Joliet, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarkburg, C. Can., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
Payette, Ia., June 28-July 17.
Belle Plaine, Ia., July 18-Aug. 7.
Home address, Sandy Lake, Pa.

WHITEHURST, R. F.
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.
Home address, Wilmore, Ky.

WILLIAMS, L. E.
Robinson, Maine, August 5-15.
Home address, Wilmore, Ky.

WIMBERLY, C. F.
St. John, N. B., July 1-10.
Greenwood, Ky., July 20-30.
Wilmore, Ky., July 31-Aug. 5.
Eldorado, Ind., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Zanesville, Ohio, June 26-July 10.
Wauseon, Ohio, July 13-27.

WIEMAN, C. L.
Kokomo, Ind., July 1-14.
Wilson Run, Ohio, July 20-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Burlington, Ky., Sept. 20-Oct. 2.
Home address, 726 Scott St., Coving-
ton, Ky.

YOUNG, R. A.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., August 4-14. Workers:
Revs. O. H. Callis, Joseph Owen and
Harry Blackburn. L. O. Waldsmith, Sec.
Dothan, Ala., Camp, July 15-24. Work-
ers: Rev. K. H. Bird, evangelist; J. P.
Pencock, singer. Address Rev. W. H.
Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., June 30 to
July 10. Workers: Rev. Luther A. Horn,
Rev. R. P. Marshall, pianist, soloist and
chalk talker. Address Luther A. Horn,
manager, Box 1322, Mobile, Ala.

GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21.
Workers: Rev. H. Morrison, Rev. J. L.
Brasher, Rev. C. W. Butler. Young Peo-
ple's worker, Mrs. Jere M. Glenn. Direc-
tor of music, Mr. Ham Sewell. Address
R. F. Burdew, Macon, Ga.
Savannah, Ga., camp, August 11-21.
Workers: Rev. Chas. Gibson, Rev. O.
J. Nease. Song leader, Rev. Frank Wat-
kins. Musician, Mrs. Frank Watkins.
Special singers, The Vaughn Radio Quar-
tette. W. W. McCord, President.

IDAHO.

Nampa, Idaho, camp, August 4-14. Work-
ers: Rev. Bud Robinson, Revs. Jarrette
and Del Aycock and daughter. For infor-
mation write A. E. Banner, Chair, 14th and
12th, Nampa, Idaho.

ILLINOIS.

Charleston, Ill., camp, Aug. 19-28. Work-
ers: Rev. T. H. Gaddis and the Moser
Sisters, assisted by district preachers. Rev.
Chas. Slater will represent missions. Cor-
respond with Rev. W. M. Hall, Charleston,
Ill.

Cambria, Ill., camp, August 4-14. Work-
ers: Rev. Allie Erick and wife, Mrs. Emma
Irick, Rev. Elmer McKay, Rev. J. R. Moore
in charge of the singing. The Girls' Quar-
tette, of Taylor University, will also be in
attendance. Dr. John Paul will be with
us for at least one service. A. C. Wolfe,
Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Work-
ers: Rev. Allie and Emma Irick, Rev. El-
mer McKay, Prof. John E. Moore, W. T.
Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28.
Workers: Bishop Joseph F. Berry, Rev.
Guy Wilson, The Prestons, song leaders.
A. B. Plog, Cor. Sec.

Normal, Ill., camp, August 18-28. Work-
ers: Rev. Harry W. Morrow, Rev. C. B.
Fugett, Rev. Harold Johnson, song leader.
Rev. Della B. Stretch, children's worker.
Address Mrs. Bertha C. Ashbrook, Sec., 45
W. Allen St., Springfield, Ill.
Sherman, Ill., camp, August 4-14. Work-
ers: Rev. A. L. Whitcomb, Rev. J. E.
Hewson. Haldor Lillenas and wife, song
leaders; Mrs. Della B. Stretch, children's
worker. For information write Mrs. Julia
Short Hayes, 2217 East Capitol Ave.,
Springfield, Ill.

Chesterfield, Ill., camp, June 28-July 10.
Workers: Rev. and Mrs. Jack Linn, Miss
Imogene Quinn, Prof. Edson Crosby, and
Miss Karine Kjolseth. Address J. W.
Louthan, Arcola, Ill.

Eldorado, Ill., camp, August 4-14. Work-
ers: Dr. C. F. Wimberly, Dr. Andrew
Johnson. Rev. G. S. Pollock and wife in
charge of the music. J. M. Keasler, Sec.,
Omaha, Ill.

INDIANA.

Bryantburg, Ind., camp, August 19-28.
Workers: Rev. Monroe Vayhinger, The
Payne Evangelistic Party, consisting of
Sister Fannie Payne, Miss Bertha Pultz,
Miss Ruth C. Cooper, Roy C. Brilhart, song
leader, Chas. E. Cleek, Madison, Ind., Sec. 9.
Oakland City, Ind., camp, August 26-
Sept. 4. Workers: Rev. J. B. McBride,
Rev. Ira Aykers, Rev. C. C. Rinebarger
and wife, song evangelists. Write Mrs.
Warrick Yeager, Sec., 518 S. Hall St.,
Princeton, Ind.

Letts, Ind., Camp, July 29-August 7.
Workers: M. Vayhinger, Dwight M. Peff-
ley, song evangelist, Mrs. Lena Holcomb,
pianist. Address Rev. Arthur McQueen,
Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug.
4-14. Workers: Revs. Virgil L. Moore and
Raymond Browning, Paul S. Rees. Mrs.
T. B. Talbott, children's worker. Male
Quartet of Asbury College in charge of
music. Address E. E. McPheeters, Sec., 212
Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4.
Workers: Rev. John T. Hatfield, Rev. G.
Arnold Hodgins, Wright Brothers, song
leaders, Miss Florence Wyse, pianist. For
information write Rev. C. E. Ellsworth,
Sec., Greenfield, Ind., Rt. 3.

Frankfort, Ind., camp, August 5-14.
Workers: Rev. T. M. Anderson, Rev. G.
Arnold Hodgins, J. C. Brilhart, song
evangelist, Rev. C. C. Mourer, special musi-
cian. For full particulars write R. E.
Snow, Sec., 123 W. 24th St., Anderson, Ind.

IOWA.

Keokuk, Iowa, camp, July 10-25. Work-
ers: Rev. F. W. Sumfield and wife. Ad-
dress Mrs. F. A. Oilar, Sec., 1027 Timea St.,
Keokuk, Iowa.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Work-
ers: Rev. Chas. H. Babcock, Rev. E. E.
Sheehamer, Rev. T. M. Anderson, Mrs. Er-
nest D. Bartlett, Harold Chapman and Prof.
B. D. Sutton and wife. Address W. R. Cain,
Sec., 515 So. Vine St., Wichita, Kan.

KENTUCKY.

Acton, Ky., camp, August 12-20. Work-
ers: Rev. Andrew Johnson, Prof. W. C.
Kinsey and wife, song leaders. E. E.
Bads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7.
Workers: Rev. C. F. Wimberly, Rev. J. L.
Brasher and H. S. Blackburn, Rev. H. L.
Morrison, Pres., will preach also. Address
C. A. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14.
Workers: Rev. Fielding T. Howard, J.
Dorothy Huyett, song leader, Miss Ethel
Sageser, pianist. L. I. H. Driskell, Sec., Mil-
ton, Ky., Route 3.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17.
Workers: Rev. Will H. Huff, assisted by
Mr. W. R. Wilder, leader of song, and
Mr. James V. Reid, young people's worker.
Address Mrs. A. J. Fontenot, Pres., Box 1621,
Shreveport, La.

MASSACHUSETTS.

Douglas, Mass., camp, July 15-25. Work-
ers: Rev. C. H. Babcock, Mrs. Jane Reed,
young people's worker. C. C. Rinebarger,
musical director. Rev. N. J. Raison, Sec.,
Blue Hills Ave., Mattapan, Mass.
North Adams, Mass., camp, July 8-
18. Workers: Rev. William Heslop and
wife, Rev. Martha Curry and Rev. Mabel
R. Manning. Write Miss Annie M. Cun-
ningham, Sec., 194 Tremont St., New Bed-
ford, Mass.

MICHIGAN.

Hope Center, Mich., camp, July 31-Aug.
14. Workers: James Miller, Paul White.
Write Ashby Mills, Sec., Hope, Mich.
Eaton Rapids, Mich., Camp, July 29-

August 7. Workers: Dr. John Paul, Rev.
Will Huff, Dr. S. H. Turbeville. Rev. L.
H. Nixon in charge of music, with
Morse Skinner at the piano. Mrs. Blanche
Francis in charge of young people's work.
For information write Miss Fern C. Whee-
ler, Sec., Charlotte, Mich.
Gladwin, Mich., camp, July 21-31.
Workers: Rev. Frank Anshur, Miss Jean
Reider, song leader. For information write
E. F. Bailey, Sec., Gladwin, Mich.
Owosso, Mich., camp, August 5-14. Work-
ers: Rev. Geo. B. Kulp, Rev. E. E. Shel-
hamer, L. W. Sturk, Sec., 1506 Bennett
Ave., Flint, Mich.

Romeo, Mich., camp, August 5-14. Work-
ers: George Bennard, Rev. C. W. But-
ler, Rev. Will Huff, and Rev. S. H. Turbe-
ville. Mrs. W. I. Francis, Young People's
worker. Mr. and Mrs. R. A. Shank, song
leaders. E. L. Jaquish, Sec., R. F. D. 5,
Pontiac, Mich.

MINNESOTA.

Pipestone, Minn., camp, June 23-July 3.
Workers: Rev. A. L. Whitcomb, Rev. H.
W. Blackburn. Address Mrs. Walter H.
Anderson, Sec.

Red Rock, Minn., camp, June 30-July 10.
Workers: Rev. M. M. Anderson, Rev. John
Thomas and wife, Rev. Lloyd Nixon, Rev.
Geo. G. Vallentyne, H. Morse Skinner, pian-
ist. For information write Rev. Jacob
Berger, Fairbault, Minn.

Maybee, Mich., camp, August 11-21.
Workers: Rev. Emma Banning, J. C.
Walker and wife, the Douglas Brothers,
(Scotch duettists). Mrs. Clara Palmer,
Sec., 544 Thompson St., Ann Arbor, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28.
Workers: Rev. A. A. Young and other
helpers. Address Mrs. J. E. Moody, Sec.,
Waynesboro, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Work-
ers: A. P. Breneman and wife, C. E.
C. G. Stuber, Sec. Address Mrs. C. G. Stuber,
Sec., P. O. Box 384, Omaha, Neb.

Omaha, Neb., camp, July 15-25. Work-
ers: Chas. H. Stalker, W. R. Cain and
C. G. Stuber, Sec. Address Mrs. C. G. Stuber,
Sec., P. O. Box 384, Omaha, Neb.

Kearney, Neb., Camp, August 18-28.
Workers: Rev. E. O. Hobbs, Rev. Jarrette
and Dell Aycock, Mrs. C. P. Turner. Ad-
dress all communications to Mr. B. J. Pat-
terson, Sec., Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., camp, August 11-21.
Workers: Rev. H. J. Olsen, R. G. Flexon,
Alvin Young, Write M. Gallagher, 40
Myrtle Ave., Pitman, N. J.

Aura, N. J., camp, July 8-17. Worker:
Rev. Preston E. Hendry.
National Park, N. J., camp, August 12-
21. Workers: Rev. Bona Fleming, Rev.
John Fleming, Mr. Burl P. Sparks, singer.
Fletcher Grove, Delanco, N. J., camp,
August 27-Sept. 4. Workers: Rev. Theo.
Blisner, Mrs. Theo. Elsner, Rev. Richard
G. Flexon, Jr.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt,
Prince Ave., West of North Main St., July
14-24. Workers: Rev. J. P. O'Connell,
Rev. Howard Sweeten; song leader, Miss
Florence Fairbanks. Address H. J. Cor-
nell, 464 Rurling St., Flushing, N. Y.
Moers, N. Y., camp, July 30-Aug. 14.
Workers: Joseph H. Smith, J. F. Knapp,
John and Emily Thomas, Zahniser, John
Scobie, Tillie Albright, Arthur Goul, song
leader. Address Kenneth 'F. Fee, Sec.,
Moers, N. Y.

Connelly Springs, N. C., camp, August
7-14. Workers: Rev. Joseph H. Smith, The
Greensboro Bible School Band and Quar-
tette and others. For information address
Box 200, Connelly Springs, N. C.

NORTH DAKOTA.

Washburn, D., camp, July 7-17.
Workers: Dr. J. L. Brasher, Rev. Ray-
mond Browning, Rev. Leo Slagg and wife
in charge of music.

OHIO.

Napoleon, Ohio, camp, July 31-August 14.
Workers: Miss Callie M. Bradshaw and
Miss Helena Saneholtz. For information
address Rev. R. W. Wolfe, Napoleon, Ohio.
Dayton, Ohio, camp, July 21-31. Work-
ers: Rev. Jesse Whitecotton and others.
Rev. and Mrs. A. H. Johnston in charge of
music. Address Rev. L. Kennett, 33
North Kilmer St., Dayton, Ohio.

Mendon, Ohio, camp, July 14-24. Work-
ers: Rev. W. L. Surbrook, W. C. Kinsey
and wife. Write W. A. Barber, Sec., Men-
don, Ohio, Route 1.
Ludlow Falls, Ohio, camp, July 28-Aug-
ust 7. Workers: Rev. H. M. Metzger, Rev.
J. A. Beery, Rev. S. M. Eidsath. Rev. J. I.
Moore, song leader. Miss Edith Schryer,
children's worker. Roy Harsbarger, Sec.,
West Milton, Ohio.

Portage, Ohio, camp, August 18-28.
Workers: Geo. B. Kulp and John E. Hew-
son. Song leader, Dwight M. Peffley.
Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21.
Workers: C. C. Callis, B. H. Haynes,
Mrs. Anna Smith, W. B. Vandall, singer.
Miss Florine Ewing, pianist. G. W. Eg-
bert, Sec.

Warsaw, Ohio, camp, July 21-31. Work-
ers: Rev. W. V. Loveless and D. W. H.
Muehling, song leaders. Rev. Mr. and
Mrs. C. C. Chatfield. For information write
Adah Shepard, Sec., Warsaw, Ohio.

Mt. Vernon, Ohio, (Camp Sychar), camp,
August 4-14. Workers: Rev. C. M. Dun-
away, Rev. John Owen, Rev. E. Hilton
Post, song leader. Prof. W. B. Yates,
Young people's worker, Miss Anna McGhie,
Children's workers, Miss May Gorsuch and
Miss Olive Tanner. Young people's song
leader, Rev. W. L. Mullet. Address Rev.
E. E. Shites, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-
August 7. Workers: C. W. Ruth, C. H.
Babcock, Howard Sweeten. Song leader,
Prof. Kenneth Wells and wife. Young
People's and Children's meeting leader,
Mrs. Saele Misner. Address Roy L. House-
holder, Sec., Toronto, Ohio.

Sebring, Ohio, camp, July 14-28. Work-
ers: Rev. Joseph H. Smith, Rev. H. C.
Morrison, Rev. C. W. Ruth, Rev. T. M.
Anderson, Rev. Lawrence Reed, Kenneth
Wells and wife, in charge of singing. Mrs.
Jos. Smith and Miss Janie Bradford in

charge of young people. Miss Ruth in
charge of children's meetings. Address W.
L. Murphy, Sebring, Ohio.

Circleville, Ohio, camp, August 26-Sept.
4. Workers: Rev. T. P. Roberts, Rev.
Howard W. Sweeten, Rev. Charles L.
Slater, Rev. E. A. Keaton, Cor. Sec., 481
N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7.
Workers: Rev. Floyd N. Neese, Rev. Ray-
mond Browning, Rev. F. M. Messenger,
Rev. J. G. Morrison, Rev. and Mrs. B. D.
Sutton, gospel singers, Rev. Chas. A. Gib-
son. Vaughn Radio Quartette. Write Rev.
Orval J. Nease, 146 King Ave., Columbus,
Ohio.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept.
4. Workers: Rev. C. H. Babcock, Rev.
Geo. Bennard and Willard Davis. Address
Mrs. A. L. Wright, Sec., 307 E. College,
Blackwell, Okla.

May, Okla., camp, July 21-31. No special
help has been called but God's true
ones are invited from everywhere. For
information write L. B. Pile, Sec., May,
Okla.

PENNSYLVANIA.

Carmichaels, Pa., camp, July 21-31.
Workers: Rev. C. W. Butler, Rev. Haldor
and Bertha Lillenas. Write Rev. L. O.
Douds, Sec., Carmichaels, Pa.

Kricktown, Pa., camp, July 22-31. Work-
ers: Rev. Theodore Elsner and wife, Rev.
Clifford E. Keys and wife, Rev. C. D.
Dreher, John Aten, Sec., 1102 Douglass
St., Reading, Pa.

Conneautville, Pa., camp, August 5-14.
Workers: Rev. J. L. Brasher, Thomas
Henderson, Rev. F. A. Arthur, Prof. Ken-
neth Wells and wife, Rev. C. D. Douds,
C. A. Lockwood, Cor. Sec., 2740 Lou-
isiana Ave., (Darmont) Pittsburgh, Pa.

Bentleyville, Pa., camp, July 14-24. Work-
ers: Dr. John Paul, Dr. Will Huff, Rev.
Chas. M. Dunaway, Andy Dalbow, and
Rev. N. B. Vandall. For information write
Rev. J. W. Schrader, Sec., West Elizabeth,
Pa., Box 720.

Clinton, Pa., camp, August 5-14. Work-
ers: Rev. R. G. Flexon, Rev. David Wil-
son, Rev. J. N. Hampe, Rev. Geo. Cole,
song leader. Mrs. Edith Clawson, chil-
dren's meetings. Write Rev. L. W. King,
Clinton, Pa.

Hughesville, Pa., Camp, July 21-July 31.
Workers: Rev. Raymond E. Doble, Rev.
Claude A. Roane. Song leaders, Mrs.
Esther Williamson, assisted by Miss Anna
Bushman. Mr. and Mrs. Harold Best in
charge of the music. Address Rev. S. P.
Elroyd, Centre Hall, Pa.

Kittanning, Pa., camp, July 14-24. Work-
ers: Rev. and Mrs. John Thomas, Mrs.
Ethel Foiles, song leaders. For infor-
mation write Miss Nancy Byron, 1214 Fifth Ave.,
Ford City, Pa.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28.
Workers: Dr. E. P. Taylor, Dr. John Paul
and others. Address Rev. W. P. B. Kinard,
Epworth, S. C.

SOUTH DAKOTA.

Mitchell, S. D., camp, June 24-July 4.
Workers: Rev. Frank E. Arthur, Rev. A.
W. Gould, Rev. W. W. Jeffers. Wm. Dur-
kee, Sec.

Wilmet, S. D., camp, July 5-17. Work-
ers: Rev. Frank E. Arthur, Rev. and Mrs.
H. T. Nyhus, singers. James Cameron,
clerk, Wilmet, S. D.

TENNESSEE.

Nashville, Tenn., camp, June 26-July 10.
Workers: Rev. W. M. Tidwell, Rev. Z. T.
Johnson, Rev. H. W. Wise. Special sing-
ing, Jno. T. Benson, Jr., leader.
Greeneville, Tenn., camp, Sept. 1-11.
Workers: Rev. C. M. Dunaway, Miss Ruth
Harris in charge of music. Address Mrs.
Flora Willis, care Mrs. C. A. Vann, Greene-
ville, Tenn.

Dyer, Tenn., camp, August 18-28. Work-
ers: Dr. A. O. Henriks, Rev. S. W.
Strickland. Miss Ruth Harris, song lead-
er. Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.

Scottsville, Tex., camp, July 28-Aug. 7.
Workers: Rev. Fred Ross, Rev. War-
ren C. McIntyre, Singer, C. P. Gossett. B.
P. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21.
Workers: Dr. R. T. Williams, The Latham
Sisters, pianist and leaders of song. Mary
E. Perdue, Sec.

Waco, Texas, camp, July 29-August 7.
Workers: Rev. Harry S. Allen. For infor-
mation address Jno. W. Beresford, Sec.,
Waco, Texas.

VIRGINIA.

Spotsylvania, Va., camp, August 19-29.
Workers: Rev. Fred Canada, Rev. W. L.
King, Rev. Bessie B. Larkin. Mrs. W. L.
King and Mrs. G. B. King in charge of
young people's work. Mrs. Merton Steel-
man and son, song leader. Address Mrs.
B. K. Andrews, Sec., Spotsylvania, Va.

Mt. Vernon, Va., camp, July 20-Aug. 7.
Workers: Rev. Wilson Thomas, Rev. C.
W. Dyer, Rev. H. H. Hoyt and Fred
Canada. Address Annie Hoesley Shrader,
Sec., Acetotink, Va.

Wakefield, Va., camp, August 5-14. Work-
ers: Dr. C. H. Babcock, Rev. Harry Hayes,
Otho M. Cockes, Pres., Elberon, Va.

Greensville, Va., camp, August 19-28.
Workers: Rev. Wm. Norbery, song
leader, Mrs. Marion Birrell. For infor-
mation address Anna L. Hyatt, Sec., 163
Adams St., N. W., Washington, D. C.

WASHINGTON.

THE FIGHT IS ON

The fight against sin and for holiness.

The fight against impurity and for purity.

The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

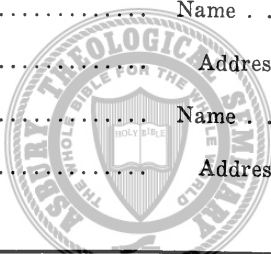
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

Use the blanks below and send in your list within the next few days, so as to give the subscribers the benefit of the full 25 weeks.

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PENTECOSTAL HERALD

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

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"THAT THEY MAY BE ONE."

By The Editor.

OUR Lord Jesus prayed for the oneness of his people. Saint Paul also laid great emphasis on the essential unity of the body of Christ, the church of those who have been born again. He had much to say about the harmony that should exist among the various members of this body. Evidently this was in the mind of Christ and of the great Apostle to the Gentiles a matter of supreme importance. According to them, progress of the Kingdom of God and the salvation of souls largely depended upon this spirit of Christian fellowship and holy union. Jesus prayed for his disciples, "that they all may be one . . . that the world may believe that thou hast sent me." Paul estimated it a great crime to disturb the peace of the members of, and to introduce schism into the body of Christ—the Church.

* * * *

There can be no doubt that much harm has arisen out of the bickerings, strife and jealousies that have existed among the professed followers of the Lord Jesus. Church has been arrayed against church; altar has been builded against altar. One part of the body has preyed upon other parts, often rejoicing more over one proselyte from a rival, than over the conversion of those who are out in the world. Instead of helping each other, like different regiments of an army, supporting one another in combat upon the strongholds of sin, they have often fought one another more than they have fought the world, the flesh and the devil. Frequently, one church organization engages in a revival of religion some other church, instead of encouraging the good work, will unite with the forces of evil to hinder instead of helping forward the sister church in her labor for souls. This unholy rivalry and strife have frequently shaken the confidence of thoughtless people in the world in the religion of those who profess Christ and, sometimes, sad to say, in Christ himself.

* * * *

In our present condition of intellectual development and true piety, there is no probability that we can have the union of the various Christian churches, but no doubt we can have very close union and beautiful fellowship among the true Christians of all churches, and that is to be devoutly sought and carefully practiced. All unnecessary controversy which is likely to offend and cause strife among the children of God of the various denominations of Christians should be avoided, and we rejoice that there has been very large improvement in this particular within the last three or four decades; but there is still room for improvement. There is nothing more pleasing to this writer than to find beautiful harmony and a spirit of genuine Christian fellowship and brotherhood among the members of various religious denominations. The change since I was a boy, or a half century ago, when I was entering the ministry, is remarkable and a cause for genuine joy.

God has always had a hard time with great ecclesiasticisms. As they grow, become rich, build great churches and cathedrals, establish vast institutions, create high offices, give men large authority, pay immense salaries, they develop a condition of things where they are quite likely to think about and become interested in the things of the Kingdom, rather than in the King. We easily become interested in the enterprises, offices, honors and emoluments of the church, developing a sort of ecclesiastical autocracy and, hardly without knowing it, lose the spirit of Christ, divorce the church from the leadership and power of the Holy Ghost, and go forward with vast human programs, drift away from saving faith, fundamental truth, experimental religion, and the supernatural manifestations of God in the midst of his people. What Jesus was praying for was, not the union of ecclesiastical bodies, so much, but a higher and better union—the union of hearts, of sanctified sympathies, of genuine brother and sisterhood in himself. There is a baptism by one Spirit into one body which brings the disciples of Christ into holy oneness. Let us seek after and cultivate this union.

Open Letter to a Young Preacher.

My Dear Young Brother:—

I am delighted to hear that you are going to have a protracted meeting in your church, and trust it may bring on a gracious revival. I am thankful you have secured Brother Blank to assist you in your meeting. He is anything but "blank." I have known and loved him for many years. He is a strong, earnest preacher of the gospel of Christ. He will not try to work up a religious excitement among your people, but give him time and he will sow the seed that will produce an abundant harvest. He will preach strong sermons on sin, judgment, and the future state of the impenitent wicked that will make the people think upon their ways and turn to God.

He will preach upon the greatness of God, the justice of his laws, his will, and his love for sinful men. He will insist that God has a right to rule his own universe, and that we are under obligation to God to obey, believe in, and serve him. His sermons will be awakening messages and force upon the people the conviction that God is not far off, but that he is in the midst in his convicting and saving power.

His messages will search the souls of men; under his powerful proclamation of the word of God sin comes to look unreasonable, a hateful and dangerous thing. Under his ministry, men forsake sin, and sorrow that they have committed it, and feel the need of forgiveness and seek for it. They will not be satisfied with simply becoming a member of the church, being baptized and performing

their religious duties, but they want to be delivered from the guilt and power of sin, made new creatures in Christ Jesus, and become living epistles known and read of all men. I have known him to preach in a town until the whole population was humbled and awed with a sense of the presence of God.

Preaching is a very essential part of a revival meeting, but to have the best success, the pastor must be a busy man; you must get out and visit in the homes of the people, and pray for them. Look up the members of the church who are not in the habit of attending church and get them out to the services. You must seek out the people who have moved into the community who are holding their church letters, and persuade them to identify themselves with the church. This is one of the most important works that an evangelist or pastor can do during the revival meeting. These people are the Lord's sheep and should be located and brought into the fold that they may be fed and nurtured in their spiritual lives.

When a boy I went into a new community, took my church letter, but not a person asked me to join the church, consequently I kept my letter and remained out of the church for a year, which did not contribute to my growth in grace. If the pastor or any member of the church had asked me to unite with the church I would have done so, but they left me out, with the feeling that "no man cared for my soul." Make it a point to hunt up the people who have their church letters, bring them into the church, and they will become acquainted during the revival, be revived in their spiritual life, and become useful members and, best of all, saved from backsliding and the loss of their souls.

Be instant in season and out of season in speaking to people on the streets, in the stores, shops, and homes during the meeting. Talk to the people and find out about their spiritual state. If you hear good news about the revival, tell the preacher that the word is taking hold, the people are thinking and talking of the meeting; this will encourage him, strengthen his faith, and he will preach with more power and zeal.

I have preached for pastors who were all about town during the day soul hunting, and would come in with encouraging reports that would greatly stimulate and help me to preach with renewed vigor and earnestness. I have labored with pastors who would lounge around the house, snooze, read the papers and do nothing, simply neglect souls and let them go on in darkness to outer darkness. Pitiful!

Get your people to praying, visiting, hunting up the neglected and bring them out to the meeting, and you will be rewarded by gracious results. Don't be content without seeing souls brought to Christ. Get the people to praying; recognize the presence of the Holy Spirit, trust him to work among the people and bring them into a saving relation with Christ. Use the means God has ap-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

SPIRITUAL POWER.

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



Here is a distinct difference between Religion and Spirituality. Many people have religion, of a kind, but they have no spiritual liberty and power. Saul of Tarsus had religion, but not until he became converted and was changed by the Holy Ghost had he any spiritual power and was of any account to the kingdom of God.

Let me set forth some of the aspects of *Spiritual Power*:

1. It implies Converting Power.
2. It implies Pentecostal Power bestowed as a distinct experience subsequent to conversion; such as the disciples received at Pentecost. Acts 2.
3. It implies living the life in conformity with the Will of God.
4. It implies a constant abiding experience in fellowship with the Holy Spirit.

Let us observe how Spiritual Power exhibits itself.

1. Spiritual Power is Prayer Power.

Rev. S. Chadwick, in his writings on "Lord, Teach us to Pray," relates the following:

"There is one remarkable instance that I cherish because of the way the story came to me. There are two buildings in the City of Bristol which are monuments of answered prayer. One is Muller's Orphanage, and of the other I am not at present at liberty to speak. Dr. A. T. Pierson was my friend and he was the friend and biographer of Muller. It was from him I got the first half of the story. He told me of an occasion when he was the guest of Muller at the Orphanage. One night when all the household had retired he asked Pierson to join him in prayer. He told him that there was absolutely nothing in the house for next morning's breakfast. My friend tried to remonstrate with him and to remind him that all the stores were closed. Muller knew all that. He had prayed as he always prayed, and he never told anyone of his needs but God. They prayed. At least Muller did and Pierson tried to. They went to bed and slept, and breakfast for two thousand children was there in abundance at the usual breakfast hour. Neither Muller nor Pierson ever knew how the answer came. The story was told next morning to Simon Short, of Bristol, under pledge of secrecy till the benefactor died. The details of it are thrilling, but all that need be told here is that the Lord called him out of bed in the middle of the night to send breakfast to Muller's Orphanage, and knowing nothing of the need, or of the two men at prayer, he sent provisions that would feed them for a month. That is like the Lord God of Elijah, and still more like the God and Father of our Lord Jesus Christ."

Well does Dr. Chadwick remark in connection with the above:

"It is not every kind of praying that works such wonders. It takes a man of prayer to pray as Elijah and George Muller prayed. It is the energized prayer of the righteous man that is of great force. The widow knew that Elijah was a man of God when he prayed back her boy to life. It is always the crowning proof and the ultimate test. Nothing could turn the nation back to God so surely and so quickly as a Church that prayed and prevailed. The world will never believe in a religion in which there is no supernatural power. A rationalized faith, a socialized Church, and a moralized Gospel may gain applause, but they awaken no conviction and win no converts."

"There is passion in the praying that prevails. Elijah was a man of passions all compact. There was passion in all he did. All there was of him went into everything he did. God loves a man aflame. The lukewarm he cannot abide. He never keeps hot

THE WORK OF SANCTIFICATION.

John Wesley relates the following:

"On Friday, Feb. 13, 1760, about thirty persons were met together at Otley . . . in order (as usual) to pray, sing hymns and provoke one another to love and good works . . . When they proceeded to speak of the several states of their souls, some with deep sighs and groans complained of the burden they felt for the remains of indwelling sin; seeing in a clearer light than ever before the necessity of a deliverance from it." Having spent the usual time together a few went home, "but the rest remained upon their knees groaning for the great and precious promises of God. One being desired to pray, he no sooner began to lift up his voice to God, than the Holy Ghost made intercessor in all that were present. . . At length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favor of God (converted), but they could not rest while there was in them anything contrary to his nature. One cried out, in an exceeding great agony, 'Lord, deliver me from my sinful nature!' then a second, a third, and fourth." While praying, "one was heard to say, 'Blessed be the Lord God forever, for he hath cleansed my heart! Praise the Lord, O, my soul, and all that is within me, praise his holy name!' Another said, 'I hold thee with a trembling hand, but will not let thee go;' and in a little time cried out, 'Praise the Lord with me; for he hath cleansed my heart from sin!'"

"Before they parted three believed God had fulfilled his word, and 'cleansed them from all unrighteousness.' The next evening they met again; and the Lord was again present to heal the broken in heart. One received remission of sins, and three more believed God had cleansed them from all sin."

The effect of Sanctification is thus stated:

Out of the wilderness we pass into Canaan. From the seventh of Romans, with its struggle and defeat, we move into the eighth chapter, with its rest and victory. Out of the self-life we rise into the Christ-life. For the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. The step of surrender must be voluntary, complete and final; the act of faith must be definite, living and aggressive. Such a step of surrender and such an act of faith mean a new Christian experience, a second definite work—a crisis as radical and revolutionary as the crisis of conversion. In nature it is not a gradual development, but a sudden change. In regeneration we pass out of death into life; in sanctification we pass out of self into the Christ-life. In regeneration we receive a "new spirit;" in sanctification Christ comes and takes up his abode within the "new spirit." When such a revolution occurs in our lives, we shall certainly know it; and we may expect the Holy Ghost to witness as definitely and distinctly to his work of sanctification as he did to his work of regeneration.

hearts waiting. 'Then will I be found of you when ye seek Me with all your hearts.' There is an illuminating note in the margin of the Authorized Version (James v. 17) which says of Elijah that he 'prayed in his prayer.' When he prayed, he prayed in his prayer. Is there not much praying in which there is no prayer?"

Regarding Prayer, Dr. Frank Ballard, in discussing prayer in his latest book, says that in it "there is always a definite seven-fold complexity, just as there is in the ordinary light of day. To most folk it is just simple white light, no more. But to the student it means that all the seven colors of the solar spectrum are blended into one. Their separate identity can be shown at any moment by a little prism. They are visible enough, and always in one order—red, orange, yellow, green, blue, indigo, violet—in every rainbow. There could be no truer analogy concerning prayer. For it is always complex, with seven distinct elements, in a rightful order, which blend into one. The seven elements are adoration, thanksgiving, confession, resolution, petition, intercession, and submission. These in their combination alone make reality in prayer."

Secondly. Spiritual Power is that which sanctifies the life and gives the believer victory.

Dr. Pardington has put this aspect of the truth as follows:

"The second point of Divine contact, whereby sanctification is received, is the work of the Spirit. The identification of the believer with Christ in death and resurrection is the historical side of holiness; the transformation of the believer in character and conduct is the experimental side of holiness. The one is apprehension; the other is appropriation. After the vision of victory comes the realization of victory. Now, it is through the presence and power of the Holy Spirit that the vision of victory is transformed into its realization. Indeed, it is through the Holy Spirit that we come to see the hopelessness of struggling against sin; it is through the Holy Spirit that we catch a vision of the cross with its promise and potency of deliverance; it is through the Holy Spirit that the revelation of the indwelling Christ breaks with comforting cheer upon our despairing hearts; and it is through the Holy Spirit that we are enabled to die unto sin and live unto God."

Thirdly. Spiritual Power is that thing which illuminates the soul. In Psalm 34:5 we read, "They looked unto him and were lightened." A certain writer upon this passage says:

The Chinese version of our text is, "All who look to the Lord have light in their faces." This conforms to the original, which will admit of such free translations, "They looked unto him and glowed, sparkled," or again, "they had the sheen of a flowing stream." How suggestive are these expressions! The human countenance is a marvel of God's grace. Here are recorded for all to read the deepest thoughts of the soul and the fleeting phrases of emotions.

Fourth. Spiritual Power is that which brings things to pass for God as nothing else can.

One of the most wonderful missionaries in India was "Praying Hyde."

He was a young missionary sent to India. His strange and marvelous life dates back to a day on the deck of the steamer which was taking him out to his twenty-year missionary service in India, when he crumpled up in anger a letter from a friend urging him "to seek for the baptism of the Holy Spirit as the great qualification for mission work."

After a mighty baptism of the Spirit he prayed till India witnessed thousands brought to Christ and hundreds of workers sent into the harvest fields.

On his way home to die, he was in England in 1911. He went to a mission service where Wilbur Chapman and Charlie Alexander were having a hard time. He took the burden of the mission upon his heart and prayed till victory came. After a meeting of wonderful power, Dr. Chapman asked Mr. Hyde to pray for him, and this is his account of what happened:

"He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said: 'Oh, God!' Then for five minutes at least, he was still again, and then when he knew he was talking with God his arm went around my shoulder and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty, and we believe it as we never did before."

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MODERN APOSTLES OF FAITH.

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

CHAPTER XIX.

GIPSY (RODNEY) SMITH.



HE Jew is a wonder among the peoples of the earth; but their origin is no mystery. Their racial characteristics and clannish life are without parallel in all the world. But the gipsy cannot be traced to any certain origin; they have traits and habits found nowhere else; their origin has baffled the anthropologist experts. It is believed that they were first known of in India; but being a wandering, nomadic people without records, or other institutions of civilization, it is all conjecture about the gipsy. They are supposed to be a thieving, immoral, treacherous people; but a close-up of the soul life of the gipsy reveals some astonishing moral qualities. They have laws and methods governing their social and domestic life that our boasted civilization might well copy. They are religious—believe implicitly in God—in spite of their superstitions and other strange notions.

Now in all this we face the mystery; they are doubtless from that great expanse of country lying east of the Mediterranean Sea; they are from the lands and nomadic tribes, yet they are neither Turk nor Arab; yet have many habits and customs similar to those wild "Asses of the Desert." The gipsy is hard to explain, as he rather belongs to the peoples of "No Man's Land." Nobody is sure about him; therefore, we have the same right as others as to who and what, concerning the gipsy—it is all vague. We hear much about the "Lost Tribes of Israel," the *Ten Tribes*. What has become of them? They could not have been absorbed without violating all the traditions of the Jews in all the world.

We have always had some notions about the gipsy; then after reading the life of Gipsy Smith—an autobiography—we have been confirmed in our views. But the author does not hint at such a proposition. The gipsy belongs to the Semitic races; that much is true; they live in tents, and are pilgrims and strangers in the earth, with no fixed habitation. The Jews are Semitic, and for centuries dwelt in tents. The gipsies do not mix with other races; neither do the Jews. The gipsies are intensely religious in a wild, superstitious way, but are not Christ followers. They reverence God; so does the Jew; they have clean traditions—they keep the Sabbath day—and very few but have Bible names. The gipsies all want their babies christened; and lastly, the two peoples are strikingly similar in face, eyes, hair, etc. Both are a "peculiar people." We therefore believe that the gipsy is of Jewish origin, and there seems to be no other rational explanation of this strange people.

But this chapter proposes to draw a brief pen picture of Gipsy Smith, an evangelist and soul saver of international renown. He was born in a tent, March 31, 1860, in the Parish of Wanstead, Epping Forest, England. He was schooled in all the petty pilfering of his people. One of the most pathetic pictures in the life of this gipsy boy was when smallpox got among them, his mother died of the epidemic, and was quarantined so that none of the children could see the dead mother. "This great sorrow," says little Rodney, "broke my childish heart." This visitation was the turning point in the life of Cornelius Smith—the father; he sought God continually until he found him, and likewise did his two brothers. They visited a Wesleyan Methodist Church during a revival and it resulted in the salvation of the Smith brothers. Cornelius became an evangelist among his people at once. About this time he came in contact with William Booth, who was just beginning his mission work. Booth used the "convert-

ed gipsy" in many special meetings, and with unusual success.

Rodney was a street peddler of clothespins and other trinkets made by the women and girls; then men traded, the women worked at making little articles during the day, and told fortunes in the evening, and the children did the selling. But his life soon weighed heavily on the heart of Cornelius Smith who began praying and holding on to God for the salvation of his family. He took them in the order of their age. He was greatly distressed over the salvation of his only daughter Tilly; as Rodney was older than she, he felt that the boy must be converted first. Some one please explain this very unusual notion—that blessings had to come to children, beginning with the oldest. Another Jewish tradition. However, Rodney was graciously saved, with what he called a "sky-blue" experience—and it was at an altar—"mourner's bench."

This great event occurred at the village, or near by, of Caravan, also near to Bedford, the home of John Bunyan, where may be seen a monument in honor of his jail career. Rodney had a hard struggle; he spent much time in the woods, praying alone; he seemed to find peace, but could not get himself reconciled to making a public confession of Christ. He surrendered, but would not do it before men. But while attending a revival in a Primitive Methodist Church, near Cambridge, the transaction was closed. They were singing "Come humble sinners," and when they sang the verse: "I can but perish if I go, I am resolved to try, for if I stay away, I know I shall forever die," he went to the altar and his old gipsy father prayed fervently for the lad. This was Nov. 17, 1876, and the spiritual birthday of little Rodney Smith who, as he says, "Came through" with great assurance. Gipsy Smith often says he is a "Cambridge Man."

At the time of his conversion, Rodney Smith could neither read nor write; his first steps in learning were gleaned from reading various signs. In spite of this handicap, he felt that God had called him to preach, and his "maiden effort" was delivered to a congregation of turnips. He said that, judging from the silence and reverence given him, his message was gladly received. The three big Gipsy Brothers held revival meetings in villages wherever they went, and Cornelius, who had made most of his living fiddling for country dances, was known as the "Fiddling Gipsy," and was a great attraction everywhere.

They were all attending a revival at Whitechapel Road, conducted by William Booth. He called Cornelius Smith to the platform and asked him about his son, whom he had understood wanted to be a preacher. The boy was called into a private room where the great leader interviewed the lad, asking him among other things, if he wanted to join their mission.

This was the beginning of Gipsy Smith's career. The lad returned to their tent city in much joy, took off his gipsy clothes, dressed himself in the way other young men dressed, and left for his first try-out as a member of the Salvation Army, and was assigned by William Booth to his first field of labor. He was sent to Whitby and placed in a kind home, where he ate for the first time with knives and forks on a table covered by a linen cloth. The boy had many seasons of discouragement and embarrassed no little, trying to adjust himself to the social life of his new friends.

But the "Gipsy Boy" was an attraction; crowds filled the building to hear his simple messages, unlearned in every manner of speech and expression, but unctionized by the Holy Spirit. His next field was Harteford, where he became more the master of him-

self, and the word flourished. His third appointment was at Manchester, under Ballington Booth, and was not well received, owing to some friction which grew very bitter among the workers, because of the popularity of this gipsy boy. It is the same old story; those, who can do the things that others are unable to do, must suffer from mean, contemptible jealousies.

From Manchester he was moved to Hartley. This was the beginning of Gipsy Smith's great career. He secured an old circus building which had a capacity of thousands, and thousands waited upon his ministry, and scores were converted almost weekly. So great had become the popularity of Gipsy Smith that Ballington Booth succeeded in having him again removed. The whole town petitioned for his return, but the old Salvation Army leader felt that he was becoming too worldly popular for service in the Army. When he left Hartley, his friends presented him with a gold watch, and when this was reported to Headquarters, Gipsy Smith was discontinued from the ranks of the Salvation Army.

This only served to increase his reputation; he returned to Hartley and remained there for many years, and his ministry became nation-wide. It was a blessing, both to Gipsy Smith and to the world, that he was dismissed from the Salvation Army, as that line of work would have been a handicap to this man of destiny.

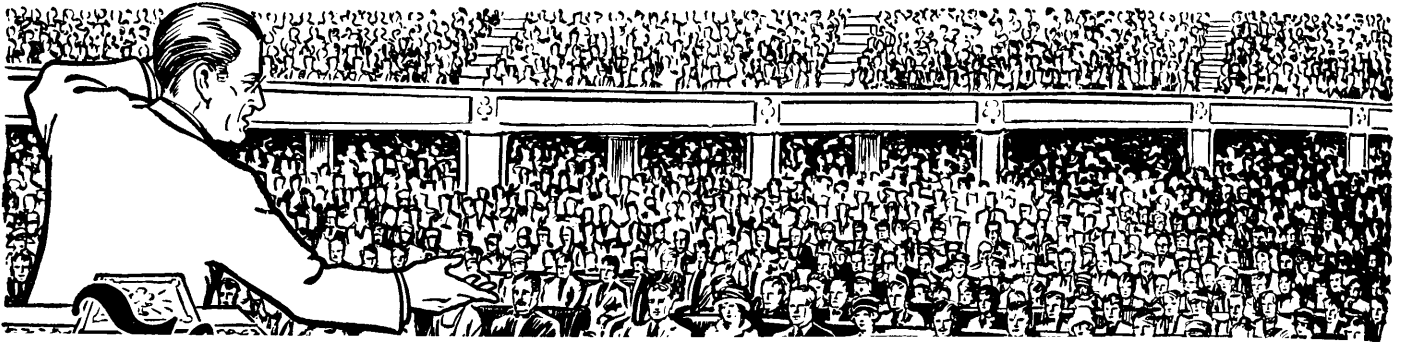
In 1889, he first visited America, and conducted a great revival in Nostrand Avenue Methodist Church, Brooklyn, N. Y. His ministry for over thirty years has been on a large scale, as scarcely anywhere can a building be found that will accommodate his audiences. He has made five evangelistic tours of America, and held revivals in nearly all the large cities. His gospel is pre-eminently one of love, showing a heart of tenderness and compassion for lost men. The fiery denunciation has no place in his messages; like D. L. Moody, he loves people into the kingdom of God.

Until 1897, Gipsy Smith preached as a layman; since that time he has been an ordained minister, or rather a missionary of the National Council of Free Churches. He has one son who is also preaching the gospel with marked success. Gipsy Smith is now sixty-seven years old and will doubtless have many more years of effective service for the Master, who has so signally honored the "Gipsy Boy", and given him a place in the front rank of great soul winners.

This is a skeptical world and many balk at ordinary miracles. A cripple cannot be cured, or an axe float by supernatural means. Oh, no; but, why cannot men see the supernatural in the life of such a man as Gipsy Smith? A poor, ignorant gipsy boy touched by the Divine Healer of souls; then his spirit awakes; he begins to testify of God's work wrought in him. He first tells his gipsy people, then crowds, then multitudes—finally the nations. His life is one long splendid miracle of grace, and thousands will testify to its authenticity. May he continue to do great things in the name of the Lord.

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JESUS AMONG THE SCIENTISTS.

Rev. John Paul.

With a comment upon current objections to the account of the Virgin Birth.

Text: "The first man Adam was made a living soul; the last Adam, a quickening spirit." 1 Cor. 15:45.

NO one can tell what would have been the glory of Adam, the first head of the human race, if his leadership had been upward instead of downward. Like many of his sons, he had an appointment which he failed to meet. The appointment or office of Adam passed into the shady cemetery of things that might have been; and today we can only conjecture and speculate about the career of Adam and the fortunes of humanity if there had been no fall, no advent of sin; if the innocency of Eden had been a starting point for higher things and man had capitalized his opportunities ready made from the hand of God.

The first Adam was a living spirit, but not a life-giving spirit. He could lead men away from the tree of life but could not lead them back to it again. While there is a definite contrast in the power and ability of the first and second Adam, there is a recorded analogy in the manner of their coming to the earth. "A body hast thou prepared me" applies like to the man who was formed in Eden from the dust of the ground, and the one who Paul tells us was "made of a woman", in the fulness of time. The strange passage, "a body thou hast prepared me", was spoken directly of Jesus. The order of the account would indicate that Adam's body was prepared for his soul in advance or in connection with the creation of his soul. But in the case of Christ's first coming, a body was formed in embryo within the womb of a chosen virgin, to be the nucleus through which the uncreated Son of God should manifest himself; to be the medium for his laboratory examples in the evangelization, leadership and uplift of mankind, and the instrument for his sacrificial death. It is not an accident of rhetoric when Paul says that this Son was "made of a woman." It is a plain reference to a fact then so generally received that he had no occasion to include an account of it, unless he had been making records for future generations as did Matthew and Luke.

I wish we had a more democratic phrase to take the place of that word *a priori*. It ought to stay in the Logic professor's classroom with his chalk and eraser and compass, and the map of Greece. It refers to a mode of argument in the nature of a snap judgment. A thing ought not to have been, therefore it was not. It is from this subjective style of reasoning that we are today treated with a wave of opposition to the virgin birth of Jesus Christ. God ought not to have done it that way, therefore he did not.

No one holds that God could not have devised some other way to bring about the incarnation; but those who accept the fulfillment of prophetic utterances as something more than an accident or an invented dove-tail are bound to take seriously the report of Matthew and Luke and the early Christians

regarding the virgin birth. A *bona fide* prophecy, from one of the least questioned of all prophetic sources (Isaiah 7:14. If there were "two Isaiahs" this was the original one) reads: "Therefore, the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Evasive writers might say this meant no promise of an unusual thing, referring merely to the first child of a young woman; but the prophet protects us against this interpretation by saying that it was to be something unusual, a "sign", which "Jehovah himself" should give.

The believers in the virgin birth of Christ are not responsible for the universal airing that the subject is getting today. Its value is incidental as a detail of the Gospel to be preached, and a good sense of propriety does not approve of making a common topic of a theme at once so delicate and so sacred. But, while it is a detail not essential to the pulpit, it is a keystone fact so built in with a group of minor and major facts that its removal would cause them all to fall into a heap of fiction. The shrewd and aggressive skeptical scholars of our day know this very well; but we have a hundred and one preachers and editors who do not understand the game; who intend to be found on the side of the Gospel, but who wish to be classed with men of scientific spirit. These, taking no stand against the virgin birth, say it does not matter how Christ came, or what a man believes about his birth. It is indeed an issue of small significance until it is raised; but one of vital significance after it is raised; and we see that no one could have anything to gain by selecting this as his point of attack upon the lines of New Testament Christianity excepting as he saw targets in the citadels beyond, of which he desired to dispossess the church.

In honor bright, the objectors to the account of the virgin birth of Christ object because?

They do not believe he existed prior to the nativity.

They do not believe that he stilled the tempest or walked on the water or raised a dead man to life.

They do not believe that he arose from the grave and ascended into heaven.

They do not believe that the merit of his blood is essential to salvation.

They do not believe that he was equal with God the Father.

We are not called to quarrel with these friends about their beliefs. We accord them the privilege of their views; but we do deplore the fact that the subject of our Lord's virgin birth should be lugged in to public harangues for the purpose of driving a wedge into that line of teaching which is essential to historic Christianity. Honesty would require a man who objects to the fundamentals of the Christian faith to attack them straight. If I objected to the Christian system, my idea of true manliness would not permit me to attack it by way of the chaste and simple record of the Madonna and her child. It is as embarrassing to us as it is

amusing to the infidels, to witness that we have Christian leaders who think that we can concede the doctrine of the virgin birth without giving up other Gospel verities.

It gets us nothing to react to this as an insult to Christ. If God had seen fit to bring his Son into the world under circumstances of degradation we should be prepared to take it philosophically. The insult to Christ and Christianity by undertaking to impeach the legitimacy of the Redeemer under the conventions of good society is of infinitesimal consequence compared with the injury that comes in reducing the Gospel and its author to the naturalistic level and leaving the world without a Savior. It does not reduce the Lord for men to pronounce him reduced. He is no less a Savior when men have proved on paper that he is not. Attacks cannot lower him nor level him, nor can ten thousand cleverly designed movements of opposition forestall the prospect that

Jesus shall reign where'er the sun

Does his successive journeys run;

His kingdom spread from shore to shore,

Till moods shall wax and wane no more;

Yet if we quietly submit to a movement that will denature our pulpits and unhorse the commissioned messenger of the Cross we shall be a party to turning the clock of civilization backward and permitting multitudes of souls to continue in darkness and sin who would feel the grip of a virile Gospel and gladly respond to it.

The rejection of the account of Christ's origin is a part of a general movement to extract mystery out of religion. Mystery accepted, there would be no occasion to antagonize the records on scientific grounds. Hence it follows that the champions of faith who remind their critics that there are specimens of monosexual reproduction in the kingdom of biology, while telling the truth, are not touching the issue. It does not generate faith in the mind of a rationalist when we find for him a natural explanation for a thing that seems to be supernatural. If there is a natural explanation for some wonder recorded in the Scriptures we should not evade or dispute it; but when it is palpably and professedly miraculous we must admit the mystery or reject the Book. The Bible records no claim of miracle when Peter walked on a house top, though a child, in a rural village where all roofs were slanted, thought her Sunday school teacher a rationalist for lightening the apostle's task by explaining that oriental roofs were flat. But when we are informed that the feeding of the five thousand was a miracle, and when the whole setting is such as to preclude a natural explanation, our seminary professor betrays a bent to infidelity by saying that the discovery of a lad with five loaves and three fishes only gave Jesus an idea, and that, seeing it was the nature of lads to bring lunches he delegated a committee to find all the lads with their lunches and make a scientific distribution. So, the coming of Jesus as the son of the virgin Mary invites no clever explanations by drawing upon the admitted freaks or variations in biology. The nature

of his conception was pre-announced as a sign, a miracle, a mystery. It can be accepted by those who believe in mystery as an essential factor in man's universe. It cannot be accepted by those who identify mystery with the superstitions of primitive man and the credulities of ignorance. It is not desirable, nor is it possible, to extract all mystery from religion.

Under the first head, that it is not desirable to extract all mystery from religion. Science admits that man has a religious nature; which, translated, is a desire to have fellowship with a Power above him, and to draw upon the resources of that Power. The fact that this is universal in the bosom of human nature gives us almost syllogistic proof that there is a Power above man. Otherwise, we should have the only instance in the cycle of human functions where there was no supply to match a generic demand. Man's religious faculty, supporting the absence of the sublime mystery to which it points, would be as grotesque as eyes with no light to answer them, ears with no sound to make them serviceable, or lungs with no air to breathe. The cornerstone of science is its assumption that nature is absolutely reliable. If nature failed the scientist in a single instance his confusion would be like one who felt for a foundation which had vanished. If nature is reliable there is a heaven, whose infinite Father inclines his ear with helpful fellowship to the intelligent beings who trust him and seek him here on earth. In the day that the worshipper gets the object of his worship upon his own level, worship ceases and religion is at an end, despite the ungratified clamor of the heart that may continue unnoticed or unconfessed even in the hard boiled scientist. Skeptical scientists are yet too modest, perhaps, to admit that they are equal with God, but when they succeed to their own satisfaction in doing away with the supernatural, the only logical result is a consciousness of superiority that admits no rank in the universe above itself and hence must not have religion, but must suppress the impulse of worship which nature has put in the breast of the highest as well as the lowest of human beings. This must be suppressed for the reason that there is no Power above with which to have fellowship; no Power whose resources will be needed, excepting as they answer to the natural order, which is the scientist's own order and, hence, his own level.

We have said it is impossible to do away with mystery. We are reminded of the imperishable words of Francis Bacon: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." Rare intellectuality and large scholarship are sometimes found in the same person. Less frequently, but in due proportion, this combination is found in the various branches of science. Be it remembered that rare intellectuality does not know everything. The claim of universal knowledge is reserved for persons of mediocre intelligence, who have an enlarged estimate of their academic training. It is therefore a rare privilege to have one who is at once a great mind and an eminent scholar give a synopsis of what is certainly known or reasonably supposed about such subjects as: The nature of electricity; the law of gravity; the explanation of retentive memory; the origin of life; and even the origin of species, simple as that has become to a few college and high school teachers. The words of the highly intelligent are few on these and several other themes, and their admission of mystery is frank: No solution, and no solution available. Intuition should warn us of some of our limits. One who is large enough to be a leader of thought will not become intoxicated over the achievements of science and promise to explain the unexplainable. Human knowledge is a wonderful thing. Its present achievements are beyond the wildest dreams of the men of former years. Its achievements in the tomorrows under the

permissive providences of God may outstrip all that has been covered in the past. But faith need not fear anything from the progress of true knowledge. It is based on faith; and faith, recognizing mystery, spans the area between the known and the unknown. Upon the firm top of a pillar of given data projecting from the unfathomed ocean depths the wise man builds his superstructure of knowledge. Moving back to the Source to make his start, he bares his head in the presence of mystery; and, softly, with reverent tread, he goes through life, ever conscious that he is moving through the halls of mystery. Such a man easily bows before the altar of the living God, and such a man has no time to disturb Christianity with an attack upon the account of Christ's mode of advent into the world. He is prepared to recognize that the law of the usual is defied, in the entire history of Christ's relationships with this world, including his birth, his ministry, his death and the aftermath.

"Go and show John"—and go and remind the honest scholarship of the world—and go explain to the simple hearted jury of mankind which has no hobby to support and no animosity to vent—"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, and blessed is he, whose ever shall not be offended in me." Thus did Jesus present his vindication to them that raised questions in trying to identify him. What was done by the miracle of his touch and the authority of his word during the days of his flesh has been carried forward since those days in the ever expanding agencies of human relief and uplift. Until he came, the world had never learned to appreciate the value of a soul or the worth of a human life. Concepts of liberty and human rights had scarcely been formed. Aside from all that has been done in individual salvation, a fair historian will give him credit for the things that are most divine and gratifying in the present stage of human progress.

The growth of Mohammedanism did not mean the growth of Mohammed in his dominion among men. The spread of Buddhism did not mean a vast prominence for Gautama Buddha; but whatever may have been the wavering fortunes of Christianity and whatever the mistakes of churches, and their rise and fall, the stature of Jesus continues to increase on the horizon of human affairs.

One is startled and bewildered in trying to imagine the condition of this present world if everything for which Jesus Christ is clearly responsible should suddenly be taken away from it. Let each begin with his own life, character, and fortune in trying to imagine the subtraction. Let him carry it back a little to the parents that gave him birth. Let him take the influence of Jesus out of the homes that gave him and them an early environment in which to grow. Then turning to the world in general, let him call the missionaries home and dissolve the missions in every land, dissolving also the missionaries, who without their Savior would have been something else, if they had been at all. With one severe stroke of imagination, sweep away all churches which exist because Jesus came. With these, let the hospitals, asylums and homes for the orphaned and the feeble fade suddenly from their places. Let all improvement that Christ's influence has caused in the prisons be effaced. Let the libraries of the world be relieved of any books about him or caused by him; and then let there be gutted out of the remaining books of the world every appeal and every sentiment that was caused by the influence of the Son of Man. Let architecture, art, music, poetry and fiction make their sacrifice to the great subtraction. Can your imagination furnish you a picture of the world that would have grown since the days of Augustus and Nero? Does not this consideration easily account for the fact that Jesus, unlike any other figure in human history, looms larger in the vista as

the centuries pass? Should not the passing years warn the wise man that the world has no norm by which it can measure the Man of Galilee? Does not a full reflection prove the smallness of that man's world who thinks that he can bring the person of Christ into his scientific laboratory and measure it up in terms of chemistry and biology and psychology?

For myriads of years before he came he was foreseen and anticipated by prophets, as "the desire of all nations." They praised him for the discriminating wisdom he would bring. "Butter and honey," said they, "shall he eat, that he may know to refuse the evil and choose the good." They praised him for his appreciation of worth in the weakest, they foresaw that he and broken humanity everywhere would feel their need of each other, and of him it was said: "A Bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." They praised him as the symbol of all that was beautiful, who would impart his beauty to humanity and to the world. He was described as the lily of the valley, the rose of Sharon, the bright and morning star, the fairest among ten thousand.

It is of thrilling interest to note that the light of the ancient seer penetrated far beyond our day and witnessed him to be revealed as the mighty God, the everlasting Father, the Prince of Peace, on whose shoulders all government should finally rest; who would be the only adequate cure for war, causing the nations to beat their swords into ploughshares and their spears into pruning-hooks. Peering through the mists of history yet to be made and looking over the diminutive scenes of human diplomacy and legislation, the prophets saw his final grand appearing, when the angels that sang at his birth in the manger would attend him at the restitution, of all things, acclaiming themselves as citizens with us in the domain of him whose right it is to reign not only in this universe with its sun and its revolving planets, but in the infinite universe of God.

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The Trouble With The World.

PROF. NEWTON WRAY.



WO questions of vast importance thrust themselves into the foreground of thinking today—What is the matter with the world, and, What can be done about it?

These questions are not peculiar to our times and conditions. An eminent writer has shown that in all essential respects the present situation is identical with that which characterized ancient Rome. Wealth, luxury, love of material things, self-indulgence and selfish isolation, low estimate of ethical principles—these and like considerations prevail now as then.

There are those who hold that what is needed is social betterment. Improve the environment of men, make society different, and things will go well. But that is only begging the question. What is wrong with society? Why is it as it is? And society in its largest application is the nation, and nations compose the world.

Is not the trouble with every nation that it is occupied with the promotion of its own interests, to the exclusion of what is due to the others? Such nationalism is perverted patriotism. What Madam Roland, on the way to the guillotine, said of liberty—"Oh, Liberty, what crimes are committed in thy name,"—may sometimes, with equal propriety, be said of nationalism and of patriotism: O nationalism! O patriotism! what crimes are committed in thy name!

And as for society, what follies are not practiced in its name and under its carnal pressure!

Here, then, is a world of which the poet Browning wrote—

"God is in His heaven,
All is right with the world."

Never was a greater untruth uttered. All is wrong with the world, as observation and reflection prove. God is in his heaven; but the inspired writer has given us a sketch of what he sees from his holy habitation: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. They are all gone aside; they are together become filthy; there is none that doeth good, no, not one."—Psa. 14:2, 3; Rom. 3:10-12.

Now, to think of getting at the world's trouble by methods that deal merely with external conditions is the folly of poulticing a surface eruption, while the organic source of the trouble is ignored. Yet that is as far as the wisdom of most men goes.

Says one authority: "Among the great needs are a world-wide network of radio communication, connecting all principal points and a developed and standardized universal language."

The Chancellor of a great university says: "I am inclined to think the world's greatest need just at present is a few more statesmen of the Rooseveltian character."

One U. S. Senator thinks that the world needs work, that it needs to be busy.

Certain prominent physicians state that the first and greatest need is good health.

Others stress the practice of the golden rule.

Senator Borah says: "It seems to me that what the world needs is a body of public men who will legislate and administer for the public good rather than for mere party expediency."

Senator Thomas J. Walsh referring to "the agitated and belligerent state of mind" in the world, dares not "hazard a guess as to the real need of the world to bring about longed for peace," but says: "I was profoundly impressed, while in China, with the view that the political chaos there prevailing was due largely to the deplorable lack of any sort of

deep religious spirit among the people. I think I never before appreciated how intimate is the relation between well ordered government and religion."

This Senator has struck close to the real question at issue. The fact is, the world is morally sick, spiritually diseased, because the hearts of men are sinful and tend to evil, and the remedy is suggested by the ancient prophet's inquiry—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

In the same context the prophet declares—"We looked for peace, but no good came; and for a time of healing and behold dismay!"

And why "no good" and "no healing"? Because, he says, "they have healed the hurt of the daughter of my people lightly, saying, Peace, peace, when there is no peace."

So the responsibility goes back to false prophets, seated in Church and school, who substitute critical quackery for the Divine Physician, who displace the supernatural Book and its infallible prescriptions by speculative fancies, and talk of evolution and progress, while the patient "looks for peace, but no good comes, and for a time of healing, and behold dismay."

The world does not need a new theology or a new Bible, but the old, old Gospel which is the power of God unto salvation to every one who believes. It does not need the earthly politician; not even the statesman, except in so far as he properly diagnoses the case and relegates it to the treatment prescribed by the Holy Bible.

There is no help but in Jesus Christ whose healing ministry is operative through the acknowledgment of his authority in public and private life; through whom the Holy Spirit convicts of sin and renews the hearts of men, thereby releasing the spiritual force that is the only hope of the world.

It was this that changed the conduct of Ancient Rome. It was this that banished the darkness of Medieval Europe when the old Gospel was proclaimed by Martin Luther and his coadjutors. And this alone can remedy the condition of the modern world.

How much, then, depends upon the loyalty to God's Word of those who claim to be its ministers!

Listen to the remark of one of the great statesmen of all time: "If clergymen would return to the simplicity of the Gospel and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their texts from Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen."

Burning and Shining.

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14.

There once lived, on an island of the Japanese Empire, a very wealthy man with a very kind heart. This man's home was a large, costly mansion, situated on the summit of a high hill near the center of the island. He greatly loved his people. One very dark night a great storm came up, and the angry sea, rising higher and higher, threatened the people's homes with destruction. So, seeing the peril, and desiring to aid the frightened people, this kind-hearted man set about to find a way to direct their attention to the hill on which he lived, that they might flee to it for safety. He could think of no better way of doing this than setting fire to his beautiful mansion. This he did, and many of the people, seeing the light of the burning building, ran to the hill. Thus their lives were saved.

So must our lives be, if we are to help souls to God—consumed with a passion for the lost, "a burning and a shining light." By such lives people will be convinced of the truth, convicted of sin, and attracted to Jesus to find safety and salvation from the wrath of God.

CHAS. M. KELLY.

Satan's "Hour."

REV. A. S. HUNTER.

To the mob in Gethsemane, Jesus said, "This is your hour, and the power of darkness." Though he could have called to his defense all the armies of the skies, he permitted his enemies to work their will. Their diabolical scheme consummated the redemption of men, and frustrated their purpose.

Much that we see in the organized church now, reminds us of Jesus' words to that mob—the formality, worldliness, and even wickedness. It has ever been so. From Eden till our day, seems like a long "hour," but through all those thousands of years, evil men and "the power of darkness" have been in league against truth and righteousness. As the truth has gained ground, the combat has waxed hotter. At no time in the history of man, were the dogs of hell unleashed, as when Jesus was on earth. And, they accomplished his crucifixion, thinking that was a victory for themselves.

Despite all such things, the truth has made headway. The Bible is the most widely known Book on earth. Its light has shone into every corner of the globe, and its teaching permeates the whole social fabric of men. Because of its holy influence, Satan has trained his heaviest guns against it. It was long chained and locked away from the people. Its possession or reading was a crime, and teaching it led to the stake. Millions of copies of it have made bonfires. But all in vain. The Light penetrated the darkness.

And now Satan has played his trump card! In our time, he has attacked the Holy Scriptures through Modernism, mis-called "science", "scholarship", "modern thought", "the modern mind", etc., in and through the church! Paine, Voltaire, Ingersoll, and their kind, striking at the Bible from outside the church, were comparatively harmless! But, in recent years, the schools have been seized, from the grammar grades up to the universities and seminaries. The pulpit has thus been poisoned with semi-atheism; and by that means, the growing generation, which will be the church and society tomorrow, is robbed of the truth as it is in Christ. Never was a more adroit move made! Surely, "This is your hour, and the power of darkness!"

Yet, nineteen centuries ago, after his enemies had triumphed in taking his life, and had sealed his body in their tomb, Jesus came back from the dead, and left their tomb empty and their guards dazed. He ascended to his Father. Sometime, perhaps very soon, he will return to earth, and will then take the reins of this old world into his own hands. Then will Satan's "hour" end! and he will be chained in the bottomless pit! "Look up, and lift up your heads, because your redemption draweth nigh!"

"Thy saints, in all this glorious war,

Shall conquer, though they die;

They see the triumph from afar,

By faith they bring it nigh."

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think; and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the binder and will soon be ready for the public. It will prove one of the most interesting books he has given to the public. Price, \$1.00.

REPORTS FROM SOUL WINNERS

BROOKLYN TUESDAY HOLINESS MEETING.

After an absence all winter in the South the first Tuesday in June found me where I am to be found every Tuesday when in New York, at this meeting. Two of our number went to heaven during the winter. My special friend, Rev. Samuel Thompson, an Englishman, a retired Baptist minister, went first. A man of strong, every day faith, always the same, always on hand, never lengthy in testimony, nor long in prayer, never taking up time that would have been a blessing to some one, more time, to have had, but what he had to say or to pray, stuck. We miss him.

The other was a night man down on the Bowery at one of the missions. Brother Yates will, I am sure, if he reads this, remember him. He was the one who had a habit of repeating a chorus when the leader was through. There was no denying the fact that Brother John could sing, but it generally is best to leave the leading to the leader. Brother John Robinson, a tall, slender, sandy complexioned Scot had salvation. He gave all his time to the mission and would accept but seventy five cents a day and a place to sleep for his services. That's enough, he said. One day not getting up at his usual time some one went in to see and found he had gone to be with his Lord and live in luxury the rest of eternity. He went up from the Bowery to the blissful abode of the blest. He is now singing to his heart's content. For twelve years now Sister Cooke, who is the leader, has held this meeting steadily to one main thing, prayer. Prayer always comes first. We pray an hour, sometimes an hour and a half, yet not always do all have opportunity to pray as some one sometimes is led out to pray at great length. After the season of prayer there is a short message and then testimonies. I have said nothing about our singing because we don't do any. But if you get to heaven you will hear us sing there. But here and now is our only opportunity to pray, so our leader feels she wants us to improve it. So we pray, and Sister Cooke has enlisted folks all around the globe to join with us in prayer every Tuesday. We meet every Tuesday at twenty three in the Swedish Salvation Army Hall on Atlantic Ave., but a half block away from both the Subway, Elevated and Surface car lines. When in the city on a Tuesday come in and pray with us.

Wm. R. Chase.

HI-SPOTS IN MY EVANGELISTIC TOURS.

It has been almost two years since I reported to The Herald, but they seem brief years, considered in the light of active service. With the exception of my semi-annual vacations I have been busy in his kingdom.

Beginning with my Summer Campaign at Ft. Sumner, New Mexico, the season was a successful one. This was my second return there, and while it was not an Official Union Meeting, it was in reality. The Rev. J. E. Hinman of Baptist Church and an old-time friend of mine, lined up, also the Rev. J. L. Kinder of Methodist Episcopal, Dr. James A. Hedges of the Presbyterian, comprised the delightful trio, and such beautiful harmony! It was a pleasure to serve them. The Campaign resulted in thirty five or forty accessions to their churches.

The second New Mexico Campaign was at East Vaughn, with Dr. Hedges and the Rev. Mack Bentley, Bro. Bentley being critically ill—could only be in the close of the meeting but proved to be a man of rare talent, spirit and ability, and Dr. Hedges with his beautiful spirit of meekness made a fine team to work with. The meeting met with a hearty response and the town was greatly helped.

The Shamrock, Texas Campaign was sponsored by the J. Perry Koons Family who planned and largely financed the Campaign. The object of this meeting was to get the essential doctrine of Holiness before that fast growing oil town. Bro. John Wright, the Englishman, assisted in the music program to the delight of all. The Lord gave us some inspirational services there. To the evangelist it was an epochal revival as Bro. and Sister Koons gave me a lovely new Ford Coupe and sent me home to California for a vacation. May the Lord remember them in a special way for this generous gift. The drive to California had many thrills over mountains and through the deserts.

This spring work began at Lela, Texas, with Pastor John Crow. He is a pleasing christian gentleman to work with and the meeting met his ideals considering the handicaps that could not be overcome.

From there I went to Gladstone, New Mexico, where I organized a church two years ago; the membership has doubled under the leadership of the Rev. D. H. Jordan. Bro. Jordan is an earnest pastor, loved by the people. No one questions his religion; his sincerity is an established fact. I enjoyed his beautiful spirit and co-operation. We had a good meeting with a limited number of conversions. May the Lord continue to bless those dear hearts. Their fellowship is with the Father and his Son Jesus Christ.

Newton was the second campaign, with Bro. Jordan. The Revival did not break through until the last night, but I found the work of two years ago standing. The Superintendent of schools, Bro. Hutchinson, has the S. S. Superintendent work and has had success ever since his remarkable conversion.

Ranchvale, N. Mexico, was our last campaign and it was of the Lord. The meeting drew the largest crowds in history of community. The first altar call was a response, and the climax on Sunday with twenty-five young men and women dedicating themselves to the ministry of preaching, and the fifteen

conversions on closing night. The Baptist received twenty-two and the Methodist fourteen, with others to follow. The Baptist pastor, the Rev. T. J. Gamble's spiritual attitude to the campaign endeared himself to the people at large. How good and how pleasant for brethren to dwell together in unity.

—“On with Evangelism!”—

Essie Osborne.

HAMLIN, WEST VIRGINIA.

Saturday night, June 4th, saw the opening of our revival campaign in Hamlin, a fine little county seat town in the beautiful hills of West Virginia. We had a fine crowd, and a wonderful spirit was manifested among the people. On Sunday morning we visited the different churches in the city and Sunday afternoon God gave us a fine service. We were blessed as the people gathered around the altar to pray God's blessing and power upon the lost of Hamlin. Sunday night the tent was filled, and the people showed unusual interest. We had a fine choir and excellent singing. Mrs. Heironimus preached with the unction and power of the Holy Ghost, stirring all our hearts. With Miss Elizabeth Heironimus to assist with the music and children's meetings, and Mrs. Heironimus to lift in ministry, we expect to move things for God. We're claiming his promise. The people are hungry and needy, praying that scores of souls will plunge into the fountain of cleansing; that a great harvest may be gathered for Christ. Pray for us!

“Revival fires will brightly burn,
Keep holding on in faith and prayer;
And sinners to the Lord to turn,
Keep holding on in faith and prayer.”

C. Kildow Lovejoy.

IN THE NORTHWEST.

After a very fruitful tour of meetings in the Northwest and California for the fall and winter, we autoed back East via. of Phoenix, Arizona, to Colorado and the Lord gave us three very good meetings in that State. At Canon City with their live pastor, L. E. Gossett, at Colorado Springs for a third meeting within 18 months, with their good pastor and people and then at Greeley with our Brother L. E. Grattan as pastor. God gave gracious victory in each place and many souls found the Lord in saving and sanctifying power and a fine class came into the church.

In the mean time we performed the wedding ceremony of our son at Hutchinson, Kans., where he has been principal of the Academy of Bresee College and has been elected as President for the coming year.

We spent the month of May at home getting a little rest after having been in the field continually for 11 months. We began our first camp meeting June 3-12 with the Chippewa County Holiness Association at Montevideo, Minn., which was their 12th annual camp meeting. They have a fine class of people who are backing this camp. God gave us a very good camp, regardless of much rain and cool weather during the greater part of the camp. The people were greatly encouraged and have decided to build a good tabernacle for next year. They gave us a unanimous call to come back for their next years camp and, the Lord willing, and Jesus tarries, we have promised to do so.

We are now at Corsica, S. D., where God gave us a very gracious camp last year. We began last night with a good degree of faith and prayer and desire for a time of real salvation. Prayer, faith and an obedient walk with God is a good sign of victory for the individual as well as for the Church of the living God. We covet the prayers of all the saints that we may be at our best for God and souls in each of our summer campaigns. Blessings upon all.

Theodore and Minnie E. Ludwig.

FIELD NOTES.

In March we were in a meeting in Grace church, Greensboro, N. C. While not a great meeting, about 25 souls found the Lord and others were encouraged to press on in the faith. Rev. O. L. Brown is the faithful pastor and has a band of loyal members. We were entertained in the home of Brother Fletcher Aldred and wife, who love the Lord and his church.

We then spent twelve days at Spear, N. C., with Rev. A. H. Brions and his people. The preaching of holiness had an agitating effect and some were led into the light and we trust good may come of it. Brother Ed Vance and wife cared for us in a most hospitable manner. April 3, we worked with Rev. J. N. Wise in the Methodist Church in East Marion, N. C. It would be hard to find the equal of Brother and Sister Wise. He is alert, clear, religious, and untiring in his labors. We had a delightful stay in their home. More than sixty found the Lord, and the shouts of praise were heard with old-time power.

Next, we went five miles into the country with Brother Hartsfield and his kind people at Providence Church, and eighteen were blessed. Brother Taylor Clark and wife kindly ministered to my physical needs. From there we went to Swepsonville and spent two weeks with Rev. F. A. Lupton. The battle was slow for a few days and the opposition stubborn, but God finally gave us victory, and nineteen prayed through to saving faith. Brother and Sister Kirkpatrick kindly entertained us. We are now with Rev. L. E. Adkins in the Methodist Church at West Concord, Minn. Pray for us daily.

Jim H. Green.

FIELD NOTES.

Not long since the writer conducted a battle royal at Warrington, Ind. After waging a relentless war for some time with no “casualties” from the enemy's ranks and very few “captives,” I concluded that Warrington was a very appropriate name for the place. In spite of the fact that we used our heaviest artillery, poisonous gas, and liquid fire, we scarcely went over the top a single time. I preached on themes from damnation to glorification and from degradation to salvation with great effort but little results. The influence of the meeting seemed hopelessly imprisoned within the four walls of the building. The saints were blessed and in the life and death struggle the last night two wayfarers capitulated. Peace to their memory! The pastor is pure gold and has some fine people in the church. We expect God to give them a revival in the future.

My next meeting was in Webster City, Iowa. God gave us a good meeting here with a number of seekers for salvation and one rather marked case of physical healing. We have never labored with a person that prays more than Rev. C. C. SeJards, the faithful pastor of this church does. God bless him.

Following this we spent four nights with Rev. Jas. H. Garrison and his good church at Seymour, Ind. We had some fine services here and souls in the fountain. At this writing we are in a convention with a mission at Stewartsville, Ky. It was in this mission that the writer attempted to preach his first sermon over thirteen years ago. Pray for me.

P. P. Belew.

GREENSBORO, N. C. CAMP.

The annual state camp meeting of the Pilgrim Holiness Church was held at Greensboro, N. C., May 20-29, closing on Sunday night under a halo of glory and shouts of victory such as one seldom sees these days in a camp meeting.

The evangelists this year were Rev. Harry Hays, of Beloit, O., and Rev. W. R. Cox, our general superintendent. These brethren did some wonderful preaching and deep digging with the pick of God's truth. Bro. Hays was not at all well in the early part of the meeting, but God undertook for his body and during the last half of the camp God surely helped him to do some preaching that located men and women and gave them a vision of an all-conquering Christ to such an extent that many found peace for their souls.

Bro. Cox was at his best all during the camp. His sermon on the last Sunday night to one of the largest congregations that has ever gathered on the camp ground will never be forgotten by hundreds of his hearers. The undersigned still hears echoes of this sermon and service by people all over the city. When the altar call was made people began to rush forward and within a short time 35 or 40 people had responded. It is certainly very gratifying to members of the Pilgrim Holiness Church of this district to have a man at the head of the church who has lived here practically all his life and in whom the entire city has such confidence.

The Greensboro Bible School Quartet (a mixed quartet,) together with a ladies quartet, and the Bible School Band furnished the music. Mr. Byron Crouse, one of our boys and a graduate from our school, was the director of the music, and to say he did well is putting it mildly. Byron, as he is known by everybody here, surely knows how to get a large congregation to singing.

The attendance as a whole was pronounced by those who have attended for years as the largest in the history of the camp. On the last Sunday morning a Bible School service was held with Bro. Henschen, the newly elected president, in charge. More than \$2,000 was raised in cash and pledges for the support of the school. All the expenses of the camp were met and with faith in God and shouts of victory in our souls we take new courage in the battle of the Lord and press forward.

F. H. Tormohlen, Pastor.

REVIVAL ECHOES.

Since our last report we have been in several meetings in which God has blessed our labors. We were in a meeting at Evansville, Ind., in the early winter, Rev. H. W. Sweeten doing the preaching. The church is on fire and 82 prayed through to victory.

Our next meeting was at Paulding, O., with Rev. A. Murphy and wife, who did the preaching and we led the singing. We enjoyed laboring with those good people and had a splendid meeting. From there we went to Troy, O., with Pastor Fitch and the Lord gave us a wonderful revival. Rev. Cook was the evangelist and the Lord blessed his ministry in the salvation of 83 souls.

We went to Bristol, Ind., with Brother Spry, Rev. Fred Boase being the evangelist. Elkhart was our next point, Rev. I. P. Moore pastor. Rev. Fred Thomas, evangelist, preached and his messages resulted in the salvation of 76 souls. Our next meeting was at Ridgville, Ind., Rev. Fred Boase doing the preaching. This meeting was sponsored by the Winchester church, and the work is still going on. Kendallville, with Rev. Shurman Bowers, was our next appointment, Rev. James Miller being the evangelist; 25 souls found the Lord in saving power. We are in a tent meeting at Yorktown at this writing. We have some open dates for meetings. Address us Frankfort, Ind.

Paul and Dora Geil, Singers.

THE PENTECOSTAL HERALD

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(Continued from page 1)

pointed to secure the ends that God desires and you will see most gratifying results.

There is one other important item that I would impress upon you: If conviction comes, the people become interested, and souls are regenerated and sanctified, continue the meeting. Don't shut down while the people are seeking and finding the Lord.

I note what you say about your predecessor teaching that the day for revivals is passed, and your Sunday school teachers attending a Training School under an expert who prejudiced them against revivals and the necessity of regeneration. Do not let this discourage you, for God is all-powerful and can sweep away the refuge of lies. Pour forth the word of God, which he has promised shall not return unto him void.

When your meeting closes write me the results. Remember that the Holy Spirit is a person, is present to reprove the world of sin, of righteousness, and of judgment. Trust him for guidance, believe in his almightiness to save, and your faith will be rewarded in a harvest of souls.

Your brother,
H. C. MORRISON.

Indian Springs Camp Meeting.

This greatest Southern Camp Meeting will hold its thirty-fifth session, August 11-21.

At a recent meeting of the Executive Committee, final plans were perfected to care for the thousands of visitors who annually attend this notable religious gathering from the Southeastern States.

During the thirty-five years of its history, some of the greatest preachers of America and of Europe have filled the pulpit of this famous camp and this year will no let down in the high standard of its ministry. Rev. H. C. Morrison, D.D., Louisville, Ky., the Dean of the Holiness pulpit, and one of the outstanding preachers in American will be present this year. Perhaps no living man is wielding a mightier influence against the destructive forces of the day, or building more gloriously on the one foundation, Jesus Christ, than this mighty prophet of the Lord. Hundreds of ministers will doubtless avail themselves of this opportunity to hear him again. Rev. J. L. Brasher, D.D., University Park, Iowa, another of the preachers of the camp this year, is one of the greatest preachers of the M. E. Church. Rev. C. W. Butler, D.D., Cleveland, Ohio, Dean of the Cleveland Bible Institute and one of the strong men of the Holiness pulpit, will be at the camp this year for the first time. He comes with highest commendation, and will receive a hearty welcome. Mrs. Jere M. Glenn, Young Harris, Ga., a gifted and trained worker with young people, will have charge of this phase of work again and will be assisted by Miss Clarice Morford, of Portland, Ore., and a trained corps of teachers and workers in the Holiness Movement. Hundreds of the choicest young people in Georgia, South Carolina and other states will be present for these

"Studies in Holiness." Hamp Sewell, of Atlanta, Ga., one of the South's leading composers and publishers of sacred music, will have charge again this year. He will be assisted by a full orchestra and a choir of some 200 voices, augmented by the wonderful congregational singing for which this camp is so justly noted. Thomas Eden and sister, Ethel, favorites at all the great camps in the country, will render special music.

The object of these meetings is to spread Scriptural Holiness throughout the earth; that Christ's kingdom may come and his will be done in all the earth as it is in Heaven. Indian Springs Camp Ground is not a disturber of the peace of Zion, but a promoter of peace. It does not stand for "Cranktification," but for that blessed Bible Doctrine of Entire "Sanctification." In the work of this Camp, there is no "Come-out-ism"; but a blessed union of any and all evangelical denominations who feel the need of a clean heart, a holy life and a larger endowment for service. Its trustees are among the leading ministers and laymen of their respective denominations. Mr. R. F. Burden, of Macon, Ga., President of the Board of Trustees, is one of the outstanding business men of his city and for years a leading laymen in Georgia Methodism.

The Board of Trustees extends to the people generally, a most cordial invitation to come and spend ten days at this "feast of souls."

SOMETHING WE ALL MAY DO

MRS. H. C. MORRISON.

RN, addressing the readers of THE PENTECOSTAL HERALD we feel that we are writing to persons who have high ideals and are desirous of doing all within their power to promote those ideals.

The fact that thousands of people have taken THE HERALD for many years is evidence that they find it a helpful soul tonic, and numbers of them have written us expressing their appreciation of its weekly messages. It is because we believe you know THE HERALD's worth, and have found what a spiritual help it is to you, dear readers, that we come with the request that you give us a helping hand as we launch our 50-cent offer to send THE HERALD from now until January 1 for only five dimes—a mere pittance, but may prove mighty in results.

There is so much literature that is being circulated which is calculated to debase and destroy that the lovers of the Lord need to bestir themselves to lift up their voice for God's truth against the devil's falsehoods. Friends, we believe you will find that the scattering of THE HERALD will prove an antidote for the poison that seeps into the minds of the people from unwholesome literature.

Every home needs such papers as THE HERALD to guide them in their religious thinking. Many of our readers know its value when they can read a good sermon on Sunday, get the splendid comments on the Sunday school lessons, read what our evangelists are doing in all parts of the land, feast on the

excellent and timely articles by men of wide reading and warm hearts. As you recount the blessings that have come to you, resolve that you will place THE HERALD in some one's hand that they may enjoy the same spiritual food. Hand your paper to your neighbor, ask them to read certain articles, then insist that they have THE HERALD come into their homes the balance of the year, and we believe they will become charmed with its teachings and wise counsel, and that they will conclude they cannot do without it. That is our purpose in making this excellent offer, which is a loss to us, financially, but we are hoping to sow the seed that will multiply an abundant harvest in time to come.

I started this heart-to-heart talk with our readers by saying "Something we all may do," and I trust every one who reads these lines will catch the idea and see if they cannot send us one or more subscribers who will take the paper on their own account, or if you cannot find one near who will yield to your invitation to subscribe, send us the names and addresses of parties whom you want THE HERALD to visit each week until January, 1928, and we shall be glad to place their names on our mailing list.

If we had room to give you a list of testimonies of persons who have written us of the blessing they have received through reading THE HERALD, it would afford some idea of what it has meant to many hungry souls in these times of drouth and spiritual decline. It is our chief desire to fill THE HERALD with such articles as will feed the soul, comfort the heart, inspire hope in times of discouragement, quicken faith, impel to prayer, create a hungering and thirsting for all the fulness of God, and lead you into that blessed experience "Where flowers bloom forever, and the sun is always bright."

Come, Friends, hold up our hands. Pray for us as we fight the good fight of faith, and let us have a substantial token of your confidence and good will by sending us as many subscribers as possible. Many of you have done so, and many of you will do so again, for which we thank you.

A New Hymn.

Dedicated to the Morrison Memorial.

A new hymn, entitled "I'm His Own," has just been published by Evangelist James V. Reid, noted hymn writer. It is a two-page chorus number with a flowing, glowing, singable melody and words full of spiritual inspiration.

This is a chorus appropriate for evangelistic campaigns, Sunday schools, Camp Meetings, and especially serviceable as a campaign song for Young Peoples' Assemblies and Conventions. It is printed on leaflets standard hymn size so that it may be conveniently pasted in your revival or camp meeting song book or regular Sunday school hymnal.

Bro. Reid offers to place the first 5,000 copies on sale for the Morrison Memorial Building at Asbury College, all proceeds from this first edition to be turned into the Memorial Fund.

The song will retail for 10c per single copy; 25 for \$1.00; or \$3.50 per hundred, postpaid.

This is a good way to show your interest in the Morrison Memorial and at the same time get ample returns for your investment. Get your order in early, be the first to introduce the chorus to your congregation and help swell the Memorial Fund.

Address all communications to James V. Reid, Publisher, 2912 Meadowbrook Drive, Fort Worth, Texas.

Note! We wish every church would send for copies of this chorus. We know of Bro. Reid's ability as a song writer and are sure you would find something that will please and edify your congregation. Let me suggest that your choir director send for a number of copies and I am sure that you will be delighted with the investment.

MRS. H. C. MORRISON.

Time is passing; The moments are flying! Get busy about securing us those subscriptions on our 50-cent offer. We are hundreds of miles from that friend of yours who needs to have THE HERALD come into their home. Tell them about our 50-cent offer for us.

Who Shall be our Next Governor? A Day of Opportunity.

M. P. HUNT.

THIS message is to the good citizens of Kentucky. For years the forces that make for righteousness have sought to elect an administration sympathetic to decency and openly against the bipartisan combination that has, and would perpetuate legalized Race Track Gambling.

While to this good hour we have been defeated in our purpose, yet our labor has not by any means been in vain. Most all of the patriotic, moral, and spiritual organizations of the State have committed themselves heartily in favor of outlawing legalized Race Track Gambling. The work of education, and of creating sympathy, so necessary in a moral fight, has been done.

The time for action is at hand. In spite of the politicians who would have it otherwise, the lovers of country and home in both parties have an opportunity in the coming primaries to nominate men really worthy to occupy the Governor's chair.

Mr. R. H. (Bob) Lucas has the backing of the best elements of the Republican Party for the nomination for Governor. He is a lawyer of outstanding ability. A Christian citizen. A man, who in positions of public trust has proved himself capable and worthy. For years he has been against the crowd in his party that would subvert all else to the perpetuation of Race Track Gambling. He was for Colvin four years ago. He is out and out for the outlawing of legalized Race Track Gambling, and unhorsing of the dirty bipartisan machine that for years has thwarted the will of the people while serving their own selfish ends and those of gamblers and the Kentucky Jockey Club.

If you are a Republican and in doubt as between Lucas and Sampson, you have but to observe the line-up for the two men to know for whom a God-fearing patriot should vote. Men like William Heyburn, Mayor Arthur Will, former Mayor Huston Quin, and Frank Russell are for Lucas, while Maurice Galvin, Chesley Searcy, together with all the undesirables, are for Sampson. I have no hesitancy in saying that, as between Lucas and Sampson, Lucas is incomparably the better of the two. Let every good Republican do their utmost to nominate Lucas.

As for the Democrats—Ex-Governor Beckham, who, after much and persistent urging, has finally come out, has the support and backing of the forces in the party that stand for patriotism and righteousness. He needs no commendation. His long public ca-

reer speaks for itself. To see the crowd that is against him is enough to line up all who stand for decency, for him, and their enmity is enough to draw to Beckham the support of all that really have at heart the good of our State.

With all of my soul, I believe that pastors and evangelists and Adult Bible class teachers owe it to good government from now until the primary to frequently call attention to the situation and urge the God-fearing people to get in the primary and to vote in harmony with their professions as followers of the Lord Jesus Christ, thus putting God and home first in their activities as citizens.

Another matter that needs attention, is the matter of Senators and Representatives. Take nothing for granted. Again and again a man supposed to be all right has been found to be all wrong. God help us one and all to be up and doing. Not only vote and vote right, but get every right-minded person to the ballot box. In the Barkley-Cantrill race in one precinct there were, in one neighborhood, nine women for Barkley and three for Cantrill. Because of rain, the nine failed to go to the polls and vote, while all three that were for Cantrill were on the job. It should shame and humiliate us that the devil's crowd often shows a loyalty and enthusiasm for a bad man that puts him over, while a good man goes down in defeat for the want of that same support at the hand of right thinking people.

Dear Brethren:

I have read with much interest and hearty approval the above communication from Dr. M. P. Hunt, who has given years of his life to the advance of this cause. We are confronted by a crisis. Never before have the people of Kentucky had an opportunity to nominate a candidate for Governor in each party opposed to Race Track Gambling. Our success in this matter is pivoted on one thing—that of getting the people to the polls in the Primary. An overwhelming majority in both parties are opposed to this iniquity. Remember that it is only the vote that is cast, and counted as it is cast, and reported as it is counted, that determines elections. Votes against legalized gambling at home are worthless. Suffer this word: Don't waste your time trying to persuade half reluctant men to vote your way, and leave your wife and daughters at home. We can double our vote simply by taking the women voters of our families with us to the polls.

In the Republican Party there is no room for doubt as to the position of Mr. Lucas on this question. He took his political future in his hands in advance of all others in declaring uncompromising hostility to legalized gambling. No man who knows Bob Lucas doubts his sincerity. He is supported by the best elements of his party from Senator Sackett and Mrs. Hert to the workers in the trenches. He is opposed by a combine that needs no description by me. Kentuckians know that crowd.

In the Democratic Party there are four candidates. Two favor the pari-mutuels, and the third offers no opposition. Governor Beckham has made no public deliverance, but points to his record as Governor and U. S. Senator as assurance that he stands for what is right, and men and women who know him, do not question his position. He will doubtless speak with emphasis later. Those opposed to him have so long been known as friends and members of the Jockey Club, that no friend of good government doubts that they will go to any lengths to defeat, if possible, his nomination.

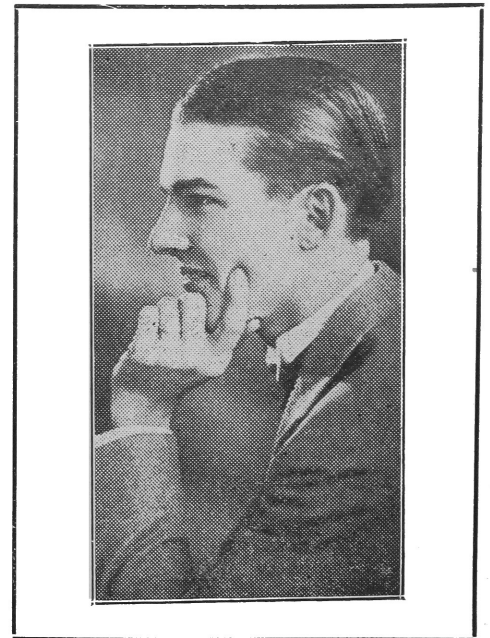
But no Governor can rid us of this evil. The people must elect a legislature that will repeal the pari-mutuel law. Follow Dr. Hunt's advice and vote for no man for Representative or Senator whose position on this question is doubtful. If you have no suitable candidate, get your friends together and bring out one who is suitable.

Let me beg every pastor in the state to devote at least one paragraph in each sermon between now and August 6th, to an appeal to the conscience of his people to go to the primary and vote for candidates who will help to destroy this great gambling machine which now demoralizes our people and curses our state.

Believing the day of our deliverance is near, I am,

Sincerely,

GEO. W. YOUNG.



REV. G. P. COMER.

Rev. G. P. Comer, General Song Evangelist, has from July 3rd to August 14th open for camp meetings as song leader and young people's worker. Bro. Comer is a great singer and tireless worker in camp meetings. Wire or write him Stanford, Ky.

THE HERALD stands for everything that is right and against everything that is wrong. It teaches the whole Bible for the whole world, and salvation for all men from all sin. Does not this need to be emphasized in these days of apostasy and spiritual decline? It won't cost much to send THE HERALD into those homes that need it, and it may do incalculable good. Who knows! Are YOU willing to risk it?

Do Not Forget The Great Holiness Camp Meeting at Wilmore, Kentucky

JULY 28th TO AUGUST 7th

Arrangements are being made for one of the greatest Camp Meetings in the history of Wilmore, Ky. Rev. C. F. Wimberly, Rev. John Brasher, Rev. M. P. Hunt and Rev. H. C. Morrison will be the preachers. The singing will be led by Rev. Mr. Blackburn, of South Dakota. All preachers of the gospel will be entertained free of charge and will be very welcome. Let our friends everywhere make a note of the date and arrange to be present. Let those who cannot come, pray for a great blessing on the meeting.

Faithfully yours,

H. C. MORRISON, Pres.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Greetings to all The Herald cousins. The writer is a product of the Wesleyan Methodist Church, in Sunny Egypt of Southern Illinois. Brother G. C. Harrington is our pastor. I accompanied him to the W. M. Conference at Louisville last September and had the joy of viewing the Pentecostal Publishing House. I am twenty-four, saved and seeking the second work of grace. I graduated from the Illinois School for the Deaf, and was offered admission to Gallaudet College, Washington, D. C. My plans were upset and I was obliged to enroll at Ledford's Business College, West Frankfort, Ill., from which I have graduated.

Our vicinity gained admission to the public eye by its tornadoes and gang wars as this county joins with Bloody Williamson County, known for its Klan and anti-Klan clashes, where more than a score of lives have been taken. The tornado of 1925 resulted in a loss of more than two-hundred lives, and about one-thousand were wounded. This vicinity has some of the richest beds of coal in the world, agriculture is well carried on. We also have some excellent schools and colleges in this community which are known for high training. Churches of every denomination exist; they are at a low ebb in regard to holiness. Billy Sunday is booked to hold a revival here next November.

I am sure all the cousins love to trust God and help suffering humanity. It is blessed what we can do with our kind words and deeds; therefore, we do not need a pocket full of money to be a great philanthropist or an angel of mercy. Our inventions of today cause one to stop and think what progress will be made tomorrow toward developing the hidden things of science and turning the discovery into a tower of help to this generation. I believe the Radio or the incandescent light is the king of all inventions at present. The improved light is a source of help to lovers of night reading and duties that must be discharged. I believe the modern ministers' invention such as card signing, church joining, baptism and the like substituted for the old fashion mourner's bench for obtaining salvation, one the saddest of today.

Let each and every Herald Cousin and reader continue to aspire for right living, noble thinking, a closer walk with God and be content to use their talent and time to glorify God, is my humble prayer. Also may The Herald force continue furnishing the readers with clean gospel truth. If any one feels impressed to write, may do so. I am

Your Cousin in Christ,
Joe. D. Edwards.

Dear Aunt Bettie: Will you please make room for one more little girl, on page ten, in The Herald? I am nine years old, and have two sisters. One named Ruth and one named Kathryn. I have one brother, whose name is Hayden. I go to Sunday School, Church and Junior League. I am saved. Also I go to school. I am in the fourth grade. Mary McAfee

Dear Aunt Bettie: If I live till my next birthday I will be 80 years of age, yet I love to read the Children's Page in The Herald. For many years I traveled as an itinerant preacher; wherever I was sent the children and I were intimate friends and enjoyed each others associations. I would sometimes take them up in my arms or on my lap and tell them how Jesus loves the children. I would play with them in their playhouse, help them keep house and rock their dolls to sleep. I have administered the Sacred rites of Baptism to quite a number of children. I have three precious children who, with their dear Mother and one dear grandson, are no doubt in the enjoyment of that happy home our Saviour has gone to prepare for the people of God. In conducting the funeral exercises of an innocent child I never, for one moment, hesitated to say I believe this precious child is now in the presence of the Angels of God and of him who, when here upon earth said, "Suffer the little children

to come unto me, and forbid them not for of such is the Kingdom of God." I am living in bright anticipation of soon being permitted to join that happy group of dear children in heaven. And with them and all the blood-washed children of God that surround the throne, give praises to Jesus the lover of children forever. If any of the dear children where I have been in their homes during my ministry read these lines and will write to me I will answer with great pleasure.

John L. Neniger,
Danville, Ill.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading it. I am interested in page ten. I live on a farm with my father and mother which I enjoy. Have two sisters and one brother at home, three sisters and two brothers married. I go to Sunday School and Preaching at the Methodist church. Our preacher's name is Brother Chester Smith. I love to hear him preach. Gladys F. Puffenbarger, I guess your middle name to be Fannie. Am I right? If so, don't forget your promise. Who can guess my first name? It begins with C and ends with A and has five letters in it. I am 20 years old. My birthday is May 25. Have I a twin? If so, would like to have a letter from them. What is that racket I hear? Oh, that is Mr. W. B. dragging his heels along. Will close before he gets here.

C. Beatrice Keltner,
Portland, Ky.

Dear Aunt Bettie: Please may I have a seat among your boys and girls? I have large blue eyes, light hair and a big mouth. How are all of Aunt Bettie's boys and girls? Aunt Bettie wake up your Louisiana boys and girls. Let's don't let the other states get ahead of us. Well Aunt Bettie, I still go to Sunday School every Sunday it is not raining. Good bye Aunt Bettie, and love to all the cousins.

Ethel Jordan.

Dear Aunt Bettie: Here comes a little girl from West Virginia. This is my second letter to The Herald and I hope to see it in print. Our school was out April 26th. I am in the fourth grade. I received a reward for faithful attendance. I have dark brown hair and eyes, am fifty one inches tall. I will be nine years old July 4. Would like to have a post card shower from The Herald cousins for my birthday. I like to go to Sunday School. My teacher's name is Miss Lura Casto and I like her very much.

Evelyn Mae Cargo,
Dunbar, W. Va.

Dear Aunt Bettie: I have written before to The Herald, but need to be introduced, as you probably have forgotten about me. I am sixteen years of age, have brown hair, light eyes, and am rather small for my age. As a Junior in High School, I like English the best of my studies. Occasionally, I write poetry and stories, study birds, and play music on the piano. What things do you cousins like to do? Besides enjoying music, I read some. I have read several of Dickens' books, and other classics.

As yet, I do not know definitely what my life work will be. I have an idea of being an English teacher. Perhaps I would write some too, on the side. I believe we should do what God wants us to and perhaps he will direct me another way. If any one of you is fond of writing, and care to write to me, you will find my address below.

Mary Biesecher,
52 Columbus Ave, Delaware, Ohio.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? This is my second letter to The Herald. Mother takes The Herald and I enjoy reading page ten. I am in the fifth grade at school. I am eleven years old. My teacher's name is Miss Mildred Bright, my Sunday School teacher's name is Miss L. Hurris. I go to Sunday School every Sunday. I have been on the Honor Roll for three years. I am a Christian and belong to the First Methodist Church of Bellaire. I sold mottoes

and received my Testament. I like it fine. C. M. Carson, I guess your first name to be Caroline. Well I guess I had better go before Mr. W. B. comes.

Jane E. Keyser,
336—33rd. St., Bellaire, O.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading page ten. I am eight years old and in the third grade. My teacher's name is Miss Morrison. I go to Sunday school every Sunday. My Sunday School Teacher's name is Miss Ethel Jones. I go to the first M. E. church. Who has my birthday, July 22?

Margaret Keyser.

Dear Aunt Bettie: Will you let a little Ky. girl join your happy band of boys and girls? Mama takes The Herald. I like to read page ten. I am nine years old, and in the fifth grade. My teacher's name is Eugenia Furnish. My middle name begins with M and ends with E and has five letters. The one that guesses it I will send them my picture.

Mattie M. Burgess,
R. R. 2, Corinth, Ky.

Dear Aunt Bettie: Will you let a little girl from California join your happy band of boys and girls? I am seven years old. My papa takes The Herald and I like to read page ten. I have one brother. We both belong to the United Brethren Church. We go to Sunday School every Sunday.

Beulah Dettweiler.

Dear Aunt Bettie: Would you let an Indiana boy join your happy band of boys and girls? This is my first letter to The Herald. I sure do enjoy reading page ten. Mother takes The Herald. About five years ago I had a dream that judgment day had come. I dreamed that the ones who went to heaven they would put them in line and they would go up the golden steps to the gates of heaven and the ones who were to go to the dark world below would be put aside. He put me in line to heaven and then I woke up. I am trying in every way to live a Christian life. I go to the M. E. church and Sunday school. I have brown hair, blue eyes, fair complexion, am fifteen years old and weigh 100 pounds. My name begins with M and ends with Y and has 8 letters in it.

M. S. Schooling,
Wheatland, Ind.

Dear Cousins: I am enclosing a report of our young people's organization for the month of April and hope to find space for publication on page 10. The young people's meeting at Dempsy, W. Va., was organized on March 27, 1927, with 17 members present. The following officers were elected: Emmerson Cottle, president, Charles Simms, vice president, Ashton Spearen, secretary, Della Nugent, Assistant Secretary, Ruby Nugent, Treasurer and Ruth Simms Organist. Leaders for the month were Ruby Nugent, Madeline Painter, Ashton Spearen, Ruth Simms. A method has been devised whereby credits are given for scripture reading, daily prayer, visiting the sick, distribution of religious literature, church attendance and for participating in the various church services. We now have an enrollment of 26 members several of whom have expressed a determination to live a Christian life and are now contributing to the success of our services. Our Motto is: "J. O. Y." which means Jesus first; others second; yourself last. Slogan: "Do a good deed each day." Why not have reports from other organizations?

A Reader,
Fayetteville, Route 2, West Va.

Dear Aunt Bettie: I am just a girl of eighteen summers ready for my nineteenth. I live in the country with parents and one sister. I certainly love country life. The freedom to get out in your yard without stepping on some one's else ground is wonderful. But I like town and expect to spend a great deal of my time there in the near future. I hope the cousins won't think me silly when I tell you I have four little kittens, and three baby groundhogs for pets. They are dear little pets at that. The groundhogs' eyes are just beginning to open. I feed them warm milk with a spoon. We also have two cows and two calves. We may veal them so I don't want to

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To avoid errors write or print clearly

begin liking them too much. I am very much interested in piecing quilts and making fancy things. I would like to hear from every cousin who reads this and if you care to, send me just a small piece of goods for a quilt. I would like to have a "Cousins' quilt." I would be glad to hear from the boys, too. Don't think your letters wouldn't interest me for I am as much a boy in thoughts and actions as I am a girl. I drive our horses, haul rock for our road, rake hay, help stack it, rake up oats, bind it and shock it, help sow it, help plant corn as well as hoe it. Am preparing to plow corn this summer. I can fish as well as the most of you boys and enjoy it. And girls I can cook, bake, wash, iron, clean house, piece quilts and plant and care for flowers to beat the band. Oh, yes I can find time to love my little 'pigs'. I will answer every letter I get if you will enclose a self-addressed, stamped envelope. If the cousins are as good to me, in regard to letters, as they are to some of the cousins, I am sure I would go bankrupt trying to answer all the letters as I have only about three dollars. Hoping to hear from all of the cousins, especially some around the Mississippi river, I am with lots of love,

Beryl M. Lawson,
Little Falls, W. Va., R. 1. Box 38.

Dear Aunt Bettie: Have you room for a Kentucky girl age 14? Father takes The Herald and I enjoy reading it. I live on the farm. I have five sisters and four brothers. Virginia Taylor, I guess your middle name to be Georgie; if so, don't forget your promise. I have gray eyes, brown hair, fair complexion, am five feet, 6 inches tall, weigh 40 pounds. I go to Sunday School and sure do enjoy going. It is something every person ought to do. Go to meeting every month. We have a fine preacher Bro. Chester Smith. Ina Cummins, I guess your middle name to be Cleo. Am I right? My birthday is Sept. 29. Have I a twin? I live close to the schoolhouse. I live about one half mile and enjoy going. Who can guess my middle name? It begins with E and ends with E has six letters in it. If any of the cousins wish to write I sure will be glad to hear from them.

Elsie E. Keltner,
Portland, Ky.

FALLEN ASLEEP

HEAVEN'S PORTAL.

"There is no death. What seems so is transition.

This life of Mortal breath is but a suburb of the life elysian, Whose Portal, we call death."

—Longfellow.

And so when we with tear-dimmed eyes

Watched pass from sight into the grave

The best-beloved, we realized She was not dead, but entered through

That portal dark unto the Rest— God's Rest, where never more shall sin

Nor pain, nor care their shadows throw,

And so altho the sense of loss— Our loss will cause the tears to flow, Her gain must make our hearts rejoice.

And now when lovely thoughts are sent

We love to think that in this way Our loved one ministers to us.

'Twas she who brought that message fraught

With comfort to the lonely heart, And she who whispered, "Never mind

The cold unsympathetic word, The Master knows—He knows and loves

You still, and will unto the end."

WILSON.

Mrs. Bessie M. Wilson was born at Blue Springs, Neb., June 19, 1871, and departed this life Feb. 23, 1927, at the home of her daughter, Mrs. Charles Blickenderfer, of Farmington, Wash. She was converted when a child and united with the Church of Christ, latter uniting with the Methodist Episcopal Church. She was united in marriage to Mr. Alfred Wilson, Feb. 28, 1890. The following year they came west to Olympia, Wash., and later to Tacoma. To this union were born three daughters; Grace who departed this life when seventeen years old after spending a few years in intensive Christian effort in her own community; Mrs. Charles Blickenderfer of Farmington, Wash., and Mrs. Earl Barnhardt of Tacoma, Wash. About sixteen years ago they moved to a ranch at Andrew Springs, Idaho, getting their mail from Farmington. Sister Wilson organized a Sunday school in the community and was very active in the neighborhood in Christian work. About ten years ago she was afflicted with Antritis Rheumatism causing her great suffering until the release came. Besides her two daughters she leaves three sisters and two brothers: Mrs. E. M. Love, Alhambra, Calif., Mrs. J. O. Deland, Beatrice, Neb., Mrs. Seth McDonald of Tacoma, George S. Hazen of Seattle, and Grant S. Hazen of Auburn, Wash. From Christmas time she suffered extremely. She was ready and anxious to go and be with Jesus. To her, death had no sting. She loved to read the Bible.

Funeral services were conducted at Farmington, Feb. 25, with her pastor, Rev. F. F. Boothby in charge. The remains were taken to Tacoma for burial and on the following Monday a service was held at Tacoma, as she had many friends there.

F. F. Boothby.

BAIRD.

On January 21, as the sun was bidding farewell to all the earth, the spirit of Richard Baird passed into that home of the soul at his home near Renaker, Ky. Had the grim reaper spared him until the dawning of January 29, he would have reached his 66th milestone. He was born near the site of his home at the time of his death. He was married to Miss Mary E. Mathews January 27, 1891. This devoted couple traveled life's rugged pathway almost 36 years. Two children blessed this union: Carl O. Baird and Mrs. Revie Shelton, both of Hamilton, Ohio. He is survived by his wife, one daughter, one son, four grandsons, seven brothers and one sister. He was a devoted husband, kind and loving father, and a friend to the poor and needy. He was converted in July 1896, under the preaching of W. P. Gordon and Charles

Bromley. He had served as Superintendent of the Mt. Zion Sunday School for the past 15 years. As long as his health would permit, he was found at his post of duty. He manifested a keen interest in all enterprises of the church. He was kind and loyal to his pastor, glad to perform any task laid upon him.

Brother Baird had been in failing health for some time. "But though his outer man perished, his inner man was renewed day by day." The funeral services were conducted Monday, January 24, by his former pastor, Bro. S. J. B. True, assisted by the pastor, Bro. Carlos Whitaker. A large concourse attended attesting the esteem in which he was held. We know where to find Bro. Baird. Before long we expect to meet him on the right hand.

As we wander round the old home, And we think of days gone by, How our hearts are filled with sadness For you are gone on high.

We will miss you so, dear one, As we do our loved ones dear, Who have preceded you to heaven, Just a few days more than a year. For we know that they have greeted you,

Over on the golden shore, Where the angels sing forever, And the parting days are o'er.

We will miss the kind instruction, And your loving, guiding hand, For you always told us,

Of a brighter, better land. When our life's work is ended, Then we're coming by and by.

There to join the happy family, In that home beyond the sky.

His Wife,

Mrs. Richard Baird.

"Night Scenes of Scripture," by Caie, is another great book of sermons from the bonnie preacher country of Scotland. It is rich in suggestive material, persuasive and practical. Order early before our supply is exhausted. Price \$1.25. Pentecostal Publishing Co., Louisville, Kentucky.

KOSCINSKO, MISSISSIPPI.

Rev. H. L. Golden has just closed a three-weeks' meeting at Mill Creek Church at Koscinko, Rocky Hill charge. Rev. G. M. Pilgrim is the pastor but could only be with us part time. He is a man of God and out and out for souls. The Lord came in great power; the altar has been full and congregations splendid. There were eight saved and forty-two united with the church. Forty-seven were baptized and a number came in by letter. Brother Golden made ninety visits while here and was welcome to every home. He goes from here to Sallis for a two-weeks' meeting. He has been in the evangelistic work for years and is Missionary Conference Secretary. He has a few open dates in the fall and will be glad to go anywhere the Lord may lead.

Susie Counsell.

Do you want a book of biography, of fine literature, of Christian History, of inspirational value? Get "Deeper Experiences of Famous Christians," by Lawson, and you will have something that will enrich your library. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

REQUEST FOR PRAYER.

J. D. M. requests prayer that he may be restored to the consciousness of God's favor. He is in great distress and asks us to make this plea for prayer.

Prayer is requested for a child who has never walked nor talked, now being seven years of age.

Please pray for two sisters that they may be saved and sanctified.

Mrs. J. F. R.: "Pray for a dear sister who is a nervous wreck, also for her husband and son."

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Deeper Experiences of Famous Christians, by J. G. Lawson. \$1.50.

The object of this book is to describe the deepest spiritual experiences of the most famous Christians of all ages. "The author has spent much of his time for years in the greatest libraries of Europe and America, searching the whole range of Christian literature to glean from it the most spiritual and helpful Christian experience. He believes that this book contains the very cream of the Christian literature of all ages.

Mr. Lawson takes up Old and New Testament Characters, and then picks from the whole range of Christian living the most outstanding characters for his discussions. He gives something of the life of each character, and shows how that life centered around the "Deepest Christian Experience."

The book is very interesting as biography; very instructive in spiritual matters, and gives valuable basic material for Christian workers and preachers to use in their services. It treats of such men and women as Savonarola, Madam Guyon, Fenelon, Fox, Wesley, Fletcher, Whitefield, Lorenzo Dow, Peter Cartwright, Finney, Frances Haverall, Moody, General Booth, and others.

Seeking the Mind of Christ, by Robert E. Speer. \$1.50.

Dr. Speer has written about a score of books. His writings are known around the world. Some years ago I read "Christianity and the Nations," a book on comparative religions, and ever since, have had a high respect for the illuminating style of the author. This book is akin to that.

There are five divisions, and under each there are five chapters. The five general topics are: "The Christian Discipline;" "The Christian Temper;" "The Christian Standard." From the third division you may see the character of the discussions.

III. The Christian Discipline.

1. The Perils of our Virtues.
2. The Why of Hard Conditions.
3. The Glory of Unanswered prayer.
4. The Snare of Sincerity.
5. The Money Test of Character.

Most any book about Jesus is worth reading. This one will help you to understand and appreciate the Master more.

Outlooks on God, by W. C. Blakeman. \$1.00.

This is a small book of 155 pages, devotional and not theological. Its purpose is "To present God in the wealth of his tenderness and treasure, in his infinite compassion, in his age-long forbearance, and in his world-wide love, together with his unfathomed plans for the earth-son whom he hath redeemed."

About fifty topics are treated. They are short. The style of the author is

pithy and direct. Sometimes he gives way to a flow of imagination and eloquence. His topics are suggestive: viz., "The Conception of God," "The Challenges of God," "The Intensity of God," "The Newness of God," "The Ambassadors of God," "The Surprises of God," "The Travels of God," "The Horizons of God," and "The Goal of God."

This little book will be a blessing to you. It is easy and interesting to read.

Night Scenes of Scripture, by N. Macleod Caie, B. D. \$1.25.

This is a book of fourteen sermons built around the general theme of the title. The Scotsman says they are "Graphic in description, lucid in expression, striking in illustration, and persuasive in practical enforcement."

Some of these messages are most suggestive in thought and material. The most outstanding of these are: "Abraham;" "Judas's Betrayal of Jesus;" "Peter's Denial of Jesus;" "The Noiseless Fabric;" "The Crowns of Christ." This last one is especially good.

Prof. James Moffatt, the famous translator of the New Testament, writes in the British Weekly: "Mr. Norman Macleod Caie is one of the most popular preachers in the Church of Scotland. His 'Night Scenes of Scripture' includes sermons on Jacob, Nehemiah, Nicodemus, Paul, Peter, and others. Mr. Caie has not sacrificed direct, eager power to any literary ambition. He can quote poetry aptly and he writes clearly, but one feels through his pages the glow which has made him so effective as a preacher."

Hallelujah Jack, by C. H. Jack Linn. \$1.00.

We can give you no better idea of his book than to quote the first three paragraphs. These, with the statement, "If I know my own heart, I am writing this experience for the glory of God and for the salvation of men," will show you the contents of the book, the author's style of writing and its purpose. Note them.

"Less than five years ago I was a prisoner in jail. Less than five years ago I was a fugitive from justice. Less than five years ago I was living under an assumed name. Less than five years ago I was hunted and wanted by the police."

"Today I am a saved man. Today I am an ordained minister of the Gospel. Today I am an evangelist. (Previous to my work in the evangelistic field I was pastor of a growing church.)"

"And this day, moved by the power of the Holy Spirit, I have set about to record how this great change came about."

The story reads like a novel. It grips the interest. There is not a dull paragraph in it. It is a splendid story of a "sinner saved by grace."

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SUNDAY SCHOOL LESSON

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

Lesson IV.—July 24, 1927.

Subject.—David and Goliath.—1 Samuel 17:31-37, 40-42, 48-51.

Golden Text.—The Lord is the strength of my life: of whom shall I be afraid. Psalm 21:7.

Time.—About B. C. 1063.

Place.—The valley of Elah.

Introduction.—Our last Sunday's lesson closed at chapter 16:13, when "Samuel rose up, and went to Ramah." At that time the Spirit of the Lord departed from King Saul because of his unfaithfulness, and "an evil spirit from the Lord, troubled him." "The evil spirit was either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed; it seems to have partaken of both. That Saul had fallen into a deep melancholy there is little doubt; that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, "Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages." Clarke. This explanation is about the best that I have been able to find. Think some for yourselves.

Saul's servants suggested that a skilled musician be called in to play for him during his mad fits—not a bad idea, as even a cobra of India may be soothed by the soft strains of a violin, and the wild roar of a savage lion will yield to good music. A servant suggested young David, the shepherd son of Jesse of Bethlehem. They said that he was a great harpist, and accordingly he was called from his father's flock to play before the king. For a time his music had the desired influence over the troubled nerves of the ruler, but only for a time.

Soon there was trouble with the Philistines who gathered their armies for battle at a place called Shohoh belonging to the tribe of Judah. Saul and the hosts of Israel "pitched by the valley of Elah, and set the battle in array against the Philistines." When all was ready for the battle, there walked out from the Philistine army an immense giant named Goliath. He was about ten feet tall, armed from head to feet, and carried a spear whose staff was like a weaver's beam. This big bully stood and demanded that the contest should be settled by a combat between himself and some man whom the Israelites should select from their forces to meet him in a duel. For some days he came out daily and cursed the army of Israel and defied them to send out a man to fight with him. All Israel seemed to be terrified by this one man, until one day there came into the camp a rosy-cheeked lad, sent by his father to make some inquiry concerning his three brothers who were in Saul's army. This was David, the same shepherd boy who had formerly played his harp before Saul. When he heard the blasphemous Philistine defying the armies of the living God, he asked who he was, and why he was permitted to do this thing. One of his brothers rebuked him for having the big-head; but what he said finally reached the ears of the king; and he sent for David, but did not recognize him—at least he had forgotten what family he belonged to. When he found the lad determined to meet the

giant, Saul put upon him his own armor and gave him his sword; but David could not risk himself in battle with such a load of unproved armor, and went to the duel with his shepherd's sling and five smooth stones that had been gathered out of a brook.

There is a suggestive lesson here for some young preachers who are itching to deliver big sermons—and every preacher should do his very best. But maybe it would be best for him to preach his own little sermons until he can grow big enough to think out some big ones for himself. We are just dropping this as a suggestion, seeing that some small fellows are trying to shoot cartridges that have been forged by such men as Jos. H. Smith, Phillips Brooks, Henry C. Morrison, and some others. Better be careful, young brethren, lest such cartridges burst your little guns and ruin you forever.

Comments on the Lesson.

31. When the words were heard which David spake.—He had had some conversation with the private soldiers about Goliath, and they had communicated with king Saul who sent for David to find out for himself what the boy had been saying.

32. Let no man's heart fail because of him.—It would seem that if Israel had any man who could fight with Goliath, it would have been big king Saul who was "higher than any man in the nation from his shoulders and up"; but perhaps he was as badly frightened as the common soldiers were. There was no courage left in him when he heard the Philistine giant swear, and call for some Jewish champion to meet him in the plain. Thy servant will go and fight with this Philistine.—That sounds boastful from the lips of a shepherd lad; and it would have been worthy of ridicule, had David stood in his own strength, but he was standing in the strength of Jehovah, and knew where-in he was trusting. Give us men in the pulpit, who are filled with the Divine Spirit, and Satan's giants will fall before them as Goliath fell before David.

33. Thou art not able to go against this Philistine to fight with him.—Poor Saul! The Spirit of the Lord had left him, and he was too blind to see that the Almighty One was with the shepherd lad. "You are but a youth, and the Philistine is a mighty man of war. Better not go, my boy; for he will surely feed your carcass to the wild beasts." A coward cannot understand courage that is divinely inspired.

34-36. David must convince Saul that he is no common lad. There came a time when he was guarding his father's sheep, and a lion and a bear came out of their dens to tear the flock; but he killed both of them. The lion caught a lamb, but the young shepherd caught him by his beard and slew him. Pretty good fighting for a boy of his age. Basing himself on this sort of a record, he was ready to face the king about fighting Goliath.

"This uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." Saul did not know that he was listening to a God-anointed king who was soon to take the throne that he must vacate. David was Jehovah's man, filled with the Spirit, and therefore

ready for any duty that lay before him. "If God be for us, who can be against us."

37. This verse is fine: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine." That is splendid; and even Saul is coming to his senses: "And Saul said unto David, Go, and the Lord be with thee." No comment is needed on that.

40-42. Read these three verses, and call upon your imagination to draw a picture of the scene. "The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side: and there was a valley between them." David came down on his side with his staff, his sling and a few smooth stones in his scrip. Goliath entered the valley on his side armed cap-a-pie, and followed by a servant bearing his immense shield. The entire scene looks ridiculously funny. No wonder Goliath disdained his enemy. Of course, it would be no fight at all. The giant would feed the lad to the fowls of the air in less than no time. But maybe it would be wise to reckon with Heaven before boasting too loud; for this was Jehovah's battle.

48-51. These last verses are so simple that comment is not needed in an expository way. David was eager for the fray—so much so that he ran to meet the Philistine, at the same time drawing from his shepherd's bag at his side a stone with which he loaded his sling. His aim was deadly, for he was a good shot. While the enemy was preparing to pick him up on the point of his great spear, the stone from the lad's sling found a vulnerable spot between the joints of his helmet and buried itself in the giant's brain, and the fight was over. David did have one little bloody job to attend to; but he was out of danger, for the terribly frightened Philistines were flying across the mountains to escape the fury of the oncoming hosts of Israel. David drew out Goliath's big sword, and cut off his head with it, and then presented it to king Saul as a trophy. That was a great day in Israel; for Jehovah was fighting against his enemies; and when he fights, one man means more than whole armies without his aid. God could clothe himself with Gideon, and thrash his enemies as one threshes wheat. He could come upon Jonathan and his armor-bearer, and use them to clean out a whole garrison of heathen soldiers. If the Church will receive him, he will clothe himself with her, and clean up the world for Christ in a generation.

RECOMMENDATION.

To those who are planning on calling an evangelist that you will never regret having called, we would recommend to you Rev. R. L. Morgan, well known over the Iowa, Indiana, and Chicago Central Districts. He has had ten years' pastoral experience, also spent six years in the evangelistic field, with the blessing of God upon his labors. God has given him many souls up and down the land. He is rightly named, "A Bible preacher of the old-time type." He waits on the Lord for his leadings concerning his messages. He is just closing a meeting in Roxana, Ill. God has wonderfully honored the word that has been given out. If you are looking for such a man call or write him at Olivet, Ill. Archie Wilson, Pastor Church of the Nazarene, Roxana, Illinois.

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EVANGELISTIC AND PERSONAL.

The Fifty-Third Annual Camp Meeting of the Christian Holiness Association will be held at Douglas, Mass., July 15-25. The workers will be Rev. C. H. Babcock, Rev. John J. Hunt, Rev. H. P. Morgan, Rev. J. T. Johnson, and Prof. C. C. Rinebarger as song leader. For information, address Rev. N. J. Raison, Sec'y., Blue Hills Ave., Mattapan, Mass.

Rev. G. W. Ridout may be available for a camp meeting. He may have a date suitable to one of the camps. Write him at Wilmore, Ky.

On account of cancellation of some meetings, Rev. J. B. Kendall, 1127 E. Main St., Lexington, Ky., has most of July open, and will be glad to give this time to any one desiring his assistance.

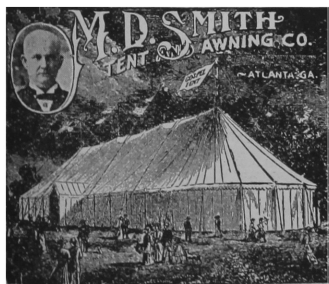
Spend your vacation at Camp View Camp Ground, West Asheville, N. C., beginning July 17 and closing July 31. Camping on the ground will be free. Rev. Raymond Browning will be there from July 19 to July 26. Address Rev. R. V. Self, President, West Asheville, N. C., for information.

Rev. W. E. Lytle is engaged in a meeting in Sag Harbor, Long Island. A number have been at the altar. Bro. Lytle goes to Lansing, Mich., from Sag Harbor. He has open dates in August and September for meetings. Address W. E. Lytle, Lawyer-Evangelist, Wilmore, Ky.

The Drainsville, Va., Holiness Camp will hold its meeting August 19-28. Many of the leading holiness preachers have preached at this camp for the last twenty years. Rev. John Norberry was the special worker last year and God gave a wonderful time of saving and sanctifying power. In addition to the spiritual blessings money was raised for necessary expenses and several hundred dollars subscribed for the new tabernacle. Rev. Norberry is the special worker again this year. Information may be had by writing Anna L. Hyatt, 163 Adams St., N. W., Washington, D. C.

The 29th Annual Camp Meeting will be held on the Pentecostal Grove Camp Ground, Denton, Md., July 21-31, inclusive. Rev. Seth C. Rees, Rev. G. A. Hodgins, assisted by district workers, will be the leaders. Rev. Jacob Hoffman and wife will have charge of the large chorus choir, while Miss Maude Short and Rev. Alvin Young will be the soloists. Address S. L. Adams, Sec., Denton, Md., for information.

The Fifteenth Annual Camp Meeting of the Miami Valley Holiness Association will be held on the Gospel Tabernacle Grounds, 2500 West 3rd St., Dayton, Ohio, July 21-31. Rev. Jesse Whitecotton is the evangelist.



assisted by other ministers. Rev. and Mrs. A. H. Johnston, national singers, will have charge of the music. Ample entertainment will be furnished all who attend. Address Mrs. Maude Stottlemeyer, 3201 E. 4th St., Dayton, O.

W. E. Hudnall: "I have held meetings since last report in Tyler, Tex., also Paris, Tex., and am now in the battle in the oil town of Barger, Tex. God is blessing and souls are getting through. I shall be glad to correspond with parties desiring evangelistic help. My address is Conway, Ark."

Rev. Roy L. Hollenback is moving to 108-05 Ninety-Fifth Ave., Richmond Hill, N. Y., and takes this opportunity of notifying the public of his new address. His slate is full for 1927, but can take one or two Eastern camps for 1928.

Pastor John Norberry, of the Trinity M. E. Church, Camden, N. J., has been granted a month's vacation by his church. Brother Norberry expects to spend part of his vacation resting, and part in evangelistic work. He will be the special evangelist at the Drainsville Holiness Camp at Herndon, Va., where God made him such a blessing last year.

C. L. Smith: "This is to introduce the Rev. C. E. Curtis, D.D. I have known Dr. Curtis as pastor on his field, and in my capacity as secretary of the Red Lake Camp Meeting Association we have engaged him as our evangelist, and know whereof we speak. He preaches the old-fashioned Gospel clearly, logically, scripturally, convincingly, and with power. Dr. Curtis is a fine type of Christian gentleman, and no one will make a mistake in engaging him for tent meetings or for evangelistic services. We understand he is open for engagements during July and part of August, and perhaps can be persuaded to continue in definite evangelistic work to which he seems adapted. Address him at Wishek, N. D., or at Sandusky, Mich., where he is at present making his home."

A splendid little devotional book, full of rich suggestions, is "Outlooks on God," by W. C. Blakeman. It sells for \$1.00. Pentecostal Publishing Co., Louisville, Ky.

At the hub of



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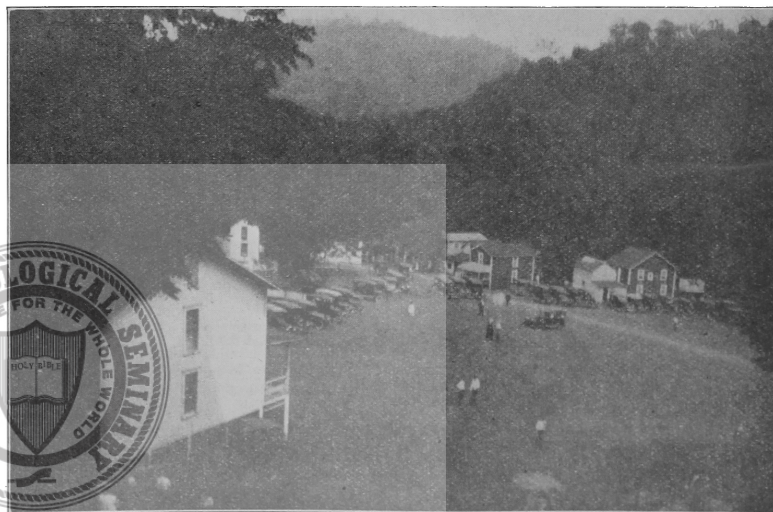
Write for Bulletin

MEMBER OF THE ASSOCIATION OF KENTUCKY COLLEGES AND UNIVERSITIES;
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A VIEW AT HOLLOW ROCK CAMP

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Sebring, Ohio, July 15-24.
Sharon Center, Ohio, July 29-Aug. 7.
Frankfort, Ind., Aug. 5-14.

ARTHUR, FRANK E.

Wilmet, S. Dak., July 5-17.
Gladwin, Mich., July 21-31.
Conneautville, Pa., Aug. 4-14.

ASBURY GOSPEL TEAM.

Kirkpatrick, Jarrett, Moore, DuVal.
Overtown, Pa., July 6-17.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

AYCOCK, JARRETTE AND DELL.

Poteau, Okla., July 13-24.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.

Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BECK, A. S. AND R. S.

Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BENNARD, GEO.

LeRoy, Mich., July 3-17.
Meaford, Ontario, Can., July 20-31.
Romeo, Mich., Aug. 4-14.

BENNETT, W. G.

Newark, Ohio, July 1-24.

BROWNING, RAYMOND.

West Asheville, N. C., July 20-26.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.

(Song Evangelist)
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Alexandria, La., June 17-25.
Home address, Lake Charles, La.

BUSSEY, M. M.

Dallas, Ore., July 17-Aug. 1.

CALLIS, O. H.

Wilmore, Ky., July 3-17.
Nashville, Tenn., July 17-31.
Hartsell, Ala., August 4-14.

CANADAY, FRED.

Mt. Vernon, Va., July 28-Aug. 7.
Open date, Aug. 19-28.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. B.

Omaha, Neb., July 14-24.
St. Croix Falls, Wis., July 28-Aug. 7.
Wichita, Kan., August 18-28.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.
Nepesce, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.

Lynn, Ind., July 3-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 410 E. Carl St., Winchester, Ind.

CLARKE, C. S.

Jones, Okla., July 10-24.
Guthrie, Okla., July 31-Aug. 21.
Home address, 808 N. Ash, Guthrie, Okla.

COLE, DOLL.

Marquand, Mo., July 4-17.

COLEMAN, PAUL.

Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Providence, Ky., July 10-Aug. 7.
Home address, 1917 Cephas Ave., Nashville, Tenn.

COPELAND, H. E.

Minneapolis, Minn., July 4-17.
Thomas, S. Dak., July 24-Aug. 14.
Home address, Oskaloosa, Iowa.

COX, F. W. AND WIFE.

Crawfordsville, Ore., (camp) July 7-17.
Crawfordsville, Ore., (Wesleyan Church) July 20-Aug. 7.

CROSS, WALTER-LOPER, NORRIS.

Silver Creek, Miss., July 11-29.
Stratton, Miss., August 1-19.

DECKER, WALTER REED.

(Song Evangelist)
Open dates for Fall and Winter.
Home address, 124 Gould St., Corry, Pa.

DICKERSON, H. N.

Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

DYE, CHARLES.

Columbus, Ohio, July 3-17.
Fisher, Ky., July 24-Aug. 7.
Seima, Ind., August 4-14.
Address, 430 Williams St., Troy, Ohio.

ELLIS, G. EDWIN

West Union, Ia., June 28-July 17.
Home address, University Park, Ia.

ELSNER, THEO. AND WIFE.

Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Wilmington, Mass., Aug. 5-14.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYHOFF, A. J.

Zanesfield, Ohio, July 17-28.
Mt. Gilead, Ohio, July 29-Aug. 7.

FUGETT, C. B.

St. Bernice, Ind., July 4-17.
Haltown, Md., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLEASON, RUFUS H.

General Conference, June 22-26.
Marion, Ind., July 3-24.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

W. Marion, N. C., July 3-17.
Bostic, N. C., July 17-29.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GRANT BROTHERS.

Montier, Mo., July 1-16.
Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

GROGG, W. A.

Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

GROSE, JOHN A.

Front Royal, Va., Aug. 28-Sept. 11.
Home address, Shepherdstown, W. Va.

HALLMAN, W. A. AND WIFE.

Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.

Kionoke, Tex., July 15-31.
Dillard, Okla., Aug. 7-21.
Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.

Gordon, Neb., July 17-27.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, URAL T.

Norristown, Pa. Oct. 2-16.

HORN, LUTHER A-MARSHALL, R. P.

Salem, Ala., July 12-28.
Suggsville, Ala., July 31-Aug. 12.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HULSE, AARON.

Oklahoma City, Okla., July 10-31.
Letona, Okla., Aug. 9-28.

HUNT, JOHN J.

Douglas, Mass., July 15-25.
Rosslyn, Va., July 28-Aug. 8.
Wilkesburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)
Slater, Wyo., June 27-July 16.
Basin, Wyo., July 18-31.
Meetesee, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSSELL, HARVEY B.

Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, RAY N.

Mohabala, Ohio, July 10-24.
McLuney, Ohio, July 25-Aug. 7.

JOHNSON, ANDREW

Norfolk, Va., July 1-17.
Ruggles camp, Ky., July 21-31.
Eldorado, Ill., August 4-14.

KENNEDY, ROBERT J.

(Singer)
Tuscumbia, Ala., July 4-24.
Seagraves, Tex., Aug. 17-31.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist.
Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.
Cressona, Pa., July 6-17.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Mendon, Ohio, July 14-24.
Campbellsville, Ky., Aug. 12-21.
Home address, 452 So. West 2nd St., Richmond, Ind.

KINSEY FRANK E.

Ft. Branch, Ind., July 7-24.
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-29.
Home address, 1220 Tecumseh St., Indianapolis, Ind.

LAMP, W. E.

Elkville, Ill., July 3-23.
Shumway, Ill., July 25-Aug. 14.
Home address, Wilmore, Ky.

LEWIS, J. H.

Harrisville, Ohio, July 12-24.
Open date, July 28-Aug. 9.
Jerusalem, Ohio, Aug. 11-21.

LILLENAS, HALDOR AND BERTHA.

Peoria, Ill., July 3-17.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

Butler, Pa., June 28-July 19.
Urishville, Ohio, July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Monticello, Ky., July 1-17.
Warsaw, Ohio, July 21-31.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. B.

Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noondar, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCGHIE, ANNA E.

Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MCCORD, W. W.

Sale City, Ga., August 11-21.
Home address, Sale City, Ga.

MCNEESE, HERBERT J.

Open dates, July and August.
Address New Brighton, Pa., 634 13th Ave.

MCKIE, MARK S.

Open dates after June 15.

MAXWELL, PROF. S. A.

Gold Hill, N. C., July 10-24.
Open dates, August.
Address, Graham, N. C.

MAWSON, R. K. AND WIFE.

(Singers and Pianists)
South Corbin, Ky., June 20-July 24.
Home address, Wilmore, Ky.

MILLER, JULIUS.

New Effington, S. Dak., July 10-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 28-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORGAN, R. L.

Tilden, Ill., July 11-24.
Milwaukee, Wis., July 27-Aug. 14.
Home address, Olivet, Ill.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

NELSON, S. S.

Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.
Address, 832 Worth Ave., Greensboro, N. C.

NORBERRY, JOHN.

Drainsville, Va., August 17-28.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, G. F. AND BYRDIE.

Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

OWEN, JOHN F.

Freeport, I. I., July 14-24.
Mt. Vernon, Ohio, August 4-14.
Alexandria, Ind., August 15-21.
Tarrant, Ala., Aug. 28-Sept. 11.
Home address, Taylor University, Upland, Ind.

PARKER, J. R.

Woodiawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Open date, June 20-July 31.
Orangeburg, N. Y., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, July 17-27.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 15-28.

QUINN, IMOGENE.

Oregon, Wis., July 29-August 14.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REIDMON, J. E. AND ADA

South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 2391 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Aug. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

REID, JAMES V.

Lake Arthur, La., July 7-17.
Jackson, Tenn., July 19-Aug. 3.
Magnolia, Ark., August 4-14.
Home address, 2912 Meadowbrook Drive, Fort Worth, Tex.

RICE, LEWIS J. AND EYTHE

Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

ROOD, PERRY R.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive,
Huntington, W. Va.

SANFORD, E. L. AND WIFE.
Covington, Ky., July 12-28.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lexington, Ky.

SHANK, MR. AND MRS. R. A.
Mt. Olivet, Ky., July 15-25.
Romeo, Mich., August 5-14.

ST. CLAIR, FRED
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
Robinson, Ill., July 17-August 1.
Manville, Ill., June 26-July 10.
Home address, Wren, Ohio.

SHELIAMER, E. E.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 15-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los Angeles, Calif.

SWEETEN, H. W.
Freeport, N. Y., July 14-24.
Toronto, O., July 28-Aug. 8.

TEETS, ODA B.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Ont., Can., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALI, N. B.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantsburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
Fayette, Ia., June 28-July 17.
Open date, July 19-Aug. 27.
Home address, Sandy Lake, Pa.

WHITAKER, J. H.
Tioga, Texas, July 8-17.
Van Alstyne, Tex., July 22-31.
Open date, Aug. 5-17.
Iredell, Tex., Aug. 19-30.
Home address, Box 385, Arlington, Tex.

WHITEHURST, R. F.
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.
Home address, Wilmore, Ky.

WILLIAMS, L. E.
Open date, July.
Robinson, Maine, August 5-15.
Open date, Aug. 19-Sept. 4.
Home address, Wilmore, Ky.

WIMBERLY, C. F.
Greenville, Ky., July 20-30.
Wilmore, Ky., July 31-Aug. 5.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Wentworth, Ohio, July 13-27.
Peoli, Ohio, Aug. 14-28.

WIREMAN, C. L.
Wilson Run, Ohio, July 29-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Burlington, Ky., Sept. 20-Oct. 2.
Home address, 726 Scott St., Covington, Ky.

YOUNG, ALVIN.
Vermontville, N. Y., July 14-24.
Denton, Md., July 25-31.
Portsmouth, R. I., Aug. 1-7.
Glassboro, N. J., Aug. 11-21.

YOUNG, R. A.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Hartselle, Ala., camp August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec. Dothan, Ala., camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. F. Peacock, singer. Address, Rev. W. H. Newton, Dothan, Ala., Rt. 5.
Birmingham, Ala., camp, July 20-31. Workers: Rollo D. Wise, Mrs. Golden L. Young. Write W. H. Hillman.

GEORGIA.
Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.
Salem City, Ga., camp, August 11-21. Workers: Revs. Chas. A. Gibson, Rev. O. J. Nease. Song leader, Rev. Frank Watkins. Musicians, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCard. President.

IDaho.
Nampa, Idaho, camp August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette

and Del Aycock and daughter. For information write A. E. Sanner, Chair, 14th and 12th, Nampa, Idaho.

ILLINOIS.
Murphysboro, Ill., camp, July 21-31. Workers: Rev. Elmer McKay, Rev. Wm. Z. Horbury. Address, A. A. Chamberlain, Sec., Carverville, Ill.

Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick. Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carverville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.
Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson. The Prestons, song leaders. A. B. Plog, Cor. Sec.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson. Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson. Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.
Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifel; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantsburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warwick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffley, song evangelist. Mrs. Lena Holcomb, pianist. Address, Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Tabbutt, children's worker. Male Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec. 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist. Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

KANSAS.
Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shihamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

KENTUCKY.
Aliceton, Ky., camp, July 21-31. Workers: Rev. Virgil L. Moore, Rev. G. B. Traynor, Rev. B. W. Winters, song leader, Mrs. P. C. Gillispie, pianist. Mr. H. L. Mt. Hope, Ky., camp, July 21-31. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, evangelists. Address Robt. Helphinstine, Goddard, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., California, Ky., R.F.D. No. 1. Rawlings, Sec., Bradford, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson. Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Wimberly, Rev. J. L. Brasher and H. S. Blackburn, Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding L. Howard, J. C. Huyett, song leader, Miss Ethel Sager, pianist, I. H. Driskell, Sec., Milton, Ky., Route 3.

MAINE.
Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. F. Tronson, Pres., and Sec., 341 Union St., St. Johns, N. B., Can.

MARYLAND.
North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. F. Neely and daughters. Miss Christine Williams, children's worker. Information from Iams, N. S. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MASSACHUSETTS.
Douglas, Mass., camp, July 15-25. Workers: Rev. H. Babcock, Mrs. Jane Reed, young people's worker. C. C. Rinebarger, musical director. Rev. N. J. Kelson, Sec., Blue Hills Ave., Mattapa, Mass.

MICHIGAN.
Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Miller, Paul White.

MISSISSIPPI.
Frost Bridge, Miss., camp, August 19-28. Workers: Rev. B. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

MISSOURI.
Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.
Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW JERSEY.
Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D. Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

21. Workers: Rev. Bona Fleming, Rev. John Fleming, Mr. Burl P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

NEW YORK.
Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scobie, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.

NORTH CAROLINA.
Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

OHIO.
Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of hte music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celia M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Dayton, Ohio, camp, July 21-31. Workers: Rev. Jesse W. McCotter and others. Rev. and Mrs. A. H. Johnston in charge of music. Address Rev. J. L. Kennett, 33 North Kilmer St., Dayton, Ohio.

Mendon, Ohio, camp, July 14-24. Workers: Rev. W. L. Surbrook, W. C. Kinsey and wife. Write W. A. Barber, Sec., Mendon, Ohio, Route 1.

Ludlow Falls, Ohio, camp, July 28-Aug. 7. Workers: Rev. H. M. Metger, Rev. J. A. Beery, Rev. S. M. Bidsand, Rev. J. I. Moore, song leader. Miss Edith Scher, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, Dwight M. Peffley. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Aura Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

Warsaw, Ohio, camp, July 21-31. Workers: Rev. W. W. Loveless and Dr. W. H. McLaughlin. Song leaders, Rev. Mr. and Mrs. C. C. Chatfield. For information write Adah Shepard, Sec., Warsaw, Ohio.

St. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McChie. Children's workers, Miss May Gorsuch and Miss Olive Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Sebring, Ohio, camp, July 14-28. Workers: Rev. John H. Smith, Rev. H. C. Morrison, Rev. C. W. Ruth, Rev. T. M. Anderson, Rev. Lawrence Reed. Kenneth Wells and wife in charge of singing. Mrs. Jos. Smith and Miss Janie Bradford in charge of young people. Miss Ruth in charge of children's meetings. Address W. L. Murphy, Sebring, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slator, Rev. E. Keaton, Cor. Sec., 451 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singer, Chas. A. Gibson, Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

Eaton Rapids, Mich., Camp, July 29-Write Asbury Mills, Sec., Hope, Mich.
August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. E. T. Beville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Gladwin, Mich., camp, July 21-31. Workers: Rev. Frank Arthur, Miss Jean Reid, song leader. For information write E. F. Bailey, Sec., Gladwin, Mich.
Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shihamer, Rev. W. L. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennard, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. L. Laquish, Sec., R. F. D. 5, Pontiac, Mich.

Maybe, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scotch duettists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

MISSISSIPPI.
Frost Bridge, Miss., camp, August 19-28. Workers: Rev. B. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

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Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

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OKLAHOMA.
Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

May, Okla., camp, July 21-31. No special help has been called but God's true ones are invited from everywhere. For information write L. B. Pile, Sec., May, Okla.

PENNSYLVANIA.
Carmichaels, Pa., camp, July 21-31. Workers: Rev. C. W. Butler, Rev. Haldor and Bertha Lillenas. Write Rev. L. O. Douds, Sec., Carmichaels, Pa.

Kricktown, Pa., camp, July 22-31. Workers: Rev. Theodore Blsner and wife, Rev. Clifford E. Keys and wife, Rev. C. D. Dreher. John Aten, Sec., 1102 Douglass St., Reading, Pa.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. F. A. Arthur, Prof. Kenneth Wells and wife, Mrs. Merton Steelman and son, song leader. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave. (Darmont) Pittsburgh, Pa.

Bentleyville, Pa., camp, July 14-24. Workers: Dr. John Paul, Dr. Will Huff, Rev. Chas. M. Dunaway, Andy Dalbow, and Prof. N. B. Vandall. For information write Rev. J. W. Schrader, Sec., West Elizabeth, Pa., Box 720.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon, Rev. David Wilson, Rev. J. N. Hampe, Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

Hughesville, Pa., camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Bitman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

RHODE ISLAND.
Portsmouth, R. I., camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

SOUTH CAROLINA.
Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

SOUTH DAKOTA.
Wilmot, S. D., camp, July 5-17. Workers: Rev. Frank R. Arthur, Rev. and Mrs. H. T. Nyhus, singers. James Cameron, clerk, Wilmot, S. D.

TENNESSEE.
Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland. Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.
Sanco, Texas, camp, July 20-31. Rev. W. E. Hawkins, Jr., evangelist.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary E. Perdue, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

VIRGINIA.
Onemo, Va., camp, July 24-31. Workers: Joseph Price, H. A. Handy, Sue Thomas, Alton Lively. W. C. Diggs, Pres.

Spotsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Rev. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman

THE FIGHT IS ON

The fight against sin and for holiness.

The fight against impurity and for purity.

The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

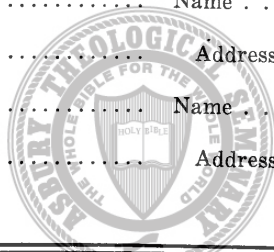
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

Use the blanks below and send in your list within the next few days, so as to give the subscribers the benefit of the full 25 weeks.

Pentecostal Publishing Company, Louisville, Kentucky.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, July 20, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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CLEAVE TO THAT WHICH IS GOOD.

By The Editor.

WE are hearing quite a bit said these days against religious controversy and discussion of doctrine. We have a class of lean theologians and shallow philosophers who apparently seek to divorce the Lord Jesus Christ from the Bible, from his own teachings, from prophecy and the Gospels and claim to hold him up as a splendid example and a worthy object of admiration, in fact, as a very good teacher for the times in which he lived. They prate much about Jesus, but would have us give all our time to raising money to carry forward certain programs of the church and entirely leave out the whole matter of the inspiration of the Scriptures and the importance of a sound, doctrinal basis for our Christian faith.

* * * *

The truth is we have come upon times when every true minister of the Gospel ought to be a doctrinal preacher. He ought to instruct the people under his ministry very carefully in all the fundamental doctrines of salvation. That embraces a very wide range of Bible truth with reference to the sinfulness of man, the necessity of repentance, saving faith, sanctifying grace, the witness, indwelling and empowering of the Holy Ghost, and all of the obligations to God and humanity that rest upon the true disciples of our Lord Jesus Christ.

* * * *

There are certain great fundamental truths such as the inspiration of the Scriptures, the Virgin Birth of our Lord, his Godhead, life, teachings, sacrificial death, resurrection and the all-sufficient atonement he has made for a sinful race that belong to the Gospel. These facts cannot be divorced from the Gospel without taking from it essential truth and saving power. The sinfulness of the race, the need of repentance, the faith that brings regenerating power, the pure heart, the righteous life—these are great truths revealed in the Bible and experienced among men. They must be preached, the people must be taught these truths; they must be preached without apology, without fear, with great earnestness, with positive emphasis and with a constancy that will not permit the people to forget them or to come to believe that they can have salvation here or hereafter without believing and practicing these great essentials of salvation.

* * * *

Your destructive critic is very eager that we shall drop controversy while he is constantly instilling false and skeptical doctrines into the minds and hearts of the people. He regrets so much that we should be diverting the attention of the people from pulling their pocketbook at every call, erecting expensive buildings and gathering up high salaries for various and sundry secretaries and wasting our time on insisting that the Bible is God's inspired Word, that man is a lost and ruined sinner and that Jesus Christ is his only and all-sufficient Saviour. These men have much to say of their own piety and devotion, but

if you want to see how they look and act when they are genuinely indignant, preach an earnest, evangelistic sermon, get an altar filled with penitent souls, let them cry out for the mercy of God, trust in Jesus and rise up with shining faces and happy praises to God for salvation. Your average destructive critic has no more love for the preacher of this character and no more delight in seeing these manifestations of grace than the scribes and pharisees had for the Lord Jesus when he was on earth and the people who leaped and shouted because of his healing power. God help us to be faithful in contending for the truth and, if possible, discourage the modern liberalists in the church with a great revival of religion and the salvation of a multitude of souls. Of course, our main objective is not their torment, but it is the best answer that we can give them and nothing can possibly be more disagreeable to them than the manifestation of God's power in the salvation of souls.

Open Letter to the Bootleggers of Chicago.

My Dear Fellowmen:—

I am coming to you in the spirit of friendship with a few suggestions for your thoughtful consideration. I am an old man, and for almost fifty years have been a preacher of the gospel.

I am now on my home run for heaven and eternal life. If I know my heart my greatest desire is to help any and every one I can to saving faith in the Lord Jesus.

Preaching the gospel in many countries, among all classes, and conditions of people, I have seen many men who, for years, have been abandoned to sin of all kinds, powerfully converted, transformed, and become the happy children of God, full of praise, peace, and glad witnesses to the saving power of the Lord Jesus for the service of their fellow-beings.

I am writing this letter with the humble hope that it may touch some heart and win some soul to the merciful Redeemer who has so compassionately saved me. There is one thing certain; all who are now living will soon be dead. Life is short, at longest; it is, of all things, the most uncertain, but we are immortal; this body is not myself, but the residence I occupy, and will fall into decay, but the ego, my real self, will live forever.

The fact of immortality gives great seriousness to life. This is a transient state in which we prepare for an eternal state. In time we build character for eternity; death does not change our character; it changes our place of residence and fixes our destiny.

The whole liquor traffic, from first to last, is injurious to mankind. The history of intoxicating drink is a history of drunkenness, crime, disease, waste, poverty, suffering and

death. When you furnish a man with strong drink you endanger his life; he is likely to be shot down at any moment and crushed to death, or he is liable to go home in an intoxicated state and murder his family. This thing has happened thousands of times.

Does it really pay to be a bootlegger? Is the harm done to your fellowmen worth the money? Can you get any real happiness out of such business? Are you building character that will stand the test of the death-bed, judgment day, and eternity? Do you want your sons to follow in your footsteps, violate the law of the land, work the ruin of their fellow-beings, and go into eternity with a character built up out of acts of sheer selfishness?

Come, now, fellow-men, would it not be better every way, to quit this whole business, get a good job, live honestly, seek salvation in Christ, become a blessing to the church and society? Some of you have found that money may buy fine clothing, delicious food, beautiful ornaments, and expensive cars, but it cannot buy peace of mind, rest of conscience, or joy of soul.

Life is hard, anxious, uncertain and unhappy with any man who knows himself to be violating the laws of his country, and to be taking money from his fellow-beings for that which will do them no good, but harm, may take their lives and destroy their souls. It was Jesus who said: "What shall it profit a man, if he gain the whole world, and lose his own soul?" This is a question for you to take home to your heart for serious meditation.

Your mother, your wife, your children, can never say with pride, "my son," "my husband," "my father," "was a bootlegger." Forsake the degrading business for your community, your family, your soul, and for Jesus' sake. You are facing death. You will not say on your death-bed, "I am glad that I have been a bootlegger, violating the laws of my country, destroying my fellow-beings, and sinning against God who created me, and the Christ who died for me." Forsake the whole business and come to Christ for salvation, and spend eternity in heaven.

With a heart that loves all men, and an earnest prayer for you, I am,

Your fellow-being,
H. C. MORRISON.

A Devout Soul Translated.

We were shocked and grieved beyond any words to express when we heard of the sudden death of Rev. R. S. Stewart, pastor of the Methodist Church in Ashburn, Ga., and greatly beloved by his people. I was in the far west at the time of his death and knew nothing of it until I reached home a few days ago. He was a man of rare gifts, strong convictions, and genuine devotion to Christ. He was a gifted and fruitful minister of the gospel. He leaves a devoted wife and three children. He was killed suddenly in an automobile accident. A more extended notice will appear in THE HERALD soon.

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OF ASBURY THEOLOGICAL SEMINARY

SOME QUESTIONS AND ANSWERS.

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



HE Bible is full of questions. Some one has put a few of these questions thus:

1. "To whom belongest thou?" (1 Sam. 30:13).
2. "What meanest thou?"

(Jonah 1:6).

3. "What doest thou?" (1 Kings 19:9).
4. "What wilt thou?" (Mark 10:51).
5. "Whom seekest thou?" (John 20:15).
6. "Where dwellest thou?" (John 1:38).
7. "Whither goest thou?" (Zech. 2:2).

We shall seek in this week's article to answer a variety of questions touching Christian experience and the holy life.

1. *The Sin Question.* In what sense are believers responsible for indwelling sin and its removal?

Let John Fletcher speak on this subject: He says: "Indwelling sin is not only the sting of death, but *the very hell of hells*. . . . By so much of indwelling sin we carry about us, so much of indwelling hell; so much of the sting which pierces the damned; so much of the spiritual fire which will burn up the wicked; so much of the never dying worm which will prey upon them; so much of the dreadful instrument which will rack them; so much Satan's image which will frighten them; so much of the characteristics by which the devil's children shall be distinguished from the children of God; so much of the black marks whereby the goats shall be separated from the sheep. To plead therefore for the continuance of indwelling sin is no better than to plead for keeping in your hearts one of the sharpest stings of death and one of the hottest coals of hellfire."

From this we conclude that the believer is responsible for indwelling sin in so far as he has the light concerning the provision God has made for its removal. Whosoever refuses to appropriate the precious blood to obtain cleansing from all sin will eventually come into condemnation.

2. *What need one do who, through sudden yielding to temptation, loses the blessing?*

Says Hannah Whitall Smith: "A sudden failure is no reason for being discouraged, and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a state, but a walk. The highway of holiness is not a place, but a way. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed; but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path; but the path is not obliterated by our wandering, and can be instantly regained. In this life of and walk of faith there may be momentary failures that, although very sad, add greatly to this mistake! It is a snare of Satan to keep the pure one, who has made a misstep, from going back again to the loftiest heights of salvation."

3. *In what sense is Holiness a Grace?*

The Grace of Holiness is indicated in Heb. 12:28. In verse 14 occurs the exhortation, "Follow peace with all men, and holiness, without which no man shall see the Lord"; then in verse 28, "Let us have *grace*, whereby we may serve God *acceptably* with reverence and godly fear."

The Grace of Holiness makes us acceptable unto God in a very special sense.

In Exodus 28:36, we read the High Priest was to wear, upon his forehead, a plate of *pure gold* with "Holiness to the Lord" engraved upon it. "And it shall be always upon his forehead that *they may be accepted before the Lord*."

Holiness makes God's people acceptable to him from the fact that it (1) denotes obedience to his command "Be ye holy." (2) Conformity to his will. (3) Likeness to God. Holiness begets and develops reverence of spirit and service. It is no part of holiness

to treat holy things and holy experiences with common place familiarity. There is a holy life, that sacred awe, which worships and adores God in all his attributes. The practice of the presence of God makes life in all its bearings a sacred thing.

Holiness maintains a *godly fear*, and holds it at all times, under all circumstances, and in all places. This godly fear keeps the soul in check and in behavior. Nothing is said or done which displeases God. The life is lived with a single eye to the glory of God. A woman at one of our meetings said she wanted something which would keep her in the summer time—so many lose religion then. Holiness keeps the soul in summer as well as winter and makes December as pleasant as May.

4. *What is the relation of Holiness to Temptation, and how is it sustained consistently with the infirmities of the flesh?*

One writer has put it this way:

1. "Holiness or perfect love does not consist in the destruction of any of the faculties of the human mind: but does consist in the removal of carnality or hereditary depravity from the same."

2. "To be holy is not to be free from temptation but it is to be given power over temptation."

3. "Holiness is freedom from sin; but not necessarily from infirmity."

4. "Holiness gives continual joy, but not freedom from sorrow."

5. "Holiness puts the mind in heaven; but it deals with earthly things from that standpoint."

6. "Holiness is perfection in love, but not in degree."

7. "Holiness or perfect love is from, and of God only, and is his highest gift to man in substitution of man's highest gift to God; man's own finite self."

8. "Holiness may not be the preservation of the saint from the environments and weakness of the flesh but it is the preservation of the presence of Christ in the flesh."

5. *To what extent are we to trust our Emotions in holy living? Are our feelings safe guides in Christian experience?*

Bishop William Taylor was a great teacher and writer. He wrote many books and his teachings were always sound as well as unctuous. Let us quote a few lines of his on the subject of Feelings and Faith:

"Our feelings are liable to a thousand changes. It may be from causes within and without over which we have no control, but our loyalty to God should not change; our confidence in God should not change; all the feeling I ask in order to the maintenance of a perfect faith in Jesus is the consciousness of my perfect submission to his will. Maintaining the fact of my entire consecration to God, I have only to trust him—believingly accept his perfected provision in Christ. 'Who is among you that feareth the Lord, that obeyeth the voice of his servant that walketh in'—providential—darkness and hath no light? Let him trust in the name of the Lord and stay upon his God."

"I make my own feelings the test as to the exciting character of an illustration, and my common sense, guided by the light of the Holy Spirit the test of its oppositeness. Whatever wakes me up, stirs my emotions, makes me laugh or cry, I set down as a thing of power. I am hard to move, and when anything excites my soul's emotion, I conclude that it will move almost any person."

6. *Is it possible to live up to the standard of the Sermon on the Mount?*

I think the remarkable case of DeRenty, of France, answers this question in the affirmative. Professor N. Wray writing on this holy man said:

"The life of De Renty was a replica of the Saviour who, 'anointed with the Holy Ghost, went about doing good and healing all who

were oppressed by the Devil.' His testimony was: 'Methinks my soul is all charity, and I am not able to express with what ardor and strange expansion my heart is renewed in the divine life of my Saviour, burning in love to all mankind.' He said to an intimate friend, 'I am ready to serve all men, not excepting one, and to lay down my life for anyone.' Animated by this spirit he promoted every good work of a public nature and became the author of innumerable private ministries. 'At Paris,' says his biographer, 'there was no undertaking tending to the honor of God or good of men, of which he was not either the author, or promoter, or finisher, and very often all these together. He was at all the meetings of piety; and of many the very soul.' He corresponded with persons in all parts of the land concerning works of charity and gave advice regarding hospitals, seminaries of religion, and associations to promote the work of saving souls. 'Wherever he came,' wrote one from the province of Dijon, 'he hath wonderfully advanced all works of piety. We may truly say, that his days were filled with the fulness of God. Nor do we ever believe he lost one minute of time, in which he did not either speak or act something for his service.'"

7. *Why stress the Second Blessing as a definite cleansing from sin? May not the heart be gradually sanctified?*

Dr. Adam Clarke says: "I have been twenty-three years a traveling preacher, and have been acquainted with thousands of Christians during that time, . . . and I never to my knowledge met with a single instance where God both justified and sanctified at the same time." John Wesley affirms: "We do not know a single instance, in any place, of a person receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new and clean heart." Dr. F. G. Hibbard declares it is not simply "growing in grace," it is distinctly a "second blessing," . . . "promised, prayed for, waited for, believed for, received instantaneously, by all classes of humble believers." Dr. Geo. Smith, F.S.A., says: "As we obtain pardon by simple faith in Jesus, so we must obtain purity. We are no more able to work out the latter in our hearts than the former."

The sainted Fletcher said of this: "Confounding what God has divided, and dividing what the God of Truth has joined, are the two capital stratagems of the god of error. The first he has chiefly used to eclipse or darken the doctrine of Christian perfection." Dr. Steele affirms that "Depraved inclination in the justified soul is not outgrown by spiritual development, but killed by the power of the Holy Ghost, through a specific act of faith." Dr. F. G. Hibbard says: "There is no gradual growing out of sin." "The work is complete at the first, and instantaneous as to time, performed by the Holy Ghost just at the moment when the burdened soul has faith to be made every whit whole." Mr. Wesley, speaking of the idea that we are cleansed when we are justified, says: "It does immense harm; it entirely blocks up the way to further change."

Seven Deadly Fallacies.

Dr. Ridout has conferred a real favor on all pastors and busy Christian workers in getting out in such convenient form a series of neat booklets packed with just the right information as to the harmful fallacies of these seven blighting "isms" which are causing so much havoc among many well-meaning people. These booklets should have the widest possible circulation. It would do much toward steadying faith in the old-time religion.

F. A. WHITTLESEY.

Pastor Methodist Episcopal Church, Severance, Kan.

MODERN APOSTLES OF FAITH.

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

CHAPTER XX.

ALVIN C. YORK.



man standing over six feet, modest as a country girl, unsophisticated as a child—Alvin C. York—a miracle. We can see it in no other light—a miracle—but a paradox—a miracle in mili-

tary achievement—the astonishment of great military experts. Here was a lad living the drab life amid the mountain solitudes; no exemplification of genius in any direction, except his unerring marksmanship and bravery among the mountain toughs where he associated before he was saved. His was a life schooled to the highest efficiency in woodcraft, and sowing "wild oats" across the creek, or across the Kentucky border; a big, ruddy, muscular, sandy-haired product of nature in her simplest form. But in his steady blue eyes and nervous organism there was no such word as fear. He could look you straight in the eye without a tremor. In this untutored lad there slumbered all the elements of greatness—of manhood, par excellence; in him were powers undeveloped in the simplest things of life; powers capable of ruling a Senate or commanding a division of soldiers; and with as much sangfroid as Napoleon ever manifested when at the crest of his military career.

Had Alvin York lived in the days of Romance and Chivalry, he could have easily outshone in thrilling adventure Robin Hood, the Black Knight, Captain Kidd, Wild Bill, Buffalo Bill, or the James Boys. The glamor of such a character in these days comes out in the full blaze of the camera, the Associated Press and leaves no room for the imagination of the thrill writer. But the elements are all there; doubtless, if the world rocks on for another century as it is now, some fiction writer will give the youth of that age, not only a "best seller", but a hair-raising yarn, with our modest hero of Pall Mall featured in the center of the stage. But now the swimming girl, the base ball idol, the foot-ball star overshadows the glory of a man whom General Pershing and Foch declared the "greatest hero of the World War."

Alvin York, the crack marksman, fearless mountain rounder, got religion, then later professed the blessing of sanctification. Herein is the heart of the story—the explanation of a feat which has astonished the whole world. He was not a volunteer, but rather a "conscientious pacifist." He knew little of what it was all about, and had no enmity against the Germans, and had no desire to kill any of them. But he consented to go after much prayer, and after much explanation on the part of an officer, got light on the righteousness of the cause for which he was ready to give his life in defense.

But there is some inside history to this man's calmness and unflinching courage, when the amazing test came. Behind a log altar, in the far away solitudes of his forest home, Alvin York got the assurance that the German bullets would not touch him; this assurance he no more doubted than he doubted that he was in the war. There was no lost motion in the critical moments when the fraction of a second counted big in the issue. When the bushes were torn into shreds all around him by machine gun fire, his mind had the same poise, as when he picked off a squirrel's head from the tallest tree, or clipped off the head of a turkey running at fifty yards away, with rifle or pistol. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," was literally exemplified with Alvin York on that tragic, critical hour,—October 8, in the woods of Chateau Thierry.

We shall not undertake to retell that marvelous feat, which has been told and retold

so many times since the first story appeared in the *Saturday Evening Post*, by some war correspondent, which at the time, was believed to be an effort to "put over" a thriller on the public. But the whole story had been known and verified "over there" by the authorities before we knew of it; but as a little interlude in this sketch, we will say this quiet boy, with scarcely any training of military technique, single-handed, and alone, during a fusillade of machine gun fire, killed twenty-five German soldiers, while they were all trying to kill him, and so terrible was his marksmanship which was steadily picking them off, that the German officer offered to surrender, if he would stop. Whereupon, the officer blew his whistle and ordered all his men to disarm and surrender, as he thought, to a large number of American soldiers. But after all had been disarmed, and the officer placed between York and his men, the humiliating fact became known that the trick had been turned by one man.

When the capture was complete, and one hundred and thirty-two Germans were marching in front of him, shielded by the German major, who too well knew that if one false move was made, the death-dealing marksman was ready to get him, seven of York's comrades joined him. Like the men of Naphtali, after the battle was won, they joined in the chase. When the prisoners were marched in, and it became known how it was done, an American officer said to him: "York, in the name of God, how did you do it?" "I didn't do it," he replied, with a sincerity that was beyond question. "God did it through me." There you are; that is Alvin C. York, and he gave God all the glory which, within itself, places him in a class of heroes—all things considered—*sui generis*. History tells us of none like him. Then, like a first magnitude meteor, bursting in the mid-night sky, the simple-hearted, God-fearing boy from Pall Mall was world-wide famous.

Everybody wanted to see the man who had done it. They put him into a basket attached to a motorcycle and hurried him about among the high-ups of all the Allied Armies. "I was scared green," he said, as they bounced him over the shell-torn roads, ninety miles an hour. Everywhere great Generals pinned upon him the highest honor medals. A gigantic reception awaited him in New York; the Stock Exchange suspended business to do him honor. The United States Senate declared an intermission to do him deference, such as was scarcely ever accorded to any private citizen in its history. Everywhere he was banqueted, and eulogies pronounced by America's greatest men.

Through it all, he seemed a bit dazed, as if not able to understand what it all meant. He was anxious to look at the big men, close-up, as they were to look at him. To him they were of far more importance than all the fuss being made over him. Few men can stand the limelight of public applause; but the hero worshipping of presidents, statesmen, diplomats, generalissimos, and the screaming of the crowds changed Alvin York—not in the least. At no time did he lose his poise; he knew himself to be an ignorant boy from the Tennessee mountains, who trusted and believed that God was the One to whom all honor was due, and to this position he remained steadfast.

But contact with the great and learned taught him one supreme lesson; it brought to him keenly his own limitations. He saw that men of large affairs were men of culture and self-confidence, the resultant of mental training. Out of all the hubbub was born a consuming passion in the heart of this wonderful young man; yes, wonderful—no other word will suffice. View him from any angle, and there will be seen basic factors of which

the Washingtons, Lincolns, Gladstones, and Wesleys are made. "God will take care of you if you'll trust him," he was often heard to say; and these words were not hackneyed phrases gathered from Sunday school and sermons. To Alvin York, they were as absolute as the faith of Abraham when he offered Isaac.

But another amazing thing happened; a series of things happened fast. Every offer imaginable was made him to cash in on his popularity. A side arms company, a machine gun company, at once made him princely offers in cash to get his endorsement; vaudeville offered him as much as a thousand dollars a week, for an unlimited contract. A movie man begged him for three days to accept \$50,000 a day, for three days, perhaps to shoot some Germans before the camera; but he had killed all the Germans he wanted to, and would not accept. Alvin York could have been a millionaire within twelve months from the time he landed in America. But he wanted nothing for himself; he refused to commercialize his fame. God had helped him, guided him, and protected him in a veritable hailstorm of lead; now he would not sell out to gratify a thrill-crazed public for gain—even a fortune.

But his heart was fired with a great passion; not for himself, but for the underprivileged children of the mountains. As he had come in contact with masters in all walks of life, he compared himself, and the comparison was odious. He wanted money, but it must come from sources that his consecrated heart could approve. He had placed himself on the altar for God, and the "altar sanctified the gift." He did not propose to touch or remove the gift from the altar for personal ends.

Now we are face to face with some stubborn facts, and we are appalled at the situation, when we remember that offers were made to turn the cornucopia up-side down upon him. This same Alvin York—the greatest hero of the greatest war of history; this hero extraordinary, whom the world wanted to make rich over night, has gone up and down the land trying to raise money for his school. He has been the guest of multi-millionaires; has been entertained and applauded, but in eight long years, working at this unselfish task, he has succeeded in raising a little over \$10,000. The dear man is carrying a burden that is crushing him, actually struggling to meet the Saturday pay roll of his workmen.

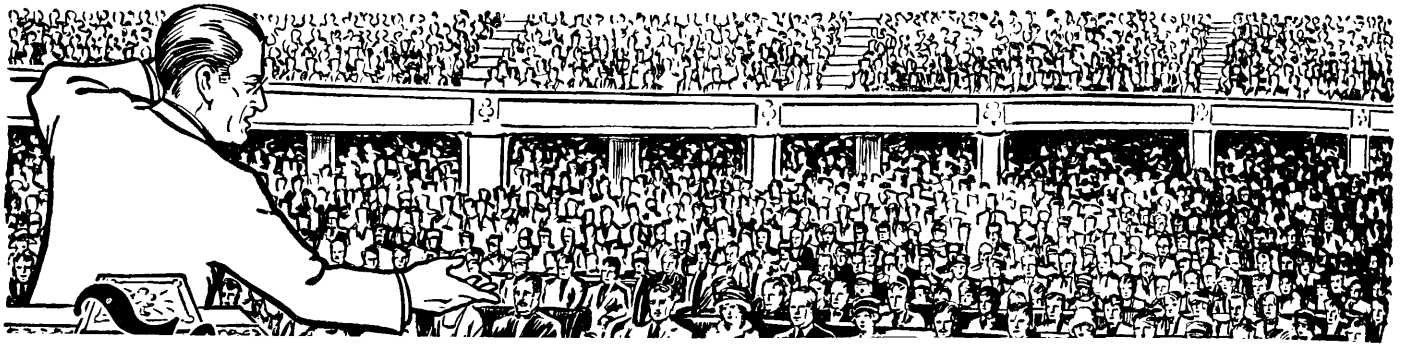
We regard the struggle of Alvin York for his righteous cause—when we examine the proposition from every angle—a monumental travesty of American patriotism; it is an indictment on the conscience of a so-called Christian nation, so glaring and inexcusable, that we should hang our heads in shame. But quietly and modestly, he "carries on"—holding on to his trust in God. But he has no doubt begun to see what many preachers are unable to see, that this world is not dominated by the Spirit of God; that the world is under the influence of a great Usurper Prince, who is the god of this world: a being who seeks to defeat, discourage, and destroy every plan and program for the glory of God.

York has been entertained in homes of men who could have given him a check for \$100,000, and not missed the amount from their bank account; but none of them has done it. O the shame of it all! Every devout man and woman in the land should hold this saintly character before the Throne, that his faith may not fail him; a faith that has been the marvel of all who know about Alvin C. York. God bless him, and give him the desire of his heart.

See announcements of two great camp meetings on page 11 of this issue.

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CHRIST A HERO.

Rev. Len G. Broughton, D. D.

Text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

THERE is not a nation on earth today whether it be pagan or papal or Christian, that will not acknowledge that this man Jesus Christ, whom we worship as Christians, was the world's greatest teacher, and that he gave his life for the accomplishment of the world's greatest redemption.

I talked recently with a returned missionary from Africa, a man spending his life in Africa among the savages; and among these savages the word of Jesus had gradually found its way, until, when he began to speak to them about Jesus Christ as the world's Saviour, they would clap their hands, and then say in the atmosphere of the hand clapping: "Oh, you are talking about a world hero!" And it was from that missionary's word to me that I got the thought of my text and my message to you today. The world's hero; not an Anglo-Saxon hero, not an American hero, not an English hero, or German, but a world hero: "And I," said Jesus Christ, "if I be lifted up, will draw all men unto me."

The uplifted Christ is a monument before which the entire world, civilized and uncivilized alike, bows its head. It may have its views about his religion, it may have its views about his life, it may have its views about his Bible, it may have its views about his church, it may have its views about his people; but about him, as history records the triumphs of his movements in the lives of men and women, it bows its head to him.

Christ, the world's greatest hero: Why was he the world's greatest hero? I mention three things rapidly as explaining my question.

First of all, he is the world's greatest hero because he of all men that ever lived defies explanation. On one occasion when I lived in London I had the honor which came to me by virtue of my friendship to another, of being present at a dinner that was given to Lord Roberts, the Field Marshall at that time of the British army. He had just returned from a year's inspection of his Majesty's forces in India, during which time he had studied carefully the people of that far eastern world. This dinner was given upon his return to England. It was a great affair. I happened to the good fortune of being permitted, since I was an American and the only American present, to talk personally for a few minutes to Lord Roberts, and immediately upon my introduction to him as an American, he said, "Oh!"—and then he hesitated for a moment.

"What part of America are you from?"

I said, "From the South."

"Oh! You are a most happy man."

"Surely, my lord," I said.

"I wonder if you know what I am thinking about?"

"No," I said. "No American ever knows what an Englishman is thinking about!"

Receiving my remark good naturedly, he

said: "I am thinking of the greatest military leader and exponent the world, in my judgment, has ever produced." Then rapidly he followed his word with the mention of the name of Stonewall Jackson. He said:

"Stonewall Jackson is studied by the great military masters of all the civilized world."

I said, "My lord, how do you explain that, in the light of the great military leaders that the world has produced; men like Charlemagne, Alexander the Great, Napoleon, and others?"

"The explanation is that Jackson was the one unexplained man of your great Civil War. No man was ever able to explain his movements, no man was ever able to explain the man, and it is the general who is inexplicable, who cannot be fore-foreprophesied nor afterwards described, who stands out as the greatest among the great in all military life. Of course," he continued, "Stonewall Jackson's history has never been written completely. I have read all that has ever been written; but there is not an historian who has ever attempted to write of Stonewall Jackson who has opened the secret that every military man has wanted somebody to open."

What can be said of Jackson in that regard can be a thousand times multiplied—yes, multiplied by infinity, by Jesus Christ. Where is there the man who can explain Jesus Christ? Oh, they try it! Our printing presses are today rapidly bringing out literature in which effort after effort by men of philosophy is being made to explain and interpret to the world the marvelous mystery of this one mystical man. There is not a one of them who can touch it. Read their stuff, and when you have read it, it is like so much chaff in the great literary world. It breaks down of itself. And every such attempt is a strained effort on the part of humanity to invade a secret that God never intended that the world should know about Jesus Christ, for he is the express image of God himself; and until the world is rolled up like a sheet and destroyed, and the new order of life is unfolded, we shall never know the explanation of Jesus Christ.

Who is ever going to explain to us satisfactorily his birth? Of course, there are those who say: "Of course he had a human father; that story of his conception by the Holy Ghost is but a fraud"; and when we ask them the reason for that statement, they say: "It is contrary to reason." Thus they set up reason as the infallible thing to follow in this intelligent age; while the more intelligent we get, the more assured are we of the utter fallibility of the human reason. We do not have to get out of our own home surroundings to find how limited is the human reason; for there is not a man of that class of philosophers who can save his life, though he may have passed through every university in the world and received doctor's degrees in botany and biology and physiology and everything else, who can tell you why one rose bush without being ever handled by the hand of man will grow out of the same dirt a red rose and a yellow rose at the same time. That always will be inexplicable. And I might go

on and mention thousands of things just as simple, that occur in the every-day life of every man and woman of use, that are just as inexplicable, just as befuddling, as impossible of human understanding and satisfactory explanation.

Who can explain the miracles of Jesus? They say he was a psychologist, a mere hypnotist, therefore he could speak to the man with the withered arm and cause him to be healed by the power of hypnotism; and that he had the power of hypnotism to such an extent as to hold the man in his grip and to keep that arm so that it could be used all the time.

And then we bring them up to the grave of Lazarus, and ask: "How can you hypnotize a graveyard?" "That never happened," they say. "But the same men who tell everything else he did told us that. If that was false, what right have you to think they told the truth about anything?" And they say: "Oooom—"; and that is the end of that!

Beloved, the one thing that stands out with supreme importance in the history of Jesus Christ today is the fact that there is nobody who can explain him, and the more they try the more they explain themselves with their folly.

He is the world's greatest hero because he preached the one and only world's salvation.

When the great war was on in Europe, and I was still living in London, about three hundred and eighty of the men from my church had volunteered and gone over to France to fight for the preservation of liberty, and in the first day's battle one of my fellows was shot down—I say one; there were one hundred and eighty of the men from our church shot down in that first battle, but this one in particular I refer to; and a surgeon, also a member of my church, was by his side. All during the night the lad was calling to his surgeon to "Read it, read it!"; and he kept trying to get from him what he wanted read; but while his mind was clear, his powers of speech were almost paralyzed. Finally, taking a shot at it, the surgeon turned to the third chapter of John and read that sixteenth verse: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the wounded man said, "That's it, that's it." And that is it, and it is not an American Gospel, it is not a Gentile Gospel, it is not a Gospel to any race or nation; it is a world Gospel, and it is the only Gospel that is world-wide.

Have you taken time to read the histories of the religions of the world? Go back to the oldest; trace them all through; read them; and there is not a religion on earth, save the religion of Jesus Christ, that is world-wide. They are racial and national, but the Gospel of Jesus Christ is world-wide in its scope; and almost at the very beginning of his earthly ministry, at least in the midst of it, he himself promulgated this great fact, that he had come to found a religion that would tower above all others, that would take in its sweep all the world and its nationalities and its races.

"And I, if I be lifted up," referring of course to his Cross, "will draw all men unto me." And in his last great commission, he told his disciples "to go into all the earth and preach the Gospel to every creature." It is world-wide. Go to India; you have a racial and a national religion. Go to Japan; you have a racial and national religion. Go to China; you have a racial and a national. Go anywhere you like, travel through the pages of all the history of humanity; go to Judaism—what have you? The religion of a race. Ali honor to the Jew as far as he deserves to be honored, as we honor every other man; but suppose we were not to invade the teaching of Judaism, what would the world have? Nothing, for salvation. The Gentile world is entirely left out of their program of salvation. It is this Christ who himself, as the embodiment of the Father, looked upon the race as having one tree from which it sprang, and regarded all mankind alike.

He is the world's greatest hero because of his great compassion. You will recall that a few years ago England, backed up by the United States, decreed that Hindenburg, along with others who were the promoters and prime factors in the great World War, must be apprehended and tried for their lives and put to death. On that one decree Lloyd George made his great campaign with success in England. And yet, in this short time, Hindenburg has come back as the ideal of Germany, and by the consent of England and America; and it is now understood that England had an understanding with Germany and America that Hindenburg would be very acceptable, as the one great outstanding figure who could restore order in Germany. Largely his come-back was by the vote of the women of Germany, and the women voted for him because he was so kind to their men, their husbands and their sons, in war. We thought exactly the opposite. It went on to say that much of his time while he had the German army was taken up in visiting hospitals and speaking words of comfort to lads who lay upon deathbeds, and through his great horde of secretaries he kept the folks at home informed of their sons and husbands in hospitals. I do not know—I am telling what I read. I do know you have to hunt somewhere for the reason of his come-back, and that is one, at least.

And what made Mr. Lincoln, the Civil War president, have his great popularity, not only in the North but also in the South? Why is it when Lincoln's picture is displayed anywhere in South or North there is a responsive chord? Why? Because it is known that of all men he was the most compassionate. No mother ever went to him in despair who did not receive from him a great tender hand. Just the other day I read a story that told of how a lad was upon his deathbed in a hospital in Washington, and Abraham Lincoln sat by and held his hand. He was one of our Southern lads, and just before his last moments he looked up through tear-filled eyes, and said: "Mr. President, I am thinking of mother." And he said, "My boy, as far as possible let me take your mother's place." He took his hand in his own, and sitting there with tears in his eyes, he watched him until he breathed his last, and then immediately communicated with his mother, and brought mother and dead boy together.

We talk of these acts of compassion of men—what are they in comparison with the great compassionate heart of Jesus, who not by human decree, not because he was seized upon by human hands—no, not that, for he himself said, "No man taketh my life from me; I lay it down of myself"; he refused to appeal to a power of earth to save him. Why? He had come to this world for that moment, with a human heart and a human body, possessed by a God of heaven, but nevertheless capable of the physical sufferings and sorrows of the human flesh—suffered and compassionately died, that in that atoning death he might pay the ransom for a world lost and groping its way to hell.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER I.

IS DIVINE REVELATION POSSIBLE?



THE Christian world is athrob with alarm listening to the destructive guns of Higher Criticism! A quickened ear can easily discern that the cannonading is focussed on that fortress which is the center of all past, present, and future realities—the Bible, that peerless Book which experience and tradition have evidenced as being God's most permanent way of communicating with man, upon whom has ever rested the primal stamp of divine likeness. It is the "Thus saith the Lord," the ipse dixit of the All-knowing, All-present, Eternal, All-powerful Deity against which the ignorant of spiritual verities are hurling their poisonous arrows and prostrating bombs.

Christendom is agonizing. "It is time for the Lord to work, for the Modernists would make void his law." Those of the orthodox faith are appalled at the boldness of the attack—the fact that it is directed against God himself, and his Record; yea more—the liberalists are denying the fact of divine creation, the origin of man, the virgin birth of Christ, his deity, the resurrection, the miracles, the fact of a depraved nature, the need of a new birth, and the inspiration of the Scriptures and their revelation to man. The whole issue seems to be hinged upon the authenticity of the Bible. Many have turned aside from the old beaten paths of conservative theology, and are preaching "new ideas for a modern age." If men believe the old Book they cannot believe New Theology; if, like David, we "esteem all his precepts concerning all things to be right" we cannot cast aside his Word for a mere hypothesis; if we accept it as the origin of our religion, and the guide of our lives we must have faith in its inspiration. It is a fact that men who believe in its divine origin, and preach it as a revealed truth, are hard to divert to rationalism or higher criticism. Those today who are having revivals, getting the people saved and sanctified, building up the kingdom of God in its spiritual interests, and who are living lives that are consistent with their profession, are those who believe this Book, stand by its truths as revealed by God himself, and practice its precepts in their relationships to their fellowmen. As a result of new theology the revival fires are dying out; the faith of the people is being shattered; and the country is rapidly drifting into materialistic infidelity.

It is important, therefore, that we "find" ourselves relative to our attitude toward the Scriptures, and begin to make a definite, determined fight for our faith. Some are saying that the Bible is able to defend itself without our assistance, and that the best thing to do is to leave God to fight its battles. They are comforted as they seem to hear a voice in word and spirit like unto Jehovah's. "Let the heathen rage and the people imagine a vain thing! Let the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and Word of God saying; Let us break their bands asunder, and cast away their cords from us! I the Lord hold them in derision: I can but laugh at their fury. I will speak unto them in wrath and vex them in their sore displeasure by all the plagues that are written in the last volume of my Holy Book, unless they accept my testimonies, take 'the little book' and eat it up, though it be bitter to the belly."

It is a fact that God will defend his truth, but he counts days by the thousand years, and he urges man to be his human instrument of defense. He is depending upon the love and

zeal of his people to defend the Word against the false teachings and preachings of those who would tear the Holy Scriptures into shreds and destroy its power. Let us, therefore, study the Bible in its relations to some of the vital questions that deal with man and his welfare, and if possible, lay a foundation upon which to base our faith, so that every storm of criticism and unbelief will pass over and leave us as undisturbed as the granite cliffs that continually resist the dashing waves of the turbulent sea.

Man is not a mere machine; he is a being with moral capabilities and responsibilities. There has not been a time in the ages of history that have gone by, but that man has realized this moral instinct. He may have gone into the depths of sin and degradation, but he has never gone so far down that there was no tug upon his heart and nature to live a better and nobler life. His moral self has ever cried out for pre-eminence; and has resulted in a desire on his part for a revelation from one who might help him keep that moral self in supremacy. This is illustrated in the sacrifices of Abel; in the cryings of the children of Israel; in the eager acceptance of the mystical religions from the East that poured into Palestine and the Roman Empire just before the time of Christ; in the searchings of such men as Augustine during the Dark Ages; in the mighty turning of the people under the leadership of Martin Luther during the Reformation; in the hungry, surging masses who gathered at five o'clock in the mornings to hear the messages of John Wesley; and in the soul-thirsty multitudes today who hang upon the words of true men of God, and eagerly come to a place of prayer for the needs of their souls. Men want to know God. Is he able to reveal himself to such?

If men have the *desire* for a Divine revelation, that desire within itself is proof of the fact that he has a *capacity* to receive that revelation. What would that capacity embrace? If we were to say *the mind*, surely there is no one who would say that man is mentally unfit to interpret the message of God. Professor Edmun, of Columbia University, in his book, *Human Traits*, said that the thing that differentiates man from other animals is his peculiar reasoning power. James, in his briefer psychology, states practically the same thing. If man, then, stands out pre-eminently the greatest animal because of his great intellect, and his power therein entailed, it stands to reason that he is capacitated to receive and assimilate any truth that a Higher Power might want to convey to him. If we were to say *the moral or spiritual nature* is embraced in that capacity to receive a revelation, every thinking man would have to admit that it must be so; because the moral instinct is the base of this longing of man for the revelation and interpretation of himself by the One who knows not sin, but around whom the angels continually cry, "Holy, holy, holy is the Lord God of Hosts." What can we do then, but hasten to the conclusion that the man whose soul cries out for God is capacitated to receive, not only the truth of God, but God himself?

The *need* of man also speaks for a revelation of God to the human race. The irrevocable law of sin and death had said that, "the soul that sinneth, it shall die." Men have defied, or disregarded that law, and have placed themselves in a state of darkness from which it is impossible to extricate themselves. Sin has become a powerful monster that has taken possession of the souls of men, and stifling the cries of the moral nature has led them into the depths of misery and shame. There is no place where its power has not been felt. From the early dawn of history, with the transgression of Adam and Eve, it has come down through them to all the race, and has left a trail of murder, debauchery, wreck and ruin. But, one might say, "Man has a will-power all his own, and whenever

(Continued on page 9)

The Christian and His Ballot.

REV. L. L. PICKETT.

NO man can separate himself from his daily life. Christianity must control the thinking and acting of the Christian. Jesus said, "Ye are the light of the world." He also said, "Ye are the salt of the earth." The world must be lighted and the earth must be salted. Both the light and the salt must proceed from the Christian. If the Christian is like the world how can he be its light? If he is like the world how can he be its salt. The Christian character must reveal the Christ. It is therefore impossible for the child of God to commend his profession to men unless the whole life is dominated by the spirit of Jesus. We remember those words of Paul, "I beseech you, brethren, that you present your bodies a living sacrifice, holy acceptable unto God." Rom. 12:1. He also bids us, "Abhor that which is evil; cleave to that which is good." 12:9. In his epistle to the Colossians, the Apostle says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. This is a very thorough demand. It leaves no phase of life untouched. In every action, in every work, we are to have in mind our allegiance to Jesus Christ. To the Corinthians he said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Many more passages of similar import might be given; but these are perhaps all-sufficient.

Now how can I, a member of the church, a professed follower of Jesus Christ, cast my ballot without reference to the glory of God? I must be as absolutely Christian at the ballot box as at the prayer meeting. As consecrated on election day, as in the revival. Too many people say, "Oh, religion is one thing, politics is another." This position is taken without consulting the scriptures as given, or the Christian ideal.

If I leave my religion at home when I go to the polls, it will evanesce in my absence. I will not be able to find it on my return. If I profess religion on Sunday morning, and vote for liquor and gambling on Tuesday the world can truly label me by my ballot rather than by my profession. Men will put me on the level of the bootlegger and the gambler rather than on the level of the missionary and the evangelist. Many church members at the polls on election day undo the influence of the year's church profession. When I help to put a wet man in office, my dry professions are over-balanced and fly away.

There is a nation-wide movement, fostered by the liquor interests and Roman Catholic politicians to bring to the front in 1928

AL SMITH FOR PRESIDENT.

Tammany and the corrupt politicians of New York, Chicago, and other rotten centers are determined if possible to foist this man upon our nation for the exalted office of the Presidency. Not one good reason can be given why he should be made the nation's choice. A thousand unanswerable reasons may be easily given why he should not be made President. For our present purposes, two or three only of these reasons may be named.

(1) To begin with, he is a perfectly pliant tool of the liquor interests. He was raised in the slums of New York city, and politically the smell of the slums is yet upon him. Morally, he has never been fumigated. The whole atmosphere that surrounds him is permeated with the evil influences of the section in which he grew up. He is a friend of the saloons, a defender of the vicious influences begotten in the liquor strongholds. That he is bright, goes without saying. That he has a vast following is clearly manifest. That the drunkards, the gamblers, the midnight marauders, and the gunmen all favor his exaltation to high position is evident.

His alignment may be well established by one of his own sayings, when he declared, "I long to see the day when I can get my foot on the brass rail, and blow the foam off my mug of beer." This identifies him; it labels him; it gives him his political setting. It will naturally rally to his banner the saloon men, the bartenders, the rough-necks; the habitués of the harem; it also explains his action when he took the chair of Governor of the great state of New York, and at once set about repealing the state prohibition law, which had been enacted by his predecessor. In the repeal of the state prohibition law he proclaimed himself an enemy of the Eighteenth Amendment and our national Prohibition law. He showed himself a friend of booze, and an associate of the liquor forces. He thereby set his own standard, in harmony with the standard of the entire liquor fraternity. But the Bible tells us that "No drunkard shall inherit the kingdom of God." His anti-prohibition activities have made him the natural leader of the booze gang and the representative of all those forces that would restore the discredited liquor oligarchy.

Of his own free will he has identified himself with reactionaries and has chosen as his political equals the friends of the saloon and brewery. He is therefore naturally the candidate of "The Association against the Prohibition Amendment," and the willing tool of the booze interests. He cannot, therefore be the candidate of the lover of God, the adherent of the church, and the friend of humanity. Let it be distinctly known that Al Smith is the candidate of the "booze-histers" for the presidency of the United States.

(2) A Roman Catholic. This is a protestant nation; Romanism has developed Mexico; Protestantism has produced the United States. Romanism is seen in the illiteracy of Poland and its uplifting and refining influence is exemplified, in Cuba, Porto Rico and the Philippines.

We are not unkind to Mexico and Cuba. Our sympathies are with them and we greatly desire their liberties and their progress. They are today handicapped by illiteracy and poverty because for three centuries or more they have had Roman Catholic leadership rather than Protestant. They have had the bishops, priests and nuns of Popery rather than the preachers, evangelists, and missionaries of Protestant Christianity. The burdens that oppress them have been piled upon their shoulders by the Roman higher-ups. The sore spots on our own nation's life have been produced by popery; the blight of New York and Chicago even as the blight of Peru and Panama are the products of the Papacy. Many are insisting that those of us who oppose Romanism and the papacy are bigots; that we are intolerant. They tell us that a man's religion is not a political question and that we had just as well support a Roman Catholic for president as a Protestant. This I emphatically deny. A Roman Catholic is a part of the political machine that is ruled by a demi-god on the banks of the Tiber. No Roman Catholic can be a freeman. He owes allegiance to a foreign power and therefore cannot be a clear-minded, hundred per cent American citizen. Al Smith has recently published his famous reply to Charles Marshall as to his Americanism. In this letter he strongly affirms that his religion (Roman Catholic) does not affect his politics. It is not very courteous or pleasant to dispute a man's word; but I venture to affirm that his religion does affect his politics, and one single incident in his career demonstrates my assertion. I refer to the fact that when the representative of the Pope and other Cardinals of Rome visited New York City the summer of last year, the Governor (Smith) and the Mayor (Walker) of New York took these foreigners, carried them to the city hall, a Government building, in which ten thrones had been placed upon a platform, and placing these foreigners on the thrones the governor, the mayor and sundry other high officials,

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kneel before them as though they were gods. Let the reader observe that this was not in a church, it was in a Government building. It was a plain acknowledgment that the Governor abandoned his authority as chief executive of the state, and that the mayor vacated his headship of the city, in favor of the representatives of a foreign political potentate. Such action was a clear admission not only of personal inferiority to these high moguls of Rome, but an abject political subservience to them. A man who will kneel to another by his own free action accepts the position of inferiority to the one before whom he kneels. As was once well said, "An American never turns his back upon a foe, and he kneels only to his God." All the high political pretensions of the Roman hierarchy were abjectly conceded by the Governor of New York when he fell at the feet of these representatives of the Roman potentate.

No Christian can lend the support of his ballot, of his citizenship to the high pretensions of "That man of Sin," who by his unbiblical teachings has blighted half the world, and the scope of races and nations. I could not as a lover of God, put the approval of my citizenship which is expressed in my ballot at the service of the liquor interests or the blighting power of the hierarchy of Rome. When I support a supporter and a tool of these vicious influences, I am abasing myself and my citizenship to the service of evil and not good. My ballot is myself. What it supports, I therefore endorse, and for the evils which it supports I make myself responsible.

Let every reader dedicate his ballot and his citizenship to the glory of God and the uplift of our civilization.

A few days ago I invested \$1.50 in Dr. C. F. Wimberly's new book, "Messages for the Times." After thoroughly reading and digesting the contents of this book, I felt compelled to write you a few lines regarding this literary treasure. If people would only economize on a few gallons of gasoline or a few trips to some cheap picture show and buy this book, they would have something that would be really worth while in the home. If some of our modern preachers, who at the present time are ministering at cold altars, would lay aside, for the time being, their little sermonette, which, as a general thing, has no life or spirit to it, and would read to the congregation several chapters from this wonderful book, we are sure a great improvement would be noticed in the spiritual life of the congregation.

The author of this book, Dr. Wimberly, is not only a marvelous writer but he is a wonderful preacher. He gives abundant evidence of his having been called of the Lord to preach because his sermons are so sound and orthodox. What we started in to say by writing this article was that we earnestly hope that everyone who can possibly do so will buy and read this book. It will help you to live and will be of great assistance on your journey to the Good World.

J. L. O'BRYEN,
Hannibal, Mo.

REPORTS FROM SOUL WINNERS

NATIONAL HOLINESS CONVENTION.

I am pleased to report an early summer National Convention held at Ann Arbor, Mich. Everything considered, it was a remarkably blessed, successful, and significant Convention. Not great, but good and growing in interest, attendance, and results from the very start. The few faithful holiness folks here made every necessary provision and sacrifice to make it a success, and God owned their efforts. The splendid new Citadel of the Salvation Army finely located and nicely equipped was secured for the services. A good song leader and musical help had been provided by the local committee. Nearly half of the expenses had been pledged by subscriptions in advance.

The President was strongly reinforced by Rev. Homer L. Cox as colleague and co-worker. His ministry was richly blessed of God, and highly acceptable to the people. Pilgrims, Quakers, Nazarenes, Baptists, Methodists, Evangelicals, Mennonites, and others were in attendance; but one could not notice any difference as perfect unity prevailed. No sectarian issues were introduced, and the services all held closely to evangelistic lines. Holiness was the one theme—day and night, from start to finish—though backsliders were reclaimed, and sinners converted as well as believers sanctified wholly.

The School of the Prophets conducted each morning by the President proved of interest to preachers, evangelists, teachers and others and seemed one of the popular features of the Convention. All the expenses of the Convention both local and National were well cared for; and between two and three hundred dollars in cash and pledges were contributed to the "National" General Fund.

The people here had come to feel the need of more than a "Committee" such as had been guiding the Holiness work for a few years past. Before the close of the Convention they formed the Ann Arbor Holiness Association (interdenominational) in affiliation with the "National." They secured Rev. Nathaniel Harris of Detroit to serve as President and to superintend a regular work of holiness at this great University Center.

Joseph H. Smith, President.

A GOOD MEETING AMONG SPLENDID PEOPLE.

The very day the great Asbury Commencement closed we began preaching for Rev. C. A. Sweazy at Bryantsville, Ky. The people came, the truth went forth, the Spirit convicted, souls repented, trusted God and were saved. A number in the day services saw the privilege of the believer and embraced the doctrine of full salvation as a second, definite work of grace.

The singing was conducted by Bro. Sweazy, the pastor. The "Sunshine Choir" of the faithful juvenile band helped to gain the day. The Methodists at Bryantsville have the most beautiful brick church in all that country. Some leading citizens are members of it, among them are Mr. Hogan Ballard, former member of the Legislature, Green Bowling, prominent farmer and successful business man, Dr. Rose, cultured and skillful physician, M. O. Kennedy, fine and useful citizen and a number of consecrated, Christian women. They are loyal to their pastor and plan to make their church a great moral, social and spiritual center. They dined us out during the meeting and treated us to the fat of the land and the bounties of creation. May the Lord continue to bless these good people and add to their church such as are being saved.

We are now in a big revival at Sunfield, Mich., with the Methodists, United Brethren and Free Methodists. The greatest need of the whole country is an old-time, Bible revival of free and full salvation. Our slate is full for the summer and by the grace of God we mean to "make hay" while the sun shines. Pray that God may mightily use us in the camps. We go from here for a meeting with Rev. T. M. Hartson, near Portsmouth, Va.

Yours in Christ,

Andrew Johnson.

WINTER PARK, FLORIDA.

After a very successful meeting in the Presbyterian Church, Kissimmee, Fla., I learned again that if you erect an altar of prayer in the Presbyterian church people will pray through the same as in the Methodist Church. This was a glorious meeting; in some services there was not room for the seekers.

Now comes the call from the Everglades of Florida, a section that was opened to homesteaders some years ago and the people rushed in from all parts of the United States and squatted on that land. The public school followed, the bootleggers started their hellish business, but the church stayed out, some of the folks forgot God, the Sabbath, and the damnable cigaret had full sway.

I started the services in the schoolhouse, which had a seating capacity of some 250. What a hungry, neglected people! Some told me "No one cares for us." When the altar call was made they came and wept their way to God. No handshaking and joining the meeting-house only, but when they prayed through they went for the other one. We closed Sunday night with 47 on their knees weeping their hearts out to God.

I organized a young people's meeting of 42 to come together every Sunday night; appointed a secretary and leader who will pray, read the Scriptures and have singing; got ready for a big tent meeting and a choir to sing. What a change! Oh, the big-hearted people! The last Sunday we had an all-day

meeting with dinner on the ground, with sweet fellowships and acquaintances renewed. These people live very humbly, in log houses without any window lights, only shutters to let the "blessed sunshin in." They have razor-back hogs, fish, garden stuff, and to be sure, chickens, no starving or freezing here! They catch alligators, some fourteen feet long. Some men told me they made as high as \$500 last year selling the hides of these animals. Talk about a preacher's vacation! Go to the Everglades and preach to those neglected people, live in their humble homes where the mosquitoes "present their bills" long before daylight, and you will catch the spirit of what the great Book says, "Go out into the highways and hedges and compel them to come in." You will have more love for people in all stages of life and find that there are diamonds in the rough to be dug out.

Times are hard and money scarce, but man's extremity is God's opportunity. Men and women who, a year ago, had no time for God and salvation, are praying. The harvest is great and the laborers are few. Oh, Lord, send forth laborers. Amen!

A. D. Buck.

CONNEAUTVILLE CAMP.

Vacation time is here once more, and the people are rushing here and there, trying to crowd as much as possible into the few days of respite from their regular labor. They seek pleasure, health, education, or rest; but how few think of the needs of their spiritual life. Many Christians return from their vacation so lean in their souls that the church suffers. The holiness camps held in many places throughout the United States provide a place to spend a profitable vacation. People living in western New York, Pennsylvania, and Ohio will find Peniel Camp at Conneautville, Pa., an ideal place to spend ten days. Peniel Camp is only a few minutes walk from the borough of Conneautville. The Bessemer and Pennsylvania Railroads and a bus line make the place accessible from all directions. Telephone service and mail twice each day keep one in touch with home.

The camp ground and the surrounding country are very beautiful. The large ground always covered with grass and with trees planted in rows resembles a beautiful park. Surrounding the camp are large farms. On one side is a small wood of giant beeches, farther away is a larger woodland. Between these woods lie several acres of what appears to be the moraine of an ancient glacier—a miniature Switzerland. A short walk across another farm brings you to a creek and a "swimmin' hole" which many of the children enjoy. The owners of these farms kindly allow trespassing.

Four large buildings with furnished rooms, a men's dormitory, a woman's dormitory and a goodly number of cottages all having electric lights, and with water running to each building provide comfortable rest and shelter. A large dining hall where excellent food is served at reasonable prices, a large auditorium for the regular services, a rustic tabernacle for children and young people's meetings, and an office and waiting room complete the camp.

Not only is the body well cared for at Peniel, but the soul gets the uplift it needs from the messages of God's servants. There is also a splendid opportunity to help and receive help from the many people who gather there. The workers are always some of the best holiness evangelists and a full salvation is preached, sung and experienced. It is a time of joy and inspiration without fanaticism of any kind. God seems so near that the camp has become a veritable "Peniel" to those who attend each year.

This year the camp is from August 5 to August 14. The workers are Dr. J. L. Brasher, Rev. Thomas Henderson, Rev. Frank Arthur, Prof. and Mrs. Kenneth Wells, and Rev. Woodford Taylor (Missionary Day). The children and young people's meetings are in charge of Emma L. Valentine, Clarendon, Pa.

For information regarding rooms, cottages, camp literature, etc., write C. A. Lockwood, Pittsburgh, Pa., (Dormont).

Plan to come and enjoy the best vacation you ever had.

REPORT FROM E. O. RICE.

Some years ago when the writer was President of the Red Rock Camp Meeting Association at St. Paul, Minn., I published regular articles in the columns of The Pentecostal Herald giving full account of our evangelistic work in Minnesota and other places. After taking up the position as Business Manager and Treasurer of one of our holiness schools I stopped sending in reports of our work. Since resigning that work and having again taken up evangelistic work, reports of our labors will again appear in the columns of The Herald, giving from time to time the progress of the work as the Lord may see fit to bless. Praise his Name forever!

A providential opening for a genuine revival has opened for us at Duquoin, Ill. The Baptists at Duquoin built a new house of worship, costing about \$180,000. So on account of moving into this beautiful new church, it left a fairly good church building vacant. Through some of Duquoin's business men and the Trustees of the Baptist Church, the writer secured the use of the old church building which is centrally located and having a seating space of 700 or more, it was all arranged in such a wonderful way, that we went forward step by step, until our faith reached out and we engaged Rev. J. L. Glas-

cock, of Cincinnati, Ohio, as the evangelist, and Rev. M. V. Lewis of Wilmore, Ky., as the leader of song, so at this writing we are in the midst of a real genuine Holy Ghost revival. God is blessing on every hand so that we feel to praise God for his divine leadership. Praise him also for other places that have opened for meetings. God is giving us the desire of our hearts, and that is the salvation of the people. We solicit an interest in the prayers of The Herald family. My home address is Box 155, Up-land, Ind. E. O. Rice.

WESTERN MEETINGS.

The meeting at Goodland, Kan., was very good; some fine people were taken into the church. The pastor was called for another year with a raise in salary of \$10 per week. We raised him a nice and needed love offering. He has a good people and they a splendid pastor.

Closed at Big Bow, Kan. We had a hard battle with a few gracious victories. Rev. Carl Hahn, the pastor, is a promising young man.

The next meeting was at Omaha, and was owned of God. The pastor and his good wife can never be excelled in taking care of the workers. May heaven bless them! Here we had some seekers and finders. A fine musician and his wife were surely brought to the Lord. He has been playing in a church for fifteen years; he is now a sanctified man. It did us good to hear him shout, and see him jump for joy after having been dead for so long.

I preached for Rev. Burkhart, of the colored church, Sabbath A. M. Two of his people were sanctified. Wife and I attended our Second Nazarene Church twice during our stay. On Sabbath, June 5, I preached for Rev. Borton in our Council Bluffs, Iowa, church. Both pastor and people claimed this was a great service. Rev. Borton is doing a great work there, and he has a live people.

We closed in Omaha, June 5, with a good altar service. We reached Portland, Oregon, June 9, and held a week-end meeting for Rev. E. J. Lord in our Second Nazarene Church. These were four great days. Some sought and found the Lord. Pastor and people treated us most graciously. The attendance and interest grew every meeting. The pastor and people wished it might have gone on, so do I. God is giving us victory everywhere. We are open for calls on the Coast after August 7th. Address us, care Rev. W. J. Branstetter, Crawfordville, Oregon.

In perfect love,

Rev. F. W. Cox.

HAMLIN, WEST VIRGINIA.

Our meeting is running at such high tide we could not close Sunday night but will continue a week longer. Bro. Lovejoy, business manager, of Asbury College, was with us Saturday and Sunday and was a great blessing to the meeting. He had the Sunday afternoon service especially for the business men of the town, and gave a wonderful talk with telling effect. On Sunday morning he gave a splendid address to the high school students here attending Summer School, which was much appreciated.

Also Misses Mofford and Quigg, of Asbury College, spent Sunday with us and rendered a great service with their harps and voices. Their music and personal efforts were a great help to our meeting. So far about 50 souls have been definitely saved. Had an altar full last night and the service continued till near midnight; one old lady was saved and several young ladies. One woman went home and prayed till 3:00 A. M. and was gloriously saved in her home. Had a great day service this morning. The Holy Spirit fell on us and many shouted; one was saved. We are looking, praying and believing for greater things yet from the Lord.

Yours for souls,

H. T. Heironimus.

SOUTH DAKOTA MEETINGS.

Since we last reported we have conducted four revival meetings, two for Bro. Marsh at Clair City, S. D., the first one at his country charge and the other one in town. And then we held two meetings with Bro. Lee Bates of Rosholt, S. D., also on both his charges in town and in the country. All these meetings were hard-fought battles. We had much rain, which made the roads impassable, at least part of the time. This made it hard for the people to get out, particularly in the country. Also the meetings came during the seeding time in the spring, and the farmers were very busy.

South Dakota has suffered with droughts the last few years and the people there welcomed the rain and the prospects at this time are good for a big crop this summer. They also have suffered with a spiritual drought and we did our best to pray and believe for "showers of blessing," upon them from the Father above. The saints were much refreshed in all these meetings, and we saw people pray through to victory to be saved, reclaimed and sanctified.

We enjoyed our labors with the South Dakota brethren. They are working in a hard field. It is even harder there to get the people to go to Church than it is in some other places; yet we had good crowds when the weather was good. We also found some choice saints there that deny themselves in order to spread the full Gospel.

Our next meeting is out from Poplar, Montana, in a tent campaign with Rev. Roy S. Swim. We wish to be remembered in prayer by all who read this.

Julius Miller, Evangelist.

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"FEED MY SHEEP."

MRS. H. C. MORRISON.



HAT was a never-to-be-forgotten interview that Jesus had with Simon Peter just after the memorable experience of that night when they toiled all night and caught nothing. Jesus had been watching them as they toiled and struggled at last doomed to failure, and when they came to shore emphasized their embarrassment by asking if they had any meat, to which they frankly answered, no. At his command, however, they cast the net in again and were rewarded by a good pull of one hundred and fifty-three fishes. After dining, Jesus had something very important to say to Peter and in the following language makes the truth press right to Simon's heart.

"Simon, Son of Jonas, lovest thou me more than these?" Jesus assumes the attitude of a lover. He not only believed that Peter loved him, but wanted to hear it often from his lips. No doubt Christ's solicitude was from the fact that Peter had denied his Lord and he sought frequent confessions of his devotion afterward.

We are reminded from this incident that Jesus covets our affection; nothing else will suffice for the devotion of a true heart; without it all else will seem empty and void of comfort. God is a jealous God and in order for him to be satisfied with us, we must offer him the highest and best in our possession. The very fact that God is jealous, indicates the measure of his love to man. What an honor to us that the Creator should desire the adoration of the created.

The idea of a supreme love is brought out in the expression, "more than these." Jesus wants our love full and unstinted; he desires the throne that he might plan the very best for the subject. Some are inclined to think that the "these" spoken of in the text refers to the other disciples, while others think it means the things which attached to his secular life. However that may be, it carries with it the idea that things nor people must not come between Christ and the object of his love. Not only did Jesus want a confession of Peter's love, but he asked for further evidence, so he commissioned him to give expression to his affection by ministering to his sheep and lambs.

To every minister who is really called of the Holy Spirit, the opportunity is given for expression of his love by being placed as shepherd over the flock over which the Holy Ghost has made him overseer. The only way in which we can serve our Lord, is to serve our fellowmen and the highest ministry is committed to the ambassadors of Christ.

We sometimes think the minister is inclined to place his work in the ranks of secular pursuits, thus lowering the high and holy calling which differentiates it from all other avocations. He should feel that his is the grandest and highest work committed to man, at the same time realizing the greatness of the work carries with it great responsibility—responsibilities which end only in eternity. The minister needs to realize the

fact that his is a work which cannot be prosecuted without the help of the Holy Spirit, thereby depending upon him daily and hourly for guidance and strength. The minister is expected to look after, not only the soul, but the body as well; that is, he must visit the sick, the poor and distressed and comfort the broken-hearted. The church in turn should see that his temporal needs are supplied and not give occasion for anxiety along temporal lines. This not only will relieve the pastor, but will have a reflex influence upon the donor.

Allow us to close with the following beautiful poem which expresses the spirit of a surrendered soul, a true minister of the gospel.

"His stone am I—

To set as he shall please,
In arch or vault or pediment,
In cornice or in frieze;
A pillar in his temple made,
Or in the lowly pavement laid;
The socket where a torch may rest,
Or jewel flashing on his breast;
He needs them all, each does his will,
Each has its purpose to fulfill.
The stones on which the walls are built,
Deep hidden out of sight,
Have honor as the airy spire
That springs to meet the light.
It matters not where I may be
So he doth set and polish me.

"His lamp am I—

To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after him;
And, as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine—his light the flame—
That men may glorify his name!"

Ho, For the Camp Meeting at Wilmore, Ky.

A WORD TO CENTRAL KENTUCKIANS.

The Annual Holiness Camp Meeting begins at Wilmore, Ky., July the 28th and closes August the 7th. We have selected a very strong body of ministers and a great song leader. We are expecting a large attendance and a gracious blessing from the Lord. Come and be with us.

You people who love a full salvation, and everybody who is interested in the provision our God has made for the salvation of souls through faith in Christ, hear me! You can eat your breakfast in Stanford, in Lancaster, in Danville, in Harrodsburg, in Bryantsville, in Lexington, in Frankfort, Versailles, Shelbyville, Newcastle, Winchester, Mt. Sterling, Morehead, Richmond, Berea, Paris, Millersburg, Cynthia, Carlisle, Maysville, and dozens of other towns and villages, get in your autos, run over to Wilmore in time for the eleven o'clock preaching, get a good dinner in the camp meeting dining room,

stay to the afternoon and get home for a cold supper and to bed early. Don't fail to come! Bring your family and friends. If you will stay over with us we will arrange to take good care of you. People desiring to spend the entire ten days on the grounds should write to Mr. C. A. Lovejoy. Come praying the Lord to give us a time of gracious blessing.

Faithfully yours,

H. C. MORRISON, Pres.

Great Victory in our League Tent Meetings.

Rev. Charley Dunaway has recently held three great meetings in one of our League tents; two of these meetings were held in Alabama, one in Georgia. Many thousands of people heard the word of full salvation and several hundred were converted, reclaimed or sanctified. These were great revivals in which the gracious power of God was manifested and a host of souls were brought to Christ. Multitudes are hearing the Gospel in our League tents every night. Let all the members of *The Evangelical Methodist League* pray earnestly for the blessing of God upon this gracious work. The outlook for a summer of gracious victory is most encouraging. Pray day and night, that the Lord may mightily bless this good work.

Faithfully your brother,

H. C. M.

Expecting One Hundred Preachers at Camp Meeting.

We are expecting one hundred preachers of various denominations at the camp meeting at Wilmore, Ky. We are killing a fat beef to feed to them. There will be arrangements made for the entertainment of a host of people. Ministers of all denominations will be entertained free of charge.

We have engaged a great body of devout ministers to do the preaching: Rev. J. L. Brasher, of Iowa, M. E. Church; Rev. C. F. Wimberly, of South Carolina, M. E. Church, South; Rev. M. P. Hunt, of Louisville, Baptist Church; Rev. H. C. Morrison, Rev. H. W. Blackburn, of South Dakota, will have charge of the song services. We are expecting one of the greatest gatherings in the history of this famous old camp ground at Wilmore, Ky.

Preachers of the Gospel of all denominations are invited to be present. Let those desiring to come drop a note to Mr. C. A. Lovejoy and tell us when to expect you.

Wishing you gracious blessings, and hoping to meet you on the camp ground, and believing that the Lord will give us a time of victory and salvation, I am

Faithfully your brother,

H. C. MORRISON, Pres.

A Charming Book.

Rev. W. W. Pinson, D.D., has written a book entitled, "Life and Work of George R. Stuart." Dr. Pinson had a great subject and he has handled it well. George Stuart cannot be put on paper. No book or library of books can contain the man, set him forth in all of his marvelous brilliancy, buoyancy, and many many-sided gifts and graces. No man of his times had more courage, enthusiasm and love for all great and good causes than

George Stuart. He was a great preacher, a devoted friend, a loving husband, an affectionate father, a brilliant orator, a tender-hearted, noble soul. To know George Stuart was to love him. One wondered at his inexhaustible information, humor, brilliancy, and marvelous capacity to present in most convincing fashion the truths of the gospel, the interests of the people, and the things that were best for humanity. Tender memories will remain in the hearts of multitudes who sat under his wonderful ministry. Dr. Pinson has rendered fine service in writing the book which will have a large sale and be read with tears and laughter. The price of the book is two dollars, and can be had from The Pentecostal Publishing Co., at Louisville, Ky. H. C. MORRISON.

A Successful Pastor.

Rev. Walt Holcomb has been pastor of Hyde Park Methodist Church for the past six months in Tampa, Fla. He received into the church in that time about two hundred members. He has been returned at the recent Conference to Hyde Park Church and the clipping below will indicate how very glad his people are to have him back with them.

"The Board of Stewards and entire membership of our Church are rejoicing over the return of our pastor, Dr. Walt Holcomb, for another year. Dr. Holcomb has been our pastor for the past six months and has done very fine work in that time. Nearly 200 members have been received into the Church during his pastorate and the entire membership is united and has a mind to work and go forward with Dr. Holcomb as pastor. Doctor, we are mighty glad to have you and Mrs. Holcomb with us for another year."

T. F. ALEXANDER, Chairman,

Board of Stewards.

By the way, have you seen Holcomb's Sermon, Finding Five? It is very interesting reading dividing under the following heads:

- Who Were The Five?
- Who Found The Five?
- Where Were They Found?
- Who Was The Best Find?
- How Were They Found?

Send 15 cents to Corner of Platt and Cedar Ave., Tampa, Fla., and get the sermon. You will enjoy reading same. Faithfully,

H. C. M.

The Bromley Realty Company.

Rev. H. W. Bromley and a group of friends have organized a Realty Company for the enlargement of Wilmore. I often meet with persons that ask me about real estate investments in Wilmore. I am not prepared to give any intelligent answer on the subject; as is well known, I am travelling extensively in evangelistic work and know very little about property for sale or rent in Wilmore. Persons desiring information on that subject can write to the Bromley Realty Company, Wilmore, Ky., to get information. Go down and look over the situation. This Company owns some attractive lots and are building some very excellent resident property.

H. C. M.

AUTHENTICITY AND INSPIRATION OF THE SCRIPTURES.

(Continued from page 5)

he wants to redeem himself from such a situation he can do it." Therein lies the tragedy of it all. God said to Adam, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In other words, he said to Adam, "You are king and master." But when he sinned, his whole nature was changed. That which was kingly became slavish; that which knew no authority save God, now had become a bond-slave of Satan. We can readily see the effect of this as it came down through the ages, growing by leaps and bounds as time moved on.

"Any habit," says the psychologist, "becomes stronger the longer it is adhered to." Sin always weakens the power of resistance; and its by-products affect both the physical and the mental. So it is not so easy a matter to say, "I will arise and throw off this monster of sin that is dragging me down to ruin." With Paul we cry, "O wretched man that I am! Who shall deliver me from this body of death?" And if in the hour of that great need we can find no response from One who can help us, then life is indeed a matter of endless torture.

(Continued)

Paragraphs.

GEO. H. MEANS, D.D.

TWO RECORDS.

Not long ago a mottled concourse of good and evildoers met in a little town of Tennessee to contend for the mastery, in a matter that involved the morals and religious belief of the nation.

One man, the leader of the righteous host, fell suddenly at his post of duty. He was mourned by millions. Garlanded with fame as spotless as the halo encircling a saint, his name and fame will live in the heart of the world as the champion of righteousness, and defender of the Christian faith.

Another man went out from that assembly as the hero of the lawless mob; a defender of murderous villains; the brazen advocate of infidelity; a dweller among the ruins he has wrought; a wrecker of the widow's hope, he casts thorns and brambles in the path of her children. No doubt the wild devil instincts that lead him on once slumbered in the breast of his youth; but was awakened by the plaudits of every wanderer from God. He will no doubt continue to bask in the hopeless smiles of their approval. Let him have them; they will be his only reward.

INFIDELITY.

Modern infidelity is not as profane as the old form, but it is more insane. It can't tell you what it believes, but becomes so hot in declaring what it does not believe that it consumes itself in its own fires. With strange, but characteristic persistence it deals only in negations—statements without proof, assumption without demonstration, premises without conclusion. Of course this is natural because it is necessary. How could one prove that there is no God? What argument could he use? What logic can help him? Where is the fulcrum on which he could rest his lever, to lift one thinking being out of the belief in God. Of course he can shake the faith of the unthinking by noisy presumption, boisterous pretensions, and Billingsgate declamations; but there ends the pitiful farce; and the shaken faith settles down once more into its bed of rest and security.

DRUNKENNESS.

I once asked a victim of the battle, how many drinks it took to make a man drunk. He said about four. Then I replied: "Three drinks would make him three-fourths drunk; two drinks would make him half drunk; and logically one drink would make him one drink drunk." And it is the one drink drunk that is the most dangerous. It is worse than the "dead drunk" that renders him helpless. It is worse than the "maudlin drunk," that makes him silly. It is the size drunk that makes him mean, and starts him on the road to desperate deeds. And so, when a man starts out to commit a crime he takes just one drink to fit him for the job.

POWER.

There are two kinds of power; the negative and the positive—the power of the river and the power of the sea. Silent power is the most potent. The greatest power known to the world is that of silent gravitation. It was not the roaring storm, nor bellowing earthquake, nor the scorching fire, that Elijah heard, and saw, on Horeb's mount that was the most powerful; but "the small voice," a voice small and still.

The greatest powers slumber in silence. The power of the gospel; the power of example, of restraint, of prayer, of faith, love, patience, endurance. These are the powers that are supreme. The earthquake's shock, the resounding thunder, and the crash of war, may hush the world for a time in awe, but above them the sun shines in silent majesty; and in the great workshop of nature, not the sound of a hammer, nor the grating of a saw is ever heard; while millions of bulbs and blooms are being formed, and fashioned, to fill the world with bounty and beauty for the good of man.

All the silent powers are God's tools, or messengers, that minister to the wants of his creatures. God's whispering voice is the loudest sound, and can be heard above the roar of the fiercest storms.

My Impressions of Taylor University.

Twenty-two years when considered in the prospect seems quite a while, but twenty-two years measured by retrospect forms a different basis of reckoning. We speak of this because it was twenty-two years ago this June since we left the halls of Taylor as a graduate of the class of 1905. During this period of twenty-two years it has been our privilege to visit the institution on three different occasions and each visit left with us a lasting memory. But on no visit of the three have we ever had such a thrill, or met up with such glad surprises as awaited us in June, 1927, when we returned to perform our duties as a member of the Legal Hundred, and to renew old fellowships at Commencement time. Honestly we were not prepared for the revelation which greeted us. True we had read in cold print something of what had been taking place, but like the Queen of Sheba in her visit to Solomon, "The half had not been told." We had heard something of the work of Mr. Garr, the landscape artist, in his effort at beautifying the Campus, but we were not prepared for the vision which awaited us. The time is not far distant when the campus of Taylor University will compare favorably with the campus of any college or university anywhere.

The girls' dormitory, with its 175 rooms, is a gem of beauty and would grace any campus anywhere regardless of enrollment or endowment. The æsthetic value and influence of such a building upon the lives of young women during their college days can scarcely be overestimated. What a contrast to our day of twenty-two years ago. Really I wish you might see this building.

Perhaps no impression made by our recent visit was more marked than that made by the student body itself. If there was any morbid spiritual viewpoint held by the students we failed to discover it. On the other hand, we were constantly impressed with their serious purpose and their spiritual sanity.

The Commencement program throughout was of a high order. The number of visitors present was unusually large. With Dr. Westfall of Pittsburgh as the Baccalaureate preacher, and Dr. Morrison of Louisville as the Commencement speaker, you have some idea what the Commencement bill of fare was. Taylor is now strenuously working toward an additional two hundred thousand dollar endowment and if the enthusiasm manifested at Commencement is an indication they are going to realize by January 1st. Dr. Paul is gripping the situation in great shape and the omen for Taylor's future was never brighter.

M. P. ARRASMITH.

THE HERALD stands for everything that is right and against everything that is wrong. It teaches the whole Bible for the whole world, and salvation for all men from all sin. Does not this need to be emphasized in these days of apostasy and spiritual decline? It won't cost much to send THE HERALD into those homes that need it, and it may do incalculable good. Who knows! Are YOU willing to risk it?

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please open your door to a country girl? I am a medium size girl, age fourteen. I have real black hair which is short, large brown eyes, and fair complexion. I am a Freshman in high school. I attend the Ouachita Parish High School. I go to Sunday School every Sunday, unless it is raining or I'm sick. We have church twice a month. Our preacher's name is Rev. S. L. Brady. As this is my first letter I hope to hear that Mr. W. B. does not get it.

Myrtle Cotten.

Dear Aunt Bettie: I am going to write you a word of testimony. So many of the dear children tell us they are Christians. That is a testimony. I am so glad to know that, for it helps to encourage us to know there are so many who are starting while young to serve the Lord, and they will have much time before them to render service for his kingdom. Let nothing turn you out of the way. There are so many ways Satan has to lead people to "by and forbidden" paths of sin. The dances, movies, card parties, and so many other attractions. One mother tried to persuade her daughter not to follow the immodest fashions of the present day and the reply was, "They all do so." Now, dear children is that a good reason for doing things? Should we do things because others do it? Are we to follow the crowd instead of the narrow way with Jesus? We have to learn to say no when tempted to do the doubtful things which lead us into the byways from the paths of Christian living. A girl was invited to go riding with a crowd of young people on Sunday, but she did not know whether her mother would approve it, and she did not have time to find out. The others said, "She could not blame you as you cannot ask her, so come on." But she said, "I cannot, unless I know she would think it right." So she would not go. Should not we be as anxious to do the will of God as the girl was to do her mother's will? Let us, dear children, study God's word and do always the teachings of it and if a thing is doubtful in our minds ask of him to lead us not into temptation. If he leads us we shall be kept from evil. Your testimony will be sent by *The Pentecostal Herald* to the 48 states of the Union and let it be for the Christian faith which, whoever reads will be for strength and for the encouragement of all. Let us have your testimony. Let us do nothing that those from other lands will know that a Christian would not do. Let Jesus lead us and may we all "follow the leader."

Love to all the cousins.

Mary Hudson.

Dear Aunt Bettie: Here comes one of the Alabama cousins again. I sure do enjoy reading page ten. I am always looking for *The Herald*. It has just arrived and I have finished reading the Boys and Girls' Page. I am glad so many of the cousins are Christians. We have prayer meeting every Saturday night, and I think it just grand. Wish Aunt Bettie and cousins could be with us next Saturday night at the dear old church of "Confluence." I appreciate letters from the cousins. Here are lots of Ohio letters I see. I have received one from Ohio. Cousins, please write, for I am the only child and you see I get lonely.

Kate Waddell.
Rt. 3, Rogersville, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I live on the farm and am a member of the M. E. Church. I go to Sunday school most every Sunday. I have two sisters living and one dead. My father is also dead. Who has my birthday, Feb. 9? I am eleven years old.

Margie Aleene Gott.
Sunny Side, Ky.

Dear Aunt Bettie: I want to write a few lines to the children from the Land of Sunshine, oranges and flowers. I like page ten in *The Herald* because I am especially pleased to see that there are a few boys and girls who can think of other things

than cheap shows, Wild West stories and Sunday baseball and movies. I appreciate you very much and wish I could know you personally; also would like to see letters from more boys. I am a teacher in winter and evangelistic pianist in summer. I studied in Chicago, but am a native of Florida, and believe I can tell you anything you might want to know about our interesting state.

Sincerely,
Silas Franklin.
Blountstown, Fla.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I am twelve years old and in the seventh grade. I go to church every fourth Sunday. Genevieve Henderson, I guess your name to be Mary. If so, do not forget your promise. Mother has been taking *The Herald* for about two years. Who can guess my middle name? It starts with A and ends with Y, and has three letters in it. My birthday is October 8. Who is my twin? I live on a farm.

Thelma Smith.
Box 5, Cedar Glades, Ark.

Dear Aunt Bettie: Will you let a Kentucky girl join your band of happy boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I live in the heart of the Blue Grass region, so you can guess what a beautiful country it is. My birthday is August 5. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has nine letters. I am five feet tall, have light brown hair.

Mary E. Case.
Rt. 7, Paris, Ky.

Dear Aunt Bettie: I have just been reading some good letters in *The Herald*. Won't you now please move over and let me into your pleasant corner? I am a reader of *The Herald* and especially of page ten. I live on a farm nine miles from town. I go to school and am a Sophomore in high school. I have brown hair, blue eyes, light complexion and am five feet and six inches tall. I am fifteen years old and my birthday is November 22. I go to church every Sunday and also Epworth League. I belong to the Methodist Church and am Secretary of the Epworth League and Assistant Secretary of the Sunday school. Rev. C. S. Thompson is our pastor. I would be glad to hear from any of the cousins and will try to answer their letters.

Pauline Virginia Feather.
Rt. 2, Albright, W. Va.

Dear Aunt Bettie: Will you let a little Arkansas girl enter your happy band of boys and girls? I have blue eyes, light hair, and a fair complexion. I am eleven years old and in the seventh grade. I have been reading the letters for quite a while. I enjoy reading them very much. My daddy is a Baptist minister and he takes *The Herald*. I always turn to page ten and read the letters. I enjoy reading Rev. Morrison's sermons too. Who has my birthday, Sept. 12th? I will have to close hoping to hear from some of the boys and girls soon.

Willie Doyle.
Box 306, Walnut Ridge, Ark.

Dear Aunt Bettie: This is a June night and the frogs are croaking, the crickets are chirping as if they are having a revival meeting. They seem to be happy, and why not? Should we not sing his praise? My two sisters have just been singing some good old religious songs, such as "The Home Over There," "Blessed be the Name" and "When the Roll is Called up Yonder" while they were in the Kitchen waiting supper on papa. I have read a letter from Mattie L. Jackson in today's paper. You sure did write a nice letter. Mattie, I would like to have heard that blind preacher. I have had five letters printed, and received a lot of nice letters and cards, some tracts and several different kinds of papers. I have two very dear correspondents. I have been corresponding with Nellie Aus-

ton since 1925. She is a Christian girl. I would like to get letters from every state in the Union on my birthday, July 28th, with a photo enclosed in every letter. I have a new album and want to fill it. How many of you cousins were in the flood? I was not and I sure am thankful. It seems awful in one way to think about it. I want *The Herald* family to pray for me, that I may do what the Lord has for me to do. Let's try to make page ten more interesting. Do you cousins like to read good books? I have eleven, among them, "The Dairyman's Daughter," "Pilgrim's Progress" and "Beautiful Girlhood." I think every girl should read the last one named; it is a good book for girls. I live in the country on a farm of 280 acres. We raise cotton, corn, peas, potatoes, peanuts and watermelons. I will be glad when we have ripe watermelons. You cousins come over and help me eat them.

Ruby Alma Dixon.
Sweatman, Miss., Rt. 2.

Dear Aunt Bettie: Will you make room for an Oklahoma girl? I am five feet, five inches tall, I have dark brown hair, gray eyes and fair complexion. I am not a Christian but I want you all to pray for me that I may be some day. My mother takes *The Herald* and I enjoy reading it, especially page ten. I have written to *The Herald* once before and it was in print, and I wish to see this one in print. My birthday is February 15. I am eleven years of age. I was born in 1916. I wonder if I have a twin? If so, I wish she would write to me. I live in town but believe I had rather live in the country.

Kathrine McCarver.
Stratford, Okla.

Dear Aunt Bettie: Will you allow a little Oklahoma girl to join your happy band of boys and girls? We have not been taking *The Herald* very long. I like to read page ten. I haven't seen any letters from any of the Oklahoma boys and girls since we have been taking the paper. Wake up, Oklahoma boys and girls, don't go to sleep on the job. I go to Sunday school every Sunday at the Missionary Baptist Church. I belong to this church. My daddy is our pastor. I have dark brown hair, brown eyes and dark complexion. I am twelve years old. I am in the seventh grade. I am four feet and seven inches in height and weigh one hundred pounds. I have no brother or sisters. Anyone who will guess my middle name, I will write to them. My middle name is the name of a state. As this is my first letter to *The Herald* I hope to see it in print.

Katherine Hill.
Box 177, Rocky, Okla.

Dear Aunt Bettie: Would someone please break the ring of the cousins and let me join? It has been several "moons" since I wrote to the dear *Pentecostal Herald*. I enjoy the very interesting items in *The Herald* and sure do enjoy reading page ten. I seldom see a letter from Oklahoma. Why is it? It doesn't seem that the best paper in the universe is circulated enough in Oklahoma. As it has been a good while since I have written to *The Herald*, I wish to tell all the cousins how I look. I am nineteen years old, weigh 135 pounds, freckled, light complexion, and auburn hair. Now if any of you cousins wish to write to me, after my description, I would like to hear from you. I am a leader of songs in my community, Sunday school secretary-treasurer, and am an all-round handy fellow. Now if you cousins will write I will enjoy receiving letters. Will answer all I can. Miss Henderson, of West Virginia, I guess your middle name is Mary. Am I right? If so, please make your promise good. Best wishes to Aunt Bettie and all.

Walter F. Crump.
Rt. 2, No. 10, Marietta, Okla.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am thirteen years old and in the first grade of high school. I have dark hair (bobbed) brown eyes, and am five feet tall. I enjoy reading *The Herald*. I think page ten is the best. I am a Christian and belong to the Second Methodist Church. Rev. Figley is our pastor. I go to church every Sunday and read the Bible daily. Who has my birthday, July 13th? My middle name starts with G, and ends

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in E. It has nine letters in it. Who ever guesses it I will be glad to send you my picture. I would like for some of the cousins to write to me. Will answer all I can. Ina Cummings, I guessed your name to be Ina Cleo.

Margaret G. Williams.
328 W. Crawford, Van Wert, Ohio.

Dear Aunt Bettie: Just to chatter with the boys and girls. I am a little girl, I have light hair and fair complexion and blue eyes. I have six brothers and one sister. My sister is going to school at Boaz; she will get through school next year. I sure do enjoy reading *The Herald*. I like to read the Boys and Girls' Page. I have lots of friends. My closest friend is Mrs. Yates. I chopped cotton for them two days and a half. I do not like to live on a farm. Who has my birthday? It is in August. Whoever guesses it I will send my picture. It is between the first and tenth of August. I want all my friends to write to me.

Geneva Murphy.
Traae, Ala.

CAMPS FIRST—LECTURE LAST.

I wish it were possible to make the round of the summer camps with my lecture on "Evolution Outlawed by Science," as per the announcement of Dr. C. F. Wimberly in *The Herald*, but my time will be taken up during the summer in camp meeting work. The greatest thing in the world is to preach a full and a free salvation, evangelically and evangelistically. The next thing to it, so far as I am personally concerned, is to deliver a knock-out blow to the theory of Evolution.

First and foremost and practically for all the time I am in revival work, but I am willing to put in part of my rest period between revivals in giving my lecture against Evolution. In passing from meeting to meeting I may occasionally be able to stop over and "shake the monkey out of the cocoa-nut tree." Let us preach the gospel and fight all falsehood.

Andrew Johnson.

WICHITA CAMP MEETING ANNOUNCEMENT

The 36th Annual Camp Meeting of the Kansas State Holiness Association will be Held in Beulah Park, Wichita, Kansas, August 15-28, 1927.

WORKERS: Rev. C. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, and Prof. and Mrs. B. D. Sutton.

SONG BOOK: Best of All, Complete.

BOOK STAND: In charge of Rev. Jesse Uhler and wife, Clearwater, Kansas.

DINING HALL: Cafeteria plan. There will also be a first class lunch counter in connection. Groceries can be purchased at the lunch counter.

TENTS: Ranging in rental price from \$3 up. Men's compartment, \$2.50 for full time or 35c per night—single night. Women's compartment, \$3 for full time, or 50c single night. Campers should bring their own supply of pillows.

LAUNDRY: This business will be handled at the business tent.

MAIL: Campers should have their mail addressed to them in care of Beulah Park Camp Meeting, Wichita, Kan.

BAGGAGE: Baggage checks can be brought to the Secretary's office on the camp ground.

BEULAH PARK: At the south end of Water Street, just outside the city limits. Take South Main Street car to end of line. Camp ground is one block west and three south. Water street bus runs direct to the ground. The Yellow Taxicab Co., will convey passengers back and forth at the rate of five passengers for the price of one. Abundance of shade and good water.

INFORMATION: Address Rev. J. O. Orndoff, Manager, R.F.D. No. 1, Wichita, Kan., or Rev. W. R. Cain, 515 South Vine Street, Wichita, Kan.

The management anticipates the best camp meeting we have ever had. Come and spend the ten days at this feast of good things.

REV. J. E. WILSON, President
REV. W. R. CAIN, Secretary.

REV. C. S. PORTER, Vice Pres.
REV. J. O. ORNDOFF, Manager.

Indian Springs Holiness Camp Grounds

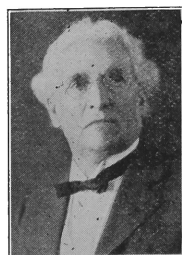
Flovilla, Ga., August 11-21, 1927.

LEADERS FOR 1927.

During the thirty-five years of its history, some of the greatest preachers of America and of Europe have filled the pulpit of this camp. This year will see no let-down in the high standard of its ministry, and we have joy in presenting to you the following:



REV. C. W. BUTLER

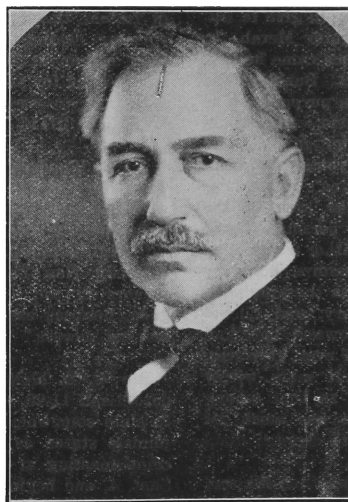


H. C. MORRISON, D.D.

Rev. H. C. Morrison, D.D., Louisville, Ky., the dean of the holiness pulpit, and one of the outstanding preachers in America, will be with us this year. Perhaps no living man is wielding a mightier influence against the destructive forces of the day, or building more gloriously on the one foundation, Jesus Christ, than this mighty prophet of the Lord. You cannot afford to miss him.

Rev. C. W. Butler, D.D., Cleveland, Ohio, Dean of The Cleveland Bible Institute, and one of the strong men of the holiness pulpit, will be at the camp this year for the first time. He comes with high commendation, and will be a blessing.

Rev. J. L. Brasher, D.D., University Park, Iowa, one of the greatest holiness preachers of the M. E. Church, and always welcomed at this camp, will be with us this year for the third time.



REV. J. L. BRASHER
University Park, Iowa

Mrs. Jere M. Glenn, Young Harris, Ga., a gifted and trained worker with young people, will have charge of this phase of the work again and will be assisted by Miss Clarice Morford, of Portland, Oregon, and a trained corps of teachers and workers in the holiness movement. Hundreds of the choicest young people in Georgia, South Carolina and other states will be present for these "Studies in Holiness."

Hamp Sewell, of Atlanta, Ga., one of the South's leading composers and publishers of sacred music, will have charge of the music again this year. He will be assisted by a full orchestra and a choir of some 200 voices, augmented by the wonderful congregational singing for which this camp is so justly noted. It will be worth a trip to the camp

meeting just to hear Hamp Sewell and his wonderful music. In addition to this Thos. Eden and sister, Ethel, who have proven such a blessing wherever they have gone, will be with us in special song.

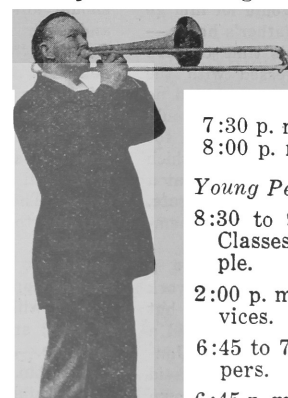
INVITATION.

"Ho, every one that thirsteth, come ye to the waters." "The Spirit and the bride say come. And let him that heareth say come. And whosoever will let him take the water of life freely. Saint and sinner—everybody is welcome here. Write Jere M. Glenn, Sec., Young Harris, Ga., for literature concerning the camp ground, rates, etc., and send it to your friends with an urgent personal invitation to come.

DAILY SCHEDULE OF SERVICES.

Tabernacle:

6 to 7 a. m.—Prayer.
9 to 10 a. m.—Praise Service.
10:30 to 11 a. m.—Song Service.
11:00 a. m.—Preaching.
3:30 p. m.—Preaching.



HAMP SEWELL
Atlanta, Ga.

7:30 p. m.—Song Service.
8:00 p. m.—Preaching.

Young People's Tabernacle.

8:30 to 9:30 a. m.—Bible Classes for Young People.
2:00 p. m.—Children's Services.
6:45 to 7:30 p. m.—Vespers.
7:45 p. m.—Cottage Prayer Meetings on Verandas.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson V.—July 31, 1927.

Subject.—David and Jonathan. 1 Samuel 18:1-4; 19:1-7.

Golden Text.—There is a friend that sticketh closer than a brother. Prov. 18:24.

Time.—About B. C. 1060.

Place.—Gibea. Of course, we must consider the wanderings of David.

Introduction.—As we pass directly from the end of the 17th chapter into the first verse of the 18th chapter where we find the beginning of today's lesson, there are no connecting links to be studied. It may be well, however, to consider for a moment the friendly relation that sprang up between David and Saul's son Jonathan. They belonged to different tribes, the latter belonging to Benjamin and the former to Judah. Jonathan being the natural heir to the throne, as men count such matters, one would expect to find him very jealous of David who was his rival; but such was not the case. David was Jehovah's choice for the throne; and such was the love and friendship between the two young men, that Jonathan had no semblance of jealousy or envy toward him. Men have been so much impressed with the friendship between Damon and Pithias that they have never ceased to praise them, especially Pithias in whose honor they have organized a great secret order; but Damon is worthy of more honor than his friend, although the secret order named for him has never prospered very much. In view of this fact it is strange that men have so little honored the friendship of David and Jonathan. Although David was Jehovah's heir apparent to the throne of Israel, one feels sure that had it been his will he would rather have seen his friend Jonathan wearing the crown; and we are just as certain that Jonathan was glad to see his beloved friend coming into the kingdom. Such loving friendships are rare in this sin-cursed world. Would that there were more of them. Sin not only separates between God and man, but between men and men.

Comments on the Lesson.

1. Made an end of speaking unto Saul.—This was the end of the conversation between David and Saul after the slaying of Goliath, when the king failed to recognize the ruddy youth, although he had known him in former days. The soul of Jonathan was knit with the soul of David.—The result of David's having slain the big Philistine and his manly bearing toward king Saul. Their love was mutual. So intense was this feeling that "Jonathan loved him as his own soul."

2. And Saul . . . would let him go no more home to his father's house.—The king seems at this time to have been as deeply impressed with the shepherd boy as his son was; and no doubt Saul's love for David would have continued, had it not been for his uncontrollable jealousy which dominated him like a beast, and at a later day turned him into a brute. For some time David became a member of the royal household.

3. Jonathan and David made a covenant.—Love that does not work itself out in the concrete is worth but little. The love that will not feed a hungry man is mean and trashy. Jonathan made a covenant with David "because he loved him as his own soul." In the olden times men made

such covenants: we are poor for making so few of them.

4. This verse is beautiful. See Jonathan stripping off his robe and other garments, and presenting them to David; and then bestowing upon him his sword, his bow, and his girdle. Here we have a portrayal of perfect confidence. In truth, Jonathan was literally delivering himself into the hands of his bosom friend. David would have been low and vile, had he not reciprocated such unselfish love and friendship.

The remainder of this chapter portrays a picture both interesting and disgusting. David behaved himself wisely, and conquered the Philistines; but the women of Israel behaved themselves unwisely. Maybe they had not dreamed of Saul's jealousy; but it rose like a tiger for his prey when they sang and danced before the king, and said that Saul had slain his thousands and David his tens of thousands. From that day he "eyed" the young man, and determined to slay him; and when the "evil spirit from the Lord" came upon him, and David played on his harp before him as aforetime, he thrust a javelin at him, vowing that he would smite him to the wall; but "David avoided out of his presence twice." Then the king made him the captain of a thousand men, and sent him out to war against the enemies of the nation. Maybe he cherished a secret hope that the young captain would be slain in battle; but not so. David behaved himself wisely, conquered the enemy, and won the hearts of the people; for God was with him and helped him because he was true.

Then Saul decided to turn the tables a bit by promising to give to David his eldest daughter Merab to wife; but when the time came he lied, and gave her to Adriel. But Saul was a match-maker with a purpose; so he set a snare for David. He would give him his daughter Michal who loved David; but the young man hesitated to become the king's son-in-law; so Saul requested the men of the kingdom to help him persuade David to marry the girl, stating a condition that seemed to jeopardize his very life. He complied with the king's request, won the victory, and Michal loved him for his prowess; but Saul hated him worse than ever. However, David behaved himself more wisely than usual, so much so that among the people "his name was much set by." Now we come to chapter nineteen.

1. Saul spake to Jonathan his son, and to all his servants, that they should kill David.—Can such hatred and such ingratitude be surpassed? But Saul "reckoned without his host." Jonathan would not kill his dearest friend, nor would he permit his people to kill him.

2. Jonathan told David, saying, Saul my father seeketh to kill thee.—It is well to have a good friend at court. The information came with a warning to hide himself and wait for further developments. Jonathan would not fail him when the hour of danger approached.

3. I will commune with my father of thee; and what I see, that will I tell thee.—Jonathan was deceiving his father; but we shall excuse him, as he was risking his life for that of his friend. God did not condemn him for

his deception. The case reminds one of the old question: "Is a lie ever justifiable." Decide the question for yourself; and I shall decide it for myself. That is fair.

4. Jonathan spake good of David unto Saul his father.—Now we are far removed from hypocrisy; although Jonathan is playing detective with Saul. His purpose is to discover his father's real feeling toward David, and then to change his mind by portraying his friend's good qualities. Let not the king sin against his servant, against David. That was shrewd. He would win the king by calling David his servant. Because he hath not sinned against thee.—That was good pleading, because Saul knew that the statement was true; but David had done even better than that: "His works have been to thee-ward very good."

5. Jonathan has played his first card, and now he throws in the entire deck. "For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" That was fine pleading.

6. Saul hearkened unto the voice of Jonathan.—He had to yield, or lose the respect of his own son. It is well for fathers to listen to the wisdom of their sons when the boys have more sense than the old man has. Saul swore, As the Lord liveth, he shall not be slain.—Jonathan had gained his point for the time being. The future will tell for how long; for Saul was a bad man, and must be watched.

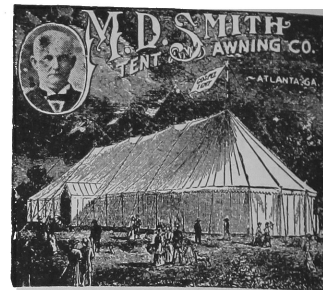
7. Jonathan called David.—David had hidden himself, and was awaiting the answer of Saul to Jonathan's pleadings. He made known to David all that the king had said, and brought him once more into the royal presence where he was as he had been in former times. Be careful, David, you are dealing with a treacherous tiger in human form. You will soon have to flee for your life.

EVANGELISTIC AND PERSONAL.

W. B. Woodrow: "Fletcher Grove Camp for 1927 is passed into history with a record eminently satisfactory. Exceptionally fine preaching by Rev. Will Hill, Atlanta, Ga., and Rev. P. E. Kennedy, New York brought many seekers to the altar. Crowds were good, finances easy, and the camp a marked success."

Rev. J. B. McBride: "We have a date, Sept. 11-25, which we would like to slate somewhere in Indiana or adjoining states as we close our last camp meeting at Oakland City, Ind., Sept. 4, and begin a meeting in Norwood Nazarene Church in Cincinnati, Ohio, Oct. 2. We could have slated this date a number of times but the places were so far out of line with our meetings that we prefer to hold meetings in line to save travel and expense, as Mrs. McBride is with me assisting in meetings. Write me according to my slate in this paper."

The Portage, Ohio, Camp Meeting will be held August 18-28. Rev. Geo. B. Kulp and Rev. John E. Hewson will be the preachers, with A. H. Johnston and wife in charge of the music. Missionary Day will be Thursday, Aug. 25, in charge of Mrs. C. E. Cowman of the O. M. S., of Japan and Korea. Information may be had by addressing E. L. Day, 74 Oakwood Ave., Newark, Ohio.



HOLLOW ROCK CAMP MEETING JULY 28th TO AUGUST 7th, 1927.

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Louisville, Kentucky.

Will N. Hill: "We are in the midst of the Fletcher Grove Camp Meeting at Delanco, N. J. Souls, preachers and laymen are daily being blessed at the altar, for which we give thanks. I am associated with Bro. Preston Kennedy. He is a great preacher and a fine spirit. Mrs. Young of Kansas, has charge of the music. She is fine. Bro. Pickett dropped by and talked like he was against the Pope."

Rev. C. E. Bowen: "Will you please make mention of the fact that the Minerva Cottage, at 3107 N. 60th St., Omaha, Neb., is in need of a Cottage Mother? We want a woman of deaconess or missionary spirit who will train the girls for God; a woman under fifty years of age. We also need Christian men to help raise funds with which to build other cottages in Iowa and Nebraska."

Tri-State Camp Meeting, August 5 to 14, Clinton, Pa. One of the most successful camp meetings in this territory is conducted by the Tri-State Camp Meeting Association on their new camp grounds at Clinton, Pa. These grounds are located on a splendid highway, and are also reached by bus from Coraopolis.

The Association plans to hold their great ten day camp meeting beginning August 5 and continuing to August 14. The special workers for the camp meeting are Rev. R. G. Flexon of Shackleford, Va.; Rev. David E. Wilson, of Bangor, N. Y.; Rev. J. N. Hampe, of Los Angeles, Calif.; and Rev. Geo. Cole, of McKeesport as song leader. Mrs. Edith Clawson, of West Newton, Pa., will be in charge of the children's meeting. Meals are

\$6.00 for the entire ten days, rooms \$4.00. For full information, address Rev. L. W. King, President, Clinton, Pa.

Rev. King states that Rev. R. W. Ives, a returned missionary from the Barbadoes, West Indies, will be present during the ten days of the camp; also the Tri-State Quartette composed of Thos. Wilson, Geo. Cole, Edw. Curry and Rev. D. Price, will be in attendance.

The Association recently purchased new grounds, and have erected some new buildings for camp meeting purposes, which include a new dormitory and dining hall. Friends are cordially invited to attend these services and to help push the battle for the Kingdom. Make this year's meetings long to be remembered.

Evangelist John C. Cowell, Jr., well known Fayetteville, N. C., evangelist, who has conducted many successful campaigns throughout the southland, and W. J. Ramsay, who was formerly connected with the famous Ham-Ramsay party, have united in the work of evangelism and are now in the midst of a great revival in Durham, N. C., with the co-operation of the churches. A large warehouse, seating 4,000 people, has been equipped specially for the meeting and a great chorus choir of 350 voices, under the directorship of Mr. Ramsay, is a feature of the meeting. Mr. Cowell, a young man in years, is an evangelist of no mean ability. He is admirably equipped and talented for the work which he is doing. He has the rare combination of Bible teacher and preacher.

WANTED—A sanctified woman, past thirty, married or single to do the cooking in Mt. Carmel High School, a holiness school in the mountains of Kentucky. Address Miss Lela G. McConnell, Lawson, Ky.

TOLEDO, OHIO.

God was manifestly present in our recent meeting in Toledo, Ohio. A number prayed through to real salvation, and some to entire sanctification. There were several additions to the church, of which Rev. J. C. Walker is the efficient pastor. The writer was entertained two weeks in the parsonage home of Brother and Sister Walker who showed us every kindness.

During the past two weeks I have toured the following cities of this great state preaching and representing the cause of Holiness: Walbridge, Payne, Troy, Dayton, Mt. Vernon, Columbus, Marion, Lancaster, Franklin and Middletown. A number stood as desiring the blessing and some came to the altar and found victory. Rev. Melvin Moorehead, singer, and the writer opened a revival at Cecil, Ohio, last night where strange doctrines have about taken the country. If God's people were only as active and persistent as are false teachers what might we not expect!

Yours fully under the blood,
W. W. McCord.

"106 Sermon Outlines", by Dr. U. G. Foote, has many interesting topics outlined for preaching. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

HUNTSVILLE, ALABAMA.

Sunday, June 25 marked the crowning day in the J. O. Hanes tent meeting at Epworth Methodist Church, Huntsville, Ala. For two weeks Mr. Hanes and his singer, Prof. J. B. Stalnaker, waged battle against sin,

and pointed the lost to the wounds of Jesus as a refuge. Great multitudes were held spellbound under the powerful messages of the Evangelist, and the lost were quickened and made their way to the altar in large numbers. Scores of men, women, and children prayed through, and shouted praises in the old-time way.

The two weeks visit of Mr. Hanes and Mr. Stalnaker marked a period in the history of East Huntsville that will be long remembered. Fifty-four were added to the Epworth Methodist; ten offered their names for membership in the Fifth Street Baptist Church, and two for membership in the Lincoln Methodist. Scores of backsliders were reclaimed and multitudes were quickened and given a new grip on God. Any one in need of an evangelist would do well to write Rev. J. O. Hanes, general evangelist, Birmingham, Ala.

Dr. G. M. Davenport, pastor of First Methodist Church of Huntsville, said of Mr. Hanes' evangelistic campaign at Epworth: "I have served in Huntsville for five years and have never seen such a revival. Mr. Hanes holds the distinction of having held more revival meetings than any other minister in America. He has held even one hundred revivals in the city of Birmingham (his home city)." Heaven's blessings upon him and his co-worker. Rev. R. F. McDonald. Pastor of Epworth Methodist Church, Huntsville, Ala.

One of the most remarkable stories ever told is that of Paton in "John C. Paton, Hero of the South Seas", by B. L. Byrum. It breathes the spirit of heroism and the very essence of faith. Price 75c. Pentecostal Publishing Co., Louisville, Ky.

SWEENEY CHAPEL REVIVAL.

The Lord gave us a great revival at Sweeney's Chapel on Pulaski Circuit, Rev. J. E. Tyler being the beloved pastor. He appeared at his best, and had prepared the way for the revival as best he could. This was a very hard field, as we had a young church and the community under the Campbellite influence. The ground on which the church stands was given by a Campbellite. They had fought revivals but God gave us a signal victory in the one recently closed. The pastor said twenty-six were saved, and eleven united with the church; a number were baptized by immersion. The church was thoroughly revived. It is small, but one of the best all round churches we have run across for some time. The members pray by the hour and serve God with all their might. They had 78 in their Sunday school the last Sunday of the meeting. The community was under conviction, but we often had to snatch victory out of the jaws of defeat. We organized the children into a Missionary Society of twenty-one.

We were kindly entertained in the home at night, of E. C. Garver. We are now at Garver's Chapel on part of the Pulaski Circuit under Rev. Paul Nelson as pastor. Two girls were converted at the morning service. We have an open date from July 24 to last of August. Any one needing our services may write us at Vine Grove, Ky.

Robert Johnson and Wife.

Are you looking for a book that will help you in your work with young people? Do you want something as a gift to some young boy or girl? Then get "Our Young People", by R. H. Rivers. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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REV. WILL H. HUFF.

Two of Brother Huff's great sermons, the title of the second one being "Soul Rest." In the first sermon the author deals with the mind of Christ as to its spiritual consciousness, as to its characteristics, and as to the how of our fullest possession of it. The second sermon deals with "His Rest," the rest he has provided for the struggling believer. Price, 20c.

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REV. B. A. CUNDIFF.

The author of this most excellent book enjoyed and preached the experience of entire sanctification thirty-nine years. The author gives chapters on the different theories of holiness, and closes with a chapter on the Bible view of this great theme. Price, 15c.

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The experience of a minister who was satisfied and at ease in Zion, but when the Lord got hold of him he found that he was self-centered and unsaved. Price, 10c

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Doing His Will or Going to Hell

REV. JAMES M. TAYLOR.

This book sets forth the doctrine of entire sanctification as taught in the Scriptures; also that it must be obtained here on earth. Price, 10c.

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Oswego, S. C., August 7-28.

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Dalton, Ga., July 23-31.
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Thomasville, Mo., August 16-31.

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Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

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Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.

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Basin, Wyo., July 18-31.
Meeteetse, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

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Baileyville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.

JOHNSON, RAY N.
Mohale, Ohio, July 10-21.
McLuney, Ohio, July 25-Aug. 7.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.
Eagle Rock, Va., July 17-Aug. 7.
Oil City, Pa., August 14-Sept. 3.

LAMP, W. E.
(Wilmore, Ky.)
Louisville, Ill., July 1-Aug. 4.
Shumway, Ill., August 6-26.

LEWIS, J. H.
Harrisville, Ohio, July 12-24.
Open date, July 26-Aug. 9.
Jerusalem, Ohio, Aug. 11-21.

MAWSON, R. K. AND WIFE.
(Singers and Pianists)
(Wilmore, Ky.)
South Corbin, Ky., June 20-July 24.

**MOORE, W. BRADY—MOORE, C. C.—
BOOKER, HORACE.**
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PARKER, J. R.
(Wilmore, Ky.)
Woodlawn, Ky., July 10-24.
Open date, July 25-Aug. 11.
Berry, Ky., August 15-28.

POWELL, JAMES L.
Open date, July 17-27.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

ROBERTS, BYRON F.
Walda, Ohio, July 7-24.
Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

SMITH AND McCURE.
Open, July 28-August 14.
Richmond, Ill., Aug. 21-Sept. 11.

WHEALDON, J. R.
Vicco, Ky., July 1-August 1.

WILLIS, F. B.
Colon, Mich., July 13-Aug. 1.
Open, August 3-14.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.
Sebring, Ohio, July 15-24.
Sharon Center, Ohio, July 29-Aug. 7.
Frankfort, Ind., Aug. 5-14.
Wichita, Kan., August 18-28.

ARTHUR, FRANK E.
Gladwin, Mich., July 21-31.
Conneautville, Pa., Aug. 4-14.
Huntington, W. Va., Aug. 17-Sept. 4.

AYCOCK, JARRETTE AND DELL.
(2923 Troost Ave., Kansas City, Mo.)
Poteau, Okla., July 13-24.
Nampa, Idaho, August 4-14.
Kearney, Neb., August 19-28.

BABCOCK, C. H.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-August 7.

Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BELEW, P. P.
(1529 W. Nelson St., Marion, Ind.)
Franklin, Ind., July 15-31.

BENNARD, GEO.
Meaford, Ontario, Can., July 20-31.
Romeo, Mich., Aug. 4-14.

BENNETT, W. G.
Newark, Ohio, July 1-24.
Manchester, O., Aug. 10-Sept. 1.

BONINE, GRACE O.—RIGGS, HELEN G.
Vandalia, Mich., August 17-28.

BRENEMAN, A. P. AND MRS.
Moberly, Mo., July 15-31.
Seymour, Mo., August 4-14.
Ava, Mo., August 24-Sept. 4.

BREWER, GRADY.
(High Falls, S. C.)
Open date, Sept. 19-Oct. 21.

BROWNING, RAYMOND.
West Asherville, N. C., July 20-26.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.

BURNETT, W. EVANS.
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Alexandria, La., June 17-25.

BUSSEY, M. M.
Dallas, Ore., July 17-Aug. 1.

CALLIS, O. H.
Nashville, Tenn., July 17-31.
Hartsell, Ala., August 4-14.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
Mt. Vernon, Va., July 28-Aug. 7.
Spotsylvania, Va., Aug. 19-28.

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)
Omaha, Neb., July 14-24.
St. Croix Falls, Wis., July 28-Aug. 7.
Wichita, Kan., August 18-28.

CAROTHERS, J. L. AND SADIE.
Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.
Nezperce, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.
(410 B. Carl St., Winchester, Ind.)
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARKE, C. S.
(808 N. Ash, Guthrie, Okla.)
Jones, Okla., July 10-24.
Guthrie, Okla., July 31-Aug. 21.

COLEMAN, PAUL.
(1620 Fairfax Ave., Cincinnati, Ohio.)
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.

COLLIER, J. A.
(197 Cephas Ave., Nashville, Tenn.)
Providence, Ky., July 10-Aug. 7.

COPELAND, H. E.
(Oskaloosa, Iowa)
Thomas, S. Dak., July 24-Aug. 14.

COX, F. W. AND WIFE.
Crawfordsville, Ore., (Wesleyan Church)
July 20-Aug. 7.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Cory, Pa.)
Open dates for Fall and Winter.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Fisher, Ky., July 24-Aug. 7.
Selma, Ind., August 11-28.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Reading, Pa., July 22-31.
Wilmington, Mass., Aug. 5-14.

FLEMING, JOHN.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.
(Shacklefords, Va.)
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.

FRYHOFF, A. J.
Zanesfield, Ohio, July 17-28.
Mt. Gilead, Ohio, July 29-Aug. 7.

FUGETT, C. B.
(2513 Holt St., Ashland, Ky.)
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.

GEIL, PAUL AND DORA.
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North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.
(Central, S. C.)
General Conference, June 22-28.
Marion, Ind., July 3-24.
Cadillac, Mich., July 26-Aug. 7.
Charles City, Ia., Aug. 16-28.

GLENN, REV AND MRS. J. M.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.
(Box 200, Connelly Springs, N. C.)
Bostic, N. C., July 17-20.
Connelly Springs, N. C., Aug. 7-15.

GROGG, W. A.
(Ronceverte, W. Va.)
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.
(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 28-Sept. 11.

HALLMAN, W. A. AND WIFE.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Neb., August 19-29.

HARRIS, B. F.
Klondike, Tex., July 15-31.
Dillard, Okla., Aug. 1-14.
Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.
(127 N. Chestnut Ave., Indianapolis, Ind.)
Gordon, Neb., July 17-27.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
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Salem, Ala., July 12-24.
Suggsville, Ala., July 31-Aug. 12.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.

HULSE, AARON.
Oklahoma City, Okla., July 10-31.
Letona, Okla., Aug. 9-28.

HUNT, JOHN J.
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Douglas, Mass., July 15-25.
Rosslyn, Va., July 28-Aug. 8.
Wilkinsburg, Pa., Sept. 16-25.

IRICK, ALLIE AND EMMA.
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Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW
Ruggles camp, Ky., July 21-31.
Eldorado, Ill., August 4-14.

KENNEDY, ROBERT J.
(Singer)
Tuscumbia, Ala., July 4-24.
Seagraves, Tex., Aug. 17-31.

KINSEY, W. C. AND WIFE.
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(Song Leader, Singers, Pianist)
Mendon, Ohio, July 14-24.
Campbellsville, Ky., Aug. 12-21.

KINSEY FRANK E.
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Ft. Branch, Ind., July 7-24.
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-26.

LILLENAS, HALDOR AND BERTHA.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connorsville, Ind., Oct. 2-16.

LITTRELL, V. W. AND MARGUERITE.
(1214 Scott St., Beatrice, Neb.)
Urichville, Ohio, July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.

LOVELESS, W. W.
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Warsaw, Ohio, July 21-31.
Des Arc, Mo., Aug. 13-28.

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Racine, Wis., July 19-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.

McBRIDE, J. B.
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Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.

McGHEE, ANNA E.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

McCORD, W. W.
(Sale City, Ga.)
Sale City, Ga., August 11-21.

McNEESE, HERBERT J.
Open dates, July and August.
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MAXWELL, PROF. S. A.
(Graham, N. C.)
Gold Hill, N. C., July 10-24.
Open dates, August.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.

MILLER, JULIUS.
(Mattoon, Wis.)
New Effington, S. Dak., July 10-24.

Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.

MILLER, JAMES.
(1249 N. Holme Ave., Indianapolis, Ind.)
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.

MINGLEDOERFF, O. G.
(Blackshear, Ga.)
Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.

MONK, ALONZO, JR.
Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORGAN, R. L.
(Olivet, Ill.)
Tilden, Ill., July 11-24.
Milwaukee, Wis., July 27-Aug. 14.

MORRIS, (JUDGE) FRANK
(P. O. Box 1523, Dallas, Tex.)
China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.
(832 Worth Ave., Greensboro, N. C.)
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORRIS, JOHN.
Drainsville, Va., August 17-28.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado
Springs, Colo.)
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 7-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Freeport, La., July 14-24.
Mt. Vernon, Ohio, August 4-14.
Alexandria, Ind., August 15-21.
Tarrant, Ala., Aug. 28-Sept. 11.

POLLOCK, G. S. AND WIFE.
(Wilmore, Ky.)
Eldorado, Ill., August 4-14.

POLLITT, S. H.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Oregon, Wis., July 29-August 14.

REDMON, J. E. AND ADA
South Bend, Ind., July 8-24.
California, Ky., August 19-28.

REED, LAWRENCE.
(Damascus, Ohio)
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.

REES, PAUL S.
(Pasadena, Calif.)
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Jackson, Tenn., July 19-Aug. 3.
Magnolia, Ark., Aug. 4-14.
Utica, Miss., Aug. 17-28.

RICE, LEWIS J. AND EDYTHE
(2923 Troost Ave., Kansas City, Mo.)
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.

RINEBARGER, C. C.
(Olivet, Ill.)
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., Aug. 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.

ROMINE, JOHN A.
Poplar Springs, Ala., July 27-Aug. 6.
Mt. Mariah, Ala., Aug. 6-16.
Sanderson's Chapel, Ala., Aug. 17-25.

ROBERTS, T. P.
Helena, Ky., July 18-31.
Hillcrest, Ill., Aug. 19-25.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

SANFORD, E. L. AND WIFE.
(20 Engman Ave., Lexington, Ky.)
Covington, Ky., July 12-28.
Bethel Ridge, Ky., July 31-Aug. 21.

SHANK, MR. AND MRS. R. A.
Mt. Olivet, Ky., July 15-25.
Romeo, Mich., August 5-14.
Kampsville, Ill., Aug. 8-18.

ST. CLAIR, FRED
(2444 Bowditch St., Berkeley, Calif.)
Portland, Oregon, July 31-August 28.

SHARROW, C. E. AND NEVA B.
(Wren, Ohio)
Robinson, Ill., July 17-August 1.
Open date, August.

SHELHAMER, E. E.
(5410 Bushy W. Dr., Los Angeles, Calif.)
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.

SWEETEN, H. W.
Freeport, N. Y., July 14-24.
Toronto, O., July 28-Aug. 8.
Circleville, Ohio, Aug. 26-Sept. 5.

TEETS, ODA B.
(Aurora, W. Va.)
Jollytown, Pa., July 10-24.

Odesa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.

THOMAS, JOHN.
(Willmore, Ky.)
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Ont., Can., Sept. 9-18.

VANDALL, N. B.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantsburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
(Sandy Lake, Pa.)
Belle Plaine, Iowa, July 19-Aug. 7.
Open dates, August 9-31.

WELLS, KENNETH AND EUNICE.
Hollow Rock, Toronto, O., July 28-August 7.
Conneautville, Pa., August 8-14.
Hopkins, Mich., August 18-28.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Open date, Aug. 5-17.
Iredell, Tex., Aug. 19-30.

WHITEHURST, R. F.
(Willmore, Ky.)
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.

WILLIAMS, L. E.
(Willmore, Ky.)
Robinson, Maine, August 5-15.
Open date, Aug. 19-Sept. 4.

WIMBERLY, C. F.
Greenville, Ky., July 20-30.
Willmore, Ky., July 31-Aug. 5.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Wauseon, Ohio, July 13-27.
Peoli, Ohio, Aug. 14-28.

WIREMAN, C. L.
(7276 Scott St., Covington, Ky.)
Wilson Run, Ohio, July 29-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Vermontville, N. Y., July 14-24.
Denton, Md., July 25-31.
Portsmouth, R. I., Aug. 1-7.
Glassboro, N. J., Aug. 11-21.

YOUNG, R. A.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec.
Birmingham, Ala., camp, July 20-31. Workers: Rollo D. Wise, Mrs. Golden L. Young. Write W. H. Sillman.

ARKANSAS.

Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Yero M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

Sale City, Ga., camp, August 11-21. Workers: Rev. Chas. A. Gibson, Rev. O. J. Nease. Song leader, Rev. Frank Watkins. Musician, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

IDAHO.

Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair., 14th and 12th Nampa, Idaho.

ILLINOIS.

Murphysboro, Ill., camp, July 21-31. Workers: Rev. Elmer McKay, Rev. Wm. Z. Horbury. Address, A. A. Chamberlain, Sec., Carterville, Ill.

Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and dancing. Chas. F. New, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one week. Sec., A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor.-Sec.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.

Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifer; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantsburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffley, song evangelist, Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Falbot, children's worker. Mate Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. M. Anderson, Mrs. Ernest D. Bartlett, Harold C. Miller and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

KENTUCKY.

Aliceton, Ky., camp, July 21-31. Workers: Rev. Virgil L. Moore, Rev. G. B. Traynor, Rev. B. W. Winters, song leader. Mrs. P. C. Gillispie, pianist. Mr. L. L. Mt. Hope, Ky., camp, July 21-31. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, evangelists. Address Robt. Helphinstine, Goddard, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information write J. R. Moore, Pres., California, Ky., R.F.D. No. 1, Rawlings, Sec., Bradfordsville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson, Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

Willmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Pinaire, Rev. J. L. Brasher and H. S. Blackburn, Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Willmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. Dorothy Huyett, song leader, Miss Ethel Sager, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

Depoy, Ky., camp, July 20-31. Workers: Rev. C. F. Wimberly, F. T. Howard, Rufus Graham, Sec., Graham, Ky.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles I. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

MAINE.

Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. J. Trotton, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

MARYLAND.

North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. F. Neely and daughters. Miss Christine Williams, children's worker. Information from Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MASSACHUSETTS.

Douglas, Mass., camp, July 15-25. Workers: Rev. C. H. Babcock, Mrs. Jane Reed, young people's worker. C. C. Rinebarger, musical director. Rev. N. J. Raison, Sec., Blue Hills Ave., Mattapan, Mass.

MICHIGAN.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Eaton Rapids, Mich., camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Gladwin, Mich., camp, July 21-31. Workers: Rev. Frank Arthur, Miss Jean Reid, song leader. For information write E. F. Bailey, Sec., Gladwin, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer. L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennett, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scotch thumtists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28. Workers: Rev. R. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Beaman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

21. Workers: Rev. Bona Fleming, Rev. John Fleming, Mr. Burt P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 4. Workers: Rev. Theo. Elsnor, Mrs. Theo. Elsnor, Rev. Richard G. Flexon, Jr.

NEW YORK.

Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scoles, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Pee, Sec., Moers, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

OHIO.

Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of hte music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celia M. Bradshaw and Miss Helena Sanholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Dayton, Ohio, camp, July 21-31. Workers: Rev. Jesse Whitecotton and others. Rev. and Mrs. A. H. Johnston in charge of music. Address Rev. J. L. Kennett, 33 North Kilmer St., Dayton, Ohio.

Mendon, Ohio, camp, July 14-24. Workers: Rev. W. L. Surbrook, W. B. Kinsey and wife, Write W. A. Barber, Sec., Mendon, Ohio, Route 1.

Ludlow Falls, Ohio, camp, July 28-August 7. Workers: Rev. H. M. Metger, Rev. J. A. Beery, Rev. S. M. Eldsath, Rev. J. I. Moore, song leader. Miss Edith Schryer, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, Dwight M. Peffley. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Anna Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

Warsaw, Ohio, camp, July 21-31. Workers: Rev. W. W. Loveless and Dr. W. H. McLaughlin. Song leaders, Rev. Mr. and Mrs. C. C. Chatfield. For information write Adah Shepard, Sec., Warsaw, Ohio.

Mt. Vernon, Ohio, (Camp Sycar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post, Song leader. Prof. W. B. Yates, Young people's worker, Miss Anna McGhie, Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Seitz, Ohio, Shadyside, Ohio.

Montgomery, (Hollow Rock), Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Misney. Address Roy L. Householder, Sec., Toronto, Ohio.

Sebring, Ohio, camp, July 14-28. Workers: Rev. Joseph H. Smith, Rev. H. C. Morrison, Rev. C. W. Ruth, Rev. T. M. Anderson, Rev. Lawrence Reed, Kenneth Wells and wife in charge of singing. Mrs. Jos. Smith and Miss Janie Bradford in charge of young people. Miss Ruth in charge of children's meetings. Address W. L. Murphy, Sebring, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater. Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers, Rev. Chas. A. Gibson. Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennett and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

May, Okla., camp, July 21-31. No special help has been called but God's true ones are invited from everywhere. For information write L. B. Pile, Sec., May, Okla.

PENNSYLVANIA.

Carmichaels, Pa., camp, July 21-31. Workers: Rev. C. W. Butler, Rev. Haldor and Bertha Lillenas. Write Rev. L. O. Douds, Sec., Carmichaels, Pa.

Kricktown, Pa., camp, July 22-31. Workers: Rev. Theodore Elsnor and wife, Rev. Clifford E. Keys and wife, Rev. C. D. Dreher, John Aten, Sec., 1102 Douglass St., Reading.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas

Henderson, Rev. F. A. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon and wife, C. E. Wilson, Rev. J. N. Hampe. Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Budman. Mr. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

RHODE ISLAND.

Portsmouth, R. I. camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.

Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Hendricks, Rev. S. W. Strickland. Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.

Sanco, Texas, camp, July 20-31. Rev. W. E. Hawkins, Jr., evangelist.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. F. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary E. Perdue, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

VIRGINIA.

Onemo, Va., camp, July 24-31. Workers: Joseph Price, H. Handy, Sue Thomas, Alton Lively. W. C. Diggs, Pres.

Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin. Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Marton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

Wakefield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cokes, Pres., Elberton, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 103 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

WASHINGTON.

Ferndale, Wash., camp, July 21-31. Workers: Rev. Paul Rees, Rev. J. L. and Sadie Carothers. Rev. Wm. Park and wife in charge of singing. Rev. S. Ruth Lortz in charge of children's meetings. A. O. Quall, Sec., Pt. Townsend, Wash.

WISCONSIN.

Oregon, Wis., camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

WYOMING.

Basin, Wyo., camp, July 18-31. Workers: Rev. James L. Hilker and Alston Fields. Rev. S. Hutcherson, song leader. Address Miss Grace White, Sec. Basin, Wyo.

SLATY FORK, W. VA.

The Lord gave a splendid meeting at Slaty Fork. It rained nearly every day but the house was filled almost every service. The Spirit of the Lord was present and a number of people sought and found the Lord. The altar was crowded at all the services on the last Sunday of the meeting. We were glad to have in the meeting three former students of Asbury College. Rev. N. S. Hill, the pastor, believes in Bible salvation and in having old-time revivals. May the Lord help all the Methodist churches and Methodist pastors to stand for full salvation as they do in this place. We have some open dates from July 15 to October 1, and will be glad to assist in meetings anywhere the Lord may open up the way.

S. S. Nelson.

832 Worth Ave., Greensboro, N. C.

THE FIGHT IS ON

The fight against sin and for holiness.

The fight against impurity and for purity.

The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

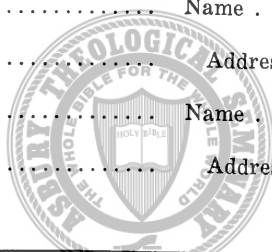
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

Use the blanks below and send in your list within the next few days, so as to give the subscribers the benefit of the full 25 weeks.

Pentecostal Publishing Company, Louisville, Kentucky.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, July 27, 1927.
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LET THE WORK BE THOROUGH.

By The Editor.

ENTIRE sanctification is wrought in the believers' soul by the baptism with the Holy Ghost. The gift of the Holy Ghost is, so far as we know, instantaneous. He descended like a dove and alighted upon our blessed Lord. He came "suddenly" on the day of Pentecost. So it was at Samaria, at the house of Cornelius, and at Ephesus when Paul preached him to the disciples. A man can no more grow into the baptism with the Holy Ghost than he can grow into the baptism with water. Some man administers the baptism with water; Jesus Christ administers the baptism with the Holy Ghost and fire. John the Baptist promised that he would thus baptize his disciples. On the day of Pentecost Peter said, "He (Jesus) hath shed forth this which ye now see and hear."

* * * *

But we did not wish merely to call attention to the fact that the baptism of the Holy Ghost, purifying the hearts of believers, is an instantaneous blessing, but to emphasize the fact that there must be special preparation for the reception of the Holy Ghost. The disciples themselves waited in the upper room ten days, Jacob wrestled all night, and the Psalmist said, "I waited patiently on the Lord." God, who knoweth the heart, cannot bestow the Holy Ghost, until in the heart there is that condition of grateful desire which Jesus calls "hungering and thirsting after righteousness." David says, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." Again he says, "I opened my mouth and panted for I longed for thy commandments."

* * * *

In the work of full salvation it is the wisdom of God to draw out the soul with intense longings, and most importunate prayers and desires. While our Lord was walking the earth he did not bestow his blessings upon those who came to him without testing the sincerity of their purpose and faith. Note the importunity of Bartimeus and the woman who cried after him for her daughter. Even after his crucifixion when he walked with the two disciples on the way to Emmaus, and they came to their stopping place, he made as if he would go further and they "entreated him." Before the believer's soul can exercise that faith that brings from Christ the purifying baptism of the Holy Ghost there must come into the soul such conditions of sorrow because of moral uncleanness, and desire for Christlikeness that there is not only a perfect surrender of self, but a complete consecration of self also.

* * * *

Paul gives us a good picture of a true seeker for all the fullness of God in 2 Cor. 7:11: "For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness is wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" Whatever the sub-

ject under discussion by the apostle when the above was written, so it is with the soul longing for the baptism of the Holy Ghost.

* * * *

There is in such a soul deep sorrow because of moral impurity; there is carefulness to avoid the appearance of evil, there is a clearing of one's self of every questionable thing, there arises in the heart a real indignation against one's own vain thoughts and foolish words; there is vehement desire for holiness and a revenge against all obstacles that would cut off a right hand and pluck out a right eye.

* * * *

I am quite ready to admit that all of these conditions may, by the word and Spirit of God, be wrought in the soul in a very short time; but I do most earnestly protest against hurrying people into a profession of entire sanctification. Let the Lord lead them on and reveal to them the great depth of their own depravity, and let their longing souls be filled with such longings for the Lord, that make all the world seem a mere trifle compared with the *one pearl of greatest price*.

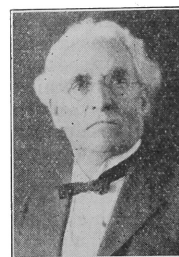
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Turn to the biographies of those men and women who have been conspicuous for purity and usefulness, out of whose lives flowed rivers of living water, and who, being dead, yet speak—they did not hear of entire sanctification one minute and profess it the next. They found out that the "old man" existed within them and that he was very tenacious of life. They knew something of hungering and thirsting after righteousness. They visited in the deep struggles of their own souls, Gethsemane and the cross. They learned to say out of the depths of their hearts, "If it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." They also reached a point where they could say with their Lord, "It is finished." Afterwards they can say with the Apostle Paul, in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Brethren, let us watch, that our eagerness to get men sanctified does not lead us to get men to profess the experience before they obtain it.

Monthly Sermon.

PAUL'S CHARGE TO TIMOTHY.

Text: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, irreproachable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of lords." 7 Tim. 6:13, 14, 15.



In the text, we have the climax of Paul's exhortation to Timothy, his son in the Gospel. His charge to Timothy is most solemn. He says to the young minister, "I charge thee in the sight of God," and "before Jesus Christ." We understand that the inspired Apostle realizes the omnipresence of the Father

and of the Son and that he is giving his solemn charge in their presence. He refers here to the statement of our Lord in the presence of Pontius Pilate at his mock trial: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest." Jesus here admits that he was the King of the Jews. He certainly at this time was not crowned king nor did he have authority and rulership over the Jews, but when the ancient prophet predicted that Jesus would be born in Bethlehem of Judea, he also said that he was to rule in Israel. It was before the high priest that Jesus answered concerning his future glory and power, when the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This statement of our Lord sealed his doom. It set the whole court into a frenzy of anger. We can but be reminded of that scene when we see the effect on some of our fellow beings produced by the preaching of the second coming of our Lord. They almost rend their garments.

Nothing could have been more revolting to the enemies of Christ than that he should appear again in the clouds of glory with great power, coming in his majesty and might to judge, to overthrow the powers of evil, to set up a kingdom of righteousness and peace, to cast out Satan, to cast down the principalities and powers of evil and to show "who is the blessed and only potentate, the King of kings and Lord of lords."

No man has ever lived who enjoyed a more unquestioning, unlimited and triumphant faith in Jesus Christ than the Apostle Paul. Some months ago, Dr. Fosdick, who is one of the most pronounced and prominent preachers of modernistic doubt with reference to the Virgin Birth of Christ, the divine inspiration of the Bible, and the New Testament account of the miracles wrought by Christ, in one of his sermons, seeking to produce doubt in the minds of his hearers on the all-important doctrine of the Virgin Birth of our blessed Lord, claimed that the founders of various ancient religions were supposed to have come into existence from God in some supernatural way. He undertakes to sum-

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OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL FULLNESS.

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

I have never doubted, but always believed that Pentecost was not only a great event recorded in Acts 2 when the Holy Ghost fell upon the church and the dispensation of the Holy Spirit was ushered in, but that Pentecost was become a distinct experience in the life of every believer and that it should be sought for with the utmost diligence and perseverance.

Rev. S. Chadwick, of Cliff College, recently wrote in Joyful News what Pentecost meant to him. He said in part:

"I have written and preached much on the Holy Spirit, for the knowledge of him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. It came to me when I was not seeking it. I was like Saul, who found a kingdom when he was looking for his father's asses. I was about my Heavenly Father's business, seeking means whereby I could do the work to which he had called and sent me, and in my search I came across a prophet, heard a testimony, and set out to seek I knew not what. I knew that it was a bigger thing and a deeper need than I had ever known. It came along the line of duty, and I entered in through a crisis of obedience. When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory. Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. I do not think it is any exaggeration to say that I became aware of a new mentality. Every power was alert. Either illumination took the place of logic, or reason became intuitive. My bodily powers were quickened. I had given the impression when I first went to tackle my job that I was years older than I was, then something happened and I became young. There was a new sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. Things began to happen. What we had failed to do by strenuous endeavor came to pass without labor. It was as when the Lord Jesus stepped into the boat that with all their rowing had made no progress, immediately the ship was at the land whither they went. It was gloriously wonderful."

Rev. Andrew Murray, that matchless writer on Divine things, puts the blessings of Pentecost in the following manner. He shows it as a Seven-fold Blessing:

- 1.—The abiding presence of Jesus. "This was the source of all other blessings that came at Pentecost."
- 2.—The life and power of sanctification. "This in very truth is still the only way of a real sanctification, a life that actually overcomes sin."
- 3.—A heart overflowing with love. "The Spirit, the disposition, the wonderful love of Jesus, filled them because he Himself had come into them."
- 4.—Weakness changed into strength. "It is the joy of the blessing of Pentecost that gives courage and power to speak for Jesus, because by it the whole heart is filled with him."
- 5.—The Scriptures were illumined from heaven. "The whole of their ancient Scriptures opened up before them; the light of the Holy Spirit in them illumined the Word."
- 6.—The blessing blessed others. "Alike in preaching and in the daily life of a servant of Christ, the full blessing of Pentecost is the sure way of becoming a blessing to others."
- 7.—Pentecost makes the Church what it ought to be. "The power of Jewish prejudice and of pagan hardness of heart was overcome, and the Church of Christ won glorious triumphs. This grand result was achieved

HOW TO READ THE WORD.

By Geo. Muller.

- 1.—Read the Scriptures regularly through.
Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.
- 2.—Read with prayer.
You cannot by your own wisdom understand the word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that he will enlighten you.
- 3.—Read with meditation.
Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.
- 4.—Read with reference to yourself.
Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself: "How does this affect me?"
- 5.—Read with faith.
Not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple childlike trust. Rest upon the promises. Read them as made for you.
- 6.—Read in order to carry into practice.
We must accept his Word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be "obedient children."

simply and only because the first Christian Church was filled with the Spirit. He dwelt in them and wrought in them all his wondrous deeds. It is to this same experience that the Church of Christ in our age must come back. This is the only thing that will help her in the conflict with mere civilization or paganism, with sin or the world. *She must be filled with the Spirit.*"

Think of what Pentecost meant to Peter. Dr. W. H. Griffith Thomas states the transforming effect of Pentecost upon Peter in the following manner: (See his book, "The Apostle Peter" published by Sunday School Times, Philadelphia, Pa.)

1. *Old excellences confirmed.*
Courage (John 18:10; 1 Pet. 3:15; 4:13).
Energy (John 21:3; 1 Pet. 5:8, 9).
Zeal (Matt. 14:28; 1 Pet. 1:13, 22).
Promptness (John 20:4; 2 Pet. 1:10).
2. *Old deficiencies supplied.*
Steadfastness (1 Pet. 5:10; 2 Pet. 1:10, 12; 3:16, 17).
Humility (1 Pet. 5:6, 7).
Tenderness (1 Pet. 2:11; 4:12; 5:1; 2 Pet. 1:1, 12; 3:1, 14).
3. *Old tendencies transformed.*
Self-satisfaction (Matt. 17:4) into meekness (1 Pet. 3:15).
Selfishness: "What shall we have?" (Matt. 19:27) into unselfishness: "Such as I have give I" (Acts 3:6).
Presumption (Matt. 14:28) into godly fear (1 Pet. 1:17).
Thoughtlessness (Matt. 16:22) into spiritual experience (1 Pet. 5:6, 7).
Impulsiveness (John 13:37) into well-directed enthusiasm (1 Pet. 2:12; 3:16).
4. *Old lessons remembered.*
About faith (John 20:29; 1 Pet. 1:8).
About humility (John 13:4-8; 1 Pet. 5:5).
About death (John 21:18, 19; 2 Pet. 1:14).
About watchfulness (Luke 12:35; 1 Pet. 1:13).
About service (John 21:15-17; 1 Pet. 5:2).

Pentecost brought to the early church a new baptism of Faith and Courage and Endurance. The Personal Pentecost will do the same today. Some one has written of Faith thus:

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be;

But Faith said gently, "Don't you see,
They really cannot live with me?"

Pentecost brings to the Believer new powers. It awakens and develops and inspires new gifts. The story is told of a young American artist who sat in a National Art Gallery in Europe trying to copy a famous painting by one of the old masters. Day by day he patiently toiled at his easel, but with fruitless results. His work was a poor imitation of the original. One day he fell asleep, and as he slept he dreamed. He dreamed that the spirit of the old master came and took possession of his brain and hand. Eagerly he seized his brush, and taking a fresh piece of canvas rapidly reproduced the masterpiece before him. It had the artistic finish and touch of genius of the original. But the poor artist awoke to find it all a dream; and in bitter disappointment he applied himself to his hopeless task.

Pentecost begets dreams (Acts 2:17) but thank God they are dreams which can be realized. Let our prayer be that of Frances Ridley Havergal.

"Live out Thy life within me,
O Jesus, King of kings;
Be Thou Thyself the answer
To all my questionings."

Pentecost leads the believer to a new realization in personal experience of the passion of God's love.

Dr. Daniel Steele writing on Paul's prayer in Ephesians 3:16-20 says:

"That ye may be able to comprehend with all (perfected) saints, what is the breadth and length and depth and height." The breadth and length of what? Paul has failed to say except by implication in the next verse, from which we infer that it is "the love of Christ." In what sense St. Paul has applied these geometrical dimensions to love, an immaterial quality, it is difficult to determine. But we believe that their meaning is to be sought in the logic of Aristotle, in which St. Paul must have been drilled in the university town of Tarsus, the most celebrated seat of Grecian learning east of Athens. The Greek logicians employ the term breadth to denote the *extension* of a notion, the number of individuals to whom it will apply, as for instance *man* includes every being possessed of human attributes. The term *depth* denotes the *intension* of a notion, the aggregate of qualities which lie piled up one upon another, in one individual differing him from all others. Sir William Hamilton adds to these logical terms a philosophical term, namely, *protension*, applicable only to time or extended duration. It is a remarkable fact that as soon as love is fully shed abroad in the believer's heart, he immediately overleaps the limitations of his theology, if it has been so unfortunate as to be educated in the belief of a limited atonement and of the mercy of God cribbed and confined to a personal election, and he feels irresistibly drawn toward every lost sinner as the object of Jesus' mighty love. Hence it is that the missionary spirit is so intense in fully consecrated souls. They have been brought into the most intimate sympathy with the breadth of Christ's love. They plunge into the moral cesspools in our great cities, to pluck lost men and fallen women from the fires of perdition, which are beginning to kindle upon them. The secret motive power which impels them to go down into these pits, and cheerfully breathe the fetid miasmas which settle there, is that they know by experience the amazing breadth of Jesus' love.

"He left his Father's throne above,—
So free, so infinite, his grace,—
Emptied himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free,
For, O my God, it found out me!"

MODERN APOSTLES OF FAITH.

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

CHAPTER XXI.

BISHOP ISAAC W. JOYCE.

IN the traditions of every religious denomination there are outstanding characters; they rise like the peaks of a mountain range. Methodism has produced some great pastors, great evangelists, great parliamentarians, and great religious statesmen. But how rarely do all these qualities obtain in one man. The evangelist cannot have all the qualities of the careful pastor, and vice versa; the pulpit orator finds himself worried and taxed by the strenuous details of pastoral duties; some of the greatest executors and administrators of church affairs are dull uninteresting preachers.

Among the towering high lights of Methodism there was one who comes more nearly combining in all these qualities than perhaps any other—Isaac W. Joyce, of sainted memory. He had a marvelous complex personality, with decided powers of evangelism; also he was an executor, and did big things in the church, and a religious leader and statesman, all blending in an extraordinary degree. At no time did he lose interest and oversight of the program of the church throughout a long life of service.

Bishop Joyce continued until the end, an ardent, active promoter of revivals, according to the ideal and customs of Methodism in her best days. He closed his earthly career at the Red Rock Holiness camp meeting, near Minneapolis, Minn. His last public message was delivered from that platform, giving full approval to the spirit and doctrines proclaimed there. That Bishop Joyce was there an advocate of the type of evangelism, long since obsolete in Methodist churches, gives him a place among the Chief Shepherds of Methodism which cannot be duplicated without reaching far back to the days of Asbury and McKendree. Bishop Joyce stood for the highest things of Wesleyan Methodism, and without new interpretation or new emphasis, he believed and preached the doctrines of his beloved church. Isaac W. Joyce was a great pastor, a great revivalist, and a great church leader.

Ohio is a state with unusual distinction, having given to the nation presidents and bishops far above her quota; it is the fatherland of presidents and bishops. "Born in Ohio for political purposes," once said a wit in Congress; but the state has given to Methodism thirteen bishops. This is due to the fact that, Ohio, like Texas, in Southern Methodism, holds a balance of power, there being four large conferences in the state. The early pioneers of Methodism almost pre-empted that part of the country. Bishop Joyce was born in poverty, but there coursed through his veins the blood of the purest Irish stock, from Galway County, Ireland.

The Joyce family belonged to the British and Welsh line of nobility. The ancestors still own large tracts of land in Connaught County, and they are of such prominence that the historians call it "the Joyce country." A genealogist says the family was first of the "Jorz" stock, and belonged to the Normans, who conquered England, and such records are extant, dating back to the Twelfth Century. While all such human distinctions are found among his ancestors, and are highly regarded by some, he cared absolutely nothing for them. He used to say, "the most useless coat a man could own, was a Coat of Arms." However, he inherited the sturdy, courageous Norman character, and it was fused with the warm Irish temperament—a rare combination.

On a very humble farm in Hamilton Co., near Cincinnati, Ohio, Oct. 11, 1836, Isaac W. Joyce was born. In the year 1850, the

family moved to Indiana, and settled near Lafayette, not far from a place made famous years before by the "Battle of Tippecanoe," led by Gen. William Henry Harrison, against "The Prophet", a famous chief, and brother of Tecumseh. Near this battlefield, in a log hut, covered with morning glories, young Joyce spent his boyhood days. There are no unusual Lincoln stories connected with his early life; it was the drab, uneventful drudgery of a poor family, barren of intellectual and cultural environments. Hard manual labor all the spring, summer and autumn, with a few winter months at the district school. But with all this, the young man possessed an innate love for all nature—the woods and streams—teaming with animal and bird life; these were his first and most valuable curriculum.

The early life of young Joyce, as before mentioned, was that of woodman, but not so barren as the stories of Edward Eggleston would indicate. Rural schools were of a high order, in that locality. Just at the time he had finished the district school, the big event of his life happened—his conversion. The story of his conversion was unique. One hot July night in 1852, he with some of his fellows were coon hunting; some way he got separated from his companions, and was for a time lost. Then he heard singing and saw a light through the trees. It happened to be a protracted meeting in a schoolhouse, conducted by Rev. David Brown, a United Brethren minister. He went in and became interested, and when the call was made, went to the altar—a rude "mourners' bench", and was genuinely converted.

Of course, young Isaac joined the United Brethren Church, was baptized in Wabash river, and very soon felt the call to preach. Whereupon he entered Hartsville College, a small school of that denomination. Like scores of other men who have done great things in the world, he had no means wherewith to pay school expenses. He worked his way by doing manual labor for the members of the faculty—building fires and chopping wood. He went two years at this school, from 1854 to 1856. Then he taught school for some time; but never gave up his desire for a finished college education. Even after entering the ministry, and before, while teaching, he kept up his studies, and in the year 1872, received his degree from Asbury College, now DePaw University. Bishop Joyce was an ardent promoter of higher education, and urged all young men entering the ministry to secure the best possible preparation.

While in Hartsville College, young Joyce was granted local license in the United Brethren Church, but when teaching school in Rensselaer, Ind., he attracted the attention of the Methodist preacher because of his unusual gifts, and this fact was communicated to his presiding elder, who also sought his acquaintance, and resulted in Isaac W. Joyce transferring his membership to the Methodist Church. He had already become familiar with the limitations in the line of opportunity of the church of his first love. It was Granville Moody who saved Isaac W. Joyce to Methodism. He was given work as a "supply" in the Northwest Indiana Conference, and assigned to Rolling Prairie Circuit, with sixteen appointments.

His worldly possessions consisted of a horse given to him by his father, saddlebags, Bible, Hymn Book, Discipline, and two dollars and twenty-five cents. Thus he started for his field of labor, one hundred and fifty miles distant. He went without food that his horse might eat and make the journey. Thus began the career of one of Methodism's brightest lights. He was admitted "On Trial" the following year. It was on this first charge that he met the young woman

who afterwards became his loving helpmeet and companion to the end of his life-long pilgrimage—Miss Caroline Bosserman.

In 1860 Bishop Simpson sent him to what was known to be the hardest appointment in the conference. But with a genuine experience of salvation, with tact and unusual pulpit ability for a young man, soon won for him a place of continuous promotion. At the age of thirty-two he was made presiding elder of the Lafayette District, a new and a larger responsibility, which he discharged with great success. The whole district was under the impact of a revival, directed in a general way, by the zealous young leader. By the request of the official board he was appointed to the large Trinity Church of Lafayette. For ten years he sustained himself in that cultured center and college community.

Because of failing health, he took a supernumerary relation, and went to Baltimore by invitation, to serve an independent Methodist Church, with the privilege of resting in the country to regain his health. He was urged to continue in Baltimore, but refused unless this church would become regular in the Methodism of Baltimore. A condition growing out of the war made this impossible, so he returned to Indiana, and was appointed to the church in Greencastle, the most commanding charge of the conference. After serving there with the same success as had always attended his ministry, he was transferred to the Cincinnati Conference, and appointed to St. Paul, a great downtown church struggling to hold its place. This was in 1880, and the popular pastor of the big church soon became a positive influence in the city. An auditorium seating at least 2500, was soon filled, and some mighty revivals were held, promoted by the pastor.

At the end of three years, Dr. Joyce was appointed to Trinity Church, Cincinnati, only a few blocks from St. Paul. It was while pastor of Trinity that he secured the services of Rev. Sam P. Jones of Georgia. It was a bold move, and was done over the protest of his fellow pastors; but it was a meeting that made history in Cincinnati. The church could not hold the crowd from the opening service. Then the great Music Hall was rented, and the pastor assumed the whole obligation for the expense. Literally hundreds of souls were saved, and the churches of the city strengthened. The finances were easy and overflowing. The meeting was a success from the beginning, and at every angle, and to no one was the success more clearly shown than to the pastor of Trinity, who had boldly undertaken it. It was said that 40,000 pennies were contributed in the collections—given by children and poor people.

The influence of Dr. Joyce can be seen further in Cincinnati by the fact that at the close of his pastorate of Trinity, he was again appointed to St. Paul. But we wish to pause here for a moment; there is always a minor key in the finest music; the rise to the pinnacle of success with an Apostolic commission, was not all congratulation and applause. "When a man gets tall enough to be seen above the crowd, he becomes a target for the shafts and poison arrows of petty rivals." This is just as true among ministers as any other vocation. The envious and jealous men sought to discount and misrepresent him; his heart was made to ache many times by the unkind and hateful criticism of his brethren.

He was elected to the episcopacy in 1888, to the surprise of a large part of the church, but the action of the General Conference met with the hearty approval of all Methodism of Ohio and Indiana. An earnest effort was made to secure his residence in Cincinnati, but he was sent to Chattanooga, where

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OF ASBURY THEOLOGICAL SEMINARY

Why Christians May Not Accept Evolution As It Is Taught.

Rev. W. M. Young, A. M., Sc. D.

SO much depends on definition that we will not attempt to define evolution, but accept the definition of an evolutionist. Probably most evolutionists will accept LeConte's definition, which says: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces." The development of the embryo of the hen's egg into a full grown cock is, he says, the type of all evolution. He says further: "The process pervades the whole universe and the doctrine covers alike every department of science—yea, every department of human thought." We can readily see that the hypothesis of evolution is, indeed, practically controlling every department of human thought. Theologians are toning down their teachings to correspond with this theory. The providence of God, the validity of prophecy, the potency of prayer, and all belief in miracles, are being denied in order to conform the belief of the church with this falsely so-called science.

In the first place, we are compelled to deny that LeConte's type of all evolution in the development of the embryo of the hen's egg into a full grown cock actually covers the whole scope of that which is claimed for evolution. The development of the embryo of the hen's egg is only a type of growth which we see all about us in nature, something which nobody denies. Evolution, as it is taught, is something far different, as Philip Mauro points out when he says: "It seems hardly necessary to remind the reader of the difference between evolution and growth (which may characterize a creature). Evolution is the development of a thing or set of things into something else. Growth is the development of an organism into itself; i. e., its maturity; first, the blade, then the ear, then the full corn in the ear."

LeConte's first proposition is that "Evolution is continuous progressive change." We may profitably consider where this "continuous progressive change" is found. Is it in the inorganic realm, in the organic, or the spiritual? The best modern science disproves "continuous progressive change" in the inorganic realm. Sir Ernest Rutherford says: "It is now well established that the radio-active substances are undergoing spontaneous transformation, and that their characteristic radiations—the alpha, beta, and gamma rays—accompany the actual disintegration of the atoms. The transformation of each atom results from an atomic explosion of an exceedingly violent character, and in general results in a liberation of energy many million times greater than from any equal mass of matter in the most vigorous chemical reaction."

Dr. L. Franklin Gruber says: "It has been shown by Sir J. J. Thomson, that in a Crookes' tube other elements give off two kinds of hydrogen and helium. In other experiments by Sir William Ramsay, *et al.*, it has been shown that apparently all elements at least partially decompose with the resultant production of hydrogen gas. Therefore, that disintegration is probably going on in all elements, though less apparently so, is altogether probable. If biologists speak of *evolution*, chemists can with considerably more certainty, and with apparently more truthfulness, speak of *devolution*. And in the ultimate upshot, devolution rather than evolution is the great moving principle in the present universe. And, of this devolution, so-called evolution might be only the ascending of a local wave that is surely to break against the rocky barrier of the eternal shore to end in quiescence."

IS THE UNIVERSE RUNNING DOWN?

Professor George Thomas White Patrick says concerning this question: "Another puzzling difficulty in the mechanistic philosophy

is one which arises in connection with the second law of thermo-dynamics. According to the law in question, throughout the world of lifeless things there is a continual loss of available energy due to the fact that in all transformations of energy some of it becomes unavailable for doing further work by passing into the form of diffused heat and being radiated into space. We may transform the latent energy of our forests, our coal-beds, and our deposits of oil, into kinetic energy to drive our cars or carry our messages, but some of it is always lost in every energy transformation. The Universe must, therefore, be running down and tending to equilibrium."

J. Arthur Thomson says of the law of conservation of energy that "it is rather a pious opinion than an established fact." Dr. Patrick says further: "Thus it comes about that the atom, instead of being, as was formerly thought, a stable and imperishable entity, has all the marks of being a created thing. It seems to be a kind of structure and storehouse of energies. It seems as if some one or something had made it and stored up the energy in it. Probably this creative process has extended through inconceivable ages of time, taking the form, perhaps, of an inorganic evolution, in which the heavier elements have been evolved from the lighter gases in some 'cosmic crucible.' If this be true, we instinctively wonder what the agency is which has accomplished this. This is all, of course, very speculative. Here and now it seems to be the reverse process which is going on, the disorganization rather than the creation of the elements."

Dr. James W. Lowber says: "There is going on in the visible universe a constant dissipation of energy, and the time must come when it will be exhausted. Man may remain in the material universe a long time, but the great catastrophe must ultimately come. Our system is rapidly spending its very life and energy, and even the great sun himself is growing cold. This is true of the entire visible universe; and if man is destined anywhere to find an eternal home, it must be in the invisible universe."

Perhaps enough has been said to show that "continuous progressive change" is not found in the inorganic kingdom. I have no doubt that God is able to recharge his batteries and to keep his universe running as long as he sees fit, but I see no reason for believing that inorganic matter is going through a process of "continuous progressive change."

IS THERE CONTINUOUS PROGRESSIVE CHANGE IN THE ORGANIC WORLD?

Two principles are found in the condition of organisms, the one is that of progress, the other that of regress. Wonderful developments are possible with plants and flowers under the cultivation of the hot-house and with the care of a Burbank or some expert florist or horticulturist, but the same flowers and plants when left to themselves will soon show signs of degeneration. The finest strawberries in your garden, if planted out on the common or in a pasture lot, will soon revert and become like a common wild variety. I have gone out into an old cemetery and seen roses that were planted many years ago, and they had retrograded until the original planters would hardly have recognized them as the same variety.

WILL BIRDS AND ANIMALS REVERT?

Henry Drummond was an evolutionist, yet he taught reversion to type. He showed that if the most highly developed pigeons and doves were left on a lonely island for a certain number of years they revert to an original type, a slate-colored bird with one white spot. Sir William Dawson shows that pigs will return to less than the original, become

miserable wild hogs, in a shorter time than three hundred years. Prof. E. D. Cope says: "The retrogradation in nature is as well or nearly as well established as evolution."

WILL MAN ALSO REVERT?

Dr. Lowber says: "The philosophy of history clearly teaches that civilization was learned from without, and that no really barbarous nation has ever been able to initiate civilization. All tradition seems to point back to the fact that primeval man had a knowledge of Supreme Being. It is a fact that barbarous nations believe that there was a time when they were more highly civilized. Evolution alone cannot account for these facts. As races, men may so degenerate as to die out, but man never reverts to any type of monkey." Dr. J. H. Breasted in his "History of the Ancient Egyptians" shows that about five thousand years ago Egypt had a great civilization. How much evolution has Egypt shown in five thousand years? How much has China progressed in four thousand years except where that country has been touched by a Christian civilization? Wherever the Spirit of Christ touches a man or a nation, there is progress; but, left to themselves, men and nations go down. Oscar Wilde and Babylon are no exceptions. Even those who have once been enlightened, when they reject God and turn back to sin, sink to unthinkable depths. I find no "continuous progressive change" except in the soul that is saved and sanctified by the blood of Christ and the agency of the Holy Spirit.

Join the Evangelical Methodist League.

We have great reason to rejoice over the gracious work being accomplished in the great tent camp meetings under the League tents. The number of these tents ought to be largely increased. Send in your name and address with one dollar, become a member of the League and help to carry on the good work of revivals among neglected and lost people.

Remember that our Lord has taught us that one human soul is worth more than the whole world. No work can possibly be so great and blessed as the winning of human souls for Christ and eternal life. Send your name and address with one dollar to The Pentecostal Publishing Company, Louisville, Ky., become a member and help us to press the great work of full salvation.

The Second Annual Conference of the American Methodist League will be held in Louisville, Ky., Sept. 23, 24, and 25. We look for a great gathering and the gracious blessing of the Lord on us at that time. Make your arrangements to be present.

Faithfully your brother,

H. C. MORRISON, Pres.

I have been perhaps the most voluminous writer of my day, and it is a comfort for me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing, which, on my death bed, I would wish blotted out.—*Sir Walter Scott.*

The Optimism of Premillennialism.

This book from the pen of our Editor, Rev. H. C. Morrison, is just off the press. It offers a new and very suggestive line of thought on the ever interesting subject of the SECOND COMING OF CHRIST. The book is printed in clear type on good paper, neatly bound and contains nearly 150 pages. The price is \$1.00. Send same to Pentecostal Publishing Co., Louisville, Ky., get the book and read it. You will find it optimistic, scriptural and thought provoking. The writer introduces a line of thinking on the subject of the coming of our Lord, that will interest the reader.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER II.

IS THE BIBLE COMMENSURATE WITH WHAT THE STANDARD OF REVELATION OUGHT TO BE?



HERE is an objection to some of the statements above set forth, on the ground that the Bible is full of errors and contradictions; and that this being true, it cannot be the Word of God in which we are strictly to believe; but that it is given only as a guide to morals. There is not a more dangerous heresy in all the land today. When men come to believe that the Bible is not the true Word of God, and that its demands are not imperative, there will follow a resultant lack of faith that will unhinge all our spiritual concepts, and throw us into confusion and distrust. If it be not the revelation of God and His will concerning us, then it is no more than any other literature. It is only fair then, to ask, Is the Bible more than any other literature to man? If God has made a revelation of himself is this Book commensurate to what that revelation ought to be?

We might quote from it such words as these, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But when we do, the objection is raised that we are begging the question, and putting up its own claims for itself. There seems to be the idea also, that when we turn aside from the realm of Bible statements, that we can find nothing from which to argue. In their eagerness to do away with the supernatural men raise themselves above simple thinking, and get lost in what they think are "big" ideas. The best way we can get to the bottom of this question is to do some simple thinking. Are there any ideas produced in the Bible that cannot be thought of as coming from any other source than the Divine? It might be well to consider them, if any can be found.

Once "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him; Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." What? Who ever heard of a man being born again? "Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?" Man knew that he was a sinner, but he had not the true concept of what sin does in producing spiritual death; and here was a man that was brought face to face with the fact that he was not alive, and that no man is alive in the spiritual sense who is in sin. He was introduced to a term that revealed the significance of sin and the greatness of his need, and he could not understand it. Does the Koran reveal a truth like this? Do the classics of

Confucius anywhere present so astounding revelation? Can there be found in any of the religions of the world and the cults of the races such a proclamation? It must be admitted that no human intellect could conceive of such a gigantic revelation and transmission of Divine Truth. God was the sole author and giver of it, and the Bible is the medium through which it has reached humanity.

Another truth that mere human thinking could not have produced is found in John 3:16-18: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Here is the mystery of the ages. In these words is wrapped up the whole kernel of the Gospel of salvation for all men from all sin. Who could have conceived of the idea and proclaimed salvation through the coming of a man into the world? What mind could have grasped such a stupendous story, and told of a babe wrapped in swaddling clothes lying in a manger, in whose life lay the powers of the Infinite, and through whose death and resurrection there could come reconciliation for estranged, lost, and sin-sick souls, and a salvation that would release from all condemnation? Who could have woven into words like these the story of Christ leading the woman of Sychar into the knowledge of the truth; "If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water—Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"? Who could have thought of Jesus as the light of the world, the bread of life, the good shepherd; as being one with the Father, as the mighty God, the Prince of Peace; as the Way, and the Truth and the Life? Here are facts that the mind staggers at when related, and how could human mind have conceived and propounded such? It is impossible. The other religions of the world reveal this impossibility. As Robert E. Speer says in his book, Christianity and the Nations, "*Hinduism* teaches that God is near; but forgets that he is Holy. *Mohammedanism* teaches that God is great, but forgets that he is loving. It teaches that he is a King, but not that he is a Father. *Buddhism* teaches that this earthly life is fleeting, but it forgets that God sent us to do work, and that we must do it while it is day. *Confucianism* teaches that we live in the midst of a great framework of sacred relationships, but it forgets that in the midst of these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home. What other religions forget, or never knew; Christianity tells us in the fullness of its truth." We can find only one answer to the question as to why this is true, and that is that the Peerless Book that reveals Christianity to us is inspired of Almighty God.

There is another fact that we might discuss concerning the validity of the claim of the Bible to Divine Inspiration. That is its teaching in regard to personal communion with God. The soul instinctively believes in and fears God. It stands in awe of the Divine; and nowhere outside of the pages of the Book of books do we find any teaching that man may have personal touch and conversation with God. But when we turn to this Book we find it filled with such teaching. It gives us the first intimation of personal communion in Genesis 3:8: "And they heard the voice of the Lord walking in the garden in the cool of the day;—and the Lord called unto Adam and said unto him, Where art

thou?" We find it in the life of Abraham who was called the friend of God. It is set forth in the prayer of Jacob at the brook when he wrestled with the angel and said to him, "I will not let thee go, except thou bless me." God strengthened the faith of men in it when he appeared to Moses in the burning bush, and talked with him there. He gave it greater significance when he spoke to the prophet Elijah. We see it in marvelous results when Isaiah had his vision in the temple; and when he cried out because of his sin God answered him by sending the angel with the live coal from off the altar, who said, "Lo, this hath touched thy lips, and thy iniquity is taken away, and thy sin is purged." We see it wonderfully manifested in the life of Jesus, who continually went apart from the multitudes to pray. It is revealed in the life of the Apostle Paul, who heard the voice of Jesus calling him to service. The early church knew of its great power when they prayed, and God heard and delivered Peter out of prison. John caught new visions while on the isle of Patmos; and was enraptured with what he saw and heard. The God of whom the Bible speaks is a personal God, with mighty love for men, who delights to talk with and have fellowship with his children. Prayer, then, the call and response of personality to personality, the finite to the Infinite, is revealed to men as their privilege only within the pages of the sacred Word of God.

(Continued—)

The Red Road to Royalty.

The above is the attractive title to a new book which has just appeared from Fleming H. Revell Company of New York, written by Rev. L. R. Akers, D.D., President of Asbury College. The book is printed in clear type on excellent paper, neatly bound, and in every way very attractive. It contains 188 pages and is made up of ten sermons and addresses by Dr. Akers. It is beautifully written, clear and strong on most interesting and vital subjects. The price is \$1.50. It can be had from The Pentecostal Publishing Co., Louisville, Ky., and is well worth the price and the time of reading. Send and get the book. It would be an ideal present for a young man.

H. C. MORRISON.

God knows I'm not the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An atheist clean,
Than under gospel colors hid be
Just for a screen. —Burns.

The Last Time.

It was a season of some religious interest in the Church that we attended. After our pastor had delivered a faithful discourse, he asked my husband if he would exhort, and make reference to some solemn instances of mortality that he had witnessed the preceding night. My husband did so. During his solemn appeal to those who were unprepared to meet God, three young men hastened out of the house, with noisy steps, and an excited manner. "This is the way the Methodists are always trying to frighten the people," said they, in angry tones, as they hurriedly left the house of the Lord. It proved to be the last time for two of those profane young men. The next morning, at an early hour, they were all three at a large establishment, when the steam boiler in the lower part of the building exploded, and a large number of persons were blown into mid-air, and some to an almost incredible distance, while others were buried beneath the ruins. Two of those young men perished. One only of the three was left, and he was dug out of the ruins.

Have you spoken to your neighbor about our 50-cent offer? We are depending on you to say that word for us. Don't fail us!

MODERN APOSTLES OF FAITH.

(Continued from page 5)

the delicate task of caring for the church in the Southland was given over to him. This work he did with such tact, that it won the love and friendship of all who knew him.

We wish to mention but one feature of his work as a bishop, which gave him added strength and influence. While pastor of St. Paul, he attended the Epworth Heights Camp Meeting, and under the preaching of Dr. William Jones, he sought and received the experience of entire sanctification. After he became bishop, he never failed to place the emphasis on this higher experience. He took with him such men as Dr. Samuel Keen, Dr. E. S. Dunham, McDonald, and Inskip; his conferences were scenes of great religious awakening. On this point, we quote his own words: "When I am resting under the flowers I want it told as a memorial that I had this blessing of entire sanctification, as a work of grace by faith in the blood of Christ, subsequent to regeneration."

He was stricken while preaching at the Red Rock camp meeting, which was not far from his last residence at Minneapolis. It was on Sunday morning, July 2, 1905; the sermon was one of unusual power and unction. But before he finished he was seen to be sinking, and was caught in the arms of Dr. H. C. Morrison, whom he loved devotedly. After he was carried to his room, there was such an awe upon the people, that sixty-five souls were swept into the kingdom that day. Four weeks later his spirit went home, but there remained a halo of glory on his brow. A biographer says this about him: "I most confidently believe that Bishop Joyce came as near to the New Testament of what a bishop ought to be in the Church of God, as is possible for flesh and blood."

THE HEART OF THE SONG.

REV. RAYMOND BROWNING.

The congregation was singing that song which begins

"There's within my heart a melody
Jesus whispers sweet and low,
Fear not I am with thee, peace be still,
In all life's ebb and flow."

My mind went back through the years to the time when I met the author, Luther Bridgers, in a little country church in North Carolina and heard him sing with wonderful sweetness and power. There was something so radiant and beautiful about the faith of this strong and attractive young man, and something so winsome and potent in his preaching that the occasion of our first meeting is indelibly stamped in my memory. It was also the beginning of a friendship that has remained unbroken although our paths cross only at wide intervals. Some years after our first meeting I saw him and heard him tell of his very romantic courtship and marriage to a lovely Kentucky girl, and how God had smiled upon them, and three little boys had come to cheer their hearts and home. He said, "Ray, I am praying God to call all three of my precious boys into the ministry. Wouldn't that be wonderful if all of them should preach?" It was about this time that he wrote the song from which I have quoted. One of the stanzas was as follows:

"Though sometimes he leads through shadows deep,

Trials fall across the way,

Though sometimes the path seems rough and steep,

See his footprints all the way."

When one knows what happened later those words seem prophetic. How little did Luther Bridgers dream that soon he would have to pass through the deep shadows. In after years he told me the tragic story. He

left home one morning to conduct a revival campaign in a neighboring Kentucky town. His wife and children walked with him to the gate and kissed him goodbye. When he was about to turn the corner of the block he looked back and there stood the little wife with the baby boy in her arms, and a little fellow on either side and they were all throwing kisses and saying "Goodbye Daddy." He waved them a last goodbye and then ran to catch the train. He was gone two weeks and the last Sunday night of the revival he went to his room after the closing service and fell asleep. About one o'clock in the morning he was called to the telephone and a voice over the phone said, "Is this Mr. Bridgers?" "Yes," he replied. "Mr. Bridgers, we are sorry to tell you, but your house caught fire tonight and burned and your wife and children have been burned to death." I said, "Luther, what did you do?" He said, "It seemed to me that the devil just laughed at me and said, 'God doesn't love you.' You were away from home and couldn't protect your family and now they have all been swept away in flame. Are you going to worship a God like that?" Bridgers said, "I dropped on my knees by that phone and prayed and said, Lord, I have preached this gospel to other people and told them it would comfort them in every hour of sorrow; grant that this same gospel may comfort me."

In spite of that mighty sorrow that broke over him like the surge of the sea there came to him a great sense of the nearness of God and the almighty arms were about him. But next day he had to go back to Harrodsburg and stand in the ashes of what had been their home. He saw them pick up a few little charred bits of bone—all that was left of the little family—and put them into a coffin. He saw something shining in the ashes and stooped and picked up a melted piece of a watch that he had given his wife on her last birthday. He remembered how happy she had been, and how she had put her arms about him and told him that he was a good husband and a good father to her children. Then he said, "I couldn't bear it any longer; I turned away from that scene of desolation and started out to face the world again with an old suitcase and a broken heart."

Six weeks after the tragedy Brother Bridgers was conducting a revival meeting in Broad Street Methodist Church, Richmond, Va. The pastor, Dr. Sam Hatcher, entertained us in the parsonage. One night we were sleeping in the same room when I was awakened suddenly and Brother Bridgers was saying, "Yes, Sallie, I'm coming," and he leaped out of the bed. Then in the darkness of the room I heard him as he knelt down by his bed and began weeping and then he prayed, "O God, I don't know why this sorrow has come on me. I can't understand it, but don't let me fail. Jesus, people are watching me. Help me to be true. Help me to be true."

After he had laid down again and was breathing regularly I slipped out of my bed and turned on the light and looked at him. His head was resting on one arm and the tears were still wet on his face, but he was smiling in his sleep. Maybe he was dreaming of the little wife and the boys once more. The glory of his triumphant faith made that room a holy place. I looked down at him a moment and then said aloud, "O Luther, the greatest sermon you will ever preach to this old world is the way you bore your sorrow when the time came for you to drink the bitter cup."

Last night the congregation was singing that song, and when they came to the chorus,
"Jesus, Jesus, Jesus, sweetest name I know,
Fills my every longing, keeps me singing as I go."

I got to thinking about what that name meant to Luther Bridgers in the bitterest trial that perhaps his heart will ever know, and it occurred to me to tell you about it. Maybe your trial is just ahead.

In the Vale.

How do you like to go down low in the vale, quite aside from the higher walks of men, and hide away in the shade to work? It is not pleasant to nature to be hidden away from the observations of the mighty and noble, is it? But, with a sufficiency of grace, and led by the hand of the all-powerful and lowly Savior, we may find it even pleasant to get down low—very low. And here, do we not only find the low, sunken and lost, but sometimes we find the underpinning of some great superstructure of error. And here, in lowly toil, unseen by the great and wise, in omnipotent strength, may we look away at the deep-laid foundations of error, till the loud cry is heard from above, The superstructure is fallen—fallen to rise no more! It matters not, as the note of victory ascends, that he who gave the successful blow is hidden away from human applause. Some shining name may have taken the praise. But it matters not. The lowly Savior was present when the work was done. O, it is indeed good and pleasant to get down to pick up gems, and knock away underpinnings.

Preachers Should be Ambitious.

WILLIAM R. CHASE.

Every Methodist preacher should be a man of great ambition. Otherwise he will not grow in grace. He should be ambitious to please, ambitious to give no offence, ambitious to have a good appointment, ambitious to stand high, ambitious to prosper, ambitious to be appreciated. There is scripture warrant for him to be ambitious in each of these directions. He should be ambitious "to walk worthy of the Lord unto all pleasing" (Col. 1:10); "to offend not in word" (Jas. 3:2); "that the ministry be not blamed" (2 Cor. 6:3); to have the appointment Jesus gives, "And I appoint unto you a kingdom" (Luke 22:29); to have his praise "not of men, but of God" (Rom. 2:29); to prosper by "seeking first the kingdom of God" (Matt. 6:33); and to be appreciated the promise is, "he that humbleth himself shall be exalted" (Matt. 23:12). Would that every Methodist preacher were ambitious in each of these directions! It would bar out all worldly ambitions. They are wrong, lose a man his experience, make him worldly, and no worldly-minded man has a good experience.

Christian, Be Loyal.

God hath redeemed you unto himself; you are his own peculiar possession. "Ye are not your own, for ye are bought with a price." That price was the very life-blood of the Son of God, "who loved us, and gave himself for us." "In whom we have redemption through his blood, the forgiveness of sins." Whatever comes, be true to him. Unflinching loyalty to your Lord at all times will cost you something, may cost you a great deal; but you cannot expect to receive anything of value without paying a price for it. As a rule, the more a thing is worth, the more it will cost. I would not give a cent for a religion that did not cost me something—it would be worth nothing. If Christ is worth anything to you he is worth your all.

If you could serve Christ your best forever, sacrifice your all to him, and suffer agony untold for his sake, you could not begin to pay him the debt of gratitude you owe him for saving your soul. Has he ever failed you? Never! Be careful to be as true to him as he has been to you. "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength." *Others may fail him, you cannot.* You will find this true of many things that even good people do. Be loyal, be separate. You are not of this world any more. "Come out from among them, and be ye separate." You have been redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ." Dare to be a Daniel. Be strong in the Lord.

CHAS. M. KELLY.

REPORTS FROM 'SOUL WINNERS

ENCOURAGING REPORT OF THE GOOD WORK IN THE LEAGUE TENTS.

We are glad to be able to give to our readers a number of reports of the gracious work being done on the tent campaign of the Evangelical Methodist League.

Rev. Charles Dunaway recently held two very successful meetings in one of the largest League tents in Alabama, one at Shawmust, and the other at Langdale. The Lord gave great revival. Many thousands of people heard the Gospel and several hundred were converted or sanctified. Many Christians were greatly blessed, refreshed and revived in Christian experience. Bro. Dunaway also held a very successful meeting under one of the League tents at Austell, Ga. Thousands of people heard the Gospel and several hundred souls were blessed at the altar. Among them hardened sinners were converted and devout believers entered into the experience of full salvation. Something like one hundred and fifty of those converted united with the churches. He expects to engage in tent meetings in Georgia and Florida at the close of the camp meeting season.

Dr. Morrison, our Editor, has just returned from Kansas where he held two meetings with Rev. Tom Maitland under one of The League tents. First at Argonia, Kan., in a community of excellent people. The meetings were well attended. There were perhaps not over sixteen who claimed to be definitely blessed, either pardoned or sanctified at the altar, but it was a great time of uplift and blessing to the Christian people. The second meeting was held at Wellington, Kan. The attendance was large and quite a number of people were blessed at the altar. In these two meetings not less than fifty ministers of the Gospel of various denominations, attended the services. It was a time of great seed sowing. Bro. Tom Maitland will go forward with the tent work in Kansas. Let all of the Leaguers pray the Lord to bless Brother Tom in the good work.

GOSPEL TRIO IN COLORADO.

The Asbury Gospel Trio consisting of Evangelists James L. Hilker, Alston G. Fields, and Cyrus Hutcherson, closed the first meeting of the summer campaign on Sunday night, June 26. This meeting was held at Vernon, a small town in eastern Colorado.

This meeting began June 6 during a rainy season. The weather settled and during most of the first week attendance and interest were good, the people coming from far and near. Storms at the beginning of the second week made it impossible to hold services. On Friday evening of that week a severe western wind blew half of the tent over. The outlook for the revival seemed discouraging, but the people of God continued to pray in a daily prayer meeting and elsewhere. The third week began with settled weather and continued so throughout the week. Roads dried up and people came for miles, the tent being filled at nearly every service. Interest increased, conviction seized the unsaved as the truth was preached, and many children and young people and a few older people were saved or reclaimed. At least fifty people knelt at the altar, church members were revived, and the pastor of the M. E. Church, who so graciously co-operated with the evangelists, was greatly encouraged. The good accomplished cannot be estimated entirely by outward results for the seed sown we trust will, in the future, yield an abundant harvest.

These three consecrated young men were mightily used of God in preaching clear-cut messages against sin, and of God's power to save and sanctify. The special messages in song added to the power of the sermons. Mr. Hutcherson, the song leader, gripped the young people and children by choir organization and special children's services. The party goes to Wyoming from here where they will conduct meetings the remainder of the summer. They are true representatives of Asbury College.

Nina Dickson, Reporter.

FINE TENT MEETING AT EAST COLUMBUS, OHIO.

Despite the bad weather, which is always a hindrance to a tent meeting, over five thousand were in attendance at the meetings recently closed here which were conducted by the Keyes Evangelistic Party.

Thirty-four services were held under the tent at which over fifty were wonderfully converted and at least six trusted God for the blessing of perfect love. Many of God's own children enjoyed a refreshing of their spirit under the ministry of Rev. Keyes.

Excellent co-operation of the ministers of the community was greatly appreciated, there being sixteen in attendance during the two weeks of the services.

TENT MEETING REPORT.

Our first meeting was in Louisville, Ky., on Berry Boulevard. Rev. Bandy, pastor of Hill Street Methodist Church, invited us to pitch our tent at that place. We had rain from the start, high winds blew down the tent twice, and several services were completely lost. At the time the meeting began I was sick in bed, but my brother and Brother Bandy started the meeting. The crowds were small, but the Lord gave us two souls, one a woman who came to the altar several times, but finally came through singing, "Oh, how I love Jesus." Brother Bandy organized a church at the close of the meeting. I was invited to return when conditions were more favorable.

We are now at Stephensburg. The roads are bad, but God is blessing. Nine have been saved and the interest and attendance are increasing. We began the meeting in the church, as it was rainy, and had four brightly converted at the altar; the second service we moved to the tent where we could accommodate the crowd. They are asking us to stay a month. We praise God for the old time gospel that wins every time. Sunday forty or more said they felt the need of the baptism with the Holy Ghost.

We have never worked with a finer people. Their courtesies and prayers shall never be forgotten. We have been invited back again next year with the tent. May God's blessing rest upon them.

A. S. and R. S. Beck.

SUCCESSFUL TENT REVIVAL.

Pax, West Virginia.

In the recent meeting at this place, Rev. Harvey B. Hysell being his messenger, God gave us a gracious revival of the old-time religion. We have been needing a meeting of this kind for some time and it is with hearts full of gratitude and reverence to the Lord that we send in this report.

Interest held from the very first and in the thirty services which were held the total number of people attending was well over five thousand.

Rev. Hysell preached a pure Gospel and we rejoice in the fifty souls who found God's mercy in pardoning power. Seventeen very definitely came into the experience of sanctification and there was a general spiritual awakening throughout the whole community.

In the course of the meeting ten other ministers found time to be with us for short visits. Their presence was a benediction and was honored of God in the work which was being accomplished.

Among other items of interest was the baptism of seven of the converts by the evangelist.

Reported by, A. W. Townsend, Jr.

Bro. Hysell gave faithful recognition to the fact that the tent work is being supported by the readers of *The Pentecostal Herald* by sending in eighteen new subscriptions. The *Herald* going into that many homes in Pax each week will be a great influence in preserving the results of this fine meeting.

F. D. Morrison.

ASBURY GOSPEL TEAM.

A fine attendance of the services marked the opening of the summer's campaign of the Asbury Gospel Team at Forksville, Pa.

Rev. Ben Duval was the preacher and through his ministry God gave us some soul-searching messages. Nearly fifty found pardon at the altar of prayer, and eight were gloriously sanctified. Many were greatly blessed in their soul though making no definite testimony.

One of the contributing factors of the services was the excellent music rendered by the Gospel Team, as well as the fine congregational singing.

The four young men who were the workers, Ben Duval, Virgil Kirkpatrick, Howard Jarrett, and Victor Moore, all students of Asbury College, Wilmore, Ky., were used of God in the quickening of the spiritual life of Forksville.

GOD'S POWER MANIFEST AT RUSH RUN, O.

Starting here June 8 with but small crowds the numbers in attendance grew until at the close of the meeting there was evidence of a real interest in the work.

The unusually cool weather with much rain hindered the progress of the meeting to some extent, but God was with us, and when his Spirit is present there is little cause to worry over the size of the audience or the weather. Some seventeen souls prayed their way through to the Savior and rejoiced in the cleansing power of the blood.

It was interesting to note that those who were converted at once sought membership in the church. Some of them were already church members but under the searching messages realized that they lacked the forgiveness of their sins.

Moore Brothers and Booker.

A FINE REPORT FROM TIFTON, GEORGIA.

Truly God blesses our efforts when we give the people the true gospel message as conveyed to us from the pages of the New Testament and revealed by his Holy Spirit.

The meeting recently closed in Tifton, Ga., will stand out in the memory of many as a time of most blessed communion with the Savior. Eighty-five precious souls kneeling at the foot of the cross found forgiveness for their sins and accepted through faith the pardon of the Lord. A number professed to have received pure hearts through sanctification.

One of the most encouraging features of the meeting was the organization of a local branch of The Evangelical Methodist League with fifty-seven members. A new tabernacle is being built and will be ready by next season.

Cochran Brothers.

PUSHING THE WORK AT OMEGA, GEORGIA.

From Tifton, Ga., the Cochran Brothers went directly into a meeting at Omega, Ga. The next few lines are quoted from a letter received from them soon after the meeting started. "We are having a most wonderful time in the work this summer. It seems that our gracious Lord has anointed us with a special anointing."

An average of two hundred were in attendance at the services. A hundred and eighteen knelt at the

altar and of them eighty-five prayed through to victory. Besides the above number that were converted there were fifteen who came into the experience of sanctification.

Some more members for The Evangelical Methodist League were secured at Omega and nearly ten subscriptions to *The Pentecostal Herald* were sent in to the office.

The churches of Omega profited largely from the meeting as fourteen of the converts indicated a desire to unite with one or another of the denominations before the close of the meeting.

"We had a most wonderful time here. The Lord was gloriously with us. The old-time power of the Lord was manifested all through the services."

LOUISVILLE, KENTUCKY.

At the request of one of the local pastors we pitched our tent at the corner of 4th & N Sts., and began services early in June. Continual rain hindered the progress of the meeting but the Lord was with us and gave his blessing to the efforts put forth.

Though the visible results of the meeting were not large much good seed was sown and the general renewing of the spiritual life of the community are encouraging. Six penitent sinners found peace in the forgiving power of Jesus' blood and six trusting believers accepted the witness of the Spirit in sanctifying grace.

Brother Wilder delivered some very touching messages in song which, coupled with the convicting rebuke of Rev. Lewis' preaching, were used to the honor and glory of God.

A generous offering for the workers was made up among those receiving blessings from the services, a part of which was turned in at this office for the work of the tents, by the evangelists.

EAST ST. LOUIS, ILLINOIS.

Rev. W. E. Lamp, one of the tent workers of The League, sends us in a very fine report of the meeting held at East St. Louis.

It proved a time of renewing of strength for believers and a general improvement of the spiritual life of the entire community.

During the meeting sixty-five seekers were converted or reclaimed and eight sanctified. The power of God was manifested in a wonderful way.

GOOD NEWS OF VICTORY AT WELLMAN, IA.

During our meeting at Wellman, Iowa, sixty-seven seekers found the joy of the Lord either in saving or sanctifying power. The field was ripe unto the harvest and despite the opposition of evil forces we found great success in the strength of the Lord.

Herman U. Smith.

CUB RUN, KENTUCKY.

We were asked to hold a revival at Cub Run, Ky., for the fourth time. Rev. W. H. Oliver is the pastor there.

The services were well attended from the first one although it was a busy time with the farmers.

Some ten or twelve people were blessed at the altar, among them two fine men over sixty-five years of age. There were some beautiful conversions, some of the people were seeking holiness and many expressed themselves as wanting this beautiful work of grace. It seemed more people fell in love with the doctrine than ever before.

Only one person got mad and quit the meeting. He was a minister and an habitual user of tobacco and could not stand for clean living and a pure heart.

We were assisted in the exhortation and altar work by Rev. George Logsdon, a local preacher. He is proving a great blessing to the church and community.

Several ministers of other denominations visited the services from time to time and exhibited a fine spirit of co-operation.

Over a thousand were in attendance the closing Sunday. The people of Cub Run are the kind that stand for the whole Bible and treat you so nicely you want to go back.

We were entertained in the home of Dr. and Sister Hall, who did everything they could for our comfort and contributed splendidly to the support of the meeting with their presence and prayers.

A. S. and R. S. Beck.

A COMBINATION REPORT.

If all of the meetings that are reported on this page had been held in union we would have the following figures for the results of the work of the League tents for the month of June. There have been twelve tent campaigns and within the neighborhood of four hundred services. At these services nearly five hundred souls have found the peace of forgiveness under the blood of Jesus and about one hundred and fifty have been sanctified. God's blessing rests abundantly on his workers. The summer campaign is just getting a good start and before its close we shall hear of many hundreds more falling at the feet of Jesus in prayer.

Join with us in this wonderful work. If you are not now a member of the Evangelical League send your name with the one dollar membership fee to The Pentecostal Publishing Co., Louisville, Ky. Calls for meetings are coming into the office every day which we are not able to fill because all of our tents are in use. If you are a member think on the great good which is being done and help to secure more tents.

F. D. Morrison, Sec.-Treas.

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(Continued from page 1)

mon John the Beloved and St. Paul as witnesses against the Virgin Birth of our Lord and says, "The two men who contributed most to the church's thought of the divine meaning of Christ were Paul and John, who never even distantly alluded to the Virgin Birth."

To whom was John referring in the opening of his wonderful Gospel when he says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." Dr. Fosdick, if he is a man of even ordinary capacity to interpret the Scriptures, certainly knows that John would have meant exactly what he has said if he had said, "In the beginning was the Christ, and the Christ was with God, and the Christ was God and the Christ was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." This is not a mere allusion, but a plain, positive teaching that John believed and knew that Jesus Christ was begotten of the eternal Father, therefore not the son of Joseph or any other man, but the Son of God. In fact, John tells us in plain words the reason why he writes. Note the following: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . . and we know that the Son of God is come, and hath given us an understanding, that we may know him that is truth and we are in him that is truth, even in his Son, Jesus Christ. This is the true God and eternal life."

Nothing can be plainer than that John, the Beloved, recognized the divine Sonship of our Lord Jesus in a sense in which he was not begotten of any man, and in a sense in which no one else can be the Son of God; hence, that he was of Virgin Birth. The modern liberals, who are attacking the Godhead of our Lord Jesus, must produce a different line of argument and something much stronger than they have yet been able to muster if they would destroy our faith in him who "is the true God, and eternal life."

John, the Beloved, believed that Jesus was pre-existent, as clearly shown here; that he was one and equal with the Father and in a peculiar sense was the only begotten of the Father. He says of Christ, "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not." It would seem that the famous Dr. Fosdick was a bit in darkness and unable to comprehend the profound meaning of the plain teaching of John, who puts the Lord Christ entirely out of the realm of mere human creation, pre-existent, the only begotten of the Father, one and equal with the Father, the only and all-sufficient Saviour of men.

Would the famous Dr. Fosdick and his followers have us believe that John would write thus of a man whom he believed to be the son of the carpenter, Joseph? It seems

quite impossible that the rankest and most irreverent skeptic could come to such conclusion with reference to the belief of the beloved disciple. No finer, stronger, human testimony to the pre-existence of our Lord, his divine Sonship and Virgin Birth, could possibly be given than "In the beginning was the Word, and the Word was with God, and the Word was God and the Word was made flesh and dwelt among us." John was perfectly acquainted with all the incidents connected with the history of our Lord Jesus from the visit of the Annunciation Angel to Mary, to his ascension from Mount Olivet. John knew the virgin mother. He was perfectly acquainted with all the facts of the conception and birth of Christ so faithfully recorded by his brother disciples, Matthew and Luke, with whom he lived, loved and labored in the most intimate relations and, knowing all the facts, John says of Jesus that he "was the only begotten of the Father full of grace and truth." This is not a "distant allusion" but a clear testimony to the pre-existence, and the creative activity of Jesus long before the human race existed, and of his being begotten by the Father in order to his incarnation and redemptive work.

Mr. Fosdick, in his unscriptural and illogical gospel of doubt, seeks to get some comfort out of the fact that St. Paul does not give an account of the Virgin Birth of Christ. St. Paul's silence on the subject is presumptive proof that he did believe in the Virgin Birth. St. Paul and the Beloved physician, St. Luke, were intimate friends, traveling companions, co-workers and beloved brethren. Luke gives a most minute account of the Virgin Birth. He also writes the interesting record of Paul's conversion, travels, labors, persecutions and victories. What did these devout and scholarly men talk about in their intimate Association? The one great subject in their thought, love, the conversation was Jesus, the prophecies concerning him, the life he lived, the truths he uttered, the salvation he wrought in his death upon the Cross, his resurrection, His appearance to St. Paul upon the road to Damascus. It is unthinkable that they did not discuss the whole circumstance of the Annunciation Angel, the miraculous conception, the birth, the childhood, and the life of Christ in every phase and detail of it. St. Paul was most intimately acquainted with Luke and all that he knew and wrote about Jesus. If Paul had not accepted Luke's account of the Virgin Birth of Christ, he would not have hesitated a moment to have said so. He was no man to keep quiet in the presence of a false teaching of so great an error as this record of Luke's would have been had Jesus not been of Virgin Birth. Paul never hesitated to enter into controversy in the defense of the truth or the condemnation of error. The whole infant church in the days of Paul was full of the life, the teachings, the crucifixion, the resurrection and ascension of Jesus. Paul knew it all and believed it without question. If he had not, he would have spoken and written against it in the most emphatic and positive manner. His silence on the subject is proof of his unquestioning faith. Notice, in the first verse of our text, the Apostle speaks of Christ's good confession before

Pontius Pilate. In that confession, Jesus lifts himself entirely out of the realm of and above all mere men.

Notice Paul, in his letter to the Colossians. Speaking of salvation through Christ, he says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."

It is a bit amusing that any man, claiming to be a scholar, would undertake to convince serious thinking people that the Apostle Paul would write thus of the Christ if he believed him to be the son of Joseph or any other man. St. Paul had no such belief. He knew the facts connected with the birth of the Christ and all that disciples had written of him. He accepted his pre-existence, creative power, incarnation, Virgin birth, life, teachings, death, resurrection, power to save men from all sin, and his coming again in glory and power, without one doubt or question. And in our text he is pledging his son in the Gospel to faithfulness to these great truths until our Lord shall appear, who, when he comes in his glory, will confound all doubters, stop the mouths of all gainsayers, and prove to all mankind that he "is the blessed and only potentate, the King of kings and Lord of lords." Let us come to Jesus with absolute faith in his Godhead and his mighty power to save to the uttermost. Love, live, and labor with the joyful thought that at some time, possibly in the not so distant future, he will appear in his glory and every knee bow, and every tongue shall confess his Godhead and undisputed sovereignty of King of kings and Lord of lords!

In a League Tent Out in Kansas.

It was my privilege to spend ten days at Argonia, Kan., in one of our Evangelical Methodist League tents with Brother Tom Maitland, who had prepared the way, set up the tent and shaped things up for the good work.

Brother Maitland had charge of the platform, handled it well, wasted no time. Rev. Robert Schmidt, an Asbury boy, one of the fine young preachers of the M. E. Church in this region, led the singing and did it well. Mrs. Johnson presided at the piano and rendered excellent service. We had fine singing.

The pastor of the M. E. Church of Argonia had me preach in his church the first Sunday of the meeting. Quite a number of preachers of various churches were present during the meeting, and a host of the Lord's people came from the country all around about;

many of them from quite a distance. A very large number of people claimed to be greatly refreshed and blessed in their souls. Quite a number were at the altar and several claimed pardon and some were graciously sanctified. Altogether, it was a very gracious meeting. I had a restful and delightful entertainment in the home of Brother and Sister W. E. Hankins. They endeared themselves to me with their great kindness and interest in my welfare. May the Lord bless them graciously.

I met with a number of most excellent people in and around Argonia. It is a great wheat country and I had the very interesting experience of going out and riding on one of those wonderful Combines. These are remarkable harvesters. They cut a swath of wheat from sixteen to twenty feet wide. It falls upon a carrier and is run into a thrasher. The straw is scattered in the rear of the machine while the wheat is carried up into a tank which holds sixty bushels. When this tank is filled, a truck is backed up, the wheat is dumped and hauled away to the elevators at the railroad stations. It takes only two men to operate one of these machines and in one day they can easily cut, thresh, and send away the wheat from fifty acres of land. Sometimes they cut even a larger acreage than that. These Combines have wonderfully settled the difficulty of wheat harvest in Kansas.

Quite a number of old Asbury students attended these meetings. I found them enthusiastic for their Alma Mater and standing steadfastly for the truths which had been inculcated into them while at school. May God bless and keep them faithful and true through thick and thin.

Brother Tom Maitland is laboring at some disadvantages because, in his region, a large percent of people insist that their ancestors were apes and they want Tom to admit that he, too, is some sort of a well developed monkey. Tom is a bit hard headed on this subject and will not consent to claim kin with the monkey family. It's going a little hard on him, but he seems to be determined to fight it out on this line if it takes a lifetime. He is Wesleyan to the core. May God help and bless him. My heart beats with joy as I hear of the gracious meetings going on in the League tents. The Lord is owning and blessing this work. We want to add the names of several thousand more loyal souls who stand for the Bible as interpreted by the Lord Jesus, Saint Paul, and John Wesley. There is one thing of which we may be absolutely sure. Modern liberalism, which is sadly destructive to evangelical faith, is growing and spreading rapidly. Shall we sit still? May God help us to kindle a great revival fire in this nation and carry the Gospel of a full and free salvation to countless multitudes of lost and hungry souls.

Faithfully,

H. C. M.

Our Fifty Cent Offer.

A host of HERALD readers are improving the opportunity to secure a large number of subscribers on our trial offer—THE PENTECOSTAL HERALD from now until January first for fifty cents. Quite a number of our friends have sent as high as ten new trial subscribers. We believe it is a wise investment of five dollars. Others have gone among their friends, soliciting subscriptions and sent in much larger lists.

We are confident that ten thousand readers who have found THE HERALD a great spiritual help can send in anywhere from one to ten new trial subscribers within the next twenty days. We believe that we will be able to give the people some very interesting and profitable reading between this and New Year's day. Help us to broadcast THE HERALD in thousands of new homes.

If you feel you can do nothing more send us the names and addresses of two of your friends that you would like to interest in the

all important subject discussed enclosing one dollar to pay for same.

We often receive letters of this character: Pentecostal Pub. Co., Louisville, Ky.

THE PENTECOSTAL HERALD has been coming to me for some time. I suppose its weekly visits are because of some friend who is having the paper sent to me. I find its columns very interesting and feel that it is a real spiritual tonic. Let me know when my time expires as I wish to renew my subscription to the paper for the coming year.

Yours truly,

Send in the names of your friends. They will become interested and become constant readers of THE HERALD.

Faithfully your brother,

H. C. MORRISON.

Out of Touch With Our Lord.

MRS. H. C. MORRISON.

Only a smile, yes, only a smile,
That a woman o'er burdened with grief
Expected from you! 'twould have given relief,

For her heart ached sore the while.
But, weary and cheerless, she went away,
Because, as it happened that very day,
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered,
"Speak;"

But the worker passed onward, unblessed
and weak,

Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "Write," but then you had planned

Some different work and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—

You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing tonight;
Thy voice is thy Master's by purchased right."

But you thought "Mid this motley throng.
I care not to sing of the City of God;"
And the heart that your words might have
reached grew cold—

You were out of touch with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches and where it will end

Of the hours that you frittered away?
The Master's command is "Abide in me;"
And fruitless and vain will your service be
If out of touch with your Lord.

—Selected.

Have you read the above poem thoughtfully, seriously? If so, did it not provoke in you a determination to adjust yourself to the Lord, if you are not in harmony with him? How often you have, while on your knees in prayer, thought you would arise to meet every demand that might come your way for that day, but alas, when the opportunity came, the needed strength was not there. Why? Because there was not the connection to the powerhouse on high that was necessary to accomplish the work.

But, you say, can a smile do any good? We will let you answer the question by asking, if meeting a person with a face like a sunbeam, has any effect upon you? What is the secret of the various kinds of faces we meet as we pass along through life? We do not think we shall miss it, when we say it is found inside;

a heart filled with the joy of the Lord will, unconsciously, let its exuberance touch some one else. There are people, naturally homely, but who wear such a holy glow upon their faces, they are positively attractive. We recently attended a holiness camp meeting, and we remarked to some one, we never saw so many homely, pretty folks in our life. Yes, we have faith enough in a smile to admonish you to try it, and see if you do not feel better for the experiment.

Then, what may a word do? May we emphasize it by asking, what may not a word do? either to sadden or rejoice the heart. We recall an instance when a "God bless you" and a handshake caused a man to repent and turn to the Lord. We are told in the word, that we must *study* to show ourselves approved unto God, workmen that needeth not to be ashamed. If we would be as zealous about our worldly interests, we would accomplish much more than we do in the things of the kingdom.

What does a little note amount to? It may mean the salvation of a soul, as it has in many instances. Often when one has not the courage to approach a friend personally, they may get the message to them by a line or two from a burning heart. How potent may the pen become when prompted by the Spirit of Christ. We remember of hearing a young married woman say, that her husband had a letter from his Sunday school teacher in his trunk which he received years ago. It surely made an impression upon him, otherwise he would not have preserved it so carefully. The more notes you send, dripping with the unction of the Holy One, the better it will be for you and others.

Only a song! And perhaps the singer did not know it was reaching any one's heart, but here and there fountains were broken up which had not been awakened for years. How many songs have floated out upon the air which we thought were lost, but in after years, we have found the truths they contained, had fallen into the heart of some one who was waiting for the message as it fell from your lips. The singer can often find his way where the minister is not permitted to enter. There is nothing which will attract people, saint or sinner, like a soul-stirring hymn.

How shall we fill our days? Just a day lost; what does that amount to? It is true we do not consider twenty-four hours much, but if we had to meet our Maker at the setting of the sun, and were not prepared, we would be glad, of even one hour, in which to right ourselves with him. The culmination of all great epochs have taken place in a day. Life is made up of days and their acts, and our lives will be just as strong, as a whole, as are the days which compose that life. To the one who thinks, life is a serious proposition anyway, and we should be instant in season and out of season, seeking to fill each moment with deeds which will be helpful to those about us.

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returneth,
Was not spoken of the soul."

Read Report of Tent Revivals on Seventh Page.

This week we fill the entire seventh page of THE HERALD with reports of revivals being held in the tents belonging to The Evangelical Methodist League.

We desire that the generous people who contributed their money for the purchase of these tents shall see that under the blessing of God full salvation is being preached to the multitudes and the Lord is greatly blessing the work. Let all of the members of the League, in fact all readers of THE HERALD who are deeply interested in the salvation of souls pray earnestly for the blessing of God upon these groups of workers. The good work in these tents will go on until the weather is too cool for tent work.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Colorado girl join your happy band of boys and girls? My mother takes *The Pentecostal Herald* and I enjoy reading page ten. I am eleven years old and will be in the seventh A next year. I have dark blue eyes and long golden hair, and am four feet, eleven inches tall. Who has my birthday, August 13? I go to the Nazarene Church every Sunday. We have a large Sunday school. I recently won a Bible for memory work done in the Sunday school. Two years ago we started a contest in our Sunday school for learning Bible verses and repeating them one a Sunday, or eighty verses in two years. There were over one hundred contestants started and only four that won a Bible as a prize; so many were not faithful and of course some moved away. My older sister and I, and two other sisters, one small like myself, and one a young lady, were the lucky four. I have heard three of the Asbury boys preach. Their names were Householder, Reid and Furbay. We attended two meetings in Laird, Colo., and one service at Arnel, Colo. I would like to hear from any of the cousins who care to write, but especially those who have my birthday.

Evelyn Wassom.
Wray, Colo.

Dear Aunt Bettie: I have been reading the letters on page ten and see none from Ohio and thought I would write. Come on, Ohio boys and girls, wake up! This is my first letter to *The Herald*, so I hope to see it in print. I am a Christian. We had a revival in our church and have had a prayer meeting in our church every Wednesday night. I go to Sunday school and church. Our minister's name is Bro. Caley. He is a good preacher. My Sunday school teacher's name is Mrs. Roth. Genevieve Henderson, I guess your name to be Mary. If I am right don't forget your promise. When this arrives I hope Mr. W. B. is hiding in the clothes closet.

Carol Ludeker.
Rt. 5, Bryan, Ohio.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. I enjoy reading page ten. I have brown hair, am eleven years old and am in the fifth grade. Who has my birthday, Feb. 25? I go to Sunday school. I have five brothers and one sister. Won't some of the cousins write me a letter? I hope Mr. W. B. is out walking when my letter arrives.

Creola Sikes.
Mayville, N. Dak.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twelve years old. Who has my birthday, August 9? I have light hair, blue eyes and light complexion. I go to Sunday school every Sunday. I haven't missed a Sunday for three years. Who can guess my middle name? It begins with V and ends with R and has six letters in it. Some of you cousins write to me.

Carl V. Colvin.
Cynthiana, Ky., Rt. 2.

Dear Aunt Bettie: Here comes a girl from the old Keystone State. I have never written to *The Herald* before, so I would like to see my letter in print. I am five feet, two inches tall, weigh 111½ pounds. I have brown hair and brown eyes. I will be thirteen July 22. I will be in the seventh grade next year. Well, I hear Mr. W. B. coming so I will say goodbye.

Ruth McAdoo.
Avella, Pa.

Dear Aunt Bettie: Will you admit a girl from the distant west to your friendly circle? I have been a silent reader of *The Herald* for two years. I enjoy the paper very much. I always read as much of it as I can. The west is luring to lots of folks. I love it myself. Western scenery is very beautiful. The snow-capped mountains are enjoyed by all. Words cannot express how the west affects one. Hadley Banta and Lucile Weyenberg, why don't you write to me? I am very much interested in you both and

would love to hear from you again. I am five feet, four inches tall, weigh 110 and have dark hair and blue eyes. I will be eighteen the 9th of October! Whoever has my birthday I would like to hear from you. I live thirty miles from the nearest town. I am quite lonesome, especially in the summer time. I go to high school in the winter time. I am a Junior. My letter is getting lengthy so will close. Cousins, please write to me for I am lonesome and do so love to get letters. I hope Mr. W. B. is napping.

LaVerda A. Gilbert.
Buffalo, Wyo.

Dear Aunt Bettie: As father is writing I thought I would write a few lines. It has been a long time since I have written to *The Herald*. I don't guess any of you cousins will recognize me. I am a high school girl and a Christian. I have finished two years of high school and I can't hardly wait to finish the other two. Father takes *The Herald* and I enjoy reading it. I want all of you cousins to pray for my dear mother that she may be well again. She has been sick for about nine weeks with her head and eyes. Her eyes have been swollen so bad she could not see, but she is some better now and can see a little. She would be glad to receive letters or cards from anyone for she has been sick so long anything that way is a pleasure to her. Of course she cannot see to read them, but I can read them to her. I read books, papers and many things to her. Her name is Mrs. Lessie Plunk.

Vera Plunk.
Star Route, Finger, Tenn.

Dear Aunt Bettie: Here I come for my first time hoping to have a short chat with you. I know you will admit me, Aunt Bettie, because you are so kind. I do not see many letters from Virginia. I know Aunt Bettie would like to hear from Virginia just as well as any other state, wouldn't you? Opal E. Kent, I think you write good letters. Tera Adcock, I would like to correspond with you as you are somewhat near my age. Aunt Bettie, I am going to tell you my favorite musical instrument. It is the violin. My favorite season is spring because I think it brings everything closer to nature. The trees begin to bud forth their leaves and everything is beautiful. Any of the cousins who care to write I would like to correspond with you. I like to receive letters. I had better run before I wear my welcome out. With best wishes and good luck to Aunt Bettie and cousins.

Stella M. Carson.
Arcola, Va.

Dear Aunt Bettie: This is my first letter to *The Herald*. We have been taking it about three years and think it is a mighty fine paper. I think it is one of the best papers in the world. My birthday is September 4. If anyone has it I would be pleased if they would write me. I have dark complexion, blue eyes, black hair and am in the sixth grade, or was this last school. I was promoted to the seventh grade. Our school closed May 13.

Audrey Mary Alford.
Many, La.

Dear Aunt Bettie: Will you let a Tennessean join your happy band of boys and girls? I take *The Herald* and like it fine. I would like to see more letters from our boys and girls saying they are Christians. I think it is time for all of God's people to get busy and do something for the Lord. It may be said that we are having to deal with one of the most popular worldly amusements when we consider the picture show. That it is attended by a very large majority of the people is enough to condemn it in the eyes of all who profess to be followers of God. If there ever was a time when God's people needed to be wide-awake and pushing the battle, that time is now. Sin is rampant in the world in every conceivable form. The devil has set his hand to do his worst, and that he is accomplishing his purpose is not hard to be seen. Elderly people can well remember when the parents were the rulers of

the home, but now they will tell you that son and daughter do pretty much as they please. There is no question as to who is to blame for this state of things. In many of the popular amusements of the day the parents are setting the example. This may sound a little harsh but you will only have to look about a little to find ample proof. The picture show and theater furnish abundant evidence. There is no question in the minds of God-fearing people as to the degrading influence of the moving picture. It is very harmful. Bible readers know that we are warned to shun all appearance of evil. Jesus said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Now let us all wake up and be about our Father's business. Any of you cousins who have been going to the moving picture show think it over before you go again, if that's the place where God dwells. Pray for me and my home. I belong to the M. E. Church, and my name is written in the Lamb's book of life.

W. J. Plunk.
Star Route, Finger, Tenn

Dear Aunt Bettie: Will you let a Canadian girl join your Christian band of boys and girls? We take *The Herald* and I enjoy reading it very much. I am so glad so many of the cousins are Christians. There is so much of work to do for our dear Saviour that there is no time to waste. And I am sure that there is not one of us that wants to miss heaven. Life is so short and eternity so long. Dear cousins, do not miss one moment. I am sixteen years old. My birthday is March 28. Who is my twin? Miss Edney Myers, please write to me as our names are so much alike. Miss Margaret Prescott, I saw your lovely letter in print and I enjoyed reading it. I would love to hear from you. Hoping to see this in print. God bless you, Aunt Bettie and all the cousins. Edna Myers.
Westport, Ontario.

Dear Aunt Bettie: How are you and all the cousins? This is my second letter to *The Herald*, but I failed to see the first one in print. I am so glad to read of so many of the cousins being saved. I surely praise the Lord for saving me. I am nineteen years old and have been saved nearly nine years. I never regret the day I gave myself to the Lord. We never know what real joy is till we know the joy of the Lord. I love the narrow way. Truly, strait is the gate, and narrow the way that leads unto life, and few there be that find it, but praise the Lord there are a few. It is sad to think how many good people are being deceived in these latter days. There are so many false doctrines in the land. If any unsaved cousins should read this letter I want to urge you to seek the Lord without delay, for Christ's coming is not far off. If you should live a hundred years you would never regret the day you gave your heart to him.

Hazel Thomas.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? This is my first letter to *The Herald*, so I hope to see it in print. My sister takes *The Herald*. I love page ten. Verna Perkins, I have your birthday, so write to me. I am fifteen, have blue eyes, light bobbed hair, height five feet, five inches, promoted to the eighth grade. Some of the cousins write to me. I will answer all letters I receive.

Hilda Simpson.
Box 15, Broad Water, Va.

Dear Aunt Bettie: How are you and the cousins? Oh, I am just as fine as a fiddle and trust you folks are the same. I wonder what you all are doing for amusement? I am staying with my aunt of Breeding, Ky. Her husband died last March and left her alone so I'm staying with her to keep her from living by herself. My home is at Sparksville, Ky. My grandmother takes *The Herald* and I like it fine, and so does she. My father and mother are living. I have two brothers and one sister (Murlene). I am sixteen years old, have blue eyes, light brown hair, fair complexion, am five feet, four inches tall, weigh 147 pounds. My! quite fat! Who has my birthday, Feb. 21? Can any of you guess my middle name? It begins with E and ends with H and

Gospel Tents

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it contains nine letters. Well, as news is exhausted will close hoping to hear from all the cousins, and I will try and answer all letters received.

Mabel E. Loy.
Breeding, Ky.

Dear Aunt Bettie: I have some good news which I feel impressed to tell you. I am doing Home Missionary work along with my teaching here in Lincoln, Co., W. Va. Since I came here last fall there have been about twenty-four conversions and three sanctified. I am glad we serve a God who hears our prayers. I desire the prayers of all of God's people that I may become more like Jesus each day I live. I realize if we become the right kind of soul winners we must rely wholly on God for our spiritual strength; also, be willing to do God's will.

Bessie Fonner.
Ranger, W. Va.

Dear Aunt Bettie: Will you let a little Kansas boy join your happy band of boys and girls? Who has my birthday, Jan. 3? I go to Sunday school nearly every Sunday. I am in the third grade at school. Who can guess my middle name? It begins with W and ends with R, and has six letters. This is my first letter to *The Herald*. I live where the sun shines and the wind blows. I hope to see this letter in *The Herald*.

Frank W. Pro.
Rt. 3, Kingman, Kan.

Dear Aunt Bettie: Here comes another Mississippi girl to join your happy band of boys and girls. I will be fifteen July 13. Have I a twin? If so, write to me and I will answer. I received my eighth grade certificate and am ready for high school. I have dark hair, dark eyes, and dark complexion. I sure enjoy reading page ten. Aunt Bettie, I hope you will print this as it is my first attempt. All who wish to write to me please write and I will answer all I can.

Edith Joiner.
Carthage, Miss.

"The Ten Greatest Sayings of Jesus", by J. C. Massee will make you do some practical Christian thinking. Order it, preachers, and it will help you along many lines. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

FALLEN ASLEEP

DAVIS.

Mrs. Lydia Davis, the most beloved lady of this community lies at rest in the Methodist cemetery just east of Holly Springs, Iowa. Her death came at 11 o'clock Feb. 25, at the country home a few miles north of this city; following a week's illness, at the age of ninety-four years. The attendance at the funeral services in the M. E. Church at Holly Springs was the largest ever gathered there, including many relatives and lifelong friends. The funeral was conducted by Rev. Kiernan, assisted by Rev. Metcalf, of Sioux City, Rev. Phillips, of Hornick, and Rev. Wetherby, of Climbing Hill; the quartette singers being Mrs. J. L. Peters, Mrs. Frank Burns, Jesse Hadcock and Mr. Freeman Coover. A beautiful duet was sung by Rev. and Mrs. Wetherby and a solo by Mrs. Rose Dean of Sioux City. Joseph Francis, an old neighbor of more than fifty years, read a short verse he had composed the morning of the funeral and dedicated to Sister Davis. It was indeed very impressive.

Grandma Davis had been a resident of Woodbury County for more than fifty-five years and at the time of her death, the oldest active member of the Methodist Church in this section of Iowa, having been a member for over sixty-four years.

"Oh, how sweet it will be in that beautiful Land,
So free from all sorrow and pain,
With songs on our lips and harps in
our hands,

To meet one another again."

A granddaughter,
Gwendolyn Hall.

GRUBB.

We gaze with chastened feeling on
The spoiler's work. 'Twas but the
casket there,
For well we know the precious gem
had gone
To deck the Savior's sparkling dia-
dem.

Bernie Lewis Grubb came to brighten this earthly home on May 10, 1918, in the little homestead at Vine Grove, Ky. When he was only three months old his parents dedicated him to God and he was baptized in the Methodist Episcopal Church at Cedar Grove in the state where he was born.

Bernie was taken sick on April 6, 1927, while attending school at Jackson, and was taken to the hospital in the hope that his life would be spared. Although his suffering was great he bore it with the patience of one much older in years, but his little body could not withstand the shock of the disease. As we gather here may we trust and say—

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forever more.

"There is no death! An angel form
Walks o'er the earth with silent
tread—
He bears our best loved things away.
And then we call them 'dead'.

"He leaves our hearts all desolate,
He plucks our fairest, sweetest
flowers,
Transplanted into bliss, they now
Adorne immortal bowers."

Rev. Pearce.

UPPER WISCONSIN A NEEDY FIELD.

I have been busy the past fall and winter till Feb. 22, when I closed a meeting at Allerton, Ia. From there I came home, had my teeth extracted, took a bad case of "flu", and was in bed for some time; now I am up and able to be in the battle.

Since being out of the work I have had the opportunity of seeing some of the needy and open fields in upper Wisconsin. Some places have only a Catholic Church, some only a Lutheran Church, and some none at all, others have only formality in the churches they have, while there are some people who have real salvation and others who are hungry. In a meeting I held two years ago an old

man who was baptized when a baby, confirmed at 12 years of age, came to the altar and after weeping and repenting trusted Christ to save him and arose with a shining face and said, "the old burden is all gone."

There are numbers of new places where we could get in and grow up with the people, and there is land as good as you find in many parts of the country where it is out of reach of poor men, which can be bought cheap and on terms less than rent in other parts of the country. This land grows all kinds of grass, corn, potatoes, oats, rye, wheat, vegetables, berries and fruits in abundance. Any one interested write to me at Ojibwa, Wis. It costs not more than one half as much to build a church in Northern Wisconsin that it costs in North Dakota or South Dakota, and the people are about the same. The Free and Wesleyan Methodist people are doing some good work and we have a few Nazarene Churches, but oh! the need! Pray for upper Wisconsin.

B. T. Flanery.

CHICAGO CENTRAL DISTRICT BUILDING PROPOSITIONS.

We are glad to report not only have we been making advances on the spiritual side in our district and organizing new churches in the last few years, but God has been giving us some new church buildings. It is not enough to get a following and have them in some hall, but we are going in to house our new churches on good lots well located and with substantial and presentable buildings.

At Elgin, Ill., a little over two years ago a church was organized and a new building erected worth about \$30,000.00. The pastor informed me the other day that the people were making preparations to free this building entirely from debt which is nothing more or less than a miracle.

Not only are we in the process of getting permanent buildings but in a number of places we are buying lots, and other places we have bought and are erecting temporary buildings, while in other places we are tearing down the temporary buildings and building permanent churches.

At Rock Island, Pastor Larrabee and his good people have near a hundred good members and they are making plans to buy a lot well located in the city of 150,000 population. At Rockford we have been worshipping in a Hall. Here is a great city of 90,000 people with as good a Protestant background as may be found in any city of America, and is said to be one of the best industrial centers in the United States. Here we are contemplating buying a lot in a good location and doing something permanent. At Peoria, Ill., another city of 100,000 population, and located in Central Illinois, our good pastors, Rev. Edna and J. O. Hoke, have the lot costing about \$2,500 almost paid for and this early spring they are going to put in a fine basement with living quarters in the back. The pastor and good people of this place have the finances coming along fine and are going to put this thing across not later than the first of August. At Clinton, Ill., another new proposition, we have a following of about seventy-five members taking good care of their pastor, pay him both salary and rent. Their temporary tabernacle is too small and they are ready to buy a new lot and build larger quarters. At Assumption, Ill., the old building has been torn down and we are preparing to build a larger building. At

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

The Ten Greatest Sayings of Jesus, by Dr. J. C. Massee. \$1.50.

If you want a book that will set you to thinking you will find it in this one. The author states that "In the midst of this long and careful study it suddenly dawned upon me that there were sayings which indicated the life philosophy of the Lord Jesus Christ." With this in view, the selections he made produced the fundamental conception that Holiness is a matter of relation, and that Righteousness is a matter of conduct proceeding from relation. His argument is that as we recognize our fundamental relationship to God the Father it will determine our destiny.

There are ten chapters; some of the most interesting are: "The Compulsion of Divine Relationship"; "Divine Relationship Determines Destiny"; "Love's Second Mile"; "Faith Divorces Life from its Worries"; "The Consecration of Conversation."

John G. Paton, Hero of the South Seas, by B. L. Byrum. 75c.

One of the most remarkable stories ever told is that of the life of John G. Paton, missionary to the South Sea Islands. Think of going to a lonely cannibal island with your young wife; think of burying her within three months and living alone, trying to win savages to God. Think of being driven from the island after months of earnest work, with chiefs and their men on all sides seeking to kill you so they could eat your body. Think of going back home to raise money; to secure more missionaries; to buy a ship to bring supplies to the workers on the islands; and finally going back to the South Sea Islands again with a bride of a few days. Think of years of toil; of finally winning the heathen, one by one, until the whole population began to serve Christ; think of honorable old age spent trying to raise more money and secure more missionaries to go to these needy people—and you have this wonderful story.

It will be a blessing to your children to let them read this book. It is filled with the spirit of heroism, and of sublime faith in God.

Our Young People, by R. H. Rivers, D. D. \$1.00.

After looking through this volume my verdict is, "One of the finest books I know for young people." It was written especially for the growing boy and girl, and has a natural storytelling style that makes it interesting to read.

The author discusses such subjects as, "The Model Boy"; "Habit"; "Conscience"; "The Model Girl"; "Influ-

ence"; "Causes of Failure"; "The Imagination"; "The Battle of Life"; "Temptations, and How to Conquer Them"; "Decision of Character" and "Redemption Made Plain."

There are 255 pages, beautifully bound. It is an attractive work, and would make a splendid gift to a boy or girl.

106 Sermon Outlines, by U. G. Foote, D. D. \$1.00.

Every preacher has his own peculiarities of outlining. Some like one style, some another. Those printed in this book follow largely the essay style. The author names the main point and then gives leading sentences under that topic. He weaves his illustrations into the outline, and thus the whole sermon skeleton is before one as he reads. I do not remember ever having seen this particular style of outlining sermons.

It is impossible to give much of an idea of the contents of the book. There are 106 outlines that cover nearly every topic generally used by a preacher in the course of a year's preaching. Many of them are of special interest, and many are quite illuminating.

In the front of the book may be found a complete index of subjects. There is also an index of the texts used. This makes the volume a practical working tool to the man who wishes thus to use it.

James Hudson Taylor, by G. G. Hunnux. 75c.

This is a most thrilling story of the life of one of the world's greatest missionaries. It tells of the struggles of a young Christian druggist to get to the mission work in China; how finally he went, was cast upon faith alone for his provision; went into the inland and preached to the people who had never heard the Gospel; how that work grew until in 68 years there were over a thousand missionaries on the field; and the glorious results that followed.

Taylor adopted as his motto: "To move man, through God, by prayer alone." Many times it seemed this would not work, but never did God fail, and this hero of the Cross in China always came out victorious. To read of the sufferings, of the heartaches, of the disappointments of this life wholly given to God and to see how wonderfully God wrought all to his glory is worth many times the price of this volume.

It is ably written, in story style, for young people, but it will appeal to old as well as young.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

Tilden, a lot has been purchased and they will build there at once.

This year we have built a new church at Pontiac worth possibly \$6,000. We sold the old church and parsonage at Kewanee and have moved into a good residence district and are building a new church and parsonage which will be ready to dedicate about August 1. Pastor J. D. Roach has sold the basement at Chicago Heights and is now arranging to build in another part of the city. Pastor H. B. Garvin is up to a new building proposition and his problem at this time is to provide about \$5,000 cash with which to start the building. Pastor H. B. Gensen, of Decatur, west side, is giving his church a general going over and he will have one of the most beautiful auditoriums in his church of any church in the district. At Freeport, Ill., we have built one of the most beautiful tabernacles on the district. Pastor Jesse Brown has put in a good substantial base-

ment at Joliet, since Assembly. Time and space would fail to tell of the old church bought at Paris. Church and parsonage at Rantoul and a new parsonage at Richland Center, Wisconsin; and thus the good work goes on.

You see I have made a large report. We absolutely believe that the holiness forces of the nation can give America the old-fashioned gospel. If interested in planning a church in Illinois write E. O. Chalfant, Danville, Ill., general delivery.

E. O. Chalfant.

James Hudson Taylor, founder of the China Inland Mission, the man who adopted as his motto, "To move man, through God, by prayer alone" probably did more for missions in China than any other one man. Read the remarkable story of his life in "James Hudson Taylor", by G. G. Hunnux. It sells for 75c, but is worth twice that amount. Pentecostal Publishing Co., Louisville, Ky.

SUNDAY SCHOOL LESSON

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

Lesson VI.—August 7, 1927.

Subject.—David Spares Saul. 1 Samuel 26:7-14, 17, 21.

Golden Text.—Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Time.—About B. C. 1060.

Place.—Wilderness of Ziph.

Introduction.—Were I before a class with this lesson, I would review the treacherous wickedness of king Saul, and the manly generosity of David. It is hard for us to understand such lessons, because we have lived ourselves so far away from the times in which these men lived, that we cannot by any stretch of imagination put ourselves into their environment. Their moral code was very different from ours; so that we cannot judge them by our standards of civilization—not that the implicit principles of ethics have undergone a change; but more light has been turned on the subject during the passing years. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." These things must be taken into account before we can pass just judgment even upon so bad a man as was king Saul.

In the chapters that intervene between today's lesson and that of last Sabbath, we have a rare picture. While Saul did his best to kill David, even commanding his own son Jonathan and his bodyguard to kill him, David displayed a generosity towards the king that would do honor to a good man in any age. Twice he had every opportunity to destroy the wicked man who was plotting in every possible manner to take his life, but spared him, even though some of his own nearest followers begged for the privilege of smiting him to the earth. Once he went so far as to cut off the corner of the king's robe, which he afterwards held up to the monarch's gaze as a proof of his good will toward him in that he did not kill him when an opportunity had come for so doing. Saul seemed grateful that his life had been spared, and even went so far as to shed a few crocodile tears; but David knew him sufficiently well to keep at a distance. A bad man cannot be trusted. On another occasion David and Abishai slipped into the king's camp while he and all his men were asleep, and carried off his spear and his canteen of water; but he returned the spear by an invited messenger from Saul. It is fine to hear David upbraid Abner the son of Ner for his carelessness in not guarding the life of the king. His words are full of biting sarcasm.

Nothing in all this history is more beautiful than Jonathan's behavior toward David. He even rejoices that he is to take the second place in the kingdom. When all the circumstances are considered, we know of nothing in literature more worthy of admiration than the splendid covenant made between those two young men. It included even the family of Jonathan; and David kept the covenant sacredly after Jonathan had been slain in battle, and he was established on the throne of Israel. We may regard those as being very dark days; but with all our boasted civilization, we cannot produce truer men than those two young friends.

David's dealings with Nabal and his wife Abigail touches our lesson only incidentally; but it is full of lessons

for all times. It never pays to be a fool, nor to be the son of Belial. Better have good sense, and act the gentleman. A celebrated D.D. came near being flogged some years ago for making some very unkind remarks to some mothers whose little ones happened to disturb his dignity by crying during service. Kind words would have paid better. Fortunately the good brother never knew the imminence of his peril.

Comments on the Lesson.

7. Saul lay sleeping within the trench.—Saul was sleeping between the parts of his baggage, or carriage, as it was termed in the days when King James had the Bible translated into English. David and Abishai stole into the camp by night. Jehovah assisted them by causing Saul and his men to fall into a deep sleep. Saul had "his spear stuck in the ground at his bolster", or pillow. In those days warriors slept thus, so as to be ready to defend themselves in a moment in case of sudden attack from the enemy. In this case Saul had assumed the place of safety by having his soldiers lie all around him. With his 3000 trusted men he felt so safe against David with his little band of fugitives, that all of them went to sleep instead of setting a watch.

8. God hath delivered thine enemy into thine hand this day.—No doubt Abishai was right, but not that David should kill him. Jehovah would teach David and Saul a great lesson. Let me smite him.—Abishai did not have David's generosity. He would take the king's own spear, and kill him so dead that he would not need to stab him a second time.

9. Who can stretch forth his hand against the Lord's anointed, and be guiltless.—Jehovah had selected Saul to be king of Israel, and had Samuel anoint him to his office; wherefore David considered his life sacred in the sight of God and men. He must not be killed, even in self-defense.

10. David said . . . the Lord shall smite him.—He was willing to trust the case in the hands of Jehovah. "His day shall come to die; or he shall descend into battle, and perish." God can fight our battles for us far more successfully than we can fight them.

11. David would not permit Abishai to slay Saul, nor would he himself kill him; but he did tell Abishai to take his "spear and his cruse of water." That was all right, for he needed some evidence to prove to Saul that he had been in the camp that night. The wonder is that he sent the spear back at his own motion. Most men would have kept it as a trophy.

13. David went over to the other side, and stood on the top of an hill afar off.—There was a valley between him and Saul. This would not be safe now with the terrible guns used in warfare; but there were none in those days. The old colored man was not far wrong when he stated it, as his opinion, during the "world-war" that all the enemy wished to know was a man's postoffice, and they would get him. A great space between them.—In that land under certain conditions of the atmosphere men can speak to one another at a great distance across certain valleys.

14. Answerest thou not, Abner?—David is making fun of Saul's best man. One can almost feel the sarcasm

in his words. It was his duty to guard the king, but he had slept while the enemy visited the camp. Who art thou that criest to the king?

—The text does not say that David mentioned the king. Maybe Abner was trying to shield himself, trying to hide himself from Saul's wrath.

17. Saul knew David's Voice.—It was time for him to be somewhat frightened. It reminds one of an English hunter in India, who tied a goat to a bush one night and set himself to shoot a tiger; but when he waked up the big cat had carried off the goat. Imagine his pale face and his running qualities. My son David.—There is an insincerity in those words from the lips of Saul. True, Michal, Saul's daughter, was David's lawful wife; but the king had taken her away from him, and had given her to another man, a thing that he—although king—had no right to do. Still, David addresses him with the utmost courtesy: "It is my voice, my lord, O king." That was certainly commendable in the young man. Be a gentleman, if the other fellow is a rascal.

21. We take little stock in what Saul has to say in this verse. Beyond a question, he told the truth when he confessed that he had "sinned", and that he had "played the fool"; but the aftermath makes one feel that he was likewise playing the hypocrite. David knew better than to trust his life in the hands of such a monster.

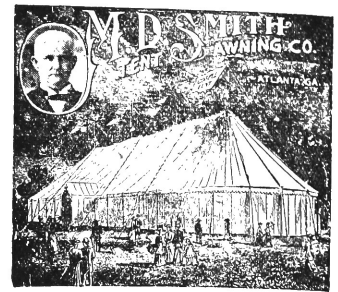
EVANGELISTIC AND PERSONAL.

Rev. W. W. McCord recently closed a good meeting at Cecil O. A Sunday school was organized and Rev. J. M. Lewis, pastor at Paulding, Ohio, will preach there each Sunday afternoon. Bro. McCord began a meeting at Paulding, Ohio, just after closing the above revival, which is the tenth week of meetings in Ohio.

Robert E. Veach, 632 Pear St., Vineland, N. J., is open for calls as soloist and pianist. References given on request.

South Mississippi Holiness Camp Meeting will be held from August 5th to August 14th. The preachers engaged to hold the meeting are, Rev. R. B. Rawls, of Nashville, Tenn., and Rev. R. C. Rogers, of Nashville, Tenn., (song leader) also Rev. W. P. George, of Watertown, Tenn., will assist in the meeting. This camp is located one mile north of McHenry, Miss., on the Mississippian branch of the I. C. Railroad. All are invited to attend. Remember the meeting in prayer. Mrs. H. P. Hopper, Sec., Sauer, Miss.

One of the greatest world wonders and living miracles has been given by the Lord to the Holiness Movement in the person of Evangelist Grace Haney, a deaf mute. She holds her large congregations spellbound. Sinners fall off their seats with conviction, and a general breaking of the spirits of men results from her messages. The secret of her success lies in the fact that she is saved, sanctified, and called of God. Rev. Merrifield, expostulator of true holiness and the above mentioned marvel with her mother and father will be employed by the Household of Faith in their seventh annual camp. Everyone from far and near is invited. Board and lodging furnished free on the ground—all expenses met by free will offerings. This Feast of Taber-



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nacles will be held at Point Pleasant beginning Sept. 2nd and continuing ten days. For further information address C. A. Maddy, Heights, W. Va.

A. C. Searcy: "I am in a meeting with the Rev. Wallace, the Methodist pastor at Pine Hill, Tex. God is blessing. I have had as many as 3000 people to hear me in the big tent meeting at this place. We have had about 30 saved and many trembling under conviction. I will be open for revival meetings after Aug. 15."

S. S. Nelson: "The Lord permitted us to spend the Fourth of July on top of the mountains in beautiful Old Virginia. The meeting continued for more than ten days. The Spirit of the Lord was present from the beginning to the end of the meeting. More people attended this meeting than have attended for many years. The success of the meeting was not only marked by the number who professed to find the Lord, but the Christians were blessed, and some who had not attended a meeting for a long time came out to this meeting. The meeting closed at high tide and with a shout."

Eighteenth Annual Session Central Michigan Holiness Camp Meeting at Gaines, Mich., Aug. 26 to Sept. 4, 1927. Our workers this year are the Rev. C. W. Ruth, full time; Dr. H. C. Morrison, half time; Rev. H. L. Cox, half time; and Rev. C. W. Butler, with Mrs. Esther Williamson in charge of the music and Miss Gertrude Cook presiding at the piano. With such well known workers and God's blessing we expect a very helpful heart-searching camp and you are urged to pray for, attend, and invite others. Meals are one dollar a day, fifty cents for one in a room and seventy-five cents for two. Cots in the hotel dormitory are twenty-five cents each. Each one furnishes his own towel. For information write the secretary, Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich. Rev. C. W. Butler, D.D., Pres., Cleveland, Ohio.

Rev. Walter Cross: "A splendid revival has just come to a close at Adelle, Miss. The workers were Rev. Walter Cross, Evangelist, and Rev.

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OF ASBURY THEOLOGICAL SEMINARY

Morris Loper, song leader. The meetings were held each evening at 8:00 o'clock and Sunday morning at 10:30, under one of the several tents being furnished by The Evangelical Methodist League at Louisville, Ky. The Lord was present in a wonderful way during the entire revival. Of course the devil was there with his opposition but the victory was won for Christ. The meeting resulted in 132 souls who prayed through at the altar of prayer in the old-fashioned way. The last night of the meeting 52 hands were held up with promises to establish the family altar in their homes. Surely the work done there will be largely preserved."

CONNEAUTVILLE CAMP.

In just a few more days the Conneautville camp will be a busy "little city" once more. Saints will be refreshed and built up, believers will be sanctified, backsliders will be reclaimed and sinners saved by the grace of our God. If you need help you can't afford to miss the camp; if you don't need help others need you. Pray for the meeting and plan to come for the ten days—August 5-14.

The evangelists, Dr. J. L. Brasher, Rev. Thomas Henderson, Rev. Frank Arthur, and Prof. and Mrs. Kenneth Wells are all consecrated and talented laborers in the Lord's great harvest field. On Missionary Day Rev. Woodford Taylor, who has spent twenty years in China and has just returned, will have a wonderful message. The Taylor University Quartet and an orchestra rehearsal each day will mean much to the young people. The children and young people's meetings will be in charge of Miss Emma Valentine.

Mr. H. C. Miller, President, and Mr. J. L. Hanna, Secretary, have prepared a folder giving prices of rooms, meals, etc. You can obtain one by writing to C. A. Lockwood, 2740 Louisiana Ave., Pittsburgh, Pa.

Don't forget the time, August 5-14, and the place, Conneautville, Pa.

REPORT.

I am glad to report that I have been preaching the power of God unto salvation. In my last report in April I had just closed a revival with Rev. A. R. Williams, of Richland, Okla. From this place I went to Troutville, Pa., with Rev. J. K. Jones, whom I found to be a consecrated Christian gentleman and soul winner. The Lord gave us a very good meeting in which many souls found the Lord and some united with the church.

Our next meeting was at Clover Run, Pa., a non-union mining town, twenty-one hundred feet above sea level. Several souls bowed at the altar and the church was revived. At the close of this meeting I ran home to be in the great Holiness Convention and Commencement at Asbury College. Asbury College, under the consecrated leadership of Dr. L. R. Akers, is making great progress along educational lines, and at its present stride will be one of the leading educational centers of the nation. As a friend and old student of Asbury, I want to say to the godly parents who wish their children to have the very best religious and intellectual training, that you can make no mistake in sending them to Asbury.

From this Commencement I was in the camp meeting at God's Bible School in Cincinnati for five days. God seems to visit some places, but he stays at this place. God bless the Knapps and Stanleys.

I am now in a revival at Bible Grove, Ill. Some souls are finding God. I have a date open the latter half of August. I will go anywhere the Lord leads. I would like to fill this date in the East as I am to be at River Side Camp, Robinson, Maine, August 5-14. Life E. Williams.

REVIVAL REPORT.

One of the best revivals ever held in the First Wesleyan Methodist Church of Birmingham recently came to a close. It was as if the wheels of time had turned backward forty or fifty years and we were in a revival such as we read about in the long ago. This was Rev. Kennedy's first time with us, but he was here but a short time till we were aware that a man of God was in our midst. He is a fearless preacher and denounces sin in no uncertain language and with telling effect. God surely honored this plain preaching of the word. Often the power of God would so come on a service until we were somewhat reminded of being in an electric storm with lightning striking all around us as people cried out under a burden of sin. Sinners confessed and made restitution in the old-fashioned way. One blessed feature of the meeting was the spirit of humility, tenderness and confession that came on the people of God. We have been in many so-called confession meetings that were anything but edifying. In this meeting every one seemed anxious to take the blame and beg the other's forgiveness. This undoubtedly is one greatly neglected feature of our revivals and is the key that would unlock many difficult situations and rekindle the revival fires. The Holy Spirit is often grieved by a lack of oneness and a spirit of criticism among the people of God.

One dear man serving a life sentence in the penitentiary, but who was recently pardoned after serving some twenty-three years, dropped into the meetings and was beautifully saved. There were but few dry eyes in the house as he arose and told how he had run away from college and mother and got in with a rough gang and then in the penitentiary. After receiving his pardon he returned to his home but found his parents both dead. He was on his way to the coast to leave this country forever but the Lord led him to the service and to the altar and salvation. Another young man got under such conviction he could not sleep and prayed through about three o'clock in the morning. The God of revivals still lives. Any one desiring evangelistic help will do well to secure Rev. Preston Kennedy.

H. R. French, Pastor.

SULPHUR, LOUISIANA.

In the little town of Sulphur, La., we have had a series of spiritual and inspirational services under the preaching of Evangelist W. E. Thomas, of Kentucky, and Prof. M. V. Lewis as choir director and soloist, Wilmore, Ky. Bro. Thomas was engaged by the pastor of the M. E. Church, South, and did some wholesome, practical gospel preaching which was very gratifying in its results. Bro. Thomas feels his messages, and does not bore or tire his congregation.

Brother Lewis in his pleasing and congenial manner carried us into the very presence of the Lord with his wonderful singing. He has the gift of making you forget all else. Many of his selections, the "Radio" being one, attracted much attention, and lifted the veil of doubt and strength-

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Dr. Elmer Ellsworth Helms, pastor of the First Methodist Church in Los Angeles, the largest Methodist Church in the world: "Nothing like it was ever done before. I have read fully a hundred of the stories, and they are gems—all. Every preacher in America ought to have a copy."

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Dr. G. B. F. Hallock, eminent Presbyterian author and editor, Rochester, N. Y.: "The material is of very unusual value. . . . warm, vital, TRUE STORIES. . . . thrilling in nature and especially usable."

Dr. Fred F. Brown, pastor of the First Baptist Church, Knoxville, Tenn.: "The best book of its kind that is in print."

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ened faith almost to sight. His voice is mellow and clear and bears the tenderness of a wonderful message that portrays the marvelous love of God to a lost world. We wish we could have it all over again and hope we may hear them again.

Mrs. W. H. Gates.

Tent Workers of the Evangelical Methodist League

ASBURY GOSPEL TEAM.

Kirkpatrick, J. J., Moore, DuVal.
Elmira, N. Y., July 20-31.
Lockport, N. Y., August 5-14.

BECK, A. S. AND R. S.

Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

(Wilmore, Ky.)
Danville, Ky., July 16-31.

COCHRAN BROTHERS.

Omega, Ga., July 1-28.

CROSS, WALTER—LOPER, NORRIS.

Silver Creek, Miss., July 11-29.
Stratton, Miss., August 1-19.
Piedmont, Ala., Aug. 22-Sept. 4.

DORN, C. O.—SEAMONS, L. H.

Lynchburg, S. C., July 18-31.
Oswego, S. C., August 7-28.

DUNAWAY, C. M.

(216 N. Candler St., Decatur, Ga.)
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.

GRANT BROTHERS.

Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

HOTCHKISS, ROY L.

Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

(Wilmore, Ky.)
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.

HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)
Basin, Wyo., July 18-31.
Meetsse, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSELL, HARVEY B.

(Box 1235, Charleston, W. Va.)
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.

JOHNSON, RAY N.

McLuney, Ohio, July 25-Aug. 7.

KEYS EVANGELISTIC PARTY.

(Mohnton, Pa.)
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.

Eagle Rock, Va., July 17-Aug. 7.
Oil City, Pa., August 14-Sept. 3.

LAMP, W. E.

(Wilmore, Ky.)
Louisville, Ill., July 1-Aug. 4.
Shumway, Ill., August 6-26.

LEWIS, J. H.

Open date, July 26-Aug. 9.
Jerusalem, Ohio, Aug. 11-21.

MOORE, W. BRADY—MOORE, C. C.—

BOOKER, HORACE.
Brilliant, Ohio, July 21-August 3.

PARKER, J. R.

(Wilmore, Ky.)
Open date, July 25-Aug. 11.
Berry, Ky., August 15-28.

POWELL, JAMES L.

Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

ROBERTS, BYRON F.

Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

SMITH AND McCURE.

Open date, July 31-August 21.
Richmond, Ill., Aug. 21-Sept. 11.

WHEALDON, J. R.

Vicco, Ky., July 1-August 1.

WILLIS, F. B.

Colon, Mich., July 13-Aug. 1.
Open, August 3-14.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Moore's, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Sharon Center, Ohio, July 29-Aug. 7.
Frankfort, Ind., Aug. 5-14.
Wichita, Kan., August 18-28.
Winchester, Ind., Sept. 1-11.

ARTHUR, FRANK E.

Gladwin, Mich., July 21-31.
Conneautville, Pa., Aug. 4-14.
Huntington, W. Va., Aug. 17-Sept. 4.

AYCOCK, JARRETTE AND DELL.

(2923 Troost Ave., Kansas City, Mo.)
Nampa, Idaho, August 4-14.
Kearney, Neb., August 18-28.

BABCOCK, C. H.

Hollow Rock, Toronto, O. July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BELEW, P. P.

(1529 N. Nelson St., Marion, Ind.)
Franklin, Ind., July 15-31.

BENNARD, GEO.

Meaford, Ontario, Can., July 20-31.
Romeo, Mich., Aug. 4-14.

BENNETT, W. G.

Manchester, O., Aug. 10-Sept. 1.

BONINE, GRACE O.—RIGGS, HELEN G.

Vandalia, Mich., August 17-28.

BRENNEMAN, A. P. AND MRS.

Moherly, Mo., July 15-31.
Seymour, Mo., August 4-14.
Ava, Mo., August 24-Sept. 4.

BREWER, GRADY.

(High Falls, S. C.)
Open date, Sept. 10-Oct. 21.

BROWNING, RAYMOND.

Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BUDMAN, ALMA L.

(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.

BURNETT, W. EVANS.

(Lake Charles, La.)
Open dates for July and August.
Alexandria, La., June 17-25.

BUSSEY, M. M.

Dallas, Ore., July 17-Aug. 1.

CALLIS, O. H.

Nashville, Tenn., July 17-31.
Hartsell, Ala., August 4-14.
Kincaid, W. Va., Aug. 19-29.

CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)
Mt. Vernon, Va., July 28-Aug. 7.
Spotsylvania, Va., Aug. 19-28.

CAIN, W. R.

(515 So. Vine St., Wichita, Kan.)
St. Croix Falls, Wis., July 28-Aug. 7.
Wichita, Kan., August 18-28.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.
Nespeche, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.

(410 E. Carl St., Winchester, Ind.)
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARKE, C. S.

(808 N. Ash, Guthrie, Okla.)
Guthrie, Okla., July 31-Aug. 21.

COLEMAN, PAUL.

(1020 Fairfax Ave., Cincinnati, O.)
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.

COLLIER, J. A.

(197 Cephas Ave., Nashville, Tenn.)
Providence, Ky., July 10-Aug. 7.

COPELAND, H. E.

(Oskaloosa, Iowa)
Thomas, S. Dak., July 24-Aug. 14.

COX, F. W. AND WIFE.

Crawfordsville, Ore., (Wesleyan Church)
July 20-Aug. 7.

DECKER, WATER REED.

(Song Evangelist)
(124 Gould St., Cory, Pa.)
Open dates for Fall and Winter.

DICKERSON, H. N.

(2608 Newmain St., Ashland, Ky.)
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.

DYE, CHARLES.

(430 Williams St., Troy, Ohio)
Fisher, Ky., July 24-Aug. 7.
Selma, Ind., August 11-28.
Toledo, Ohio, Sept. 4-18.

ELSNER, THEO. AND WIFE.

(1451 Pacific St., Brooklyn, N. Y.)
Reading, Pa., July 22-31.
Wilmington, Mass., Aug. 5-14.
Delanco, N. J., August 26-Sept. 5.

FLEMING, JOHN.

N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 9-21.
Denver, Colo., Sept. 11-25.

FLEMING, BONA.

Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 28-Sept. 4.

FLEXON, R. S.

(Shackelford, Va.)
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.

FUGETT, C. B.

(2513 Holt St., Ashland, Ky.)
Haltown, Md., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.

(4805 Ravenna St., Cincinnati, Ohio)
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Mulberry, Okla., Sept. 2-18.

GEIL, PAUL AND DORA.

(Frankfort, Ind.)
(Singers and Xylophone Players)
North Manchester, Ind., July 1-30.
Lafayette, Ind., August 7-28.
Crawfordsville, Ind., Sept. 7-11.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.

(Central, S. C.)
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.

GLENN, REV AND MRS. J. M.

Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

(Box 200, Connelly Springs, N. C.)
Bostic, N. C., July 17-29.
Connelly Springs, N. C., Aug. 7-15.

GROGG, W. A.

(Ronceverte, W. Va.)
Mt. Lake Park, Md., July 28-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.

(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 28-Sept. 11.

HALLMAN, W. A. AND WIFE.

Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.

Klondike, Tex., July 15-31.
Dillard, Okla., Aug. 1-14.
Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.

(127 N. Chestnut Ave., Indianapolis, Ind.)
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.

HOLLENBACK, URAL T.

Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.

Box 1322, Mobile, Ala.)
Suggsville, Ala., July 31-Aug. 12.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.

HULSE, AARON.

Oklahoma City, Okla., July 10-31.
Letona, Okla., Aug. 9-28.
Bradford, Ark., Sept. 2-25.

HUNT, JOHN J.

(Media, Pa., Rt. 3.)
Rosslyn, Va., July 28-Aug. 8.
Wilkesburg, Pa., Sept. 16-25.

IRICK, ALLIE AND EMMA.

(Bethany, Okla.)
Goddard, Ky., July 21-31.
Camden, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW

Ruggles, N. Y., July 21-31.
Eldorado, Ill., August 4-14.
Campbellsville, Ky., Aug. 12-22.

JONES, LYMAN.

(North Kingsville, Ohio)
Brothead, Ky., July 17-August 21.
Open dates.

KEEL, MRS. S. A.

Menomone, Wis., August 4-25.

KENNEDY, ROBERT J.

(Singer)
Seagraves, Tex., Aug. 17-31.
Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY, W. C. AND WIFE.

(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers, Pianist)
Campbellsville, Ky., Aug. 12-21.

KINSEY FRANK E.

(1220 Tecumseh St., Indianapolis, Ind.)
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-29.

LILLENAS, HALDOR AND BERTHA.

Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN,

IMOGENE.

(Oregon, Wis.)
Oregon, Wis., July 29-August 14.
Sanford, Ind., August 18-28.
Louisville, Tenn., Sept. 1-11.
Knoxville, Tenn., Sept. 13-25.

LITTLELL, V. W. AND MARGUERITE.

(1214 Scott St., Beatrice, Neb.)
Urichsville, Ohio, July 22-Aug. 7.
Chidroit, Ia., Aug. 14-28.

LOVELESS, W. W.

(London, Ohio)
Warsaw, Ohio, July 21-31.
Des Arc, Mo., Aug. 13-28.

LUDWIG, THEODORE AND MINNIE.

(772 N. Euclid Ave., St. Louis, Mo.)
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.

MCBRIDE, J. B.

(112 Arlington Drive, Pasadena, Calif.)
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.

MCGHIE, ANNA E.

Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MCCORD, W. W.

(Sale City, Ga.)
Sale City, Ga., August 11-21.

MENESE, HERBERT J.

(New Brighton, Pa., 634 13th Ave.)
Open dates, July and August.

MAXWELL, PROF. S. A.

(Graham, N. C.)
Open dates, August.

MILLER, REV. AND MRS. F. E.

(Lowville, N. Y.)
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.

MILLER, JULIUS.

(Watson, Wis.)
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.

MILLER, JAMES.

(1249 N. Holme Ave., Indianapolis, Ind.)
Hope, Mich., July 31-Aug. 14.

MINGLEDORFF, O. G.

(Blackshear, Ga.)
Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.

MONK, ALONZO, JR.

Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORGAN, R. L.

(Olivet, Ill.)
Milwaukee, Wis., July 27-Aug. 14.

MORRIS, (JUDGE) FRANK

(P. O. Box 1523, Dallas, Tex.)
Aspermont, Tex., August 7.
Hugerman, N. Mex., Aug. 28.
Alanoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.

(832 Worth Ave., Greensboro, N. C.)
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORBERRY, JOHN.

WATTS, E. E.
(Sandy Lake, Pa.)
Belle Plaine, Iowa, July 19-Aug. 7.
Open date, August 9-31.
Hadley, N. Y., Sept. 4-25.

WELLS, KENNETH AND EUNICE.
Hollow Rock, Toronto, O., July 28-Aug. 7.
Conneautville, Pa., August 8-14.
Hopkins, Mich., August 18-24.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Open date, Aug. 5-17.
Irredell, Tex., Aug. 19-30.

WHITEHURST, R. F.
(Wilmore, Ky.)
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.

WILLIAMS, L. E.
(Wilmore, Ky.)
Robinson, Maine, August 5-15.
Open date, Aug. 19-Sept. 4.

WIMBERLY, C. F.
Greenville, Ky., July 20-30.
Wilmore, Ky., July 31-Aug. 5.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Peoli, Ohio, Aug. 14-28.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

WIREMAN, C. L.
(770 Scott St., Covington, Ky.)
Wilson Run, Ohio, July 29-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Denton, Md., July 25-31.
Portsmouth, R. I., Aug. 1-7.
Glassboro, N. J., Aug. 11-21.
Binghampton, N. Y., Aug. 22-28.

YOUNG, R. A.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec. Birmingham, Ala., camp, July 20-31. Workers: Rollo D. Wise, Mrs. Golden L. Young. Write W. H. Sillman.

ARKANSAS.

Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

COLORADO.

Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickerson. Mrs. J. Hester Peck, song leader. For information write E. O. Walden, Yuma, Colo.

GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

IDAHO.

Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Reavon, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair., 14th and 12th, Nampa, Idaho.

ILLINOIS.

Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. E. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph B. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor.-Sec'y.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.

Ramsay, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifer; J. B. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Finlay, Sec., Ramsay, Ind.

Centerville, Ind., camp, July 31-Aug. 19. Workers: G. M. Rainey, A. M. Moorehead. Address Mrs. J. B. Clevenger, Sec., Centerville, Ind., R. F. D.

Bryantsburg, Ind., camp, August 19-28. Workers: Rev. Moore Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffley, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

KENTUCKY.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., Columbia, Ky., R.F.D. No. 1. Rawlings, Sec., Bradfordsville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andred Johnson, Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Wimberly, Rev. J. L. Brasher and H. S. Blackburn. Rev. H. C. Morrison, Pres., will preach again. Address C. C. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. Dorothy Huyett, song leader, Miss Ethel Sageser, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles L. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

MAINE.

Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. J. Truitt, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

MARYLAND.

North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. E. F. Neely and daughters. Miss Christine Williams, children's worker. Inform from Prof. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MICHIGAN.

Hopkins, Mich., camp, August 18-28. Workers: Rev. I. N. Toole, Dr. C. W. Butler, Dr. G. Arnold Hodgkin. Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Rt. 9, Grand Rapids, Mich.

Gaines, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson, Secretary. Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Eaton Rapids, Mich., camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turberville. Rev. L. H. Nixon in music. With H. H. Marse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer, W. L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scotch duettists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennett, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turberville. Mrs. W. L. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28. Workers: Rev. C. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

Cleveland, Miss., camp, August 11-22. Workers: Rev. E. E. McKethen, E. E. McKethen, Jr., song leader. Write Mrs. S. C. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young. Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

National Park, N. J., camp, August 12-21. Workers: Rev. Bona Fleming, Rev. John Fleming. Mr. Burl P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

NEW YORK.

Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scobie, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

OHIO.

Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of the music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celia M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Ludlow Falls, Ohio, camp, July 28-August 7. Workers: Rev. H. M. Metzger, Rev. J. A. Beery, Rev. S. M. Bidsath, Rev. J. I. Moore, song leader. Miss Edith Scher, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 19-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, A. E. Johnston and wife. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Anna Smith. W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

Mt. Vernon, Ohio, (Camp Sycar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Olive Palmer. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young people's and children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. W. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers, Rev. Chas. A. Gibson, Vaughn Radio Quartette. Write Rev. Orial J. Nease, 148 King Ave., Columbus, Ohio.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennett and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

PENNSYLVANIA.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. E. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon, Rev. David Wilson, Rev. J. N. Hampe, Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

RHODE ISLAND.

Portsmouth, R. I., camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.

Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Mrs. Ruth Harris, song leader. Joe C. Hall, Sec., Dyer, Tenn.

Knoxville, Tenn., camp, August 3-11. Workers: Rev. H. Robb French and wife, Mrs. Golden Young. For information write Rev. Percy E. Bailey, 1018 E. Main Ave., Knoxville, Tenn.

TEXAS.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. P. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary R. Perdue, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

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VIRGINIA.

Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin. Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Acotink, Va.

Wakefield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cockes, Pres., Elberon, Va.

Drainesville, Va., camp, August 10-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

WISCONSIN.

Oregon, Wis., camp, July 29-August 14. Workers: Rev. Lewis H. Gaddis, Mose Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

Hillsboro, Wis., camp, August 10-22. Workers: Preston Kennedy, James Bane, Raymond Lewis, Hilde Bro. Enayart song leaders. For information address May Markee, Hillsboro, Wis.

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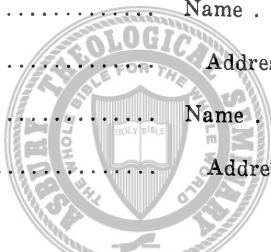
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PENTECOSTAL HERALD

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

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NEITHER APOLOGIZE NOR COMPROMISE.

By The Editor.

THE great doctrine of entire sanctification as a second work of grace cannot and will not make any sort of apology to a wicked and unbelieving world, or to a backslidden and worldly church, neither will it make any sort of compromise with any theory of holiness that for one moment proposes to rob the blood of Christ of all the glory.

* * * *

This doctrine of a cleansing subsequent to pardoning, was illustrated in the construction and arrangement of the Tabernacle in the wilderness, the Temple at Jerusalem, and in the sacrifices, forms and ceremonies, and worship of the ancient Jews. The prophets pointed it out in their predictions, John the Baptist proclaimed it in his message, Christ taught it to his followers, the hundred and twenty received it on the day of Pentecost, the evangelists wrote it in the gospels, Paul filled his epistles with it, John Wesley and his coadjutors startled the dead church and awoke a sleeping world by preaching it, and the great Holiness Movement in all lands and among all the churches proclaiming salvation full and free to all men, from all sin, through the precious blood of Christ, pardoning all transgression, and cleansing out the carnal mind, is going forth to certain and glorious victory.

* * * *

This doctrine of the second work of grace, the instantaneous cleansing of a believer's heart from all indwelling sin by the baptism of the Holy Ghost, will not make any compromise with other theories of holiness. Justification, growth and death must keep their proper place, must not undertake to do the one work that can only be done by the baptism of the Holy Ghost and fire.

* * * *

Justification opens the way to sanctification; growth helps the believer forward to the upper room, and constantly increases in the grace and knowledge of our Lord and Savior after Pentecost and death, the last enemy, can do the sanctified soul no hurt, but must bow in submission and, like a servant, throw wide the portals of eternal bliss that the sanctified soul may enter glory. But none of these things nor all of them can cast out inbred sin. Jesus suffered without the gate that he might sanctify the people with his own blood. All those who are living in Canaan land well remember the Egyptian bondage, the crossing of the Red Sea, the wilderness and the passage over Jordan. They all know full well that they entered into this goodly country by two distinct and separate crossings. They cannot forget that there have been two marked periods in their past lives when, having done all they could, they found themselves standing helpless on the borders of impassable barriers. The first of these was the Red Sea of their innumerable transgressions, and the second was the rolling Jordan of a nature defiled by sin overflowing all of its banks.

In the first crisis they stood still amid the mountains with sea in front and foes behind, and with the eye of faith beheld the salvation of the Lord. In the second place they dared by faith to set foot upon Jordan's rolling flood and see with joy its waters stop and stand in wondering heaps while they passed over dryshod. They know it was a second crossing that brought them into Canaan land.

* * * *

This doctrine of entire sanctification as a second work of grace is not only a Bible doctrine, but is simple, plain and easy of comprehension to all who in sincere humility will do his will. This doctrine of the second grace has no conflict with facts as they exist in human experience; but Bible teaching and the conflict in the believer's heart are two good witnesses that bear harmonious testimony to the necessity of this second work. Christ said, "Blessed are they that do hunger and thirst after righteousness for they shall be filled."

* * * *

Those who dwell in "Canaan land" know that after they were born into the kingdom of God they found within themselves a hungering and thirsting after righteousness and they know that they were filled, not by regeneration, for the hunger and thirst came after regeneration; neither was it by growth for most of their satisfactory growth has come since the filling; nor was it by death of the physical man, for they are yet in the body, alive and well. It was by the instantaneous baptism of the Holy Ghost, who came upon them suddenly, purified their hearts, and now fills and abides with them.

* * * *

Let all such persons be steadfast and immovable in experience, in testimony, and in faithful adherence to the Bible doctrine or theory of the divine method of justification and entire sanctification, which by personal experience they have demonstrated to be true.

A Chapter from My Autobiography

CHAPTER XXIV.

MY APPOINTMENT TO DANVILLE, KY.

AT the close of my year in the Highlands, the conference met at Covington, Ky., Bishop Granberry, presiding. Presiding Elder Joseph Rand was anxious to have me go to Frankfort, and spoke to me about it, but Col. John Proctor came from Danville with a unanimous petition of the official board for me to be appointed to that charge. The bishop so appointed. The church membership was large, intelligent, wealthy and liberal. I have never known a more kind and loyal people than the membership of that church. I cannot say they were a deeply spiritual people,

but they were religious. Dancing, card playing, theatre going, and such worldly diversions were hardly known among them. Their church finances were attended to with the promptness of banking business. My salary was collected and placed to my credit in the bank, and I was notified to check on it at pleasure.

Col. John Proctor, Henry Sandifer, Ben. Durham, Will Proctor, Charlie Smith, and Bros. Otter, Chrisman, Nichols, Davis, Eastland, Gentry, Gilcher, and others I could mention, were as fine a body of Christian citizens as I have ever known. Their wives were women of the first rank, and their children, such as would make your heart glad. Among the Presbyterians, Baptists, and Disciples, there were many most excellent people. It seems to me that nine-tenths of all the citizens of the place stood firmly for all that was best in education, law and order, and the highest moral standard. If I should have old days of retirement, there is no place in dear old Kentucky where I would rather sit down on the banks of time and wait for the boatman at the setting of sun, than Danville.

I had conducted a number of great revivals during my stay at the Highlands, and went to the conference at Covington with my mind fully made up to locate and enter the evangelistic work. I had engagements made for the year. I think at least forty of the leading preachers of the conference begged me not to locate. Rev. Joseph Rand said, "Take work for a few years longer anyhow. You can hold three or four revivals each year, and then if you must go into the evangelistic field, you will go a more experienced and stronger man." His arguments decided me, and as above related, I was sent to Danville. I have always been thankful for this decision. The three following years in the pastorate in large churches did much for me. The conference met early in September. I left at once for Warrenton, Va., where I held a meeting in the M. E. Church, So., for Dr. J. C. C. Newton, afterward missionary in Japan. I cancelled most of my other engagements and came back to Danville and entered upon my pastorate.

The Spirit spoke to me many times about my lost blessing and urged me to return. One night in October I awoke at two o'clock, the clock on the tower was just striking, with a great sense of danger and a feeling that I must arise at once and pray. I leaped out of my bed and fell upon my knees, and begged Christ to help me. He seemed to deal with me very sternly. He impressed me with his great patience and forbearance, and that I must cut loose from some things to which I seemed almost unconsciously clinging, and come into a closer and more faithful relationship with him, or there must be a separation. I agreed, but not without a soul struggle, and then the conflict began. The first time the Lord had brought me over at Kadesh Barnea, and the crossing was easy;

(Continued on page 8)

A STUDY OF THE MILLENNIUM.

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

One of our camp meeting songs sounds the note of the Millennium in the following lines:

"I am watching for the coming of the glad millennial day,
When our blessed Lord shall come and catch his waiting Bride away,
Oh, my heart is filled with rapture as I labor watch and pray,
For the Lord is coming back to earth again.
"Oh, our Lord is coming back to earth again,
Yes, our Lord is coming back to earth again,
Satan will be bound a thousand years,
We'll have no tempter then,
After Jesus shall come back to earth again."

I have recently had my interest in the subject of the Millennium aroused by reading the "Millennium Bible," by Dr. W. E. Biederwolf, prominent Presbyterian Evangelist, and now one of the leaders of the Winona Bible Conference and the School of Theology, Winona Lake, Ind.

Let me at the outset say that this Millennium Bible is unique; there is nothing like it in print, and for purposes of studying the Second Coming and all questions relating to the Millennium, there is no setting of the Bible, from Genesis to Revelation, that can compare with it, and I would like to urge all our readers, especially preachers, teachers and evangelists to send to The Pentecostal Publishing Co., and get a copy. Price \$4.00.

Dr. Biederwolf tells us that he had a ministry of twenty years without a single sermon preached on the second coming. In preparing a series of doctrinal sermons, of necessity he had to make a study of the Second Coming and this led him to a close, thorough study of the whole subject. The "Millennium Bible" is the result of ten years investigation and study and to show how thorough that study has been it is only sufficient to say that over five hundred different writers and authorities have been consulted.

We shall attempt in this article to trace out with the aid of the "Millennium Bible", some of the foregleams of the Second Coming and its concomitants, The Millennium, etc. We observe that the subject is found from Genesis to Revelation.

In Deuteronomy 30, we have what is called The Palestinian Covenant which has seven parts to it.

1. Dispersion for disobedience. Verse 1.
2. The future repentance of Israel while in the dispersion. Verse 2.
3. The return of the Lord. Verse 3.
4. The Restoration of the Land. Verse 4.
5. (There are many now who believe in the recent developments in the Holy Land that this prophecy is being fulfilled).
5. The National Conversion. Verse 6.
6. (This is further taught in Rom. 11:26-36).
6. The Judgment of Israel's Oppressors. Verse 7.
7. National Propriety. Verse 9.

Verse 20 sets forth once more the condition of life and of long life in the land promised to their fathers.

The Psalms are rich in their Messianic prophecies and in the foregleams they give of the Millennium glory. Take, for instance, Psalm 45. This sets forth the "Union of Christ and the church finally triumphant."

Scofield points out the following:

- "This great psalm obviously looks forward to the Advent. The divisions are:
1. The Supreme beauty of the King.
 2. The Coming of the King in glory.
 3. The Deity of the King and the character of his reign.
 4. The Associates of the King.
 5. The Fame of the King."

In Isaiah 11, we have a beautiful anticipa-

tion and prophecy of the Millennium. "This chapter," says Scofield, "is a prophet picture of the glory of the future kingdom." In verse 11, "The Second Time" is emphasized. Blackstone has drawn from this passage the difference between the Restoration from Babylon and the Restoration in Christ through the Second Coming as follows:

1. "In the first Restoration only those who were minded came back from Babylon, but in the Second Restoration not one will be left. Deut. 30:4; Isa. 43:5-7; Ezek. 34:11-13; Ezek. 39:28, 29.

2. "In the first Restoration members of two tribes returned; in the second it will include both the two and the ten tribes.

3. "In the first Restoration they returned to be overthrown again and driven out again; but in the second they shall remain no more to go out. Amos. 9:15; Ezek. 34:28; Isa. 60:15, 16; Micah 4:1; Zech. 8:20-23.

4. "In the first Restoration, because of their blindness they rejected and crucified Jesus, but in the future restoration they shall repent of all this and have clean hearts and accept Christ who shall be their Savior. Zech. 12:10-14; Jer. 31:9, 10; Ezek. 36:24-28; Jer. 22:3-6."

EZEKIEL'S TEMPLE.

The Vision of the Temple given in Ezekiel chapters 40 to 48 has been the subject of much discussion among Bible writers. The Jews were not permitted to read these chapters in public because of the sharp discrepancies between these directions of worship and those of Moses, and because of the difficulty in understanding them. Keil, however, ventures the opinion which seems to be very reasonable, that the Vision of Ezekiel does not depict the rise and development of the new kingdom of God—the Church of Christ—but as Ezekiel sees the temple as a finished building, so the vision sets forth the kingdom of God established by Christ in its perfect form. It is the Old Testament outline of the New Testament picture of the Heavenly Jerusalem of the new earth as set forth in Revelation 21:22.

JOEL'S PROPHECY. JOEL 3.

According to Scofield, the whole picture is of the end time of this present age, of the times of the Gentiles, of the battle of Armageddon, of the regathering of Israel and of the kingdom blessing. The order of events is:

1. The Invasion of Palestine by world powers. Joel 2:1-10; Rev. 6:14.
2. The Lord's Army and the destruction of the invaders. Joel 2:11.
3. The Repentance of Judah. Joel 2:12-17.
4. The Armor of Jehovah. Joel 2:18-27.
5. The Effusion of the Spirit. Joel 2:28, 29.
6. The Return of the Lord in glory. Joel 2:30-32.
7. The Regathering of the Nation and the Judgment of the Nations. Joel 3:1-16; and the full and permanent blessing. Joel 3:17-21; Matt. 25:32.

THE RESTORATION AND THE MILLENNIUM.

Frequently the word "Restoration" occurs in the New Testament. In Acts 3:21, we read "until the times of Restoration of all things whereof God spake by the mouth of his holy prophets that have been of old."

What does this Restoration mean? What shall be restored?

According to Lechler: "All that God has spoken by the mouth of his holy prophets shall be restored and placed in its original order, and in that condition which God designed and promised."

According to Hackett: "It is a restoration to a state of primeval order, purity, holiness and happiness, such as will exist for those who have part in the kingdom of Christ at his second coming."

According to Alford: "I understand it of the glorious restoration of all things, the 'palingenesis' which, as Peter says, is the theme of the prophets from the beginning. The key to the construction and the meaning is to be found in our Lord's own words: 'Elijah shall come and restore all things.'"

According to Gloag: "There will be a moral restoration; the present disorders of this world will be removed, the good will finally triumph over evil; holiness and happiness will prevail throughout the world. The idea of the Apostle seems to be that so long as the unbelief of Israel continues Christ will remain in heaven, but that their repentance and conversion will bring about the times of refreshing and restoration of all things, which will either precede or coincide with the second coming."

THE MAN OF SIN IN II. THESSALONIANS.

There has been a great deal of controversy upon this subject. Let us hear a few of the scholars touching this matter. The Man of Sin is Antichrist. Biederwolf says, "We still look for the Man of Sin as the final and central embodiment of lawlessness and resistance to God. The apostasy is still going on. Papacy, Mohammedanism, Mormonism, Christian Science, etc., of 'that which restraineth' and 'one who restraineth' the one, the general hindrance and the other, the person in whom that hindrance is summed up."

Alford says: "As the Fathers took them of the Roman Empire and the Roman Emperor standing and ruling in their time, representing the outbreathing sin and enormity—so have we been taught by history to widen this view and understand them of the fabric of human polity and those who rule that polity, by which the great upbursting of godliness is kept down."

THE FOUR LIVING CREATURES OF REVELATION.

See Rev. 4:6-9: The following explanations have been given by Bible scholars:

1. The Four Gospels.
2. The Four Elements.
3. The Four Cardinal Virtues.
4. The Four Faculties of the Soul.
5. The Four Principal Attributes of God.
6. The Four Fundamental Principles of Divine Government.
7. The great Churches at Jerusalem—Antioch, Alexandria, and Constantinople.
8. The Four great events in Redemption—Incarnation, Passion, Resurrection and Ascension.

Morgan says: "The four living creatures mark the inner circle of the church, which God has selected, elected and chosen and which Jesus is coming to gather to himself."

The Book of Revelation has had Four Schools of Interpretation.

1. The Spiritual.
2. The Preterist, which holds that Revelation has largely been fulfilled.
3. The Historical, which holds that the prophecies of Revelation embrace the whole history of the Church and its foes from the time of its writing to the end of the world.
5. The Futurist School holds that the whole book looks forward to the Second Coming of Christ.

These writers refer the seven seals, trumpets and vials to the seven years prior to the second coming of Christ with his saints in judgment and declares that all Christians will have been caught up in the rapture when these judgments are enacted.

THE MILLENNIUM.

Revelation 20 clearly teaches the Millennium. Consider the various views held of the Millennium:

1. Post-Millennium. From the 4th century (Constantine's reign) to the 14th century, advocated by Grotius and others.
2. Present Millennium. This is the old Augustan or spiritual idea that the resurrection mentioned in connection with it is a

spiritual one and that souls are raised from the death of sin to spiritual life in Christ.

3. *Future Millennium.* A millennium which is still in the future; of this view there are two schools:

(a) Post-Millennialists. These teach that Christ's coming will be after the Millennium—they explain the first resurrection as resurrection of the cause, Spirit, doctrine and principles of Christianity, etc. The Post-Millennialists of today are found largely among the Modernists. They hold that the coming of Christ will not be personal, but that he comes by way of Gospel influences, through the work of the Holy Spirit and

through the civilizing agencies of the Christian faith. Some good people are among the "post" but the majority are those who hold modernistic doctrines and view points.

(b) The Pre-Millennialists. This school teaches that Christ comes before the Millennium; that Christ and his saints will reign a thousand years upon the earth. Satan will be bound and our Lord and King Christ Jesus will reign in righteousness and glory. This school we believe to be nearest the Bible view of the great truth. In this school are to be found many of the saints of the ages as well as many of the most spiritual leaders of the modern church, such men as Moody, Dr.

A. J. Gordon, Dr. A. B. Simpson, Dr. A. T. Pierson, Dr. Torrey, Dr. H. C. Morrison, Dr. Munhall, and a great number of the holiness and full salvation evangelists.

Charles Wesley, that seraphic poet of Methodism, had a vision of the Second Coming and of the Millennium glory, we think, when he wrote this wonderful hymn:

"Lo, he comes with clouds descending,
Once for favored sinners slain;
Thousand, thousand, saints attending,
Swell the triumph of his train—
Hallelujah!
God appears on earth to reign."

MODERN APOSTLES OF FAITH.

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

CHAPTER XXII.

JOHN R. MOTT.

IT was during our second year in college; life was all a sophomore uncertainty. It was a struggle, trying to locate plans in the maze of poverty and hardships. The pictures of

those days are some of the most sordid of any hanging on the walls of memory. But just now we remember that this sketch is not an autobiography, but a short story of a man who has figured large in the affairs of the world. However, this little page of personal history is given to bring out the setting of another picture.

One morning at chapel, the leader of student activities announced that John R. Mott would be present that Saturday evening, and remain over the Sabbath; that he would address the student body that night, and would hold conferences with the various groups until Monday night. The announcement had no meaning out of the ordinary; but it was the first time we ever heard of Mr. Mott. When he appeared on the platform that night, we saw a tall, athletic looking young man, wearing a very pronounced pompadore.

We remember not a word of the speech, but we remember that his magnetism and personality gripped our inmost being. We have heard Mr. Mott many, many times since then when he addressed great assemblies, but we only think of him as he was then—a young man, only a year or two out of college, traveling as Student Secretary of the Young Men's Christian Association. Mr. Mott has never been so great to this writer as he was then. As a member of the Student Volunteer Movement, we met with the groups as he outlined the big plan to us, and the program for the "Evangelization of the World in this Generation." We got very little from the optimistic plans, but we got much in every way from close contact with the man. It was the first time we were ever in touch with a cultured college man, with a great spiritual vision, and new fires were kindled in the soul. The resume of his visit to our college was that Christ was entitled to the best brain and culture in the land, and that it must be done by college men.

Mr. Mott was not in those days serving as general overseer of big movements or sitting in council with religious leaders, seeking to solve big world problems. He was an evangelist—though a layman—with a burning message to lost men. In two public addresses he preached the gospel and pressed the question of personal salvation upon the students. In fact, all the Y. M. C. A. workers in those days were soul-winners, and salvation was the keynote of their messages. It was truly then, a Young Men's Christian Association. Mr. Mott looked after the functional routine of his work, but personal salvation was the burden of his ministry. Since then his ability as master of assem-

blies has turned his life into supposed wider channels, but we are glad that we came under his influence when he "preached the gospel" to lost men.

John R. Mott was born in Livingston Manor, New York, in the year 1865. He prepared for college at the local high school, entered Cornell University in 1884, graduating from that institution in 1888. He developed marked powers in religious leadership while in college, and was an active worker in the Y. M. C. A., just then being organized as a factor in college life. Mr. Mott had been a delegate from Cornell to several Association meetings, and this brought him before the National Committee. Immediately upon his graduation he was chosen Student Secretary for the National Committee. About the year 1890, he was made chairman of the Student Volunteer Movement, which was an adjunct to the Y. M. C. A. This position brought the great question of missions, and world evangelization to his attention, and for special study.

Soon Mr. Mott became secretary of the International Student Committee, and step by step, he has climbed in world leadership. He was chosen leader of the Christian Students' Federation about the year 1895, and this position gave him access to the mission fields of all countries and all denominations. No other person had had such a wide opportunity as other great leaders have been in a large measure circumscribed by the fields of some particular church. Three years later, Mr. Mott was made Foreign Secretary of this Federation; at the same time chairman of the American Council of Young Men's Christian Association, having perhaps more to do with the Association work in this country, than any other man.

In 1901 Mr. Mott's position in World Missionary Activities became wider than ever when he was chosen General Secretary of the International Committee, giving him leadership of the Y. M. C. A. for the whole world. In 1910, he was chosen chairman of World's Missionary Conference, which was Interchurch, and International in its scope. No man in any church has enjoyed such distinction. Throughout the years Mr. Mott has traveled into every nook and corner of the earth, and has lectured before students and Christian workers of every nationality; also has presided and lectured before the greatest church gatherings of America and Europe. It is doubtful if there is in America—preacher or layman—who has wielded a wider influence in religious circles of the world, than John R. Mott. It has been conceded that he is the leading religious statesman of the world. However, no man has had the opportunity of knowing facts, first hand, of all world-wide questions.

This extensive travel and study has qualified him to speak with authority on the political situation, as no other man. The careful survey of the Missionary Problems of the various countries has given him the political status of those countries as well. During

Mr. Wilson's first term of office, Mr. Mott was selected on a committee of three by the President, to study the delicate status existing between the United States and Mexico. No man was called into council with Woodrow Wilson more often than he; his advice was sought and heeded on many of the world questions.

As an expression of Mr. Wilson's confidence in Mr. Mott as a statesman as well as a religious leader, he was offered the post of ambassador to China. At that time, no foreign country needed wiser representation from Washington than did the Orient. The position was not accepted by Mr. Mott.

When Woodrow Wilson was elected governor of New Jersey, Mr. Mott, a Methodist layman, was offered the presidency of Princeton University as Wilson's successor; but he declined the honor, and very wisely, as his work at that time was of a much wider sphere. When the World War came on Mr. Mott threw himself into the task of superintending war work. Some believe that some grave and irreparable mistakes were made when the Association agreed to accept the Army Canteen. But General Pershing pressed it upon them, and said that he knew he was giving them a "lemon" when he did; but there was no other organization so related to all churches that could handle it. The Y. M. C. A. will perhaps never regain the ground lost during the World War service.

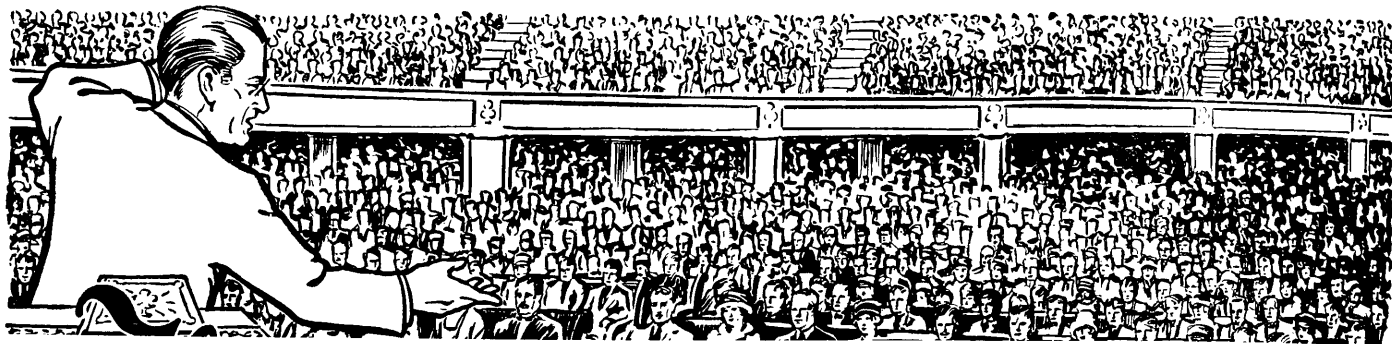
Here are the facts: the Y. M. C. A. served fifteen hundred "huts" among the Allied Armies, employing eight thousand young men and women (five hundred) every one of which was endorsed by some church. Often they could not get supplies for the front lines; often their trucks were commandeered by the Army. The prices of all supplies were fixed by the War Department. Often goods that had been donated got into the shipment of general supplies. A few crooks got into the employment, resulting in much criticism, and most all of the "much-a-do" was propaganda. The Salvation Army served forty "huts"; the Knights of Columbus served sixty, and with both these organizations, the goods were donated, and of course given to the soldiers. The funds were such, that this could be done. With the Y. M. C. A., this was impossible; they had to account for all goods received and sold. During all the criticism, Mr. Mott kept the troubled waters more quiet, than doubtless could have been done by any other man.

As we are getting a close-up of Mr. Mott, it can be said, that with all his scholarship and association with great institutions of learning, he has remained evangelical and orthodox. He has been a staunch exponent of the Bible, the Lordship of Jesus Christ, and the salvation of men. At no time has his voice or pen sounded out an uncertain note. He has been a positive defender of the faith in the highest intellectual circles of the world for more than thirty-five years.

(Continued on page 6, col. 1)

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OF ASBURY THEOLOGICAL SEMINARY



THE BETTER COUNTRY.

Rev. R. Heber Wightman.

"But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:16.

THE language of the text is indicated of the Hebrew worthies brought to our attention by the Apostle. They were remarkably eminent for their faith in God; the confident expectation of things hoped for,—the assured conviction of things not seen. For what did these Old Testament saints hope? They hoped for the fulfillment and realization of the promises which God made to them and their seed—promises which referred not only to terrestrial Canaan, but also to a spiritual and heavenly. Of what had they an assured conviction? It was of the things not seen, things which involved their temporal political well-being, and their spiritual and eternal happiness. These all died in faith, not having received the promises, etc. It is manifest, we think, that these Old Testament saints did not regard the terrestrial Canaan as their permanent and abiding residence, for they died in faith not having realized on earth the complete fulfillment of all God's promises; but they possessed an assured conviction that the terrestrial Canaan was an expressive type of the heavenly; and that after they had passed away they would realize its full and perfect happiness in the future and eternal state. Faith in God is the same in its nature and results, in all places and under all the different dispensations of revealed religion. The saints of the New Testament are animated by the same faith that characterized those of the Old Testament, hence we hear St. Paul declare, "Here we have no abiding city but seek one to come." You will observe that the heavenly country is denominated a better one, and the use of the adjective in the comparative degree implies and involves a contrast with the present country that we now inhabit, so that the superior excellence of the heavenly may be properly considered and duly appreciated. Delightful to God's chosen people for a local habitation and abode as was the land of Canaan, still in the exercise of faith, they grasped in contemplation, a better and happier land in the unseen and distant future. Christians of the present day, under the New Testament dispensation are impelled by faith in the revelation of God's word to desire a better country, even the heavenly.

The heavenly country is a better one than this we inhabit. First, because of the superior excellence of its government. On earth every country that makes pretensions to civilization has some form of government. Civil government is indispensable to the man in the social compact in the brotherhood of communities, states and nations. But the form of government, whatever it may be, Monarchical, Democratic, Representative or Absolute, we shall find it to be radically defective in the ethical workings of its machinery and inadequate to the prevention and removal of moral evils that abound among men in the body politic. From its very at-

tributes as limited in humanity, it can regulate only overt action. Neither by its eye nor arm, can it reach the moral disposition of its members and can thus control no further than this disposition discovers itself in the outward conduct. Lust, pride, revenge, hatred and other kindred passions of depravity may be rampant in the hearts of the governed, and though in overt acts they may not be detrimental to the public freedom so as to be punishable by law, still they exert a baneful influence upon the development and interchange of the kinder and more generous emotions of our nature, in the social relations of natural being. Now we inquire is it in the power of government to eradicate and destroy the morally depraved dispositions and prevent their disturbing influence upon the harmony and good order and prosperity of the citizenship in organized communities? But if government has not the power to remove moral evil from the hearts of its subjects, and to prevent the influence flowing from it, baneful and corrupting, we ask what power is there to correct and control it in governors themselves? And alas, so widespread and general are the demoralizing influences upon popular elections, of bribery, cunning and fraud at the ballot box, that the wicked and not the righteous, are usually exalted to the high places of power and authority in the government.

But contemplate the government of the heavenly country as that country is revealed to us in the Bible. That government is conducted upon the principles of the strictest equity and righteousness, for God the king immortal, invisible, sits upon the throne and sways the scepter of dominion. As God is holy, just and good, so his rule among the principalities and powers of the heavenly world must be promotive of the highest happiness of the whole. "In his presence is fullness of joy, and at his right hand are pleasures forever more." In that better country there is no oppressor's heel to crush from outraged and bleeding hearts the wail of anguish and despair. No inhumanity or lust of power is there to unseal the fountain of tears, or ruffle the calm and placid atmosphere with the lamentations of injured innocence. The Lord God Omnipotent reigneth in righteousness and love, the King of kings and Lord of lords, and under the administration of his government, all the citizens of that country, without respect of persons, are happy and undisturbed in the possession of their inheritance, the joy of their pleasures.

The heavenly country is a better one than this because of the excellency of its society. All forms of government are defective and inefficient for the securing of the ultimate end of their organization; so human society even among the most refined and polished nations, is a compound of good and evil, a mixed state in which individual interests and passions conflict with each other, and men are mostly the subjects of discontent and disappointment. Perfect happiness in the social state is impossible because of the emanations and workings of human deprav-

ity in the hearts of men and women; selfishness, pride, hatred, emulations, strife, envyings, what are these but the feculent and bitter fountains of unregenerate society from which issue streams of moral pollution, that spread blight and mildew over the fairest prospects and the most inviting hopes of individual well being and social prosperity. Where in all the world can you find the "Eden garden" of society, where the trail of the serpent is not to be seen withering the loveliest blossoms of hope and the seductions of the serpent are not to be felt triumphing to the ruin and overthrow of virtuous and happy innocence. Has not the charity of the world been denominated "cold and heartless"? Oh, how the hearts of suffering thousands now entombed have chilled and writhed and died in freezing contact with its deceit, hypocrisy and selfishness. What little, sincere, disinterested and reliable friendship there is in society; self seems to be the center and circumference of individual thoughts, anxieties and activities. But how excellent and glorious in the contrast is the society of the heavenly country! It consists of "an innumerable company of angels," the "general assembly of the Church of the first born", "God the Judge of all", "the spirits of just men made perfect", and "Jesus the Mediator of the new Covenant." Oh, what a blessed and holy society is this happy throng who are accounted worthy to stand in so glorious an assemblage; love; universal love, is the atmosphere of heaven. Among the myriad citizens who people those blissful realms no discordant tone trembles upon the lyres of gold, but heart throbs in unison with heart, and all the air is full of joyful praise.

As there is no sin in heaven, so there can be no place for deception and jealousy and envy and suspicion. These attributes of unregenerate character interrupt and prevent that full flow of confidence and sympathy in the enjoyment of which so much of social happiness is found to consist. In the society of heaven among saints and angels, no tears of sorrow and disappointment are ever to be shed. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall lead them to living waters; and God shall wipe away all tears from their eyes." No sighs and groans are ever to be heard, extorted by affliction's weight upon the troubled heart. No death is there and consequently, there is no room for graves and tombstones. Oh, happy state in which the body shall be forever free from all the sad effects of sin and mortality.

The Scriptures allow us but transient glimpses and brief flashes of revelation into the heavenly state. When St. Paul was caught up to the third heavens he saw "visions and revelations of the Lord and heard words which was not lawful for man to utter." Well might the Apostle exclaim after the visions of these revelations—"For eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."

You may give wing to the imagination and let it soar into the empyrean sublime toward these visions and revelations of the glorious state of the saints of God, but blinded by the dazzling light ineffably it must droop to earth again exhausted by the flight and overpowered by the intensity of the revelation.

The heavenly country is a better one than this because of the imperishableness and everlasting durability of its possessions. How solemn and forcible the declaration of the Apostle, "The things that are seen are temporal." They belong to time; they are of the earth earthy. As the days, weeks, months, and years of time are coming and going, so worldly possessions are ever changing hands, and are insecure. Riches make to themselves wings and fly away, never more to be recovered and enjoyed. What more fickle than fortune. What more unstable than the possessions of earth. How in a brief night may the accumulations of years of hard toil and persevering industry be swept away by the torch of the incendiary, or the flames be kindled by an infuriated and drunken soldiery. The fiat of one man may go forth backed by multiplied thousands of armed hirelings, and as a consequence, bankruptcy and insolvency and impoverishment shall be the portion of a flourishing people, rolling in affluence, counting their money by millions.

But mark the contrast in the better and heavenly country. The inheritance of the saints in light "incorruptible, undefiled and that never fades away." The treasures which the Christian lays up in heaven can never be lost nor wrested from him. The pleasures various and endless and suited to the glorified bodies and spirits of the saints will be ever new and fresh and inviting to the senses. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." How resplendent soever with glory we may conceive Christ to be, so refulgent with glory will be the saints in the heavenly state. They shall be like him for they shall see him as he is, all beauteous in person in the ineffable light of unclouded glory. They behold him in the glory which he now enjoys with the Father, and shall abide with him throughout all eternity. For the Apostle does not speak of a transient sight of Christ, but alludes to Christ's words—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me."

That the Apostle is speaking of an abiding sight of Christ, is plain, because a transient view would not be reason for their being like him; whereas, if they are to live forever with Christ, their bodies must be fashioned like to his, since corruptible bodies cannot inherit the Kingdom of God. The children of God shall see Christ, all glorious in holiness; without a dimming veil between, they shall be like him in heaven; released from the infirmities of the natural body, they shall be capable of approximating to him more and more in the likeness of holiness. They shall also resemble Christ in happiness. Happiness is the inseparable concomitant of holiness. They alone are happy who are holy. Christ is infinitely holy—so he must be infinitely happy. The children of God in the heavenly state will be like Christ in the enjoyment of the happiness which he possesses to the fullest capacity of their immortal nature; they partake of his ineffable felicity. The likeness does not impart equality, but resemblance. The finite created nature can never through the endless roll of eternal ages enjoy the same degree of happiness which Christ enjoys. But oh, transporting thought—as the cycles of eternity endlessly revolve, this capacity will be advancing from one degree to another degree—from one mount of glory to another mount higher still, in every effort of the wing to soar and reach the towering altitude divine.

There all nature basking in unsullied light—smiling in the purest joy, and blissfully tremulous in the thrill of eternal life dawn upon the spirits of the saints without measure and without end. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

The Apostle does not attempt to scale the heights, or fathom the depths of this amazing and condescending love but is lost in wonder and admiration. What Seraph would not tire in flight sublime of the contemplation of the love of God. What angel line long enough to sound its depths profound. Oh, "love divine all love excelling." In the perfection of mind and body, holiness and happiness, consists the import of the phrase "joint heirs with Christ." The privilege to be the sons of God in this life is fraught with unspeakable happiness, dignity and profit. But how inconceivably heightened this privilege will be when in the heavenly state we shall look like Christ, the blessed Son of God, shining in the glory in which he is encircled forever. Oh, what inducement does the text hold out for the ungodly and impenitent to turn from their iniquity and seek the regenerating and sanctifying grace of God. As long as they continue impenitent and wicked they are the children of the devil resembling him in his moral attributes.

"Go wing thy flight from star to star,
From world to luminous world as far
As the universe spreads its flaming wall;
Take all the music of the spheres
And multiply each through endless
years—
One minute in heaven is worth them all."

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER III.

ARCHAEOLOGICAL PROOF AS TO THE INSPIRATION OF THE SCRIPTURES.

IT has been the endeavor of the critics, on the pure basis of reason, to tear up the Bible. In this effort they have scoffed at statements that are found in the Word of God and laughed in derision at them. They have even gone so far as to ridicule the authorship of the Book, especially the Old Testament. It is an interesting fact to note that the pick and spade have silenced many of them along these lines. Let us see how this has been done.

One of the critics of the old school, Von Bohlen, scoffed at the idea of Israel, "Such an undisciplined horde," as he says, "having any knowledge of letters." Reuss says, "Now, and this is needful immediately at this stage of our information, it is permitted and with good reason, to ask whether to the extent here presumed they knew how to speak in Moses' time of the art of writing among the Israelites, and of the other thereto pertaining arts. Granted even that this one was instructed in the wisdom of Egypt, according to the tradition, the Canaanitish writing of which the Hebrew made use as far as history reaches, was yet unknown there. Shall he be said to have invented the same? Moreover, no man writes any books whatever but for men who can read and read well. These thoughts ought not, however, to be set up as entirely decisive. It may be that the theory of a widely spread Old-Semitic culture is justified, still the peculiar character of the law and this collection together give the decision on the question of the origin."

Dillman says, "But also the legal portion of the Pentateuch cannot be from Moses, neither written by him nor delivered orally

and written by another. And aside from the fact, that so extended a literary production at the rise of the people of Israel is not believable, and points more to a time when the arts of writing and reading were widely diffused there appear also in the legal as in the narrative portion so many repetitions, variations and contradictions of the legal principle in addition to so great formal or reactional dissimilarities, . . . and likewise a series of book-divisions belonging together in what concerns the contents and language and yet distinguished from one another that even on that account a single source of this law-writing is not to be thought of."

Here we have the beautiful theory, (exclusively proved as they thought) that the people in the time of Moses were so ignorant that they could not possibly have produced the writings of the Old Testament. But behold the testimony of archaeology! Professor Sayce, a well-known archaeologist, says, "There was an excellent postal system connecting Canaan with Babylonia which went back to the days of Naram-Sin, and some of the clay bullae which served as stamps for the official correspondence at that period are now in the Museum at the Louvre." How could there have been a postal system if there had been no art of writing? The conclusive argument, however, was rendered when in 1887 the Tell El Amarna tablets were discovered. These tablets turn full light on the subject. They reveal the literary conditions in Palestine about half way between the time of Abraham and of Moses. The widest diffusion of letters is indicated. Letters were written by court officials, governors, private citizens, and even ladies and servants. The Patriarchal age was one of general culture and refinement. This, of course, does not give the exact state of patriarchal civilization, but it excludes any theory that those men were not advanced enough to have written the books of the Old Testament.

Another pet theory of the critics of a few years ago was that the Pentateuch could not have been written by Moses because it showed every sign of a later date than his time. This theory rested upon three things: the ignorance of the patriarchal age; the marks of a later age on the laws, history, etc., of the Pentateuch; and attributing it to many authors instead of one. The first theory is now utterly disregarded. The critics are glad to be silent on the subject. The second theory is easily accounted for in the fact that the laws were written during the wilderness sojourn, and looked to the early establishment of the Israelites in the land of Canaan. Dr. M. G. Kyle says, "The third pillar of support for the theory of the late date of the authorship of the Pentateuch, the literary analysis of the books, is in reality the theory itself in the concrete; for having decided upon the criteria of the analysis in harmony with the theory of the late date and then having parcelled out the materials to the various documents according to the criteria, it is found that the theory is supported by the results. Of course! As when a crippled man puts down his own crutch to support himself upon it, he finds that it reaches the ground. It was made exactly the right length to do so. . . The theory of the late date for the authorship of the Pentateuch, however beautifully it may work out as a theory when applied to the materials of the books, is not established until corroborated by independent facts such as only archaeology can supply. To this present time it has not supplied such facts. On the contrary, as we have seen, there are many evidences, of which we have examined a few, which point very emphatically toward authorship for the books of the Pentateuch not later than the Mosaic age."

One of the storm centers of criticism has been the fourteenth chapter of Genesis. In 1869, Professor Noldeke declared that criticism had forever disproved the claim that
(Continued on page 9)

MODERN APOSTLES OF FAITH. (Continued from page 3)

John R. Mott has written several books that have been translated into other languages, as many, perhaps, as any other religious writer. His personal touch with all the mission fields made this possible. We list below, the leading books he has published: "Strategic Points in the World's Conquest", "Evangelization of the World in this Generation", "Christians of Reality", "The Pastor and Modern Missions", "The Future Leadership of the Church", "Decisive Hour of Christian Missions", besides being a contributor to religious journals for more than two decades. John R. Mott is regarded by all informed men of this country and Europe as the most astute student, and the best authority on the present world situation today than any one man. He will doubtless continue as a great world force for many years to come.

THE QUAKING FAITHLESS.

LOYD STUCKEY.



HERE is a way that seemeth right to man, yet he hesitates, wonders, and the more he thinks about it the farther he is from decision. Why this uncertainty? Difficulties confront us which have perplexed thousands before us and we stand aghast like a cowed animal. It seems to us that our life is fraught with more discouragements and disappointments than our neighbor's. We become envious. We tend to interpret the phenomena of life physically, trembling and failing because we lack spiritual insight.

The problem of fear is in some measure a state of mind which can be changed. Of course it is an instinct, but instincts can be controlled and conquered to some extent in man because he has reason. If we look at the world through blue-colored glasses it appears blue indeed; but when we see the world as God made it we look through transparent glasses. He intends that we shall be happy in every line of progress, and has promised to sustain all who love and obey him. We need educating in the subject of faith. There is nothing simpler than the lesson of faith, yet it is remarkable how hard the simple things are sometimes.

A boy wants to swim. He sees others swimming but there is a terror about the idea of sinking which he cannot suppress. A helping hand on his breast, however, gives him greater confidence and after a few attempts with this help he has the courage to paddle off by himself. Some folk are afraid of thunder and lightning. The wind is a source of great fright for others, especially during a storm. Such fears are somewhat excusable for they hark back to racial instincts which have become world-old habits, and certain of our brain centers refuse to abandon them. So our hearts beat wildly, our breath comes in gulps, and our limbs tremble while we look on, mortified at a weakness we cannot control. On the other hand, being afraid to do the right thing when we know right from wrong seems altogether inexcusable from every standpoint. Pleasure and pain are the chief factors in guiding our conduct. If we shrink from doing the right thing because of possible pain, then we fall far short of the ideal set by Jesus. He wore the thorny crown, carried the heavy cross, and suffered a torturing death in order that a sinful world might be saved by his supreme sacrifice and sublime example. The pleasure, the happiness for which we yearn has a price. If we are not willing to pay something, perhaps suffer certain pain, the blessings will not be fully appreciated when they actually come. Faith increases with experience. Then

with faith comes a broader vision, the ability to see things as they really are. When we have reached this point of spiritual conception the things we are wont to fear become as nothing because we feel our Father's hand on our breast guiding our feeble efforts into a larger, deeper life.

What are "Vain Repetitions" in Prayer?

A. W. ORWIG.

Sometime ago a certain person, in writing to me, expressed the opinion that audible or public prayer was unnecessary and "likely to lead to 'vain repetition', of which Jesus spoke." From the general tenor of the letter I knew that the individual was more influenced by Christian Science teachings on the subject of prayer than by God's word.

Verily, Jesus Christ condemns "vain repetitions" and all manner of unreal and heartless petitions. But he never uttered a word against true public prayer. He even set an example of audible and public prayer. Both the Old and the New Testament Scriptures give instances of public prayer on various occasions. When prayer is offered "in the Spirit", whether private or public, it is sure to prove a blessing to the one who prays and to others.

But when Christ said, "Use not vain repetitions", he added, "as the heathen do, for they think they shall be heard for their much speaking." He also warned against being "as the hypocrites are", praying "that they may be seen of men." In heathen countries people are often given to "vain repetitions" when saying their formal and committed prayers. Mohammedans are noted for such a "vain" performance. And the Tibetans and others use what are called "prayer wheels", from which they *grind out* their worthless, empty so-called prayers. And sometimes the petitions of some cold professors of Christianity are not much better.

The chief thing that Jesus condemned was *insincere prayer*, if such can be called prayer. The case of the Pharisee in the temple was a very conspicuous instance of vain and hypocritical prayer. But when one prays "in the Holy Ghost", whether the prayer be brief or lengthy, there will be no "vain repetitions", even though there may be an occasional *repetition* by way of special emphasis or the deep heart-yearnings of the petitioner. It is quite possible that when a repetition bursts forth from a holy and burning heart, other hearts will be set on fire. For when "the Spirit of himself maketh intercession" *through* the real children of God, there is no telling what mighty results may follow in behalf of both saint and sinner. And those truly *living* in the Holy Spirit will not be likely to complain of iteration in word or sentiment.

As to legitimate repetitions or such as are born of peculiar circumstances, various cases may be cited. A truly godly parent, deeply solicitous for the salvation of an unsaved son or daughter, may more than once cry out, "O God, save my dear child!" Does anyone suppose that Jesus would call this a "vain repetition"? Or a Christian, with a profound burden for souls and for a genuine and widespread revival of true religion, may properly, profitably and repeatedly utter the cry, "O God, mightily revive thy work", without being guilty of "vain repetitions." Such repetitions are all too infrequent. And it is recorded of Jesus himself that he "prayed the *third time*, saying the *same words*." Certainly David could not be accused of "vain repetitions" when, in the 107th Psalm, he *four times* devoutly exclaimed, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Oh, when the heart is overwhelmed or surcharged with mighty spiritual problems, its outgoings are not to be measured by few or many words, or even by the repetition of its agonizing outcries. Let us beware that

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we do not characterize as "vain repetitions" the spontaneous or Holy Ghost inspired utterances of anyone, though sometimes repeated, lest we prove our lack of familiarity with the diversified operations of the divine Being, and possibly our want of faith in truly importunate prayer.

Dr. Wimberly's Book Commended.

Rev. J. D. Prater, pastor of the M. E. Church, South, Marshfield, Mo., writes:

"I have bought at least \$100 worth of books this year, and they have been recommended by various people; but in all, I have found but two that were worthwhile, and worth the time and money to read them. One of these books is "Mastery of Manhood", by Dr. C. F. Wimberly, of the South Carolina Conference." Price \$1.25. For sale by Pentecostal Publishing Company.

Revival Notes.

D. ROGERS.

"The revival began with a money sermon," says an item of Church News. There is no better way for a genuine work of grace to begin. (See Malachi 3:10.)

Apostolic methods employed in the true apostolic spirit will make the church brighten into primitive glory again as it did in former days when the great revival of New Testament Christianity flooded these lands with a fresh tide of spiritual life.

In all revival movements whatever foreign assistance we may have, the pastor should be the center of the working forces. One has said, "It is not simply a question of pastoral prerogative, for that might be waived; it is a question of pastoral responsibility, and that cannot be evaded."

Pull the gospel net to the shores often. Many preachers seem earnest in their appeals to the unsaved, but seldom give them the opportunity to act upon any deep conviction or gracious impulse wrought within them. The time is short. Let the unsaved see that you mean business.

A revival need not be expected if the pastor has no awful sense of the guilt and peril of sinners. Superficial views of sin and retribution may be compatible with a surface emotional excitement but not with a genuine revival, as we use the term—a revival that turns the people from darkness to light, from sin to holiness, making them new creatures in Christ Jesus.

A famous pulpiteer says: "The evangelistic note is the highest note that has ever been raised, and it is the most difficult to sustain. There is nothing that chokes out my soul like that. I could be a literary preacher on half the struggle. I think I could be the president of a college and not half try; but, oh, the travail of soul, in order to be just where the note will ring out clear, and every man shall hear it as a message from God."

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will a Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

GRAND VIEW, NEW BRUNSWICK.

With profound gratitude, I acknowledge the pleasure and privilege I have had in being the preacher-evangelist at the Beulah Camp, Grand View, N. B. This camp is located on the Saint John River, twenty-five miles above the city of Saint John, and in the very heart of Canada's most picturesque province—the state of New Brunswick. In all this section, it is a perfect riot of lakes, rivers, and miniature mountains, with fertile valleys that charm the eye. The camp is on a high hill overlooking the big river and the view from every angle is a dream of beauty. We have been either a visitor or preacher at most of the large camp meetings in the land, and for equipment and conveniences, none excel the Beulah Camp. All the buildings and the grounds are supplied with water from a great artesian spring high up in the hills near by, and the water is literally as cold as ice. They have the primeval woods, all dotted about with splendid cottages and dormitories; besides a perfect labyrinth of walk-ways, all named in terms which bespeak the spirit of the camp. The entire camp is unique from every standpoint. It is the rallying place, or the assembly of the Reformed Baptist Church.

This is not a large denomination, estimated in terms of statistics; but they are a great company in spirit and zeal for the highest and best things of the gospel. They support a flourishing mission station in the Zulu Land in South Africa, and are soon to send other workers to this field. This denomination came into existence, or were voted out of the regular Baptist Church, over the doctrine of entire sanctification, and for over thirty years have maintained a separate organization of their own. The camp meeting is the annual gathering of the preachers, where all the work of the denomination is transacted—like a Baptist Association, or a Methodist Conference.

We went to this camp with some hesitation and dread, as they are Canadians, with a touch of the English temperament; but we found them to be the same warm-hearted, fervent, full salvation people, underneath an exterior somewhat different from our own folks. We enjoyed a wonderful fellowship among them; great crowds waited upon our ministry, and the blessings of the Lord attended every service. They are a sturdy English group, often praying with seekers until midnight. We enjoyed our stay at Beulah Camp and met many choice spirits. The camp draws from a large area—even down in New England. They have a sane, careful leadership, and allow no fanaticism or extravagances. They remind me very much of the leadership of dear Old Sychar at Mt. Vernon, Ohio. That we may understand just about where this place is located, will say it is about 500 miles northeast of Boston, Mass.

C. F. Wimberly.

VICTORY IN GEORGIA.

A revival of great scope and power closed at Lehigh Methodist Church of the Norman Park Charge in Colquitt Co., Ga., last Sunday night. Revs. John and Leonard Cochran were the evangelists preaching the fundamental doctrines of Methodism with great earnestness and power.

The Sunday school Superintendent, Frank Powell, the church lay leader, W. C. Jay, D. A. Powell, Chairman Board of Stewards, and others had been much in prayer for a revival, and the community was ready for a meeting.

The meeting continued for two and a half weeks during which some seventy-five people professed to be definitely converted or reclaimed and fifteen professed to have attained to entire sanctification. Interest and devotion of the membership of the church were revived, and family altars established. People got the old-time religion in the good old-fashioned way—down at the mourners bench praying through. Nineteen were received into the local church membership on profession of faith.

The Cochran boys are most devout, sane and sound, and make a very efficient and acceptable evangelistic team. Any church or pastor does well to secure their services. H. L. Pearson, Pastor.

YOUNG PEOPLES' WORK AT THE INDIAN SPRINGS HOLINESS CAMP MEETING.

There can scarcely be anything of more vital importance to the future of our country and of our Church than the winning of our youth to a deep Christian experience that will hold them steady through the shocks of rationalistic thinking, the whirl of alluring modern life, the subtle influences that are undermining their morals in so many communities. No better place for such work for young people can be found than our Holiness Camp Meetings, where they hear sane and powerful messages that meet their needs, both intellectually and spiritually and where for ten days the cumulative effect of this continuity of preaching, prayer, testimony, Bible Study and personal work, have a chance to profoundly impress their lives. Few revival meetings offer such an opportunity for consecutive work and teaching.

If the work with young people at these camps is so organized as to give opportunities for the training of the young life on the Bible foundations for the great doctrines of the church—repentance, regeneration, sanctification, and further gives them the opportunity to develop in leadership along these lines in their own vesper services and work at the altar, there is well grounded hope for the return of a deeper spiritual life to our churches. How sorely we

need this, only those who love the church and are in touch with it in many places over the country, can realize. For if our young people are to maintain their experience of sanctification, no matter how glorious the blessing they receive at the altar, it must be done through processes of spiritual nourishment and growth in grace which comes through intelligent use of the means of grace, especially the study of the great Bible teachings regarding holiness. The average church young people have not enough general knowledge of the Bible to form such a foundation. Inquiries among many groups of such young people, made in different communities, in different states, reveal the fact that less than one in five of our young people have ever read the New Testament through, less than a third have read one of the gospels. How can they be prepared to withstand the skeptical teachings found in many college class rooms with such a sketchy knowledge of the Bible?

The young people attending the Indian Springs Camp Meeting have the opportunity of studying a Bible Course on Holiness especially adapted to their use. Leaders, gifted in work with the young, teach these courses, which are graded to meet the needs of the pupils. During the 1926 camp there were 156 young people in these classes besides about forty who joined a class for adults.

The children met at a separate time with a leader gifted in work with them.

The Young Peoples' Tabernacle, located in a secluded, shady grove, proves a wonderful gathering place for them. Not only are the Bible classes held here immediately after breakfast, but at twilight. While the older people and children are gathering on the verandas for their prayer services the young people assemble at their tabernacle for a vesper service, a meeting usually led by one of their own number. Very often this little tabernacle which seats 300, is filled to capacity, with one or two hundred listening from the outside. Its altar has been hallowed by the conversion, reclamation and sanctification of many young lives.

The young people get a taste for personal work that develops many splendid soul winners. One young man who attended last year for the first time and received a great blessing told his mother he was coming back to Indian Springs this year if he had to walk the 350 miles between his home and the camp. It means much for a young person to have kindled in his heart such a love for one of the sacred spots in this land.

The recently dedicated Mathews Memorial, a new addition to the camp ground, not only affords a nice place for preachers' wives and girls to room and do light house-keeping, but one building has been made into a boys camp, where more than a hundred can lodge, securing their meals at the hotel at very reasonable rates. The boys camp is under the supervision of Rev. John Gamble, of Swainsboro, Ga., a young preacher with wide experience as Scout Master.

Returned missionaries love to come to the camp meeting. They as well as the preachers of all denominations are given free entertainment. The touch of their lives and that of other consecrated Christian workers give to the young people a vision of service that makes it easy for them to hear the Master's call. They have their own organization, "The Young Peoples' Holiness Association of the Indian Springs Camp Meeting." Mr. Benjamin Waller, of Macon, Ga., is now serving as President. Mrs. Clarice Morford, of Portland, Ore., now studying at Asbury College, will direct the singing in the Young Peoples' services. This organization sends out letters to the young people during the year, encouraging them in their Christian life and enlisting them in publicity for the next camp.

The preachers for the 1927 camp, Dr. H. C. Morrison, Dr. J. L. Brasher and Dr. C. W. Butler, are all men noted for their years of successful work with young people and a great camp meeting is anticipated. The Indian Springs Camp is the greatest in the South and young and old should more and more find it a source of refreshment for their spiritual lives.

Mrs. Jere M. Glenn.

REVIVAL NOTES.

Recently the Rev. E. O. Rice, of Upland, Ind., organized an Evangelistic party, consisting of himself, the writer, and the Rev. M. V. Lewis, of Wilmore, Ky., the latter having charge of the service of song.

The first meeting was held in Duquoin, Ill., June 19-July 3. It was the plan to hold the services in a tent, but not being able to secure the tent in time for the meeting, the way opened to hold it in one of the churches of Duquoin. At first the attendance was not so large, but after a few services were held it increased, and the interest grew, till an intensely hot spell of weather came, and immediately after that a Chautauqua opened up which divided the attention of the people.

Some of the pastors of the city, and a goodly number of the members of the different churches attended the services, and lent a helping hand to promote the work of salvation. Also a goodly number of pastors and people from other towns and the surrounding country attended, and all expressed themselves as well pleased with the manner in which the work was promoted, and the messages given in sermon and song. The wife of Brother Rice was with us a part of the time, and delighted the people with the special pieces she rendered in song from time to time.

On all sides we learned that Duquoin is considered a very difficult field in which to promote revivals of religion, no extensive revival having occurred there for many years, and that the people are noted for non-attendance upon religious services. The Rev. Carroll, pastor of the Methodist Episcopal Church, was especially interested in the work we sought to promote, was present in many of the services, lending a helping hand, and invited the writer to preach in his church on a Sunday morning. He and his people were most hearty in their approval of the message we gave them on Perfect Love, declaring that it is the sort of preaching needed for our times.

Favorable mention ought also to be made of Mr. Essick, a prominent official in the Baptist Church, the leading one of Duquoin, and the editor of the daily paper there, who was present in a number of the services, and published extensive daily reports of our meeting.

By the hearty invitation of the management of the Chautauqua being held in Duquoin, our Evangelistic party held its closing service in their large tent, all of the pastors and their members uniting with us in a union service. It was said that the tent would seat eight hundred people and it was almost full. We had a good time preaching to the assembled throng, and a very fine musical program was put on, led by Brother Lewis, who sang effectively a special number, as did Mrs. Rice, and another lady of the Baptist Church whose name we did not learn. Altogether the meeting closed in a fine spirit, and the people seemed delighted and blessed.

Brother Rice gave a fine exhibition of his characteristic business ability in his management of the meeting, taking charge of all of the preliminary work, and preaching one helpful and timely message.

J. L. Glascock.

GOOD MEETING IN SUNFIELD, MICHIGAN.

We have just closed a fine meeting in Sunfield, Mich. Our good old co-laborer and friend, Rev. G. A. Beacock, who has called us to his assistance on several previous occasions, invited us to come on short notice for a twelve days' meeting. He had planned for and prayed for the meeting for a year or more. The meeting began in the U. B. Church, of which Rev. R. Hoffman is pastor. A large tent was secured from Lansing, Mich., and put in order in a very brief time and crowds came and the gospel rang out, souls were blessed, saved, sanctified and victory was perched upon the banner of the Lord. The last Sabbath of the meeting marked a great day in Zion for the whole community. We had three rousing services. The afternoon meeting was for men only on the subject—"Will there be enough men in heaven to sing bass?"

The closing service at the evening hour was crowded with hundreds of people in and on the outside of the big tent. The writer preached on the Second Coming of Christ and the end of the world (age).

We happened to meet in this revival a musical genius who played the piano—Mr. R. M. Lord from Grand Ledge, Mich. He is certainly one deft toucher of the ivories. He ought to be in the evangelistic field as pianist. If some evangelist is looking for a first-class pianist who can make the music ring to perfection the Grand Ledge genius is the man of the hour.

We are now in a meeting at Portsmouth, Va., with Rev. M. T. Hartson. A large tent is being used. Pray for the revival. Andrew Johnson.

GOOD MEETINGS.

Since my last writing, I have been engaged in several good meetings, and have seen a number of souls converted, many receive the baptism with the Holy Ghost, and the kingdom of Christ extended. We have never seen as many hungry people, and have never realized our great opportunities as now. There is a great need of Bible preaching in every community, and a harvest awaiting the preacher who will keep the burden of the lost on his heart, and be led of the Spirit in his ministry, and let the Spirit apply the word of God, and bring souls under conviction for sin. There is no time for men to waste trying to bring people up to their standards of outward living, for most every one has a different idea about what we should do. It is the opinion and observation of the writer after over twenty years in evangelism, that those who get really saved, are willing to be led of the Spirit, and generally conform to the teaching of the word of God in their manner of life. All outward practices and deportment of life is the result of inward conditions. "From within out of the heart" proceed the actions of men. "A good man out of his heart bringeth forth that which is good, and out of an evil heart bringeth forth that which is evil. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; therefore by their fruits shall ye know them." Christ solved the whole problem of human life in one utterance: "Make the tree good, and the fruit will be good." This scripture in its application means, make the heart good, and the fruit will be good, or the life will adjust itself to the law of righteousness. There is nothing that will meet the present need but a real Bible revival of regeneration universal in its scope. The writer is going in for greater revivals of salvation, and try to help every pastor with whom he labors to get souls to Christ, and to build up his local church where he labors. We solicit your prayers. May the Lord richly bless this good holiness sheet, and its editor, and readers, and increase its circulation rapidly.

J. B. McBride.

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(Continued from page 1)

but having drifted back into the wilderness, he brought me this time to Jordan, and it was full to the overflowing of all its banks. The struggle lasted for fifteen days. Much of that time I fasted, often not going to my meals at all, and eating but little when I did go. During those days, "I ate no pleasant bread," taking only food enough to keep up strength for prayer. I was in an awful school. It is hardly lawful for me to go into details of what the Lord revealed to me of sin and its hatefulness to him. He so withdrew all comfort from me, and all witness of acceptance that I had a foretaste of what it would be to be separated from him forever. Satan buffeted, ridiculed, taunted, and tempted me. There were some things I had to learn by experience. At times I would have relief, and a degree of hope and comfort, and then the battle would come on with renewed vigor. At times, although the weather was cool, the perspiration would roll off of me, and I suffered as I did not know one could suffer in the body. I preached a number of times while passing through this conflict, with liberty and unction, but before I could get out of the church the battle would begin raging.

Dr. Lapsley McKee, a celebrated old Presbyterian minister, resided in Danville. He was a professor in the Theological Seminary located at that place; a man of most devout spirit. I called on him, and told him something of my soul struggle. He said: "My young brother, the Lord has not forsaken you, but is leading you into what Mr. Wesley called Christian Perfection. The Baptists call it *the rest of faith*, the Presbyterians *the higher life*, or *fullness of the Spirit*." He told me how he had received the baptism of the Holy Spirit, when a young pastor in Louisville, under the preaching of A. B. Earl, the great Baptist evangelist. He gave me much encouragement, and I laid hold afresh. The last day of this soul conflict, I fainted three times. I was boarding with my sister, Mrs. Meyer. I had been down town, and finding my strength gone, I stopped at the bank and asked Bro. Will Proctor to walk home with me. We went around to the house, and I stepped in and dropped into an arm chair. I was wearing a tall silk hat. I fell backward, and my plug hat fell off, bouncing about the floor. I lost consciousness as it went over the top of the chair. They soon had a doctor with me, and got me up to my bed. Twice more that day I fainted away, and felt that I would certainly die. It seemed that all of his waves and billows went over me. The next morning while on my knees at a little table reading the letter to the Laodicean Church, while reading these words, "*As many as I love I rebuke and chasten*," the light broke in upon me. It seemed as if Jesus spoke the words from his own lips, and my heart was filled with peace and joy. Again, for want of instruction, I failed to testify, and lost my full assurance, and had a conflict more or less severe many months before I became fully established.

I regret that I must write of my ignorance and want of strength, for I had to be taught by bitter experiences. But out of them all,

the Lord finally brought me, and fixed my faith firmly upon the Rock of Ages. In the years of conflict which have followed, the lessons learned in so much sorrow have been invaluable. I suppose that in the midst of misunderstanding, misrepresentation, debts, and constant toil, as I have struggled through the years to found a full salvation paper, and spread the doctrine of redemption from all sin, I could say, none of these things move me. All glory to his name. How constantly my Jesus has borne me up and borne me on, and I am singing today; "*Where Jesus is, 'tis Heaven there*."

(Continued)

Out In The Tent Campaign.

AFTER the close of our tent meeting at Argonia, Kansas, of which I wrote last week, Brother Tom Maitland moved the tent to Wellington, Kansas. Wellington is a most beautiful little city of some 7,000 population in the midst of the great wheat growing sections of Kansas. The tent was set up on the beautiful grounds of the high school, most convenient and comfortable.

Rev. Charles Hestwood, pastor of the M. E. Church in Wellington, took gracious and helpful interest in the meeting. He had me preach in his great church both Sabbath mornings I was in the city and called in his Sunday evening and mid-week services that his people might attend the tent meeting. He and his family gave delightful entertainment in their large parsonage home to me, for which I cannot fully express my gratitude.

Rev. D. W. Dibbens, of Winfield, Kansas, one of the most devout and sweet-spirited men you can meet with in a year's travel, led the singing. He has a sweet voice and sings with the Spirit and understanding. His presence and service were a real benediction to me. His daughter, who is an accomplished pianist had charge of the instrument. She also has a very sweet voice and sings with unusual melody. The two of them gave us some remarkable duets. Brother Dibbens' wife and son were also with us and their presence was an inspiration and blessing. A number of ministers came in from the adjoining country; some from quite a distance. There must have been at least thirty-five or forty preachers with us during the meeting. Brother Dudley, pastor of the Nazarene Church, dismissed his regular services, and, with his good people, was with us throughout the ten days very faithfully. The Baptist pastor at Wellington, a most excellent Christian brother, and the Lutheran pastor, a delightful Christian gentleman, were often in our meetings.

There was not a large number of persons at the altar of prayer, but several professed forgiveness and a few full salvation. A host of people told me they were greatly refreshed in their religious experience and wonderfully helped in the development of their spiritual life. Brother Tom Maitland was on the job day and night, looking after the tent,

managing the platform and rounding up the work. I regret that the name of our faithful brother who took care of the tent day and night, both at Argonia and Wellington, has slipped my mind. He slept in the tent and fought off the winds and rains and kept the tent in good order. His name is written in heaven, and may the Lord graciously bless him.

I greatly enjoyed these two tent meetings in Kansas. What a wonderful state! What plains of wheat! What herds of cattle! What wonderful towns! What beautiful homes! What a blessed people! From what I saw of them, I cannot believe they are even distantly related to the baboon family and my judgment is that sometime in the future those who are now rejoicing to believe that they are well developed monkeys will repudiate their long-tailed relatives and seek to get back into good, intelligent society.

The people who believe the Bible and in the all-atoning merit of Jesus' precious blood can easily develop the work of the American Methodist League until we can have several hundred tents in the field during the summer and see thousands of souls converted and sanctified. You may be sure the God who so loved the world that he gave his only begotten Son to die for its redemption wants men's souls redeemed. I think it is perfectly safe to say that the great God of the Universe is more interested in the salvation of human souls than in any and all things else. Out of this, comes all good. Join in with us in this great League work. Send your name and address and \$1.00, in care of PENTECOSTAL HERALD, Louisville, Ky., and help forward the great, good work.

H. C. MORRISON.

A SIGNIFICANT FACT.

MRS. H. C. MORRISON.

IN every hand we hear the cry for a revival of old-time religion in all of our churches. While this is in a way encouraging, yet the very fact that the need of a general revival is so apparent, leads us to acknowledge the conditions which make such a revival necessary. What is the cause of this spiritual dearth which seems to have wrapped the church in its embrace, until it is almost impossible to get it aroused sufficiently to feel the pains of travail which are necessary to bring forth sons and daughters to Zion.

In the older days of our church fathers, it was not so difficult to discriminate between the world and the church, for in taking the vows of the church, you were supposed to separate yourself from the world, its vain pomp and glory and be devoted to the cause you had espoused in uniting with the church militant. In these days it seems there is no depth to the sincerity when the vows are taken, but professors go on joining hands with the world and living so much like it, that one would never judge they had pretended to leave its ranks for that of the church.

It is a lamentable fact that, instead of the

church moving among the world and lifting it to the high standard of righteousness, the world has invaded the church, the supposed tabernacle of the Most High, and dragged it down to its worldly level. Pharaoh has tolled the church back to the land of Egypt and they are again feeding on the husks of the devil and being driven captive at his will. We need to move back home on God's territory, but in so doing we will have to leave behind a lot of trash, gewgaws, selfishness, worldly entertainments and questionable diversions that are inconsistent with the Christian life, repent of our unfaithfulness, quit our sins and consecrate our lives anew to God, purposing in our hearts to die rather than betray his trust again by going into sin.

It is an indisputable fact that many churches are running on *formality* rather than *spirituality*. To have a big preacher, one who can use flowery language which has nothing in it that would prick the consciences of his hearers, to have all the claims met in full, the choir well organized, the ladies active in church suppers, bazaars and oyster stews to raise money to pay the pledges of their societies, this I say, is the ideal church for many people who call themselves Methodists, the followers of him who raised up the Methodist Church to spread Scriptural holiness over these lands. Doubtless there are some who read these lines who will class the above as sarcasm, but we do not accept the charge as being true; we need only to call up witnesses all over this land to testify to its truthfulness, which they have seen time and again to their sorrow. We wish it were otherwise, but when you meet facts face to face, you have to lay aside the bouquets of self-congratulation and bow in shame to the conditions as they really exist.

But is there no balm in Gilead? Is there no physician there? Yes, thank God, there is help in the Great Physician who is patiently waiting for the return of his prodigal church. Through the prophet Jeremiah the Lord said to backslidden Israel, "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep my anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you." What a picture of yearning compassionateness is this in behalf of the one who has gone astray, yet it is often hard for the backslider to realize that God is not angry with him. We may be assured that whenever we turn toward God, he faces us with outstretched hands ready to embrace the prodigal to his bosom again.

In order to have a revival, we must be willing to pay the price by prayer and travail of soul. We must roll the stones of unbelief away from our own hearts and claim victory in the name of Jesus. We must realize the fact that men are going to perdition right before our eyes and our lethargy and indifference ought to arouse us to action. Any church that is not winning men and women to Christ, is in dire need of a revival. Where are men to get to Christ, if not through the pales of the church? Who, but the real Christian, the one who knows how to prevail in prayer, can bring the sinner to Christ? Then to your knees, oh, Israel! Break up the fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you.

Notice!

There appeared on page eight of last week's HERALD an article about Indian Spring camp meeting written by Rev. J. M. Glenn, whose name failed to be signed.

This famous camp meeting begins August

11, continuing for ten days. Many noted preachers will be there, and the camp promises to be one of unusual interest. Let the people pray that God's presence may be manifested in the salvation of souls.

Monument Fund for the Late Dr. W. G. Nixon.

A number of Detroit friends of our late, and greatly beloved Dr. W. G. Nixon have signified a desire to join with other friends of his in different places in a movement to secure a suitable monument in Grand Lawn Cemetery to mark the last resting place of this valiant leader and mighty warrior.

A committee consisting of those whose names are given below have been appointed to head the movement and to receive funds for this token of our love and esteem.

It is our desire to receive contributions of any amount from those all over the country who admired and loved him and who would want to have a part in erecting this monument.

Any sums received over the cost of the monument will be added to the estate of our beloved brother. Those making contributions are requested to send checks or money orders for same to any member of the local committee, being careful to give name and address as a permanent record is to be made of those contributing to this fund.

(Signed)

Edgar C. Fox, (Fourteenth Ave. M. E. Church.)

520 Fort St., W. Detroit, Mich.

Glenn W. Fausey, (Nineteenth M. E. Church)

4038 Richton Ave., Detroit, Mich.

Chas. C. Valade, (Asbury M. E. Church)

1455 Gratiot Ave., Detroit, Mich.

Thos. Valade, (Bethlehem M. E. Church)

1455 Gratiot Ave., Detroit, Mich.

Dr. J. R. Bird (East Grand Blvd., M. E. Church)

6370 Gratiot Ave., Detroit, Mich.

Local Committee.

Modernism.

Modernism is the suggestive title of a new book from the pen of J. M. Stanfield. I have read the book. It is very suggestive, an excellent answer to the enemies of the inspiration and trustworthiness of the Bible. It is printed on good paper in clear type, and contains 117 pages. It is neatly bound and well worth reading. I could wish that it might be read by every preacher, Sunday school teacher and college student of the land. The matter in the book is divided under the following heads.

Modernism.

What it is.

What it does.

Whence it came.

Its Relation to Evolution.

The price of the book is \$1.50. It can be had from The Pentecostal Publishing Co., Louisville, Ky. The book deserves a wide and thoughtful reading. Get it; read it; talk it; circulate it.

H. C. M.

Dr. Ridout at North Jersey Tent Meeting.

A tent meeting will be held at Paterson, N. J., August 14-23. Location of tent will be at the corner of 21st Ave. East 26th St., Paterson, N. J. Rev. G. W. Ridout and wife will be the workers, with Rev. J. P. Blackledge and Mr. C. S. Myers of the Mission. The meeting will be along the lines of the Old-Time Religion and Full Salvation. Readers of THE PENTECOSTAL HERALD living in North Jersey are asked to pray for the meetings and plan to come as much as possible. Paterson is easily reached by street car and bus from Newark and many other points. For particulars write C. S. Myers, 228 S. VanDeen Ave., Ridgewood, N. J.

AUTHENTICITY AND INSPIRATION OF THE SCRIPTURES.

(Continued from page 5)

this chapter is historical. It is the story of the war in the days of Amraphel, when four kings of the East, after the five kings of the Vale of Siddim had rebelled against Elam, invaded the land. When Abraham heard of the war, and how Lot had been captured, he took his trained servants and followed the kings, Chedorlaomer, Amraphel, Arioch and Tidal, and at Dan he routed them and pursued them to Hobah, near Damascus. When he came back, he restored Lot and the possessions of the king of Sodom, and paid tithes to Melchizedek, king of Salem. The critics declared this to be a pure invention on the part of a later Hebrew writer. The patriarchs were said to be but the results of myth and legend. There were no such kings. Even the political facts are inconsistent with the time. But according to Albert T. Clay, Ph.D., we find the following facts: "Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is that wherever any light has been thrown upon the subject through the excavations, their hypotheses have invariably been found wanting. . . The names of the four kings we now know are real, and the persons that bore them are historical. . . But further, in an inscription of Lugal-zaggisi, about 4000 B. C., we learn that this ruler accomplished, about two thousand years before Abraham was born, what these critics said was not to be considered as possible as early as the patriarch's days. In other words, he conquered the land from the Persian Gulf to the Mediterranean. The bearing of all these results upon this question has forced the critics to propound a new hypothesis, which in substance, as regards its relation to the historicity of the patriarchal period, is equally obstinately negative in character."

There are many more instances of conclusive proof; but why go further? Every new discovery in archaeological research has borne testimony to the veracity of the Bible. and in not one instance has it been proved false. The story of the flood; the fact of the city of Nineveh; the ethnographical correctness and the geographical trustworthiness of the Scriptures have all been upheld. The Bible that can stand all this search and, in every instance be found true, is beyond all cavil inspired of Almighty God.

(Continued)

The Optimism of Premillennialism.

This book from the pen of our Editor, Rev. H. C. Morrison, is just off the press. It offers a new and very suggestive line of thought on the ever interesting subject of the SECOND COMING OF CHRIST. The book is printed in clear type on good paper, neatly bound and contains nearly 150 pages. The price is \$1.00. Send same to Pentecostal Publishing Co., Louisville, Ky., get the book and read it. You will find it optimistic, scriptural and thought provoking. The writer introduces a line of thinking on the subject of the coming of our Lord, that will interest the reader.

Dr. Wimberly's Book Commended.

Rev. J. D. Prater, pastor of the M. E. Church, South, Marshfield, Mo., writes: "I have bought this year not less than \$100 worth of books, recommended by various people; but among them all I have found but two that were worth the money and the time to read them. One of these books is "Mastery of Manhood", by Dr. C. F. Wimberly, of the South Carolina Conference." Price \$1.25. For sale by Pentecostal Publishing Company.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let an Indiana girl join your happy band of boys and girls? This is my first letter to *The Herald*. I am twelve years old and will be in the first year of high school next year. I go to Sunday school every Sunday that I can. I like to go to Sunday school and church. My grandfather takes *The Herald*. I enjoy reading page ten. Who can guess my middle name? It begins with I and ends with E, and has five letters in it. Virginia Taylor, I guess your middle name to be Genevieve. If I am right please do not forget your promise.

Mildred Ham.
Rt. 2, Orleans, Ind.

Dear Aunt Bettie: I promised to write again and tell something about myself. I am five feet, two inches tall, have light hair, blue eyes and fair complexion. I wonder if I have a twin. I am twenty-two the 19th of December. I shall take a subject which very few people think much of. It is a subject that I have made a study of. We as teachers have to deal with "lies" often. Some one may ask what a lie is. My definition is, "a lie is the wrong impression made with words or actions." From this definition anyone can clearly see that a lie is not always spoken, we should never try to deceive. Scott says, "Oh, what a tangled web we weave when first we practice to deceive." From such stories as, "President Grant's Way," "George Washington and His Hatchet," and "The Honest Woodman" do we find character that stand firm for truthfulness. Some may ask, "How can we break such habits?" Dryden says: "All habits gather by unseen degrees, As brooks make rivers, rivers run to seas."

Tell the truth if it hurts. So many people try to hold up truthfulness. Farrar says, "There is only one failure in life possible, that is not to be true to the best one knows." From this we do not consider any truthful person a failure. Keep your life free from all deceitfulness is my appeal to all young folks. I want to close with a poem on "Honesty" by Horatius Bonar.

"Thou must be true thyself,
If thou the truth wouldst teach,
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed!"

I hope that this letter will make someone think before they weave a web of deceitfulness. If Mr. W. B. doesn't get this letter I will promise to write again on this subject. I wish that some more of the cousins would write me.

Bernyce Bagley.
Wesson, Miss.

Dear Aunt Bettie: It is time for you to hear from Orange, Calif. Thank you for printing my letter, some months ago. We enjoy reading page ten, but page one and all the way through is helpful to any who are trying to live the Christian life. The splendid letter from Mary W. Nell, of Clinton, Ky., in paper of May 25, is worth reading twice. How I like the sentiment of "helpfulness—cheer for others by one of our number. There are suggestions in this letter that make for real happiness. Well might the cousins read it over again. The 91st Psalm is one of my favorites. Would be glad for a number of cousins to commit 1st Cor. 13 ch. and repeat it each day for six months; and report to me how you get along with it. It has worked changes for good in lives of many people. We are having lovely weather now—June 15—and it will likely not rain any more till October or November, then we are liable to have rainy weather a part of the time till next May. Sometimes we don't have many rains all through the year, but we do like to see it rain in the winter season which helps

the crops of oranges, lemons, walnuts, and vegetables to do their best. The Valencia oranges are being packed now ready for shipping to eastern markets. Carroll Dockendorff would enjoy being here now to see the oranges grow on the trees and the Mexican people picking them for market. Mrs. A. H. Nickell.
206 W. Palmyra Ave., Orange, Calif.

Dear Aunt Bettie: Will you let a little girl from Louisiana join your happy band of boys and girls? My mother takes *The Herald* and I like to read page ten. I was twelve years old June 14. Who has my birthday? I will be in the seventh grade next year. I belong to the Methodist Church and go to Sunday school every Sunday I can. This is my first letter to *The Herald* and I would like to see it in print. With love to all the cousins,
Dorothy Jones.
Box 114, Sulphur, Ind.

Dear Aunt Bettie: As my first letter was not printed I thought I would write again, hoping to see it in print. My mother takes *The Herald* and I enjoy page ten best of all. I will give my description here, much as I hate to. I have dark brown hair, blue eyes, am four feet, eleven inches tall, weigh 97 pounds and am eleven years young. My birthday is May 15. Have I a twin? I go to church every Sunday. Our pastor's name is Bro. H. M. Harrison. I like him fine. Our rural school started June 12. I am in the eighth grade. I hear Mr. W. B. coming so I'll ring off with this—I want you cousins to write to me and I will answer your letter.

Madison Bryant.
Box 48, Kathleen, Fla.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? I am nine years old and in the fourth grade. Who can guess my name? It starts with M and ends with E. This is my first letter to *The Herald* and I hope to see it in print. My grandma takes *The Herald* and I enjoy reading page ten. I don't see very many letters from Texas. Hurry up Texans, don't let the other places beat us. With best wishes to Aunt Bettie and the cousins,
Lena M. Farthing.
Bay City, Texas.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? I am ten years old and have blue eyes and light hair. Can any of you cousins guess my middle name? It starts with I and ends with E and has five letters in it. My grandma takes *The Herald* and I like to read page ten. I hope to see this letter in print for this is my first letter.
Gladys Farthing.
Bay City, Texas.

Dear Aunt Bettie: Here comes a West Virginia girl to join your happy band for the second time. I wonder what all of you cousins are doing? I have been going to high school at Spencer. I am now a Junior. Spencer is ten miles from Cainsburg. I have brown hair and eyes, am five feet and four inches short, weigh about 108 pounds, and am going to leave my age for you cousins to guess. It is between fifteen and eighteen years. I sure like to read *The Herald*, especially page ten. I hope more of you cousins would write. I hope to receive and answer letters. Now won't you all write to a little West Virginia girl. I'll answer all I receive. I hope to hear from cousins from every state in the Union. Oh, I hear Mr. W. B. coming.
Eloise Walker.
Cainsburg, W. Va.

Dear Aunt Bettie: Here I am knocking at the door the second time. How are the boys and girls and all *The Herald* family enjoying life? Cousins, pardon me for not answering all the letters who wrote me for "The Dying Girl's Farewell." I received so many letters I could not answer all. Through the permission of Aunt Bettie I am enclosing "The Dying Girl's Farewell" so every one can get it. I am glad so many of the cousins wrote me. May God be with each and ev-

ery one till we meet on yonder shining shore. If any of you cousins know the words of the song "No Burdens Yonder" please send it to me. Aunt Bettie, hope you will print my letter soon that the cousins may get "The Dying Girl's Farewell."

Thomas Kirkpatrick.
Pinson, Tenn.

"The Dying Girl's Farewell."

"The time has come, dear papa, when I must say good bye;
I feel the shadows thick'ning, the end is drawing nigh.

I am entered in the valley, but what have I to fear,
For the angels are in waiting and Jesus, too, is near.

Chorus.

"Be faithful, oh, be faithful, it won't be long you know,
Till I'll meet you at the portals where angels come and go."

"Dear mother, Oh, dear mother, your love was warm and true,
Cast all your cares on Jesus until he calls for you;
He never will forsake you if sorrows press you sore,
He'll bring you through the city and we shall part no more.

"And you, my precious sister, whose eyes overflow with tears,
Think of my Home in Glory beyond the rolling spheres;
Be ready for his summons, should it come soon or late,
And I'll hail you welcome there at the golden gate.

"Dear Brothers, I must leave you, remember life is brief,
I know my leaving pains you and fills your heart with grief;
But soon I'll be with Jesus to part no more,
Oh, brothers, will you meet me on that Celestial shore?"

"Farewell, my loved companions, I bid you all adieu,
Oh, give your lives to Jesus and be to duty true;
Walk close beside the Master until your journey's o'er,
He'll guide you through the valley and we shall part no more."

Dear Aunt Bettie: I am left alone with six children to support. I live way up in the Blue Ridge Mountains and have no way to support my children. I am asking that my name be published in *The Pentecostal Herald* for help. I am a Christian and badly in need of shoes and clothes for my children and myself. My address is Mrs. Mary Jenkins.
Stanley, Va.

Dear Aunt Bettie: I am just a newcomer to the Cousins' Page, although I am a reader of *The Pentecostal Herald*; it certainly is a fine paper and I love to read it. I am so glad that there are so many boys and girls that are Christians. May God bless you all and help you always to live faithful. I am a Christian and love to associate with Christian people. I am a member of the M. E. Church and attend as regular as possible. Our pastor's name is Rev. J. W. Frampton. He is a fine preacher and also a fine man. I have four brothers and one sister; one sister was drowned on Dec. 12, 1926. She was five years and twelve days old. My mother is a Christian, but the rest of the family are not, only my mother and I. I am praying that the rest may be saved and live for Jesus. Will you all help me to pray for them that this may be so? My age is between sixteen and twenty, and my birthday is Jan. 1. Whoever guesses my age I will send my picture to you.
Hazel Abbott.

Care Cribbs Home, Conneautville, Pa.

Dear Aunt Bettie: I wonder if you will let a lonesome Mississippi girl into your sunshine corner again. I am a constant reader of the dear old *Herald*. I have long black hair, and am twenty-three years old. I have been boeing corn and cotton. I live on a farm and like it fine. Mississippi girls and boys, wake up, most of the letters are from other states. I am glad so many of the cousins are Christians. Let us all strive to live for a better world where there will be shouting and singing. I have read the book, "Beautiful Girlhood" and wish every girl could read it. I visited my uncle's family and had a nice time.

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They live in Neshoba county and work on the farm. I love music, but cannot play. There's nothing that I like any better than good singing and the gospel of Jesus Christ. I always enjoy receiving letters and pictures.

Effie Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: I hope that you will make room for a little nine-year-old Kentucky girl. I am just beginning to sit up a little. I took my bed on Easter Sunday with typoid fever. Mother takes *The Herald* and likes it fine. She says it is the best paper she takes. Before I could read I would have mother to read page ten to me. I have been reading it myself about three years. I have been aiming to write for about two years, but this is my first letter. I live on a farm and like to raise chickens. I like to go to Sunday school. I think every boy and girl should go to Sunday school and read the Bible and other good books. I would be so glad to hear from some of the cousins, especially some near my age, as I get very lonesome. Paul Frost, I hope that you are well. I hadn't missed a Sunday of Sunday school this year until I got sick. Our school begins July 18. I hope that I shall be able to go. I am in the fifth grade.

Ruby Harrison.
Rt. 3, Box 47, London, Ky.

Dear Aunt Bettie: This is the first time I ever wrote to *The Herald*. I am ten years old, have brown eyes, dark brown hair, and light complexion. My birthday is Dec. 25. Can you guess my middle name? It starts with E and ends with R and has six letters.

Dorothy Raisor.
Georgetown, Ill.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am nine years old and am in the fifth grade at school. Who has my birthday, Sept. 9? I have heard Bro. Morrison preach several times. I liked it very much. I go to church every Sunday possible. Who can guess my middle name? It begins with M and ends with it. I have light hair, dark blue eyes, fair complexion. I will answer letters I receive. I hope to see this letter in print.

Geneva Hall.
Danville, Ky.

FALLEN ASLEEP

CORBIN.

On June 20th, our dear father, Rev. J. F. Corbin, went home to glory. His going was a triumphant, victorious one. For nearly five months he lay in the Methodist Hospital where, by his patience and sweet Christian resignation, he endeared himself to nurses and doctors. At the end he was perfectly himself, calling all the family to his bedside and telling us that he committed us to the Lord and admonishing us to live for him. With praying and singing and shouts of praise he came down to the crossing and with never a fear he said, "Peace, wonderful peace is mine. I'm going to rest now," closed his eyes and was with his Master whom he had served so faithfully. The nurses and interns mingled their tears with ours at his going and we love them for their kindness and devotion to him during these long months of sickness.

John Franklin Corbin was born Dec. 18, 1849, in Perry Co., Tenn. At the age of 18 at a prayer meeting on Cedar Creek he was born again November, 1867. He was licensed to preach by the Quarterly Conference of the Linden Circuit, Perry Co., Tenn., in June, 1875, and was received on trial in the Tennessee Conference at Fayetteville the following October. The next seven years were spent on circuits and charges in Tennessee and Texas.

He entered the mission field at Laredo, Tex., Dec. 8, 1882. Here on April 8, 1883, he was married to Miss Annie Williams, a missionary in charge of Lerado Seminary, and together they went to the interior of Mexico. He spent 44 years in active missionary work and for 35 years was a presiding elder. His brethren showed their love and confidence by sending him seven times as their delegate to the General Conference.

Believing in Christian education he set about at the very beginning of his work to establish schools in strategic centers. The following institutions were begun and fostered by him: Roberts College—a normal training school for young women at Saltillo, Mex.; Effie Edington Girls' Boarding School at El Paso, Tex.; Lydia Patterson Institute—a Bible Training School for young men at El Paso, Tex.; The School of the People—Magdalena Sonora, Mex. Twenty-two churches and chapels, and twelve parsonages scattered over the entire field of his labor stand as further monuments of his untiring effort and devotion.

On March 10, 1903, he entered into the experience of Perfect Love and thenceforth with added unction and power he went up and down his district as a flaming evangel. His active ministry came to an end when, in October, 1926, he was superannuated at the meeting of the Western Mexican Mission at El Paso, Tex., thus completing 51 years in the Methodist itinerancy. Truly there are many monuments to his unceasing toil and zeal but the most beautiful, the most enduring of all is that inestimable one the love and devotion of the Mexican people with whom he chose to live and labor that they might know the transforming power of the Gospel of Christ.

His daughter,
Mrs. Anita Corbin Harshman.

MATTHEWS.

Rev. Samuel H. Matthews was born March 24, 1851, and departed for God's beautiful beyond from Neuville, Texas, April 16, 1927, at the ripe age of 76 years. He was an active member and also a local preacher in the Methodist Episcopal Church for many years.

Dear old "Uncle Sam", as he was affectionately called, was a strong advocate of the Wesleyan doctrine of the entire sanctification or second blessing holiness and gave his life and means for the spreading of the great truth that he fearlessly preached and loved so well. He loved Dr. Morrison and God's holy people everywhere. He loved the doctrines of The Pentecostal Herald and was a subscriber and constant reader of her pages for many years, and rejoiced in the great truths that it contained.

We miss him now, and shall miss him more and more as the years go by, for a "Prince in Israel" has fallen, but we rejoice to know his warfare is

over and the victory won, and we have the assurance that his promotion has come and that he has risen from the lowlands of earth to the highlands of glory. He is now taking his sweet rest in heaven and some day we shall meet him again as we walk the streets of gold in God's beautiful country.

His funeral was preached from the front veranda of his home at Neuville, Texas, to a large concourse of sorrowing friends. A long funeral procession followed this man of God to his last resting place where the body was tenderly laid away beneath a bank of flowers to await the resurrection morning.

Besides his faithful wife he is survived by seven children and other relatives and a host of friends. We mourn our loss but his influence will live on in the hearts of his children and in the lives of others and will continue to bear fruit to the glory of his God whom he loved so well. We shall meet him again, sometime, somewhere on the streets of gold.

His true friend,
Mary E. Perdue.

NEWMAN.

Madison Bruce Newman departed this life April 17, 1927, in his 80th year. His dear wife is left alone with only her nieces for company, one who lives near, the other one in Oklahoma, whom they raised. Uncle Bruce, as he was known, was a devout Christian. He had been in bad health for some years and was taken down with pneumonia. He bore his sickness with patience only waiting for the Lord to call him home. He was an old-time Methodist and believed in prayer. He was laid to rest in the Hurst Cemetery near his home to await the resurrection morn.

His niece,
Mrs. John H. Cooper.

ELLIS.

Lavern Ellis, of Allegan, Mich., has passed to his reward.

He lived a beautiful Christian life,
Had not a place to call his home;
For years he lived at the county farm,
None cared whither he went or came.

For fourteen years he had not walked,
But was happy in spite of the pain;
Always trying to scatter sunshine,
The Lord made his pathway plain.

As he toiled on in his feeble way,
Trying to help earn his bread,
Singing a song of rejoicing—
Now they tell us "He is dead."

Dead, but alive forever more,
He walks the streets of gold;
Exchanged the almshouse for a mansion,
Heaven's beauties will continue to unfold.

All suffering and sorrow are ended,
His rejoicing is full and complete,
Angels are now his companions,
He is sitting at the dear Master's feet.

We expect to meet him up yonder,
By life's River so bright and fair,
Then we will walk in heavenly sunlight,
There is no dark night over there.

Mrs. S. C. Taylor.

REQUESTS FOR PRAYER.

Pray for a woman who is suffering mentally, and unless relief comes she cannot stand the strain.

A mother wishes her daughter, son and son-in-law to be remembered in prayer. The Lord knows their several needs.

R. F. P.: "Join me in prayer for my family that they may be saved, and that the Lord would anoint me with the Holy Ghost that I may serve him in the beauty of holiness."

J. M. H.: "Please to pray that my hearing may be restored, and that I may be sanctified wholly."

Mrs. L. J.: "Please to pray that I may be sanctified and that my husband may be saved."

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

A Scientific Man and the Bible, by Howard A. Kelly, M.D., LL.D. \$1.25.

This is a day when the average man of science gives little heed to the Book of books. Dr. Kelly is a man of prominence in the scientific world. He was asked by the editor of the Sunday School Times to write these chapters. Since they have been published in book form, the book has gone through four editions.

In this story of his life, Dr. Kelly discusses the following points: "How I Came to My Present Faith"; "Why I Believe the Whole Bible is True"; "Why I Believe That Jesus Christ Is God"; "Why I Believe in the Virgin Birth of Jesus"; "Why I Believe in the Blood Atonement"; "Why I Believe in the Bodily Resurrection"; "Why I Believe Christ is Coming Again."

The book is written in a scholarly yet simple manner. One feels that he is reading from a man of knowledge, yet from a man with a simple faith. The book is very practical, and very much needed today. It has done and will do much to help settle the faith of wavering Christians.

The Methodist Armor, by H. T. Hudson. \$1.00.

The author gives 319 pages of discussions of the prominent doctrines, peculiar usages and polity of the M. E. Church, South. The book was written for popular reading, and is well put together.

There is an account of the origin of Methodism in England and America. The articles of religion, general rules, orders and officers of the church are explained.

There are three very fine chapters. The prominent doctrines of Methodism are discussed in Chapter V. The explanation of these doctrines are especially good. Every Methodist ought to read them carefully. There is much material here for good, sound preaching. The explanation of the teaching of the church on Holiness is worth the price of the book. Chapters VII and VIII deal with the question of baptism. I have seen no finer discussion of this subject anywhere.

If you want to be a well-informed Methodist be sure to read this book with great care. It is now in its eleventh edition.

Martin Luther, the Lion-Hearted Reformer, by J. A. Morrison. 75c.

This is another splendid book of 115 pages on the life of a great Christian hero. It was written especially for young people in a simple, easy style.

There are thirteen chapters that touch the high points in the Reformer's stirring life. They tell of his struggle for an education; of his entrance into the monastery against his father's wishes; of his yearning for salvation; of his disappointment with the Catholic Church; of his ninety-five theses directed against the shameful practices of the church of his day; of his break with Catholicism; of the mighty reformation that swept Germany under him; and of his later life.

The book holds up a high ideal for the young; and would be an interesting gift to some young man or woman. It would prove a blessing to such.

New Testament Women and Problems of Today, by M. S. Miller. 75c.

This is a book of twelve chapters, each of which is a discussion of some practical problem that confronts women today. The plan of the lectures is to base the discussion of the problems on some women and their problems as found in the New Testament.

Some of the most representative chapters are: "My Job and I—Do We Fit?"; "Can I Continue My Business Career and Maintain a Happy Home?"; "My Friends—Where Shall I Make Them?"; "Life's Disappointments—How Shall I Face Them?"; "To Whom Am I Neighbor?" At the end of each discussion is listed a series of questions for private and class study.

This book would make an interesting text for a Sunday school class of young women. It would also be good to give to some young woman just entering the business world.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

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E. L. DAY, Sec'y.

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Mrs. L. G.: "Pray that I may be baptized with the Holy Ghost, and that my husband may be healed of an incurable disease, if it is the Lord's will."

Prayer is earnestly requested for a mother who has heart trouble and has suffered the loss of two sons.

Pray for a burdened soul to be delivered; also for the healing of a sick man and afflicted girl.

"106 Sermon Outlines", by Dr. U. G. Foote, has many interesting topics outlined for preaching. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson VII.—August 14, 1927.

Subject.—David Brings the Ark to Jerusalem. 2 Sam. 2:3, 4; 5:1-3; 6:12-15.

Golden Text.—We shall be satisfied with the goodness of thy house, even of thy holy temple. Ps. 65:4.

Time.—B. C. 1042.

Places.—Kirjath-jearim and Jerusalem.

Introduction.—We are making such a long jump between the lesson of last Sunday and that of today, that we are likely to lose the connection, unless we are careful to read all the intervening chapters. I have seen nothing better on the subject than the Introduction given in Arnold's Notes on the lesson; wherefore I am going to quote it here.

Introduction.—1. Religious confusion. Some time after the events of the last lesson, the career of Saul, which began so auspiciously, came to its tragic close in the suicide of the king. The reign of Saul had been marked by religious decline. "Because of repeated acts of disobedience Jehovah rejected him from reigning over Israel. At a later period in a fit of jealousy he broke with the priesthood also, ordering the execution of all the sacerdotal order at Nob." About seventy years before the events of this lesson, the ark of the covenant had been carried from the house of the Lord into battle in the hope that thus God would turn the victory on Israel's side. But Israel was defeated, and the ark was captured by the Philistines, who set it up in the house of their god, Dagon. However, it proved such a curse to the Philistines that they were glad to be rid of it in a few months. Placing it upon a new cart drawn by two cattle, they sent it toward Beth-shemish. Here again it brought calamity, the Lord smiting the people for looking into the ark. Finally it was taken to Kirjath-jearim and placed in the house of Abinidab. The sanctuary at Shiloh seems to have been abandoned, probably having been destroyed by the Philistines. Several places of worship came to be used, but in none was the ark found, to speak of Jehovah's presence.

2. The city of David. One of David's first moves after becoming king of all Israel was to establish a capital. We cannot but feel that divine wisdom was given to him in making this choice. Through all his boyhood he had seen from his Bethlehem home the fortress of Zion, the stronghold of the Jebusites, elevated above all the cities of the land. It is probable that as a military leader he had often looked toward the city's challenging walls and dreamed of the time when he should attempt its capture. Now taking advantage of the increased strength of his army and of the enthusiasm which the reuniting of the tribes had evoked, David made the attack and was successful. "Beautiful for situation, the joy of whole earth is Mount Zion." Not only beautiful was the situation, but exceptionally advantageous. "The importance of this event cannot be overestimated. Jerusalem's central location, its natural defense—difficult to capture and easy to defend—its situation on neutral ground between Judah and Benjamin, and its ancient associations with the priest-king, Melchizedek, made this the wisest selection possible as a capital for the reunited kingdom, and it

is one of the best illustrations of David's foresight and executive ability." It is characteristic of the spirit of David that one of his first thoughts should be the desire to give God his rightful place.

Comments on the Lesson.

3. The men that were with him did David bring up.—These were the 600 men who had joined him in his flight from Saul. Their families also followed him. They dwelt in the cities of Hebron.—There was a city called Hebron; but here we have reference to smaller towns that lay near by, just as we have villages surrounding larger towns and cities in America.

4. The men of Judah came.—They were loyal to him. Although David had already been anointed king by Samuel, he was now reanointed by the house of Judah. It was at this time that David received information that the men of Jabesh-gilead had buried Saul; wherefore he was sufficiently wise to send them his blessing, and to notify them that Judah had anointed him king over them. That was good politics.

One item especially needs to be noticed before we pass on: The kingdom was sorely divided. It does not seem that, at first start, David was accepted as king by any of the tribes except Judah. "But Abner, the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul . . . and made him king over . . . all Israel." There was much rivalry and a good bit of fighting between the two kingdoms before David became king over all the people. Chapter 5:1: Then came the tribes of Israel to David unto Hebron.—The other tribes that had for two years followed Ishbosheth now joined the tribe of Judah in making David king of the whole people. They confessed themselves to be bone of his bone and flesh of his flesh. It may be well to remark here that Hebron was David's first capital city, and that he reigned there seven years and six months before moving to Jerusalem.

2. Thou wast he that leddest out and broughtest in Israel.—He was the leader of Saul's army, who had led Israel out to battle and brought them back in safety. They confess also that they knew that he was to be captain of all Israel. Knowing all this, is it not a little strange that Abner should have been able to lead them after Ishbosheth so easily and in such multitudes? Poor, fickle humanity. It will follow almost anybody who calls for it.

3. King David made a league with them in Hebron before the Lord.—This united the kingdom under one head. And they anointed David king over Israel.—This seems to be his third anointing. First Samuel anointed him as God's choice, then Judah anointed him as her choice, and lastly he was anointed as the choice of the entire nation.

Chapter 6:12. The Lord hath blessed the house of Obed-edom . . . because of the ark of God.—For sometime the ark had rested in the house of this man, and it was perfectly natural that the blessing of Jehovah should also abide there. Every home should be God's abiding place. David went and brought up the ark of God . . . into the city of David.—That favors jealousy; but maybe it was right that the ark should follow the king,

seeing that he was the head of the nation. Remember that at this time David had his capital at Jerusalem where he reigned till the crowning of Solomon.

13. Had gone six paces.—If we take this literally, they had gone but six steps before they stopped to offer sacrifices to God. It may mean only a short distance, just as many Bible terms are not explicit. Sacrificed oxen and fatlings.—This was a sacrifice of gladness and thanksgiving, just as all our worship should be. Although the worship of Almighty God is a very serious exercise, our hearts should be flooded with the joy of the Holy Ghost. Our "joy should be full."

14. David danced before the Lord with all his might.—In those days there was a form of religious dancing whereby the people expressed themselves in their worship. The writer has often seen some of the best of saints indulge in rhythmic movements akin to dancing, when they were manifestly under the power of the Divine Spirit. Such may have been the case with king David on this occasion. David was girded with a linen ephod.—The ephod was properly the vestment of the high priest—it was sacred; but both Samuel and David wore something that was called an ephod. However, we are not to suppose that this was the true high-priestly ephod which was made of "fine linen", while the vestment worn by Samuel and David was made of "linen", marking a difference in the material. In the Septuagint we find the word translated by the Greek word that is equivalent to our word stole.

15. David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.—They were glad, and they had sufficient good sense to express themselves openly. God wants a joyous people. But we have permitted the spiritually dead to control things so long that most of our churches are as still and as dead as cemeteries. "Let the people praise Thee, O God, let all the people praise Thee."

EVANGELISTIC AND PERSONAL.

S. S. Nelson: "The Lord gave us a wonderful revival at Ketrion church in which a number professed to find the Lord. This was our fifth meeting we have conducted in the Methodist Church in this part of West Virginia, and it has been a good campaign. Brothers Maness and Hill are pastors who believe in a complete salvation. We are invited back for a later date."

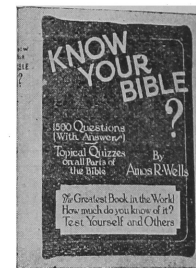
The revival services which were in progress for the pastor three weeks at the Methodist Tabernacle under the direction of Judge Frank Morris and party of Dallas, Texas, were closed Sunday night with another great meeting in which Judge Morris and his helpers bade goodbye to Malvern and her people. Mrs. Morris won the hearts of all who heard her and her sermons were, as one would expect from a woman of her character, full of the love of God and the joy of walking in his ways. Not only had she the power to preach but seemed to enjoy the privilege of telling "The Old, Old Story."

Forest B. Willis: "The gospel tent meetings held in Mendon, Mich., by the Forest B. Willis Evangelistic Party closed July 10 with great success. Three weeks were spent in an earnest endeavor to win souls into the

WANTED a young man to manage a small job shop. Good opportunity for the right man. Address Box 846, Monroe, La.

Know Your Bible

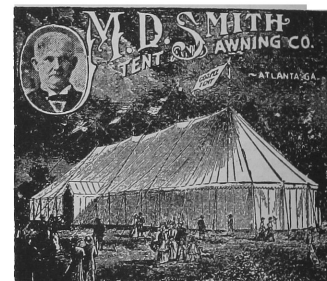
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kingdom of God. Many hearts found Jesus Christ in forgiveness of sins, and some believers received the blessing of entire sanctification. We feel that God's hand has led, and to him belongs all the praise for the good that the meetings may do."

C. W. Ruth: "The Missionary Society of the National Association for the Promotion of Holiness expects to conduct a Holiness Missionary Convention, having a number of returned Missionaries present, this fall,—beginning perhaps Tuesday, Sept. 27th, to continue over Sunday, Oct. 2nd, and will be glad to receive invitations from churches or holiness associations who would be glad to entertain such a Convention. The night services will be Evangelistic, and the day services devoted to Missionary interests. Address the President of the Missionary Society, C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind."

Mrs. Geo. Baker: "The revival services near Tifton, Ga., which were in progress for sixteen days came to a close July 20th. Every service was uplifting and helpful. The sermons

preached were powerful, convincing and convicting. Many people were definitely saved and many Christians who had grown lukewarm were revived and brought into closer fellowship with God. Rev. John and Leonard Cochran did the preaching. Humble and sincere, with wonderful power in prayer, God has certainly honored their ministry. Their next work will be in Omega, Ga."

Ford A. Persons: "I wish to report a tent meeting held in Lawrence Park, Pa., June 19 to July 12, 1927. We had 72 at the altar, 61 for salvation and 6 for the baptism of the Holy Ghost."

Albert Reed and Wife: "We have just closed a good meeting at Peaks Mill in Franklin Co., Ky. The Lord gave victory with some 25 at the altar and 16 praying through. This is a new church which we dedicated last Sunday in June with a large crowd and dinner on the ground, closing out the revival that night. Our next meeting at East Bernstadt, Ky., with Bro. Smith Gilmore, pastor. We are open for dates for August and September."

Hortense camp meeting will be held at camp ground in Hortense, Ga., Aug. 18 to 28. Rev. O. G. McKinley, of Houghton, N. Y., will be the evangelist. He is a strong believer in the old time religion of our fathers and one who earnestly contends for the faith which was once delivered to the saints. This camp is undenominational in its worship and extends invitation to all. The singing will be conducted by Rev. J. M. Willis assisted by others. Rooms and board may be had on camp ground in the new building until rooms are all taken. Prices will be reasonable. There will be plenty of room for those who desire to camp in the camp houses. For any information you desire concerning camp, or board and lodging write to F. H. Harris, Hortense, Ga.

Nineteenth Annual Holiness Camp Meeting at Eckerty, Ind., will be held August 5 to 15. Great Bible sermons by strong preachers, soul-stirring song services, instruction and training for boys and girls. Purpose: "The Uplifting of the Community; the Salvation of the Lost; the Quickening of the Church; and the Sanctification of Believers in Christ." Workers: George R. Aitken, Cleveland, Evangelist; Mabel Mosher, Marion, Ind., children's specialist; Esther Mosher, Marion, Ind., pianist. Rev. W. H. Mosher. Meet with us again in the beautiful grove of native trees. Come praying, come believing. Welcome to all. Bring your song books. Dining room and dormitories on the ground at reasonable rates. Bring your own blankets. Plenty of good water from two wells. Mrs. Lizzie M'Burney, Sec'y., M. L. Newton, Pres.

REPORT FROM TIFTON, GA.

From May 29th to June 15th inclusive, under auspices of The Evangelical Methodist League, using one of the League tents, a real earnest effort to have a revival in our town was engaged. God crowned the effort with victory. There were more than seventy saved at the altar of prayer and two were sanctified. A local unit of the above mentioned League was organized with more than fifty members and arrangements are being made for the erection of a tabernacle.

Cochran Brothers (John and Leonard) were the preachers, and Misses Morford and Quigg led the singing and conducted the children's services. The four are students from Asbury College. We people of Tifton consider them among the best and most effective revival workers. They have been invited to come next year and help us again.

George Baker.

TO THE PATRONS AND FRIENDS INTERESTED IN THE ROBERT CHUNG MISSIONARY MOVEMENT.

A recent letter from Robert recounts the splendid triumphs and achievements of this modern day apostle of missions. His own people are flocking in great numbers to hear his message of full salvation, which other missionaries contingent to his work there and know of the character of his work, are saying that he is delivering with great zeal and earnestness, so much so that literally thousands are being saved under his preaching.

He estimates that between the dates, Jan. 4th last and May 22nd, 5,900 people have been saved or sanctified. That many have come into a clear experience of saving grace in their hearts or have been baptized with the Holy Ghost. In a recent meeting at Wonsan, Korea, where is situated a Girls' High School, 300 high school girls found their way to Christ through repentance and faith in Jesus. He is preaching with old-time power and victory. He has the language of his people and that, together with the anointing of the Holy Spirit on his own soul, coupled with his own natural characteristic zeal, God is making him a mighty power in carrying the Gospel to the lost of his country.

The following is his own language with which he describes his last meeting: "About 1750 to 2000 came to meeting every night. Last night 3500 people were in the meeting. The large church was packed and they stood throughout the gate. It is the center of the Presbyterian Church. The Lord blessed us wonderfully. I cannot say the definite number saved throughout the meeting, the church was too narrow and too many people so failed to call out to the altar, but they knelt on the floor where they were. Every night for five nights the whole church was the altar, especially last night, the Lord sent down the fire and the people fell down and cried for mercy and many were saved.


Dear friends, here is a great opportunity to help this thoroughly worthy young missionary apostle. Place your money where it will count large in the kingdom. Numbers of you have been helping in this worthy enterprise. Will you not continue to help by sending in your tithes and offerings, and will not others who may read this opportunity who have not hitherto helped, give the widow's mite. All monies are transmitted to Robert intact and go at once to work for the perishing.

Prof. F. H. Larabee,
Wilmore, Ky.
Agent for Robert in this country.

A HAPPY AND SUCCESSFUL PASTORATE.

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REV. LLOYD NIXON, an ideal Song Leader.

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REV. H. D. SKINNER, Acting President, Muskegon, Mich.

We more than doubled our church membership of that place. I never worked with a more loyal and willing people than the Chester folks. They stood by us through difficulties seen and unseen. The church building was reseated and relighted, and remodeled throughout, and the seating capacity increased to a hundred or more folks. We sang and shouted together. God gave us the hearts of the people. They prayed, boosted, walked the aisles, and took their liberty in Christ. Harmony existed, and there was a freedom in the atmosphere. To God be all the glory.

Brother Ward, former pastor of the Church of the Nazarene, East Palestine, Ohio, is getting on well and is winning the hearts of the people. On the closing night of our pastorate, when we preached our farewell sermon, it was more like a funeral than anything else. We had a hand-shaking time and the people wept, but we assured them that when we left God would still be with them, which is beautiful to think about. They had a farewell reception for us and between fifty and sixty people gathered in the parsonage to bid us adieu.

They presented us with a nice purse of money, and Brother and Sister Metts gave us a beautiful rocking chair.

We are now in our new field of labor getting on well. Springfield Heights Church of the Nazarene is made up mostly of young people. We have a fine crowd here, and they know how to take care of the pastor. We are now in the midst of a revival in our local church, and we believe that God is going to give us a great year. We have a fine, well organized Sunday school, with a band of well qualified teachers. We have talent in the church, and this is the home church of the Barnett Sisters. The youngest is seven years of age, and the eldest is quite fifteen, but they sing together; it is a fine quartet. Also we have a mixed quartet of young folks. We are going in for an old-fashioned blessing. We are located in the Akron Zone of the Nazarene churches. There is beautiful fellowship among the preachers of this zone.

Please remember this scribe at the throne of grace that God may use us to his glory.
B. H. Pocock.

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OF ASBURY THEOLOGICAL SEMINARY

Tent Workers of the Evangelical Methodist League

ASBURY GOSPEL TEAM.
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BECK, A. S. AND R. S.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

COCHRAN BROTHERS.
Omega, Ga., July 1-28.

CROSS, WALTER—LOFER, NORRIS.
Stratton, Miss., August 1-19.
Piedmont, Ala., Aug. 22-Sept. 4.

DORN, C. O.—SEAMONS, L. H.
Oswego, S. C., August 7-28.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Mt. Vernon, Ohio, August 4-14.

GRANT BROTHERS.
Birch Tree, Mo., August 1-16.
Thomassville, Mo., August 16-31.

HENDERSO, O. R.—ROTHWEILER, D. L.
Bison, Kan., August 4-14.
Nekoma, Kan., August 16-31.

HOTCHKISS, ROY L.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-25.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.
(Wilmore, Ky.)
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.

HUTCHERSON, FIELDS AND HILKER.
(Tent Workers)
Meetses, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSELL, HARVEY B.
(Box 1235, Charleston, W. Va.)
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.

JOHNSON, RAY N.
McLure, Ohio, July 25-Aug. 7.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.
Eagle Rock, Va., July 17-Aug. 7.
Oil City, Pa., August 14-Sept. 3.

LAMP, W. E.
(Wilmore, Ky.)
Louisville, Ill., July 1-Aug. 4.
Shumway, Ill., August 6-26.

LEWIS, J. H.
Flushing, Ohio, July 26-Aug. 7.
Jerusalem, Ohio, Aug. 11-21.

MOORE, W. BRADY—MOORE, C. C.—BOOKER, HORACE.
Brilliant, Ohio, July 21-August 3.

PARKER, J. R.
(Wilmore, Ky.)
Open date, July 25-Aug. 11.
Berry, Ky., August 15-28.

POWELL, JAMES L.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

ROBERTS, BYRON F.
Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

SMITH AND McCLURE.
Open date, July 31-August 21.
Richmond, Ill., Aug. 21-Sept. 11.

WILLIS, F. B.
(Bayard, Ohio)
Colon, Mich., July 13-Aug. 1.
Scotts, Mich., August 3-14.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.
Sharon Center, Ohio, July 28-Aug. 7.
Frankfort, Ind., Aug. 5-14.
Wichita, Kan., August 15-28.
Winchester, Ind., Sept. 1-11.

ARTHUR, FRANK E.
Gladwin, Mich., July 21-31.
Conneautville, Pa., Aug. 4-14.
Huntington, W. Va., Aug. 17-Sept. 4.

AYCOCK, JARRETTE AND DELL.
(2923 Troost Ave., Kansas City, Mo.)
Nampa, Idaho, August 4-14.
Kearney, Neb., August 19-28.

BABCOCK, C. H.
Hollow Rock, Toronto, O. July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 15-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BELEV, P. P.
(1529 N. Nelson St., Marion, Ind.)
Franklin, Ind., July 15-31.

BENNARD, GEO.
Meaford, Ontario, Can., July 20-31.
Romeo, Mich., Aug. 4-14.

BENNETT, W. G.
Manchester, O., Aug. 10-Sept. 1.

BONINE, GRACE O.—RIGGS, HELEN G.
Vandalia, Mich., August 17-28.

BRENNEMAN, A. P. AND MRS.
Seymour, Mo., August 4-14.
Ava, Mo., August 24-Sept. 4.

BREWER, GRADY.
(High Falls, S. C.)
Open date, Sept. 19-Oct. 21.

BROWNING, RAYMOND.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muney, Pa.)
Linden Hall, Pa., August 6-20.

BURNETT, W. EVANS.
(Lake Charles, La.)
Open dates for July and August.
Alexandria, La., June 17-25.

CALLIS, O. H.
Hartsell, Ala., August 4-14.
Kincaid, W. Va., Aug. 19-29.
London, Ky., Aug. 31-Sept. 4.

CANADAY, FRED.
(1515 Killingsworth Ave., Portland, Ore.)
Mt. Vernon, Va., July 28-Aug. 7.
Spotsylvania, Va., Aug. 19-28.

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)
St. Croix Falls, Wis., July 28-Aug. 7.
Wichita, Kan., August 18-28.

CAROTHERS, J. L. AND SADIE.
Tacoma, Wash., August 1-14.
Nezperce, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Warsaw, Ohio, July 28-August 7.
Radcliff, Iowa, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARKE, C. S.
(808 N. Ash, Guthrie, Okla.)
Guthrie, Okla., July 31-Aug. 21.

COLEMAN, PAUL.
(1620 Fairfax Ave., Cincinnati, Ohio.)
Frankfort, Ind., August 8-14.
Springfield, Ohio, August 12-24.

COLLIER, J. A.
(197 Cephas Ave., Nashville, Tenn.)
Providence, Ky., July 10-Aug. 7.

COMER, G. P.
(Stanford, Ky.)
Corydon, Ky., July 31-Aug. 14.
Page, W. Va., August 18-28.

COPELAND, H. E.
(Oskaloosa, Iowa)
Thomas, S. Dak., July 24-Aug. 14.

COX, F. W. AND WIFE.
Crawfordsville, Ore., (Wesleyan Church)
July 20-Aug. 7.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DICKERSON, H. N.
(2908 Newman St., Ashland, Ky.)
Kirk, Colo., August 18-28.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Fisher, Ky., July 24-Aug. 7.
Selma, Ind., August 11-28.
Toledo, Ohio, Sept. 4-18.

ELSNER, THEO AND WIFE.
(451 Pacific St., Brooklyn, N. Y.)
Wilmington, Mass., Aug. 5-14.
Delanco, N. J., August 26-Sept. 5.
Anderson, Ind., Oct. 2-16.

FLEMING, JOHN.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 19-21.
Denver, Colo., Sept. 11-25.

FLEMING, BONA.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.
(Shacklefords, Va.)
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.

FUGETT, C. B.
(2818 Holt St., Ashland, Ky.)
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Mulberry, Ohio, Sept. 2-18.

GALLOWAY, H. W.
(University Park, Iowa)
Waco, Tex., July 29-August 7.

GANN, J. A.
(Town Creek, Ala.)
Shackleford, Ala., August 11-20.
Sanderson's Chapel, Ala., Aug. 21-28.
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Lafayette, Ind., August 7-28.
Crawfordsville, Ind., Sept. 7-11.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.
(Central, S. C.)
Jonesboro, Ind., (tent) July 26-Aug. 14.
Charles City, Ia., August 15-28.

GLENN, REV AND MRS. J. M.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.
(Box 200, Connelly Springs, N. C.)
Connelly Springs, N. C., Aug. 7-15.

GROGG, W. A.
(Ronceverte, W. Va.)
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.
(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 28-Sept. 11.

HALLMAN, W. A. AND WIFE.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.
Dillard, Okla., Aug. 1-14.
Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Sherratt, Ill., Aug. 1-14.
Portage, Ohio, Aug. 18-28.

HOLLENBACK, ORAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
Box 1322, Mobile, Ala.)
Suggsville, Ala., July 31-Aug. 12.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.

HULSE, AARON.
Letona, Okla., Aug. 9-28.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Rosslyn, Va., July 28-Aug. 8.
Wilkinsburg, Pa., Sept. 16-25.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 18-28.

JOHNSON, ANDREW.
Eldorado, Ill., August 4-14.
Campbellsville, Ky., Aug. 12-22.
Junaluska, N. C., Aug. 24-26.
London, Ky., (Conf.) Sept. 1-5.

JONES, LYMAN.
(North Kingsville, Ohio)
Brookhead, Ky., July 17-August 21.
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Peniel, Tex., August 4-14.
Shawnee, Okla., August 15-28.
Britton, Okla., Sept. 4-18.

KEEL, MRS. S. A.
Menomonie, Wis., August 4-25.

KENNEDY, ROBERT J.
(Singer)
Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers, Pianist)
Campbellsville, Ky., Aug. 12-21.

KINSEY FRANK E.
(1220 Tecumseh St., Indianapolis, Ind.)
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-29.

LILLENAS, HALDOR AND BERTHA.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Oregon, Wis., July 29-August 14.
Sanford, Ind., August 18-28.
Louisville, Tenn., Sept. 1-11.
Knoxville, Tenn., Sept. 18-25.

LITTRELL, V. W. AND MARGUERITE.
(1214 Scott St., Beatrice, Neb.)
Urichsville, Ohio, July 22-Aug. 7.
Chariton, Ia., Aug. 14-28.

LOVELESS, W. W.
(London, Ohio.)
Des Arc, Mo., Aug. 13-28.

LUDWIG, THEODORE AND MINNIE.
(772 N. Euclid Ave., St. Louis, Mo.)
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.

MCWHIE, ANNA E.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

MCCORD, W. W.
(Sale City, Ga.)
Sale City, Ga., August 11-21.

MCCNEESE, HERBERT J.
(New Brighton, Pa., 634 13th Ave.)
Open dates, July and August.

MAXWELL, PROF. S. A.
(Graham, N. C.)
Open dates, August.

MILLER, REV. AND MRS. F. E.
(Lowell, N. Y.)
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.

MILLER, JULIUS.
(Mattoon, Wis.)
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.

MILLER, JAMES.
(1249 N. Holme Ave., Indianapolis, Ind.)
Hope, Mich., July 31-Aug. 14.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Orlando, Fla., Aug. 25-Sept. 5.

MONK, ALONZO, JR.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORGAN, R. L.
(Olivet, Ill.)
Milwaukee, Wis., July 27-Aug. 14.

MORRIS, (JUDGE) FRANK.
(P. O. Box 1523, Dallas, Tex.)
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.
(832 Worth Ave., Greensboro, N. C.)
Bloxom, Va., (camp) Aug. 5-14.
Hillsboro, N. C., Aug. 26-Sept. 4.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORRIS, JOHN.
Drainsville, Va., August 17-28.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado Springs, Colo.)
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Mt. Vernon, Ohio, August 4-14.
Alexandria, Ind., August 15-21.
Tarrant, Ala., Aug. 28-Sept. 11.

POLLOCK, G. S. AND WIFE.
(Wilmore, Ky.)
Eldorado, Ill., August 4-14.

POLLITT, S. H.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

**QUAKER QUARTETTE OF OHIO YEAR-
LY MEETING.**
Mt. Gilead, Ohio, July 29-Aug. 7.
Ypsilanti, Mich., August 12-21.
Damascus, Ohio, Aug. 23-28.

REDMON, J. E. AND ADA.
California, Ky., August 19-28.

REED, LAWRENCE.
(Damascus, Ohio)
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.

REES, PAUL S.
(Pasadena, Calif.)
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Magnolia, Ark., August 4-14.
Lake Junaluska, N. C., August 21-26.
Utica, Miss., Aug. 28-Sept. 8.

RICE, LEWIS J. AND EDYTHE.
(2023 Troost Ave., Kansas City, Mo.)
Kingston, Okla., August 4-21.

RINEBARGER, C. C.
(Olivet, Ill.)
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.

ROMINE, JOHN A.
Poplar Springs, Ark., July 27-Aug. 6.
Mt. Mariah, Ala., Aug. 6-16.
Sanderson's Chapel, Ala., Aug. 17-25.
Chalybeate Springs, Ala., Aug. 26-Sept. 2.

ROBERTS, T. P.
Campbellsville, Ill., August 18-25.
Circleville, Ohio, Aug. 26-Sept. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

RUTH, C. W.
(1933 Nowland Ave., Indianapolis, Ind.)
Gaines, Mich., August 28-Sept. 4.
Stayner, Ont., Can., Rt. 3, Sept. 18-28.
Danville, Ill., Oct. 6-16.

SANFORD, E. L. AND WIFE.
(20 Englem Ave., Lexington, Ky.)
Bethel Ridge, Ky., July 31-Aug. 21.

SHANK, MR. AND MRS. R. A.
Romeo, Mich., August 5-14.
Kampsville, Ill., Aug. 8-18.

ST. CLAIR, FRED.
(244 Bowditch St., Berkeley, Calif.)
Portland, Oregon, July 31-August 28.
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.

SHARROW, C. E. AND NEVA B.
(Wren, Ohio)
Open date, August.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.

SWEETEN, H. W.
Toronto, O., July 28-Aug. 8.
Circleville, Ohio, Aug. 26-Sept. 5.

TEETS, ODA B.
(Aurora, W. Va.)
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.

THOMAS, JOHN.
(Wilmore, Ky.)
Moers, N. Y., August 1-14.
Clarksburg, Cat. Can., Sept. 9-18.

VANDALL, N. B.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.
Rochester, Pa., Sept. 8-18.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
(Sandy Lake, Pa.)
Belle Plaine, Iowa, July 19-Aug. 7.
Open date, August 9-31.
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 10.

WELLS, KENNETH AND EUNICE.
Hollow Rock, Toronto, O., July 28-August 7.
Conneautville, Pa., August 8-14.
Hopkins, Mich., August 18-28.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Iredell, Tex., Aug. 10-30.

WHITEHURST, R. F.
(Wilmore, Ky.)
New York District Nazarene Church,
June and July.
Magnolia, Ark., August 4-14.

WILLIAMS, L. E.
(Wilmore, Ky.)
Robinson, Maine, August 5-15.
Open date, Aug. 19-Sept. 4.

WIMBERLY, C. F.
Wilmore, Ky., July 31-Aug. 5.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Peoli, Ohio, Aug. 14-28.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

WIREMAN, C. L.
(7276 Scott St., Covington, Ky.)
Wilson Run, Ohio, July 29-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Portsmouth, R. I., Aug. 1-7.
Glassboro, N. J., Aug. 11-21.
Binghamton, N. Y., Aug. 22-28.

YOUNG, R. A.
Bowenville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Hartselle, Ala., August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec.

ARKANSAS.
Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

Batesville, Ark., camp, August 11-21. Workers: Rev. Mrs. Gussie Morris Gill, Rev. J. J. Douglas and wife. For information write E. A. Mashburn, Cor. Sec.

COLORADO.
Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickinson. Mrs. J. Hester Peck, song leader. For information write E. O. Walden, Yuma, Colo.

GEORGIA.
Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

Sale City, Ga., camp, August 11-21. Workers: Rev. Chas. A. Gibson, Rev. O. J. Nease, Song leader, Rev. Frank Watkins, Musician, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

IDAHO.
Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair, 14th and 12th, Nampa, Idaho.

ILLINOIS.
Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts, Prof. and Mrs. R. A. Shank in charge of singing. Children, Chas. F. Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor. Sec'y.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Pugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Beulah Ashbrook, Sec., 45 West Alton St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson, Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.
Ramsey, Ind., Aug. 18-21. Workers: M. G. Stanley, J. B. Keifel; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Plante, Sec., Ramsey, Ind.

Centerville, Ind., camp, July 31-Aug. 19. Workers: G. M. Rainey, A. M. Moorehead. Address Mrs. Bessie Cleveland, Sec., Centerville, Ind., P. O. D.

Bryantsburg, Ind., camp, August 10-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Slater Fannie Payne, Miss Bertha Pultz,

Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffley, song evangelist, Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. E. Talbot, children's worker. Male Quartet of Ashbury College in charge of music. Address E. B. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write E. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.
Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Haviland, Kan., camp, August 31-Sept. 11. Workers: Rev. A. E. Lacour, Rev. H. C. Craven, singer. Write A. L. Bevan, Secretary.

KENTUCKY.
Lawson, Ky., camp, Aug. 21-31. Workers: Rev. W. B. Weaver, Rev. Russel Patton, Rev. C. R. Vincent. Music in charge of the Mt. Carmel Quartet. Address Miss Mary Vandiver, Sec., Lawson, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. I. Reddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., California, Ky., R.F.D. No. 1. Rawlins, Sec., Bradfordsville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson. Prof. W. C. Eads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Wimberly, Rev. J. L. Brasher and H. S. Blackburn. Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. F. C. F. Howard, J. D. Dotthay Buyett, song leader, Miss Ethel Sageser, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles I. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

MAINE.
Robinson, Maine, camp, August 5-14. Workers: Evangelist Life B. Williams, assisted by local help. For information write Rev. P. J. Trofion, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

MARYLAND.
North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. F. Neely and daughters. Miss Christine Williams, children's worker. Information from Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MICHIGAN.
Hopkins, Mich., camp, August 18-28. Workers: Rev. N. P. Poole, Dr. C. W. Butler, Dr. G. Arnold Hodgkin. Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Hensley, Sec., Rt. 9, Grand Rapids, Mich.

Gainess, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruff, Dr. J. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson. Secretary, Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Mear, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Eaton Rapids, Mich., camp, July 29-Aug. 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Moore Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer, L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, Rev. J. C. Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennard, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

MISSISSIPPI.
Frost Bridge, Miss., camp, August 19-28. Workers: Rev. R. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

Cleveland, Miss., camp, August 11-22. Workers: Rev. E. B. McKee, E. E. McKee, Jr., song leader. Write Mrs. S. C. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

MISSOURI.
Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.
Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Ad-

dress all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW JERSEY.
Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, W. M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

National Park, N. J., camp, August 12-21. Workers: Rev. Bond Fleming, Rev. John Fleming, Mr. Burl P. Sparks, singer.

Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

NEW YORK.
Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emma Zabin, song leaders, Scobie, Tillie Albright, Arthur Goo, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.

NORTH CAROLINA.
Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School, Band and Quartet and other address. For information address Box 20, Connelly Springs, N. C.

OHIO.
Millersburg, Ohio, camp, August 18-29. Workers: F. Lincicome and daughters. For further information write Mrs. E. D. Hedington, Sec., Millersburg, Ohio, Rt. 7.

Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker, Prof. N. E. Vandall has charge of the music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celis M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Ludlow Falls, Ohio, camp, July 28-Aug. 7. Workers: Rev. H. M. Metger, Rev. J. A. Beery, Rev. S. M. Eldsht, Rev. J. L. Moore, song leader. Miss Edith Schrey, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, A. H. Johnston and wife. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Aura Smith, W. B. Vandall, singer, Miss Florine Ewing, pianist. G. W. Egbert, Sec.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post, Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McChie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-Aug. 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. P. H. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers. Rev. Chas. A. Gibson. Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

OKLAHOMA.
Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

PENNSYLVANIA.
Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. J. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon, Rev. David Wilson, Rev. J. M. Hampe, Rev. Geo. Cole, song leader, Chas. G. Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

RHODE ISLAND.
Portsmouth, R. I., camp, July 29-Aug. 7. Workers: Chas. H. Stalker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

SOUTH CAROLINA.
Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.
Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Miss Ruth Harris, song leader. J. T. Hall, Sec., Dyer, Tenn.

Knoxville, Tenn., camp, August 3-11. Workers: Rev. H. Robb French and wife, Mrs. Golden Young. For information write Rev. Percy E. Bailly, 1018 E. Main Ave., Knoxville, Tenn.

TEXAS.
Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. P. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham

Sisters, pianist and leaders of song. Mary J. Perdue, Sec.

Peniel, Tex., camp, August 4-14. Workers: Rev. Lum Jones, Rev. Kendall White and wife, song leaders. For information write E. C. DeJernett, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

VIRGINIA.
Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

Wakefield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cockes, Pres., Elberon, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

WISCONSIN.
Oregon, Wis., camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

Hillsboro, Wis., camp, August 10-22. Workers: Preston Kennedy, John B. Raymond Lewis with Bro. Eneyart song leaders. For information address May Markee, Hillsboro, Wis.

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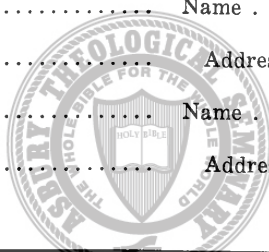
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PENTECOSTAL HERALD

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

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Do Not Let the Enemy Choose Your Weapons.

By The Editor.

JUST before the breaking out of the Civil War, a prominent southerner was making a speech to a gathering of his fellow citizens in Georgia. The tide of strife and bitterness was running high. The orators of the North were telling their hearers that the South could be "soundly thrashed within six weeks," and the southern orators were assuring their enthusiastic listeners that "one southerner could whip ten Yankees."

It was under the inspiration of these influences and conditions that our orator down in Georgia said: "Why, boys, we can whip the Yankees with cornstalks." Said orator went to the front and fought bravely through the war, and at its close came home a celebrated general having won many honors by his indomitable courage on many a hard-fought battlefield. He was soon a candidate for office and speaking to the multitudes who gathered with great interest to hear him. At a pause in his speech, some one in the audience cried out: "General, we have not forgotten that you said, 'we can whip the Yankees with cornstalks,' what about that?" Instantly the general replied: "We could have whipped the Yankees with cornstalks, but they would not fight that way."

When we come to think of it, it would certainly be poor tactics to fight a strong enemy with cornstalks when long-range, repeating rifles are at hand, with plenty of smokeless ammunition. It is a safe proposition that in going to war we should never let our enemy choose our weapons. This policy will hold good in religious discussion. It will be wise not to let your opponents choose your arguments or suggest to you the words, phrases, or line of argument you set up in debate in your effort to establish your position or carry your point.

And this prepares the way for me to say, there are those who are not friendly to the doctrine of entire sanctification as taught by the fathers and founders of Methodism, and in the standard doctrines of said church for the past century and a half. Of late we have noticed that they would like to force the advocates of this great Bible doctrine and Christian experience into the exclusive use of the term "second blessing." It is so easy for the opposers to say: "I do not believe in the 'second blessing.' I have had a thousand blessings and expect to get many more." And in this off-hand manner they propose to dismiss a serious and important subject as if it were unworthy of further attention.

Let it be understood that we find no fault with Mr. Wesley for his use of the term "second blessing." There is a "second blessing" properly so-called. Regeneration is a very definite experience in the history of a soul. It brings one into newness of life, and in this life there are many blessings, heart warmings, times of refreshing, occasions of

uplift—this is quite well understood; but none of these is that great epoch in the history of a Christian soul when it is cleansed from all remaining sin and filled with the Holy Ghost. This is something new, definite, and radical in the history of a soul. When Mr. Wesley used the term "second blessing," he did not for a moment think to propagate the notion that there are only two blessings in a man's spiritual history; but he was calling attention to the fact that subsequent to regeneration there is a definite, clear-cut, and gracious experience of entire cleansing from sin.

There was a very definite and marked experience in the history of the disciples. Just when and where they experienced the forgiveness of their sins the record does not tell; that they were forgiven is very plainly implied in the word of God. The whole tenor of the teachings of Jesus, their ministry and work, all go to show that they were not only pardoned but regenerated men—in Christ new creatures, but on the day of Pentecost they received a new, definite experience—something they had never known before—an outpouring of the Holy Ghost, and that day and at that time their hearts were purified by faith and they were divinely filled with the Spirit. This outpouring of the Holy Ghost occurred a number of times in the early history of the church and is faithfully reported in the Acts of the Apostles. In every instance he fell upon regenerated people, never upon sinners. The baptism with the Holy Ghost is never for the unregenerated, but always for those who have passed from death unto life—who have been born of the Spirit.

It is not worth while to undertake to set aside or to belittle the teachings of the Holy Scriptures on a full atonement from sin, made by our Savior on Calvary, neither will we be able to get away from the truth that carnality remains in the regenerated and that this carnality may be cleansed away by a fiery, direct and gracious baptism with the Holy Ghost. This doctrine must be faithfully preached, carefully explained, earnestly urged upon the people, and fearlessly contended for as a great cardinal teaching of the word of God. Preachers and teachers of this truth must not permit themselves to be waved aside with the trite saying: "I do not believe in the 'second blessing.'" We must be faithful to such a brother and ask him: "Do you believe in the Holy Ghost? Do you believe in that divine baptism so faithfully promised by our Lord Jesus? Do you believe that he can come to us and in a definite, positive, and glorious way deliver us from all the remains of sin?"

We should press home upon the people four great facts: The fallen and sinful condition of the human race, the regenerating power of the Holy Spirit, the remains of sin or carnality, the evil and downward tendency in the regenerated, and the distinct, defi-

nite, baptism with the Holy Ghost, cleansing and abiding. These truths are clearly taught in the Holy Scriptures. The need for them is found in human experience and the blessed fulfillment of the gracious promises of a full deliverance from sin as realized by a great cloud of witnesses who are sitting at the Master's feet and others pressing on their way. Let us faithfully preach and witness and press the battle to awaken, revive, and stir up the children of God to seek after and find in Jesus, all that divine fullness provided for in the atonement made on Calvary, and the glorious provision of Pentecost.

A Chapter from My Autobiography

CHAPTER XXV.

STATIONED AT FRANKFORT.

I had a prosperous year at Danville—some were saved and a number were added to the church. The Conference met at Nicholasville, Bishop McTyeire presiding. Petitions went up signed by all the members of my official board, one to my presiding elder, and one to the Bishop for my return, but the Bishop sent me to Frankfort, the capital of the State. Frankfort was a city of twice the population of Danville, with much more material to work on. We had a handsome church, and a nice brick parsonage. During the year at Danville I had married one of the most charming young women in old Kentucky, the daughter of the celebrated orator, Col. George W. Bain. We set up house-keeping first in the Frankfort parsonage. Our nearest neighbor was Judge Hines, of the Appellate court, the same Captain Hines who escaped from the Ohio State Prison with Gen. John Morgan. Judge Hines one evening told me the interesting story of the escape, how the tools were secured, the tunnel dug, the guards deceived, the outer walls scaled; of the flight to Cincinnati, and the crossing the river in a tow boat to the Kentucky side. Judge Holt, also of the Appellate bench, lived across the street just in front of our church; an able lawyer, a just judge, and one of the most courteous and accomplished gentlemen in our state.

In Frankfort I found a larger intellectual and spiritual life. I served for a time as chaplain both of the house of Representatives, and of the Senate. During these two years, I came in touch with many strong men and formed many delightful acquaintances. This Frankfort Church is one of the most interesting churches in the State, in some particulars. While there I had fine congregations, preached often in the penitentiary, and had some interesting fruit there. It was at one of these prison services that Proctor Bill, now a successful Presbyterian preacher,

(Continued on page 8)

RELIGIOUS INSPIRATION.

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



N Job 32:8, we read: "There is a spirit in man; and the Inspiration of the Almighty giveth them understanding."

Religious genius has been described as "Intuitive power to grasp the things of God in a superhuman and miraculous way, as distinguished from the slow and plodding human methods of reaching up to the divine life and light."

The difficulties facing the modern mind which refuses to admit the supernatural in the heart and life of man are on the one hand how to account for the phenomena of conversion and on the other how to find a substitute for the supernatural in the ordinary processes of education or philosophy or culture.

The Twentieth Century mind is ingenious but not inspirational; it is inventive but not spiritual. It desires to bring everything down to the basis of psychology and philosophy and reason, and puts up fences and walls to keep the supernatural out—as a result we have church life without spirit, pulpits without fire, prayer without energy and services without inspiration. Indeed many of our highly advertised "Inspirational" services are the deadest things in creation because there cannot be such a thing as religious inspiration in the absence of the Holy Spirit. Let it be remembered when the touch divine comes on the soul it may

"Burst upon the soul like a flood;
Steal in gently like the dawn;
Tempest may bring it or a storm
Sweeping the being by the power of God."

There are certain things we cannot account for on reason's ground. We must say with Wesley:

"Where Reason fails with all her powers,
There faith prevails and love adores."

"There are souls," said one, "carried on the wings of Inspiration over mountains of difficulty in the religious life, which other souls just as worthy, are laboriously climbing. There is a passion for things spiritual and divine miraculously implanted, living and growing in some, whilst others are painfully striving merely to remove the hindrances to the Godward movement of their hearts."

The history of sainthood reveals characters in whom this idea of inspiration shines forth radiantly; such saints as Catharine of Siena, Francis of Assisi, Halle of Germany, Boehn, Mad. Guyon, Hester Ann Rogers, Savonarola and Fenelon, Fletcher of Madeley and Carvosso. To these saints religious experience was not the result of effort but of faith; it had its rise at the Cross, its merit in the precious blood of Jesus; it consisted not of duty painfully performed but rather in love and delight in the will of God; its impulses were joyful not sad, its spirit one of patience, forbearance, self sacrifice and whole-hearted dedication to the Lord Jesus.

In the early morn of creation God changed chaos into order by divine decree. He said: "Let there be light and there was light." Carlyle has said: "It is with man's soul as it was with nature; the beginning of creation is—Light. Till the eye has vision the whole members are in bonds. Divine moment! When over the tempest tost soul, as once over the wild-weltering chaos, it is spoken: 'Let there be Light!'"

The light which John the Divine writes about in John first chapter and which was designed to light every man, cometh not by sweat of brain, or deeds of the law; it breaks upon the soul like the glory of the morning sun when the shutters are opened and the barriers are taken away, and when this light from the upper skies bursts upon the soul.

FRAGMENTS.

The ardent soul touched by Love Divine cries out:

"O fill me with thy fullness, Lord,
Until my very heart o'erflow,
In kindling thought and glowing word,
Thy love to tell, thy praise to show."

"O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart."

The saint to whom divine inspirations are not strange knows how to steer towards the open sea of God's fullness when all things else are shrouded with fear and doubt reminding us of those old-time lines of school days—

"O father, I hear the church bells ring!
O say, what may it be?
'Tis a fogbell on a rock bound coast,
And he steered for the open sea."

Steering for the open sea! That's the attitude of faith. Wesley sang about it in the line,

"By faith I plunge me in this sea."

Also in the lines:

"Plunged in the Godhead's deepest sea,
And lost in its Immensity."

Herein is the failure of many a Christian life. Its morning is bright with promise, and its noon-day with experience, but its evening is black with storm-clouds. Beginning with a deep sense of personal inefficiency, we seek the help of God in things great and small alike. Nor does his fellowship fail us. But in the very success which it assures us lurks our greatest peril. For we are apt to become intoxicated at the sight of attainment and accomplishment, and to lose all sense of proportion. We imagine that somehow these gifts of God are indications of our own quality. We come to look upon them as expressions of human ascendancy rather than of divine condescension. And as we thus become strong in our own eyes we become miserably weak. How pathetic is this record: "Marvelously helped until he was strong"; and then?—Rev. Stuart Holden, D.D., M.A.

"The horizon widens,

New beauties appear at every step;
Tenderer, holier lights pierce all darkness,
Hardness disappears and love ascends the throne."

The poet in alluring language calls upon us to seek the higher heights of spiritual experience in those familiar lines:

"Build thee more stately mansions, O my soul,

While the swift seasons roll!
Leave thy low-vaulted past,
Let each new mansion, nobler than the last,
Shut out from heaven with dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

It was said of one divinely inspired poet that he valued his poems, not because they were his; but because they were not. He thought the angels had brought them to him; and Emerson commenting upon this said: "The depth of notes which we accidentally sound on the strings of nature is out of proportion to our taught and ascertained faculty."

Longfellow thinking on this line said: "Inspiration which, could they be things And stay with us, and we could hold them fast,

Were our good angels."

Phillips Brooks in one of his addresses urges his hearers in the hour of spiritual exaltation to do some great work for God which would be impossible in weaker moments and lower moods, else the great light unused fades away and leaves the soul in darkness.

It is well always to bear in mind that our holiest moods are not earth born—it takes more than talent and genius to beget them, they are born of God:

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone."

John Wesley, when he rediscovered and proclaimed the doctrine of Entire Sanctification, taught both the negative and positive side of true holiness. He taught that the heart may be cleansed from all sin, the root of sin destroyed and the soul thus cleansed by the Blood may be indwelt entirely and fully by the Holy Ghost and this Divine indwelling would constantly supply the soul with divine inspirations and holy impulses by means of which the sanctified soul would do exploits within the realm of the spiritual. As the soul in complete and unreserved consecration and dedication yields itself to God, there comes by the Divine Spirit a quickening and an inspiring of all the faculties by which the Believer is enabled to undertake and achieve things for God beyond the range of human genius or talent.

The greatest need of our day in the religious world is a floodtide of holy enthusiasm which will cause people to break away from their false moorings and their deadly unbelief and reach out after the possibilities of divine grace. The seers and prophets and saints of old passed through a period of transformation and exaltation by which they reached up and brought heaven down and reached down and brought the earth up and connected the human with the divine.

It is expected that the only power which can have any effect upon the moral and religious nature of man must be religious—sainthood is its name. It has been the saints which have saved the world in the hour of crisis. All mankind at times have turned to the saints for deliverance in the hour of greatest peril. "All sorts and conditions of men intuitively turn to the saint with expectation; childhood, youth, old age, alike seek a response in him; all hands stretch out to him, all eyes fasten upon him with yearning and hope." Of one of the saintly characters of the church it was written, "She is just like a hot-house for making people grow in! A shelter from chill and adverse influences, and yet so transparent that the light of God shines through and ripens those she surrounds with her influences, a Christian so glorious in all directions with such depth and height of purely spiritual experience, and at the same time such breadth of human sympathy and practical energy!"

Browning in one of his poems says:

"Belief's fire, once in us
Makes of all else mere stuff to show itself
We penetrate our life with such a glow
As fire lends wood and iron.
Enthusiasm's the best thing, I repeat!"

The secret of the saint's strength and success is his faith. To the saint

"Faith lends its realizing light,
The shadows flee and doubts disperse.
The invisible appears in sight
And God is seen by mortal man."

The saint's faith makes him aspire constantly to higher ground; the language of his soul is,

"I'm pressing on the upward way,
New heights—I'm gaining day by day;
Still praying as I onward bound,
Lord, plant my feet on higher ground."

Inspiration, as it is applied to religion, must keep the soul moving or it becomes inert. "Ye have dwelt long enough," said the Lord to Moses, "in this mountain; turn you and take your journey!" Mountains of transfiguration we must all have, but we must remember what awaits us down in the plain in the hours of exaltation—some blind and palsied and distressed and sin-sick souls are awaiting our coming down out of the Mount with faith and power adequate to help them out of their distresses.

Of what avail are our holiness camps, our conventions, our great assemblies, if when we come down to the common lot of people we have no power to help them?

MODERN APOSTLES OF FAITH.

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

CHAPTER XXIII.

THE REMARKABLE STORY OF A MOONSHINER'S SON.

THE subject of this sketch was born in White county, Tennessee, the son of a mountain moonshiner, in poverty, squalor, and ignorance, a type such as can be found only in those remote regions of eastern Kentucky and Tennessee. Barring a few secular headliners of the Billy Sunday type, there is no man in America better known, whose unique witticisms are more widely quoted, and whose name is more devoutly revered than that of the Rev. "Bud" Robinson. From a social stratum, the depths of which can no longer be found, even far up in the fastnesses of the Cumberland, to a place of national prominence, whose tongue and pen are reaching as wide a circle as any churchman in the United States, is the remarkable story of this striking figure.

The place of his nativity was a one-room cabin on a mountain side, one hundred miles from the nearest railroad, and twenty miles from a post office. The cabin had a dirt floor, and windowless except a section cut from one of the logs of the wall. The chimney was made of mud and sticks, scarcely rising half way up the ragged, squatty comb; the "fire place" smoked like an Indian wigwam, except when the wind blew in a certain direction. Cook stoves and chairs were unknown; the one bedstead was made by two holes bored in the wall, and the poles driven into these holes resting on posts driven into the "floor." The Robinsons belonged to the poorest and most degraded of the "mountain whites." Speaking of his infancy, he says: "My father was a moonshiner of the lowest and wickedest type; the first sounds that greeted my infant ears, were cursing, fighting, and drunken brawls. My baby buggy was a hollow log, four feet long, split open, making a nice little trough. It was supplied with one old dirty quilt, and a 'poke' of turkey feathers." There were seven or eight other children, most of them older than "Buddie." They all slept on sheepskins, spread on the damp floor. "Until I was past fifteen," he says, "I cannot remember a single winter night that I was not hungry and cold, and all I had to keep my little feet warm was a dog."

The first five years of his life were terrified by the ravages of guerrilla warfare, and the Yankee army of occupation. Early in the 70's a new phase of war broke out in the mountains. The government levied a tax of fifty cents a gallon on whiskey that was selling for twenty-five cents a gallon. "Within five miles of our home," he says, "there were ten big still houses running day and night. Whiskey peddlers called at the house daily, with ox carts loaded, exchanged it for all kinds of produce. We used it like milk. No one could die, get married, or a baby born, without all hands getting drunk—even little boys ten years old got drunk two or three times a week—and no one objected." There was almost a reign of terror; men organized against the intrusion of the "revenuers," and hundreds of men were killed. Neighbors would fall out and fight, and bloody tragedies were a common occurrence.

That a clearer idea may be had of the social and moral condition of that section, fifty years ago, it can best be given in his own language: "We did not know there was such a thing as a church or schoolhouse. Most of the young women were raising families without the encumbrance of a husband. I have been in homes where there were eleven or twelve children, half of whom belonged to the unmarried daughters of the family. All

of them living in one or two little rooms with dirt floors. This condition was the rule, and not the exception. Young men who came to see my sisters were usually so drunk they had to be helped off their horses. It was no uncommon thing to hear it said: 'Did you know that John and Sallie had took up together?' That was their style of matrimony, without the expense of license or preacher. These people were as well respected as any one. I was going with the girls before I wore a pair of shoes. The girls did not cramp their little feet with shoe leather; so we all sparked bare-footed."

The obstacles of poverty and environment were not all the hindrances of Bud's early life. The dissipations of his immature years drew a heavy toll from his already under-nourished constitution; he had known little but hunger and exposure until his later teens. Following this period of his life, he has this to say concerning his bodily afflictions: "There were eleven long weary years full of toil, pain and disappointment—at times without money and no bread in the house, and thinly clad—my body undergoing the most excruciating pain it is possible for a man to pass through and live. For fifteen years I had epileptic fits, for sixteen years paralysis, and for ten years bleeding at the lungs. My arms had been several times pulled out of place and put back. When spasms came upon me, a keen pain would strike me in the arms, and they would jump out of place. After a few years they would not stay in place; when I reached a little too high, or too far back, they would pull out of place. If I sneezed or threw up my arms, one or both arms would come out of place. When at work in the field, or in my sleep, my arms would jump out of joint. Then I would have to 'lay' on my back, and my brother would take me by the wrist, and place his foot in my arm pit, and jerk it back in place. Finally they got so bad I had to leave them out of place, because I could not endure the suffering of having them pulled back."

When Bud was fifteen years old, his father died, leaving behind nothing but a record of debauchery, a widow and a house full of children in the most abject poverty. After struggling for a while in their mountain home, Mother Robinson loaded her rough belongings into an ox-cart, and the family moved to Texas. When they got settled on those vast plains, Bud became a proverbial "cow puncher," living up to all the sinful traditions of that life. His boss on the ranch, besides being a depraved man, had indoctrinated young Robinson with the tenets of infidelity.

However, a change came; this was what happened. A traveling evangelist pitched a tent on the prairie near the cattle ranch. At the earnest solicitation of Bud's mother, he was induced to attend. Dressed in old overalls, shirt ragged at the elbows and buttons off, he mingled with the crowd for three days, but did not go under the tent. He had on him at the time, a bottle of whiskey, a six shooter, and deck of cards, a plug of tobacco, and enough money to start as a stake, providing he could get some one to gamble with him. In this he failed, and to drive away his lonesomeness, he attended a service. The untutored evangelist attracted his attention. He tells of his "conversion" in the following language: "I felt like I was right over hell on a broken rail, and would be there in another minute. I began to pray at the top of my voice for God to keep me out. As I lay there in the straw, my whole life came up before me. The lies I had told seemed to have stingers in them like bald-headed hornets, and they were stinging my guilty conscience. The oaths I had uttered seemed to have teeth in them, and they were biting

pieces out of my guilty soul. All the water-melons I had stolen seemed piled up around me, and their striped backs grinned in my face; every grass sack of peaches I had stolen seemed to be lying across my stomach holding me down to the earth. Just then it seemed that a landslide from the New Jerusalem struck me in the soul, and I have never seen those watermelons, lies, oaths, or peaches from that day until now."

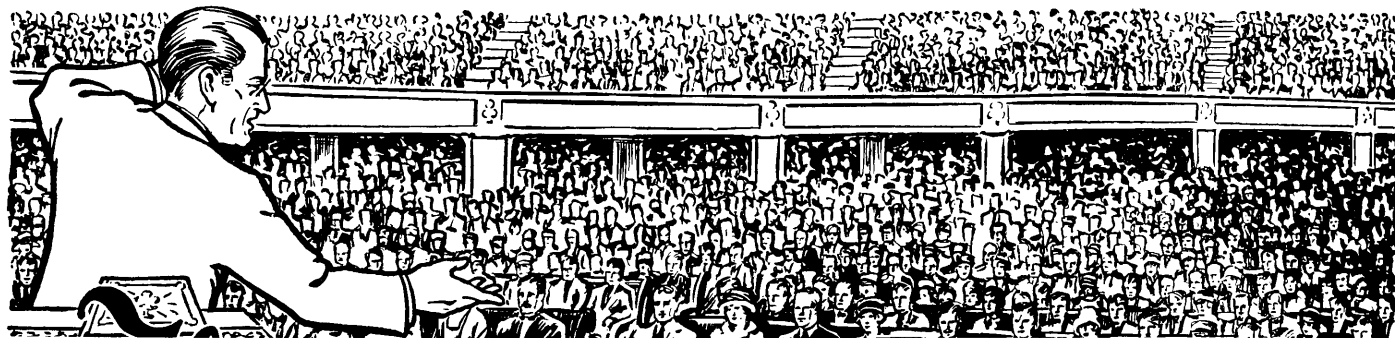
His conversion occurred when Bud was twenty years old, and it marked the beginning of a career unparalleled in the religious history of America. He could not read, neither could he write his own name. No lad in Texas was poorer; he owned not a second shirt for his back. From infancy he had suffered with a stoppage of speech—"tongue-tied," so that when a bit confused, could only stutter and stammer at an effort to speak. For more than ten years he struggled in poverty and obscurity, trying to preach, and raise a little cotton patch with one blind mule to keep soul and body together.

Notwithstanding the long, hard, up-hill climb, handicapped in more ways than most any other human being, perhaps, for a public career, Rev. Bud Robinson, the cow-boy preacher "broke in." He claims a miraculous healing of all his bodily afflictions, and for twenty-five years he never missed a single engagement, or lost a single day from active duty on account of sickness. For twenty-five years the "feeble, stammering tongue" has been a "tongue of fire." The simple announcement that Bud Robinson is to speak in any city from Boston to San Francisco, from Chicago to New Orleans, will mean a capacity audience in a church, hall, or theater. He has filled engagements in every city of one hundred thousand people or more, in the United States, and in every capital city in the union. He has traveled by rail more than five hundred thousand miles, and has preached about fifteen thousand times. More than fifty thousand people have professed conversion under his ministry.

We doubt if there is a man living who has committed to memory more of the Bible than he. His knowledge of it is not an automaton, but his is a workable knowledge. There are 31,173 verses in the Bible, and he can quote, giving book, chapter, and verse, of more than 6,000 of them. He has such absolute mastery of the Word that he can handle any particular theme quoting every scripture in the Old and New Testament on that subject, without opening the Bible. Bud Robinson has such marked ability as a teacher, that his success in cultured, university circles in the presence of scholarly divines, is just as marked as when he preaches under a brush arbor far up in the mountains of Tennessee. The poor and the unsophisticated hear him gladly; the wise and great are astonished at his grasp of the truth.

Not only as a preacher has he achieved success, but his work in the realm of authorship has been quite as remarkable. He has written nine books, every one of which has passed through several editions. When it is remembered that in his ministry and writings he has given special emphasis to the deeper things of Christian experience which, of necessity, greatly limit the constituency, his books would easily rank in the secular market as "best sellers." Besides he contributes weekly to several religious periodicals, and it can be said of Bud Robinson what can be said of few writers, either religious or secular: no one ever saw a dull sentence or paragraph from his pen. There is a freshness and originality in all his writing and preaching that sparkles like the mountain brooks back in his Tennessee home.

(Continued on page 6, col. 1)



THE BAPTISM OF THE SPIRIT.

Rev. William A. Bevis

"Have ye received the Holy Ghost since ye believed?" Acts 19:2.

IN John's Gospel we read that on the last day of the feast of tabernacles Jesus cried: "He that believeth on me, from him shall flow rivers of living waters."

But these words are followed by a parenthetical statement: (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, for that Jesus was not yet glorified).

Towards the end of his days with his disciples our Lord had much to say about the gift of the Holy Ghost. In fact, he explained that there were many things that he could not tell them then, because they were incapable of understanding; but their lack would be supplied, for the Holy Spirit would teach them and guide them into all truth. He told them that they must not start out immediately after he left them, but that they must wait until the Holy Ghost came upon them.

The sealed orders of a ship's captain, not to be opened until he has passed out of communication with land, will have his most careful attention. The instructions in the Will of a deceased father, as it is opened in the presence of sons and daughters grieving for the sound of a voice they will hear no more on earth, make a deep impression on their hearts. So the last instructions to his followers from our Lord, especially when they were so definite as to their course and the results, should have most careful attention, not only on the part of his immediate disciples, but of all that afterwards believe through their teaching. Let us, therefore, consider these instructions, not so much from a doctrinal as from a practical standpoint. Have we the consciousness of having in our lives the power of effective witnessing, as was evidently possessed by the apostles and disciples after Pentecost? "Have ye received the Holy Ghost since ye believed?" The revised version puts it: "Did ye receive the Holy Ghost when ye believed?" We are not considering so much the *form* of the question as the *fact*.

According to the statement of our Lord, this experience was to be new and distinctive from any that had previously been enjoyed by men. In other words, believers in Jesus could have something after Pentecost which they could not experience before. What were some of the spiritual experiences men had previous to that time? From the earliest times in history, even before there was any written Word, men held communion with God. Among them was Abel, who offered up an acceptable sacrifice; Enoch, who walked with God; Noah, a preacher of righteousness. There were the patriarchs, judges, kings, prophets, priests, and multitudes of the common people, as Simeon and Anna, looking for the consolation of Israel, who held communion with God. Incidents in the lives of these reveal a love, a faith, a consecration, experiences with God which are an inspiration to God's children today.

All these received not the promise, God having provided some better thing for us.

Previous to Pentecost men had received the forgiveness of their sins. In the Old Testament sins were forgiven through the proper sacrifice, and an acceptable disposition of heart. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto God, for he will abundantly pardon." Many with David had cried: "I acknowledged my transgression and thou forgavest the iniquity of my sin." John the Baptist came preaching repentance for the remission of sins. Even our Lord countenanced his ministry by accepting baptism at his hands. John's own statement was that "I baptize you with water, but there standeth one among you, the latchet of whose shoes I am unworthy to unloose. He shall baptize you with the Holy Ghost and with fire." Even after Pentecost we read that Philip went down to Samaria and preached Christ. Many believed and were baptized, and there was great joy in that city. With condemnation gone, they could be joyful. But when the disciples at Jerusalem heard it, they sent down Peter and John, who preached and prayed for them that they might receive the Holy Ghost; whereupon the Holy Ghost fell upon them. Here were people who received forgiveness at one time, and later received the Holy Ghost.

Again, men could be regenerated, born again, previous to the day of Pentecost. In the interview between our Lord and Nicodemus, Jesus tells him that before a man can see the kingdom of God, he must be born again. This certainly was not stated as a matter of information, but in order that Nicodemus might see his privilege and become born the second time. In the beginning of his Gospel John says of Jesus that "He came unto his own, but his own received him not, but as many as received him, to them gave he power to become the sons of God; which were born, not of man, nor of the will of man, but of God." While on earth Jesus told his Father that the disciples were not of the world, hence, in the kingdom; so that they were already twice-born men.

The gift of the Holy Ghost, and the flow of living waters from the life of the believer at Pentecost, was an experience which included all that had gone before, but one which was far richer and fuller. For a new era had come to this old world. By the light of the moon and stars of revelation, men had dimly seen their way to God. The Day Star had risen, and the dawn of a new day was approaching. The lesser lights paled as the Sun of Righteousness arose with healing in his wings. The Jewish nation had been the channel through which previous revelations had been made. Their history had been of benefit to them and to a few proselytes. Doubtless God had revealed himself to others outside their influence, for we read that in every nation him that serveth God and worketh righteousness, is accepted. But the light of the knowledge of God shone but dimly, and was far from being universal.

But now the desire of nations had come. God incarnate, being the brightness of his glory and the express image of his person, came as the Son of man. By the Cross of Calvary he had made the supreme revelation of the love of God for all mankind. When Jesus died, a new day burst upon the world, more glorious than any that had gone before.

The new era brought with it a new message and a new equipment. The old schoolmaster must go. The law with its injunctions to do this and do that as a means of salvation, had served its purpose. No more need there be a remembrance of sins committed by a continuance of sacrifices. A full and complete sacrifice of the Lamb slain before the foundation of the world had been made. God was now in the world reconciling men to himself by the death of his Son. By simple faith in him, all might live. The news of this Gospel was to be carried throughout the whole world so that every kindred, and tribe, and nation, and tongue, hearing and believing, should be saved.

How was this message to be delivered? By men. Surely then those who had been with him, heard him, and seen all those things which he did, were competent witnesses of these things, so that they might go forth and give the message! But no! There was a halt in the program, and this halt was at the instruction of our Lord himself. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. "Tarry in Jerusalem until ye be endued with power from on high." "Ye shall receive power *after* that the Holy Ghost is come upon you, and ye shall be witnesses of me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the world." A new era had come; a full salvation had been provided; but the messengers were to wait until the Holy Ghost came upon them. The apostles followed the divine program. They waited. The Spirit was outpoured. They went everywhere preaching the word with boldness.

By what right do we accept the message of the new era, and then neglect to follow the instruction to receive the equipment, namely, the baptism and filling of the Holy Ghost? That here is the failure of the times in which we live, is evident. We prepare all sorts of equipment, but do not generally wait for the equipment which God has provided ever since Pentecost. We build churches and Sunday schools equipped with auditoriums, classrooms, gymnasiums, kitchens, etc., but what is done about the divine equipment? We ask candidates for the ministry and for missionary work about their training, educational qualifications, but only cursorily as to their beliefs, and not at all whether they have received the Holy Ghost. In our schools of theology, and from the pulpits, this equipment is mentioned by only a few. The whole question is relegated to the thought and expression of a by-gone age. Dr. C. I. Scofield says: "What is the attempted service of an unfilled Christian but an insolent attempt to override the order of God." No wonder the results are di-

vision, controversy, uncertainty, doubt and skepticism of the whole program of Christianity. No program of social service, nor any other program for the Kingdom can succeed, when the divine program is neglected. "Except the Lord build the house, they labor in vain."

There is an analogy between the principle of power for Christian service and success in salesmanship in business life. A salesman with doubts of the excellence of his goods, or of the integrity of the firm he represents, will lack a quality which no school of commerce can supply. On the other hand, convinced of the superior quality of his line, and knowing by his own experience as well as observation of the honor and good-will of his firm, he will carry conviction and enthusiasm with him that will enable him to have power with those whom he would influence. Such qualities are contagious; other things being equal he will succeed. Let us apply the principle. If in proclaiming the Gospel of salvation from sin, there are reservations, questions or doubts in our minds, we cannot do our best, nor carry conviction to those we seek to persuade. But with the Holy Ghost filling our being, supplying all our own spiritual needs, we go to the work of witnessing divinely energized, and with all the strength of our mind, soul and will released for service; and that fact will not fail to be noted by those who hear us. If we would have the power that makes service effective, we must receive the Holy Ghost. The Christian era was ushered in at tremendous cost. Who can measure the price of that most precious sacrifice? Can we afford to wreck the undertaking by failing to properly equip?

In the beginning God created man in his own image, and breathed into his nostrils the breath of life, and man became a living soul. After his resurrection our Lord appeared to his disciples behind closed doors. "Then were the disciples glad when they saw the Lord." And leaving, he breathed on them, and said: "Receive ye the Holy Ghost." God at first breathed into man and he became a living soul; again, Jesus breathed on his disciples to impart his own life to them.

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

"Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do or to endure.

"Breathe on me, Breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glow with thy fire divine."

"And Jesus breathed on them and said:
Receive ye the Holy Ghost."

Kavanaugh Camp Meeting.

The Kavanaugh Camp Meeting, held at the famous old camp ground at Crestwood, Ky., eighteen miles out from Louisville, covers August 11th to 21st. The camp is being largely advertised and promises a great variety of talent. Rev. Gus A. Klein, of Memphis, Tenn., is to be the evangelist and will preach every day at 11:00 A. M. and 7:30 P. M. He is said to be very successful in revival work. We are hoping that Kavanaugh will have a great camp and see many souls brought to Christ at this meeting.

H. C. MORRISON.

A Tiny Testament.

This Testament is bound in leather, stamped in red ink, has a wonderfully clear, large type for a small book. The type is nonpareil. The size is 2½x4x¼ in. thick, and the weight is 2 ozs. The regular price of this Testament is 75c. We are closing out 50 of them at 50c each, postpaid. Pentecostal Publishing Company, Louisville, Ky.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER IV.

PROPHETICAL PROOF OF THE DIVINE INSPIRATION OF THE BIBLE.



NE of the favorite stamping grounds of the objectors to the Divine authority and inspiration of the Bible has been that of Prophecy. The idea that one could write about and foretell events hundreds of years before they happened has been held up in derision. "So absurd," is the cry, "No one can tell what is going to happen in the future." It may be readily granted that this is impossible if the fact of a Divine revelation to man is thrust aside; but if we take into consideration the fact that God is omniscient we shall have to admit that he could reveal that knowledge to man if he so desired. That he did so desire could be argued from the fact of his love for men that caused him to give his only begotten Son that whosoever believeth on him might not perish, but have everlasting life. But that would be useless since we have a more direct argument on the question. And that argument is this: God did speak through the prophets, and those prophecies were literally fulfilled. Proof of this is so evident that it seems useless to try to convince those who have eyes, but see not; and have ears, but hear not. It is such a blessed fact and aid to faith, however, that some of these evidences must not be withheld.

Since the Jews stand out so prominently because of their relation to the Bible, both the Old and New Testaments, it will be interesting to read some of the prophecies concerning them. They were the peculiar and chosen people of the Lord. God called Abram out of his country in order that he might build up a nation through whom he could send the blessed Redeemer. In Genesis 12:1-3 we find these words: "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." In Deuteronomy 14:1-2 God says, "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead; for thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Here is the promise and the call to this nation; and it is but history that they were the people who gave to the world the Bible; and it was through them that God sent the revelations of the Gospel.

Concerning the building of this nation we find in Genesis 17:1-8 these words, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made of thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And

I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Here is a promise; and five hundred years later, after God had led the children of Israel out of Egypt he spoke these words to them through their leader Moses, Deuteronomy 7:6-9, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because ye would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt; know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Thus we see that time is no element in the reckonings of God; but that he knows far in advance what will happen; and here is an instance of his promise, or prophecy having been fulfilled.

But some will object to this on the ground that the Jews have been dissolved as a nation, and that God's promise concerning the establishment of an everlasting covenant has not been kept. We must remember that although God is omnipotent he takes into consideration the free moral agency of man; and all these promises may be set aside by our disobedience. He knew that this would be the case with the Jews, so he prophesied of their destruction and scattering; and also of their restoration as a nation and their return in the distant future. Let us examine some of these utterances relative to the destruction of the nation. In Deuteronomy 28:41 and 49-53 we find these words: "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity; . . . The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or the flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high fenced walls come down, wherein thou trustest, throughout thy land: and he shall besiege thee in all thy gates throughout thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee."

This is a very clear prophecy of the coming of the Romans, whose standard was the eagle at the head of their legions. Josephus, the Jewish historian, gives an interesting account of how the Romans besieged Jerusalem, and one by one, took the three walls that surrounded the city and laid them in ruins, until finally the city was conquered. He tells how, in the course of this long siege the people died in large numbers; "Even by families," he says, and finally, when the city fell how they were killed in vast numbers by the Romans and all the Jews over seventeen years of age were carried to Egypt and sold as slaves. He said that the market was so

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MODERN APOSTLES OF FAITH. (Continued from page 3)

When he chooses to use it, he has a gift of irony and sarcasm that is withering; but his strongest fort in public address is his wit, which is spontaneous and inexhaustible. Having drained the cup of suffering to its dregs, there is a tenderness and pathos in voice and a naturalness of gesture that is irresistible in its appeal. The life of Bud Robinson cannot be explained by any law of cause and effect, other than the miraculous!

A recent occurrence in the life of this man adds another chapter to its wonder and astonishment. In May of 1919, while filling an engagement in San Francisco, he was crossing a street after the close of the night service. In an effort to dodge a street car, he sprang in front of an auto, running at a rate of speed prohibitable according to the traffic laws, and was run down. He tells about it in a lecture, "My Hospital Experience": "As I knew there would be no chance for me if the street car ran over me, I took my chances with the auto. I knew one of them was bound to get me, and as I leaped from the car track the large automobile was trying to outrun the street car and struck me. I heard the awful crash and felt the pain shoot through my body and heard the bones cracking. The men who were standing on the sidewalk said I shot into the air ten feet high, and I fell thirty feet in front of where the big car struck me. The only time I lost consciousness was while I was going through the air. I knew when I struck the ground. I heard some more bones pop; but by the time I had struck the ground the big car had come on and run over me. All the wheels of the big car ran over my body, and I heard some more bones pop."

He remained conscious long enough, while lying there mangled on the street, to forbid the policeman arresting the man who had run over him. This is what he has to say of his "smash-up": "My left arm was pulled bottom-upwards, and the bone broke about an inch and a half below the joints, and the bone running down to the elbow was split. My right arm was broke just below the shoulder, and so badly slivered that a number of pieces of the bone went into the muscle, and the long end of the bone was driven right through the muscle and through the undershirt sleeve, and the top shirt sleeve and the coat sleeve, and the end of the bone came on over and struck through my coat into my chest. When I reached the hospital, there were two inches of the arm bone sticking out through the flesh and my clothes! My left knee was smashed and my left leg was broken. My left ankle was pulled apart, and foot turned around in the joint."

So mangled was he, that the leading surgeon of Leland Stanford did not want to take the case, but finally the friends of Bud persuaded him to do so. For five months the best medical and surgical attention was given him, and from every nook and corner in the United States, money poured in to cover the expenses. Commenting on this fact, he says: "Other people go to the hospital with plenty of money, and come out broke; but I went in broke, and came out owing nobody, and money enough to fill up a big handkerchief, tied at the four corners."

Five months from the time of the accident, he entered the field apparently as good as new. He recently closed a "coast-to-coast" preaching and lecturing tour, covering all the winter months, and his slate is filled for many months ahead. Bud Robinson has a beautiful home at Pasadena, Cal., but does not get to enjoy it very long at a time, as his life has been given to others for forty years.

He who has nothing to give is poor, but he who has plenty and refuses to give is poor indeed. The first may still be in grace, but the second is certainly in disgrace.

How to Train and Save your Child

REV. E. E. SHELHAMER.



TRAIN up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

In the first place if we would find a model child, morally, mentally, and physically, we must begin about 200 years before he is born. The parents must be taught how to live. For, sad to say many people simply exist, and have never caught the vision of living to bless others. They exist as animals and eat, drink, and toil for the things that perish.

In the next place, many a person is not fit to marry. There ought to be a law requiring a strict and high standard on all lines in order to secure a marriage certificate. No one should be allowed even to court who is mentally or morally deficient. In addition to this there should be a strict test of compatibility. For though a person may be sound in mind and body, yet in disposition he may be unfit to live with another.

No two persons should think of living together whose temperaments are too near alike, or too far apart. If too near alike they will not be a help in overcoming each other's weaknesses. If too far apart they will not be likely to bridge the chasm. One or both must not only have ability, but adaptability to gladly *submit* as well as *rule*. It does not require an ounce of grace, nor a thimble-full of brains to be stubborn and hold out for one's opinion. When they are mismatched, or to say the least, when it is hard to understand each other, then the mighty grace of God must be sought or there will be two blighted lives. Oh, the blasted homes, overcrowded prisons, and howling asylums, simply because of hasty and mis-mated marriages.

We must face facts! While many marriages should have been positively prohibited, many others should have required more time. It would seem that at least one year's engagement is not too long prior to the ceremony. And during this time there should not be an instance of serious friction. For, if there is lack of perfect harmony *before* marriage, it is quite certain there will be a stormy voyage afterward. Our flooded divorce courts prove that the large percent of divorces come from "incompatibility" and hasty marriages.

Where then does the responsibility lie? In one or the other of the contracting parties. In about nine cases out of every ten where marriage is a failure it can be traced to a party, a dance, or the rear of the church where the acquaintanceship was first made. Had one or both parties associated with the people of God, and like Obadiah, "feared him greatly," God would have chosen for them. No doubt, if they were now to look back they could remember where the Holy Spirit, or some faithful friend warned them against taking the fatal step. They had doubts and misgivings at times whether it was the best thing to do. But instead of counseling with the godly, they listened to those who urged them on to their ruin. Love and lust were blind and said, "I just could not live without Mabel, or John." Later, this sentimental feeling changed and since then it has been, "I wish I had never seen him."

Well, what is the best way out? Blame each other? No! Suggest a separation? Never! For statistics show that very few divorced and remarried people are happy and steady in their Christian experiences. The surest way out of all difficulties is mighty prayer. Think of it! Perhaps a short hour or so with God may change the entire situation and insure a year or more of peace. A fine investment! If, perchance the other side of the house is not thereby af-

fected for good, the one who prays will be well repaid. The consolation from heaven will more than repay for what is lacking from earth. Make the best of it; learn the lesson and learn it so well you can teach others. Who knows but that in the end, God may rule and overrule so that you will develop strength of character such as could not be had in any other way. God *permits* some things in our lives as a last resort to get us to heaven.

Hardly one in a hundred begins to realize the responsibility of rearing children. The thought of glorifying God never once enters their minds. The idea of praying for a son as did the parents of Samuel would seem absurd. Now, where children are born to such parents,—parents who are haters of God and scoffers at his word, it will be readily seen that such children are about half damned when they are born and many of them entirely damned when but fifteen years of age. Poor little things, products of lust, how can they be a blessing in the earth unless some one teaches them the good and right way. No wonder they are vicious and licentious at an early age. What a pity that these parents went to so much suffering and expense to bring forth children, then raise and educate them, for what? To be a curse in the earth, then die and be eternally damned.

Parents, have you no pity for these little ones who are not responsible for being here? Can you not feel for them, yea, pray and fast for their salvation. Their salvation is much more important than their education. Do not think for a moment that you must let them wait till in their teens before they can "intelligently" decide for Christ. No! As soon as they can manifest self-will they can be taught to curb it.

Parents plan for earthly advantages. If they live too far from where they work, they plan on moving nearer. If they want special school privilege they plan to move, even though it means extra expense. If they want better health, they sell out and go to a different climate. But, strange to say, these same parents, for the sake of a little cheaper rent or a few extra dimes, seem content to live so far from a good live church that the children cannot go regularly to a spiritual Sunday school, or attend old time revival meetings. What is the result? These children grow up to be Sabbath breakers, marry into the wrong families and in the end the parents shed more tears, and pay out more money than would have been the case, had they considered that the salvation of their household was the first and most important thing in the world.

But can we compel them to be Christians? Yes and no! While they must of their own free will submit to God, yet we can so humble ourselves before them and God, that as a rule they will break down and yield. Prayer and fasting will often bring blessed returns. Others have proven it so. Try it!

"Beautiful Girlhood"

The book was written by Mable Hale, price \$1.00 may be purchased through The Pentecostal Publishing Co., Louisville, Ky.

This book, delightfully written for girls is one of the most inspiring for character building to be read. It takes a vision into the depths of womanhood to create in others the desire to live up to an ideal. Mable Hale has given in her book facts which will help girls understand themselves as well as others, in thoughts, attitudes and expressions of development. This book will inspire girls to a greater effort of living true, sincere lives, if they would be all that the title, "Beautiful Girlhood" implies.

The above is an unsolicited testimonial written by Miss Aileene Lewis, director of young people's work, The Kentucky Council of Religious Education.

Some people hide their light under a bushel when a pint cup would do.

REPORTS FROM SOUL WINNERS

M. V. LEWIS REPORTS.

Through the columns of *The Herald* I come again, reporting some very interesting meetings in Louisiana. Evangelist W. E. Thomas did the preaching while I had the pleasure of assisting in song, prayer and personal work. Our first meeting was at Rustin, La., the leading Methodist Church of the State, Rev. Bush, pastor. It was not my privilege to be in this campaign from the first, but was permitted to come on the scene when the work was in full swing. The church was packed each night, and many times great throngs were turned away. There was every evidence that the church received great help both intensively and extensively.

Sulphur, La., was our second place of meeting, with Rev. Perry, pastor. God blessed in an unusual way from the beginning. Extra choir space was provided and the best musical talent of the city responded in the organization of a large chorus-choir. For two weeks we preached, prayed and sang. People from the surrounding country supported the meetings in great fashion, some driving 100 miles to enjoy the meetings. Brother Thomas preached the word effectively and the choir sang beautifully. Many professed to find our life-giving Christ, and a large number united with the Church.

Our third meeting was at Vinton, Rev. Perry, pastor. This is a thriving town with a great surrounding country in support. Fearing the church building would not accommodate the attendance, we pitched a large tent in the heart of the city. Again we were favored with an excellent choir. The response was delightful. By the third night the tent was packed, with large crowds standing without. We had planned to run only two weeks, but the interest constrained us to hold four days longer.

The fourth meeting was at Rayne, with Rev. A. A. Wood, pastor. In many respects this was a hard meeting with numerous difficulties to overcome. On the first day we had 14 inches of rain, forcing many people to move residence. Then the levee at St. Martinsville broke, putting the water within 14 miles of us, and crowding the city with refugees. The loss and suffering were appalling. But we tried to keep our faith stayed on him, and despite these obstacles we had an exceptionally good meeting. The Christian people manifested great interest; God's Spirit was in marked evidence, and many (including several Catholic friends) accepted Christ. I feel that we did some of our best work at Rayne.

At this writing I am in Duquoin, Ill., which, from all appearances, promises to be a hard field. I am always solicitous of your prayers for the glory of Christ through my life.

M. V. Lewis, Song Evangelist.
Wilmore, Ky.

GOOD MEETINGS.

Since reporting to *The Herald* I have conducted a number of meetings in California in which the Lord blessed me with many precious souls. After coming from California my first camp meeting campaign was the state camp of the Nazarenes at Hutchinson, Kan. Bro. Balsmeier, the District Superintendent, with the good Nazarenes of this place, secured the State Fair Ground for this campaign. Bro. Bud Robinson and the Edwards' quartet were our collaborators in this battle. The blessings of the Lord were upon the entire campaign and there were about five hundred at the altar.

My next meeting was at Princeton, Ind., with Rev. L. O. Green. God gave us a good meeting with seekers at the altar from the beginning and closing out on the last Sunday night with forty-five at the altar. At the present I am with Rev. Harry Carter in a tent meeting at St. Bernice. Souls are praying through and we are expecting a great time before the close. I have never loved Jesus better and lost souls more in all of my life than I do at the present time.

C. B. Fugett.
4812 Williams Ave., Ashland, Ky.

A GRACIOUS REVIVAL.

Rev. Virgil L. Moore, pastor-evangelist, from Ferguson, Ky., assisted the writer at his Science Hill, Ky., M. E. Church pastorate in what proved to be one of the most successful revivals ever held in the Science Hill community. The services which continued for three weeks were held each afternoon, except Mondays and every night, in one of the large Evangelical Methodist League Tents.

Day after day as Bro. Moore unfolded the Word, his eloquent appeal held the attention of the crowds, while his convincing logic revealed to men their need of the old-time religion. Great crowds attended many of the night services. In the fifty or more services held under the tent during the course of the meeting it was estimated that between twelve and fifteen thousand people heard the gospel which is the power of God unto salvation. There were between 40 and 50 seekers for pardon or purity. Many of this number prayed through to victory in the old-fashioned manner. Several of the services broke up with great tidal waves of glory sweeping over the crowd. It reminded one of old camp meeting days. Twenty-one have already united with our local Methodist Church with prospects for others coming in.

No man with whom we have ever labored, worked harder, preached more earnestly, nor packed more sound, logical holiness gospel into his messages than did the evangelist, Bro. Moore. He touched upon every phase of Christian experience from conviction for sin through regeneration and entire sanctifica-

tion into the glorious inheritance of the children of God of growing in grace after they have received these fundamental foundation experiences. We consider ourselves fortunate in securing and slating him to hold our meeting when he had between twenty and thirty other invitations for camps and meetings of various character in many parts of the nation. We thank God for an old-time revival which changed the hearts and many of the homes of men in our community. We take new courage to stand for all the truths contained in the old Book, and determine anew to "contend for the faith once for all delivered unto the saints."

Alex J. Reid, Pastor.

FROM BROTHER CHARLIE TILLMAN.

My dear people: It's been so long since I wrote you I may have gotten out of your mind, but I assure you there has not been an hour but what I have thought of *The Herald* family and thanked God for everyone of you, for you have always prayed for me which has been appreciated.

At this writing, July 14, daughter and I are engaged in a revival at Lyerly, Ga., a small place nestling among the mountains of North Georgia, and we are glad to report some unusual things are taking place. It is such a joy to labor among a people who are accessible. We are more and more inclined to the town and village work in preference to the city-wide campaigns, and allow me to say just here that any pastor who may need such service as we can render, do not hesitate to invite us because your place is small.

Many of *The Herald* readers will be interested in what we are doing this year to have a great camp meeting at Mount Gilead, 8 miles of Atlanta. A new Board was elected last year with Judge John D. Humphries as chairman and many improvements are being made, among which is the enlargement of the platform in the tabernacle to accommodate two hundred singers. It will be my pleasure to direct this chorus as I have done for the last two years. The leading preacher is to be Rev. John C. Patty, of Chattanooga, one of our strongest pulpits orators who comes highly recommended by Arthur Moore and others. We have special arrangements made by which those who want to build a cottage can do so at a cost all the way from one hundred dollars up. As to this, address Mr. John Simonton, 917 Atlanta Trust Bldg., Atlanta, Ga., Sec'y. Mt. Gilead Camp Ground. The lots are free. We have arranged the date of this meeting, August 4-14, giving those who attend an opportunity to attend Indian Spring Camp the last week. Pray for us and be with us if you possibly can. In him and his service,

Charlie D. Tillman.

CHESTERVILLE, ILLINOIS.

The Illinois Interdenominational camp held in the beautiful Davis woods one mile north of Chesterville came to a close Sunday evening, July 10, with nearly a thousand people in attendance. The engaged workers this year were Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby and Miss Karine Kjolseth. Rev. Linn and Miss Quinn alternated each service with the preaching which was of the highest type and many were the seasons of refreshing which were enjoyed by all. Rev. Linn is a nationally known preacher, while Miss Quinn is the well-known Hoosier Girl Evangelist of Indianapolis, Ind. Mrs. Linn's sweet solos, together with the beautiful music of Prof. Crosby on the silver bells and musical saw, and Miss Kjolseth at the piano charmed the great audience which thronged the tent each night.

These workers were unanimously called back for the camp of 1928, and already extensive plans are being laid for a bigger and better camp. Though the camp is one of the new camps of the state, yet the people came from long distances and enjoyed the fellowship of saints together. The children's meetings attracted both old and young and many of the boys and girls were wonderfully saved.

On Monday evening, Rev. Linn told his life's story, "From Stage to Pulpit," and the party left early Tuesday for their next engagement in Wisconsin. Thus closed the best camp thus far the Association has yet promoted.

Reporter.

ELMIRA, PENNSYLVANIA.

The Asbury College Quartet have closed their second series of meetings of the summer and are now well into their third series of meetings, being held in the city of Elmira, Pa., and are being supported by the Methodist Union of Elmira. I was privileged to visit the Quartet in their first two series of meetings several times and found that they were finding great favor because of the splendid work which they were doing among the people of these two communities. They were decidedly rural communities where the work was badly in need of reviving. There is a great future for both of these communities, however, if the churches in which the Gospel Team has labored are kept active.

Following the second series of meetings which closed on Sunday night, July 3, the Quartet were the guests of Keuka Epworth League Institute under the management of the Rev. E. E. Merring, D.D., of Elmira, who is the dean. They were the special guests of the large delegation of 30 leaguers from the Liberty Corners and Terrytown circuits who camped together in one large group all during the week of the Institute. While immediate results cannot be tabulated in figures as is possible to a certain degree in an evangelistic campaign, nevertheless, the

work which the boys were able to accomplish at the Institute by mingling with 300 young people for a whole week is of eternal value. The Institute management and faculty expressed great appreciation at having the Quartet there to help in the music and to have Victor Moore in charge of the Institute Orchestra. The dean publicly expressed his appreciation by saying that the spiritual tone of the whole Institute had been wonderfully helped by having the Quartet in attendance. Among the delegation in which they camped, where Asbury College students are the pastors, they were able to do very effective work in cultivating young people for Asbury College. It is rather expected that as the result several will be in attendance at Asbury either this fall or a year from this fall.

Those who are interested in the work of The Evangelical Methodist League should remember much in prayer the work of the Quartet during the remainder of the summer. The opening which they have at the present time in Elmira is a bit unusual, and it is believed that great things are going to result from the tent meeting which commenced there Sunday, July 10, contemplated to close on July 31.

Rev. Harold R. Barnes.

MODOC POINT, OREGON.

Rev. George Bennard was with us for a ten-days' tent meeting from June 17 to 26. There was a varied group co-operating, made up of Indians and whites of many and no denominations, but from the first service we realized that we were plunged into the midst of a revival meeting, for the Lord was present. People immediately began seeking salvation and the Christians seemed to feel that they, too, needed to be made holy in that Awful Presence. Perhaps two hundred knelt at the altar for pardon or purity. The whole work of the Reservation is strengthened and much done to clarify the religious atmosphere.

Brother Bennard did some mighty preaching. He so led us into the very presence of God that a modernist would feel his need of a holy, blood-bought salvation, and the radical Pentecostal would fear to attempt to "use" the Holy Spirit. He went from the serious to the humorous without the loss of conviction and was so interesting that every one wished for him to go on, but we were much more impressed with the man's mighty Savior and the great salvation that he preached. He has a message too big for men. My District Superintendent, who was with us the last three days, invited Bro. Bennard to come back for meetings in any or all of his churches.

Brother Murray L. Morford, of Portland, led the singing very effectively and his voice and solos were greatly appreciated by all.

Dean C. Poindexter.

Missionary on the Klamath Indian Reservation.

REPORT OF EVANGELIST W. W. LOVELESS.

It has been sometime since I reported, but not because I have been idle. I have been very busy, and am still in the fight. Some of my meetings were good victories, and some not so good. Most of April I spent in Lake Charles, La., with the Church of The Nazarene. I found Rev. Charles Woodson, the pastor, and his fine people to be the salt of the earth. My! how I did enjoy preaching to them. We had some good fruit in this revival. On my way back to Ohio I preached one night for Rev. L. B. Matthews and his fine band of Nazarenes in Birmingham, Ala., and one night in the First Church of The Nazarene in Chattanooga, Tenn. Rev. W. M. Tidwell has one of the greatest churches in the world, I believe. This great and good pastor has served this church for over 20 years and preaches to congregations ranging from 1,000 to 1,200 every Sunday.

After our great District Assembly of the Church of The Nazarene in Troy, Ohio, I hastened to Pittsburgh, Pa., and had a fine two-weeks' meeting in Everybody's Mission. We had quite a number of seekers here and some splendid cases of salvation.

My next engagement was in Lancaster, Ky. Rev. Joe Tyson and his good wife had charge of the music and singing here. We rented a large Opera House, and had large crowds and some good fruit in this revival. Rev. Ollie Johnson was serving as temporary pastor, and is a fine man. We are expecting to hear good things from Lancaster.

From Lancaster we went to Monticello, Ky., where last winter we had a fine revival which ended by organizing a Church of The Nazarene with 30 members. Rev. J. A. Norris is their good pastor. We had a real battle here and some difficulties to face that militated against the meeting. One thing was sickness in the home of dear Brother Norris, so that he did not get to attend much. His fine son, aged about 21 years, died during the revival, but he died shouting the praises of God. This sickness and death divided the interest in the revival, yet we had a good victory. Among the converts was an old blind lady 78 years old who had never been saved. At present we are in Warsaw, Ohio, in a camp and the outlook is good for a great victory. We are expecting to keep true, and keep busy. Amen.

W. W. Loveless.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

was saved. I preached frequently in the jail, and down in *crowds* on the street corner.

I had some good revivals while there. I was assisted by Bros. Will Rowland, John Keen Henck, Dr. Rinehart, Bro. and Sister Collins, and Dr. Tigert, afterwards made bishop. Dr. Tigert, then Professor in Vanderbilt University, came up and spent a Sabbath with me, preaching morning and evening, with such power and grace that the church and people generally were anxious to have him return for a series of sermons; and while the summer season was not favorable for protracted meetings, yet as he could only be with us during vacation, we had him come to us for two weeks in the mid-summer. The memory of those two weeks rises vividly before me. The weather was so warm that we did not have day services; and the days, Dr. Tigert and myself spent alone following the bends in the river and climbing the beautiful hills and cliffs about Frankfort. Nights, we sat up until after midnight and talked of the greatest and best things. In these long walks and quiet conversations, I got a deep insight into the great man's mind and soul. Some such opportunity was necessary to know him as he was. There was massive strength in his intellect, and deep tenderness in his heart. In those days of close communion, he was without ostentation, was on the level of a brother, and listened with as much appreciative attention to what I had to say, as I did to his stronger words. I felt the lifting influence of his companionship, and from that time have had a devoted love for him, and a high confidence in his unswerving integrity. After the first week of the meetings, his wife came, and they were entertained at the home of one of our members, and broke up our night vigils, but not our daily tramps. How vividly I remember many things he said, the hills we climbed, and the paths we followed.

I was arranging to enter the evangelistic field at the next conference. At the first of the meeting, he begged me to remain in the pastorate, and talked of the great possibilities in that splendid field of service. He pointed out hardships and disadvantages in the evangelistic field. But I had been moved in the matter from above, and my heart was fixed. Before the meetings closed he said he believed it was my field, and the will of the Lord, and bid me Godspeed in the work. It is hard to bring myself to realize that he is gone. He entered the pastorate shortly after his visit with me, and after a few years was shut up in his study as book editor. I always grieved over this. He was the best man in the church for the place, perhaps; but I longed to see him on the firing line, in the battle for souls.

Through all these years he has been my true friend. However misunderstood, misjudged and misrepresented by others, it was always a comfort to my heart to know that this great, strong man knew me, and knew that my motives were pure, and my purpose and life consecrated to the promulgation and defense of saving truth. No one will understand me to say that he endorsed all that I said and did. I suppose he did not, but he gave me confidence and friendship in days

when my heart hungered for the love of the brethren, which I shall treasure to my dying day.

I hate no man; in a sense I love all men, but I care but little for the companionship of the man who does not carry a burden on his heart. I love to get close to the man full of a great purpose, whose heart aches for the race, who is girded for battle, and who is never so happy as when in the midst of the fray. All honor to the man who has stood for something and fought and won, or died with the harness on.

(Continued)

Mountain Lake Park Camp Meeting

IT was my privilege to spend five days at the Mt. Lake Park Annual Holiness Camp Meeting. I made a long run from Wellington, Kan., spending three nights and most of two days on the train to get there, but it was well worth the trip to get on top of that beautiful mountain.

A choice people gather there once a year for this feast of the tabernacles in this famous spot where such multitudes have come to be blessed and gone on their way heavenward. I left this year just as the meeting was gaining momentum and growing in numbers of attendance and gracious power in salvation.

The workers this year were Rev. John Owen of Taylor University, one of the finest Christian gentlemen that you meet with in a lifetime, a great preacher, clear, convincing, with gracious drawing power. Rev. Charles Babcock lifts up and glorifies Jesus Christ; the people hear, believe, are mightily moved and come to the altar in droves and are blessed, converted, reclaimed, sanctified. Brother Charles Dunaway was also with them with his usual power and enthusiasm, a man of marvelous resources and a wonderfully fruitful ministry. He was exercising his evangelistic gifts most graciously. Andy Dolbow, now 82 years of age, with the physical, mental and spiritual activity of a man of excellent health at 57 or 60, had charge of the ring meeting and put life into it. Andy Dolbow is a most remarkable man. His dear wife, with whom he lived in happy harmony for 62 years, died a few weeks ago. He feels the loss very keenly, but rejoices on his way to meet and greet her in that City where separation never comes. Brother Wells and his wife had charge of the singing. They sing with great sweetness and unction, two of the very best in all the land for camp meetings and full salvation revivals.

The Mt. Lake Park meetings are growing in interest and Brother Hood of Moundsville, W. Va., who is the President of the camp, is full of enthusiasm for larger things in the upbuilding of the encampment, the increase of the attendance, and the permanency of this great work. Mt. Lake Park is one of the most beautiful, healthful, attractive spots in all the land. It is nearly 3,000 feet above sea level, well drained, beautifully shaded and altogether a most attractive and health-

ful spot. It is to be hoped that it may be made one of the greatest gatherings in all the land for the propagation of the gospel of full salvation from sin.

It was my great pleasure the short while I was there, preaching only five times, to meet with a host of HERALD readers, and I judge on the Sabbath there were not less than 25 old Asbury students. It was an inexpressible joy to meet with these friends and these delightful Asburians. May the blessing of God rest richly upon Mountain Lake and those who come and go from its beautiful sanctuary among the great oak trees at this wonderfully sacred spot of 10,000 precious memories in the highlands of Maryland. If the meetings at this camp abide and grow it must be a distinctively holiness camp meeting without any breaks or opposing bosses.

H. C. MORRISON.

Does it Pay to Be a Christian?

MRS. H. C. MORRISON.

SOME one asked Senator Dolliver, of Iowa, whether it was any advantage to a man to be a Christian, and his answer was as follows:

"I am convinced that there has been a great improvement in the morals of our public men during the past twenty-five years. I have made something of a study of this subject, examining into the habits and customs of the statesmen of the times of Clay and Webster, and for the intervening period, and I know that a great many habits and practices of those days would not be tolerated as honest. I think it is a decided advantage today to a public man to be known as a professing Christian. It is certainly true that no man who has openly scoffed at religion, has ever achieved a prominent place in the leadership of our people."

The above coming from one in authority, and who has, as he says, made a study of the subject, is a frank confession of a public man who has no "ax to grind" by thus expressing himself, therefore we conclude that he is making a frank statement based on observation and candid judgment. We appreciate the above, coming as it does from a source which does not savor of the ecclesiastical, but however much we respect the opinions of men high up in civil affairs, there is no testimony so strong and forceful as that contained in the old Book, upon which all civil law is founded.

Let us hear what the wisest man said through the pages of inspiration in Prov. 14:34: "Righteousness exalteth a nation: but sin is a reproach to any people." If this be true of nations, as the margin reads, does it not apply equally as well to the individual? Let us read it thus: Righteousness exalteth an individual: but sin is a reproach to any man or woman. Paraphrasing it in this way we have an answer to the above query which the powers of evil cannot overthrow or refute.

Why is it an advantage to be a Christian? In the first place, we would say that it is an

advantage because *right* is stronger than *wrong*. *Truth* is mightier than *error*. As one has truly said,

"Truth crushed to earth, will rise again,
The eternal years of God are hers,
While error writhing, sinks in pain,
And dies amid its worshippers."

In the second place, we believe in the old adage that, "Honesty is the best policy." One has but to keep his eyes open to see that the man who does the square thing in the sight of God and man, is the one who will be promoted to places of trust and influence. We do not say that a man who is not a Christian, will not be upright and honest in his dealings with his fellow-men, but we do not hesitate to affirm that the *Christian indeed*, will be found worthy of the confidence by those who have committed their interests to his keeping. A man cannot be a *Christian* and be dishonest, so the matter to determine is, are you a Christian?

In the third place, it is an advantage to be a Christian, because the highest code of morals known to man are those laid down by the Maker of all law, hence the only way for a life to be the best that it may, is to pattern after the tables of stone given to Moses. Paul felt the force of square-dealing when he said, Provide for honest things, not only in the sight of the Lord, but also in the sight of men.

In the fourth place, it is better to be a Christian, for we have the Lord as the strength of our life. The Psalmist declared that, "Blessed is the man whose strength is in thee." Surely if the voice of inspiration pronounces a man under such conditions, blessed, there is left no room for controversy on the matter. Man was never intended to be an independent creature as far as his relation to God is concerned, but we are ever to recognize the fact that, without supernatural help, we can do nothing, but rejoice in the marvelous truth that we can do all things through Christ who strengtheneth us. The consciousness of this superhuman power led the inspired writer to exclaim, "For by thee I have run through a troop; and by my God have I leaped over a wall." Thus we see that being a Christian, opens to us the resources of the divine storehouse, the keys of which are turned over to all who fully commit themselves to the Keeper. In answer to the prayer of faith, the Master said, "O woman, great is thy faith: be it unto thee even as thou wilt." Even stronger language than this is used when it was declared, "All things are yours, and ye are Christ's, and Christ is God's," thus linking us on to the Father through Jesus Christ. What more need a human being desire? Surely with such a backing, no one should make a failure of this life, but allow the Creator to direct and plan our lives so they will be turned into those channels where the greatest good can flow from them.

Let us hear the advice that David gave his son, Solomon: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." What a glorious reward on the one hand and what an awful fate on the other! To have God on your side, or to be cast off forever, is not a question that should be debated, yet men rush on in sin as if there were no higher tribunal than themselves, or no day of reckoning. It is no wonder that Paul exhorted the Corinthians to endeavor to be accepted of the Lord whether present or absent. "For," says he, "we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Did it pay Paul to give up worldly ambitions, social prestige, prospect of position and all that he held dear from an earthly

standpoint? We shall give him the witness stand and let him testify for himself. "But what things were gain to me, those I counted loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." You say Paul was speaking under the impulse of a new experience, and that his ardor will cool down as the days go by? Well, let us hear his testimony as he is nearing his departure and see if he has changed his mind. "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

With these solemn facts before us which have to be met at the judgment, and the truth that whatsoever a man soweth, that shall he also reap, it behooves us to seek diligently the right way and walk humbly before our God, that we may shun the pitfalls of Satan here and make sure of an abundant entrance into the everlasting kingdom prepared for the redeemed of all ages.

AUTHENTICITY AND INSPIRATION OF THE SCRIPTURES.

(Continued from page 5)

full that finally a Jew was sold for a pair of slippers. At last no one would buy, and three thousand Jewish slaves were left to starve to death. This is a direct fulfillment to the prophecy in Deuteronomy 28:68, "The Lord shall bring thee into Egypt again with ships; and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy thee." In 2 Kings 6:25-29 we get a graphic picture of the direful situation of Jerusalem about five hundred years after the prophecy of its destruction, "And there was a great famine in Samaria: and, behold, they besieged it until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help my Lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? Out of the barnfloor or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow. So we boiled my son and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid him."

In Jeremiah 19:7-11 we read the prophecy of the final destruction of Jerusalem, "And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies and they that seek their lives shall straiten them. Then shall thou break the bottle in the sight of the men that fought with thee, and shalt say unto them, Thus saith the Lord of Hosts, even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury." Micah reiterates this when he says in the third chapter of his prophecy; verses 9 to 12, "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor

judgment, and pervert equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." How completely these prophecies have been fulfilled history plainly testifies.

The last set of prophecies concerning the Jewish nation that we desire to call attention to is that concerning the return of the Jews to their native land. In Deuteronomy 30:1-3 we read, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." Nearly seven hundred years later Isaiah said in Chapter 11:11, 12, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Jacob from the four corners of the earth." Jeremiah records in the twenty-third chapter of his prophecy, verses 5, 7, 8, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." In Jeremiah 33:7, 8 God says, "And I will cause the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." These prophecies are at this very period of history beginning to be fulfilled. Jerusalem today is a fairly good-sized city. For several years the Jews have been going back home; and all signs point to its rapid re-population. The power of the Turk has been lifted from the country, and the movement to rehabilitate Jerusalem and country is assuming vast proportions.

(Continued)

A Liberal Offer.

Trevecca College, located at Nashville, Tenn., is the Nazarene school for the Southland. It is well located and has been doing a good work. The school finds itself in pressing need for \$50,000 and we are glad to notice that Mr. John P. Benson, a very devout and consecrated business man of Nashville, has agreed to give \$25,000 toward the sum above mentioned if the other friends of the school will raise a like sum by October 1. It is to be hoped that the friends of Trevecca will rally earnestly to this splendid offer and raise the amount necessary to avail themselves of the generous offer of Brother Benson.

OUR BOYS AND GIRLS

THE PENCIL AND ERASER. For Children.

On my fifth birthday, a good woman made me a present of a lead pencil, without an eraser. I made many mistakes trying to draw and write. So I got a rubber eraser which fitted over one end of the pencil, and in time I wore the rubber out, erasing my mistakes and blunders; but every mark I erased meant improvement. I prized the pencil very highly, but I think I liked the eraser just as much, for it helped me to do better. Well children, I am grown up now, and still use an eraser, for I still make mistakes. But the ones I am most sorry for, will not rub out,—wrong thoughts, words, and deeds. Sinful habits, missteps, neglect: what tears of regret these caused me. But I kept to the slogan of the good woman who gave me the pencil—"Never too poor to pray, never too weak to win." Jesus long ago forgave my sins, but even he does not erase the memory of them, I cannot forget, nor go back to undo the past. Dear children, learn a lesson from the pencil and eraser,—watch your step; do not begin a wrong habit, for it cannot be erased like a pencil mark. Here are two lines from St. John, the first is good,—"If we sin we have an Advocate with the Father." The second is better,—"Little children I write unto you that ye sin not." For if you sin not, then you will not have the regret. Write me for my poem, "School Children." T. Richardson Gray, Green Ridge, Mo.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have never written to The Herald and hope to see this letter in print. I am a boy four feet, two inches tall. I have brown hair and blue eyes. I will be nine years old January 9. Have I a twin? Mabel Fuget, I guess your name to be Lillian. If so, send me a card. Love to Aunt Bettie and the cousins. Harvey Downing, Depeystr, N. Y.

Dear Aunt Bettie: I am a lonely Hoosier boy, age sixteen. I have brown hair, brown eyes, and a fair complexion. I thought that you would let me join your happy band of boys and girls. I have not been reading The Herald very long, but I always love to read page ten. I find it interesting, and a new group of boys and girls every week. I would love to hear from all who read this letter. Charles W. Fields, Jr., Tipton, Ind.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I have gray eyes, brown hair. I go to Sunday school every Sunday. I am in the seventh grade at school. Wake up, Ohio boys and girls, the other states are getting ahead of us. Who can guess my age, between eleven and fourteen? My birthday is April 9. Have I a twin? Who can guess my name? It begins with A and ends with A, has four letters in it. This is my first letter. My grandmother lives with us; she takes The Herald. I enjoy reading page ten. Mae Hall, I guess your name to be Annie. Am I right? I hope Mr. W. B. has gone fishing and fell in when my letter arrives. I wish someone would write to me. I will answer all the letters I receive. Ruth Shumway, Sumner, Ohio.

Dear Aunt Bettie: How are you and all the cousins? I wonder if any of the cousins remember me? I am a Nebraska girl twelve years old. I wonder how many have gone in swimming? Two other girls and I fastened the spray on to the hose and turned the water on and went in in our bathing suits. I am visiting my Aunt and Uncle. They get The Herald. I sure like to read it. I always turn to page ten as soon as I get it. What is the matter with Nebraska? Wake up, boys and girls of Nebraska, don't let the other states beat us. I attend the Christian Church, but since I am visiting my aunt and uncle in the country I go to a Union Sunday school. I will not

take up too much room, so the other cousins may have some. I hope to receive letters from any boys or girls who would like to write to me. I will gladly answer all letters I receive. Genevieve McNett, 217 W. 3rd St., Alliance, Neb.

Dear Aunt Bettie: How are you and all the cousins? Aunt Bettie, I sold all those mottoes that I got, the same day I got them, and received the Testament. I like it fine. I wrote a letter to you and the cousins before, but my name was misprinted. It was printed Corinne Waters. Whoever guesses my middle name I will write them a letter. It begins with H and ends with E and has eight letters in it. I hope Mr. Waste Basket is feeding his chickens when this letter arrives. Corinne Watne, Rt. 3, Cooperstown, N. Dak.

Dear Aunt Bettie: I have been reading your interesting letters for quite a bit. I would be glad to hear from all of the cousins who wish to write me. I am five feet, ½ inch tall, blue-eyed, have fair complexion and black hair. I am a Christian girl, don't go to dances or anything that way, for I don't believe it is right. My age is between seventeen and twenty. Who is my twin? I am still blessed with father and mother and I have two brothers and one sister. I go to meeting once every month and to Sunday school every Sunday. We have a good singing school of morning and in the afternoon Sunday school. I am going to leave for Illinois next Monday so if any of the cousins want to write to me please send it to Springfield, Ill., Box 95. Mary E. Roberts.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I was eight years old last February. I am in the fourth grade. I have dark hair, brown eyes and fair complexion. I have three brothers and two sisters. I go to church and Sunday school whenever I can. My teacher's name is Mrs. Neely. She is sure a god teacher. I live on a farm and help daddy with the work. Grandma takes The Pentecostal Herald and I like to read it, especially page ten. Donald Miller, Rt. 8, Ashland, Ohio.

Dear Aunt Bettie: This is my first letter to The Herald and hope to see it in print. I am twelve years old and in the seventh grade. I go to Sunday school every Sunday I can. Rev. LeRoy is our pastor. The one who guesses my first name I will write you a long letter. It starts with H and ends with E and has six letters in it. Martha M. Graham, I guess your age to be thirteen. If I am right I hope to hear from you. H. Gouie Price, Box 55, Beebe, Ark.

Dear Aunt Bettie: As I have written several times and have always seen my letters printed I am writing again. I don't see many Michigan letters so I guess I'll have to write to keep us on the map. A good way to get acquainted with holiness young people is to write to this page. So anyone that is lonesome or wants someone to write too, just try it and see. Will close for this time still praising Jesus for full and free salvation. Your cousin and brother in Christ, Walter H. Quandt, Royal Oak, Mich.

Dear Aunt Bettie: I enjoy reading the letters in The Pentecostal Herald. I am ten years old, and about 54 inches tall. I am converted but not yet sanctified. I would like all the Christian cousins to pray for me that I will be sanctified. I have one sister and one brother. I will be in the fifth grade at school this coming term. Our school closed June 17, 1927. The cousins who are Christians know how it feels to be saved. My mother, father and sister are Christians, but my brother pays little or no attention to

the cause of Jesus Christ. We have one school and one church in Pennsylvania. I love the hymn called "Love Lifted Me", for if it wasn't for the great love of Jesus Christ, I would not be a Christian today. I would like some of the cousins to write to me. As this is my first letter, I would like to see it in print. Sophie H. Thorein, Box 14, Pennsville, N. J.

Dear Aunt Bettie: I am a little girl eight years old. My daddy is optometrist in St. Helens, Ore. I go to the M. E. Church and Sunday school there. I am in Scotts Mills now visiting my grandpa and grandma. I like to read The Herald. My mamma brought me a little dog Saturday. The dog's name is Tiny. I am a Christian girl. Margare Bartholomew, St. Helens, Ore.

Dear Aunt Bettie: Will you let a Indiana girl join your happy band of boys and girls? I have light brown hair, fair complexion, blue eyes and I am five feet, four inches high. I am in the seventh grade in school. My birthday is Feb. 16. Have I a twin? I will write to the one who has my birthday. Della Mae Vanover, Deputy, Ind.

Dear Aunt Bettie: Will you let an Ohio boy join your Christian band? I am a boy thirteen years old, nearly five feet tall, have brown eyes and light brown hair. I am in the seventh grade. We take The Pentecostal Herald and I like to read page ten. I love my Savior and try to be, say and do as good as I would like to be when Jesus comes. I had a trip to Asbury College for Commencement. It sure was good. I know I am saved and sanctified now. Aunt Bettie, I am afraid I am writing too long, so I will close. Binford Dehnert, Rt. 16, Box 37, Mt. Heights, Ohio.

Dear Aunt Bettie: Here I come again. I saw my letter in print and decided to write again. I am the same Mississippi girl that I was when I last wrote. I am still enjoying the presence of my Lord Jesus. I am trying to serve him for I know it pays. May the 7th has past and now at the age of fifteen I am striving to do my Master's will. I never shall forget Friday night before the fourth Sunday in August, 1926. Jesus came into my heart to dwell. How sweet is the love of my Savior and 'tis growing dearer and dearer to me. I was saved in a revival conducted by Rev. B. G. Carnes. He is a great minister of Christ. Probably some of you know him. We have a new Methodist Church, of which I am a member. It has been built since August, 1926. Before this we didn't even have Sunday school. In September we organized a Sunday school and also an Epworth League. We have prayer meeting, too. I am secretary of the Sunday school, Treasurer of the League, Golden Cross director of this church. I help get up all the programs and take part in them. Pray that God will give me strength of mind and body to keep all my work going. My desire is to tell the world Jesus saves. I want to sing his praise with an understanding. Now let me have the pleasure of writing part of a song I love to sing, which is entitled "Praise God, I'm Satisfied."

"My heart was always restless, I sought peace everywhere. I found no satisfaction And gave up in despair Until I learned the story, How Jesus bled and died To purchase me on Calvary's tree, Now I am satisfied." May God's richest blessings rest upon you all is my prayer. Ethel Mae Stone, Meehan, Miss.

Dear Aunt Bettie: Here I am again after about a year's absence. Most of you cousins do not recognize me, so I will now introduce myself by saying I am a girl of nineteen years, attending business school here in Arcadia. I enjoy my school work very much, and hope to finish in near future, then I will be ready for work if the Lord wills. I do not go to shows of any kind, dance, play cards, read novels or any trashy literature of any kind. I am interested in the better things in

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life. I am reading the book, "Beautiful Girlhood." I think it is just wonderful; it gives so much good advice to girls, and contains many things mother has often advised me about. Thanks be to the Lord for the good people who are able and willing to publish good literature, and send it out to both old and young. I was converted about six years ago, and my desire today is to be a Christian. How many of you cousins try to obey your parents, and believe it is your duty? I do. We are having pleasant weather down here in the land of flowers. Of course we have some hot days, but it is breezy most of the time. I will be glad to receive letters from any of the cousins. Will try and answer all letters received. Vesta Walker, Box 63, Arcadia, Fla.

Dear Aunt Bettie: Will you admit a Kentucky girl into your happy band of boys and girls? Thank you, Aunt Bettie. I certainly enjoy reading The Herald. I wish I could go to some of the camp meetings this summer and hear those wonderful sermons preached and see souls blessed. My desire is that I may do good in this world for the Lord, but it seems that I am doing very little. Cousins, we ought to be thankful that things are as well as they are. We have two churches in our community, Methodist and Baptist Church. Both churches have pastors that seem to love the people of both churches alike. We are having a good Sunday school in our community. I am teacher of the young folks, but I had rather be taught. We have a nice crowd of young people here. I am expecting to start to high school in August. It will be my Senior year. I started to high school in 1924 and have taught two schools. I like teaching fine but I had rather go to school than teach. My birthday was May 17. Do I have a twin? Who can guess my first name? It begins with M and ends with E, and has six letters. I am between twenty and twenty-five. Would like to receive letters from the cousins. Bessie Childress, here are the answers to your questions. Jonah was cast into the ocean because he did not want to obey God. He stayed in the fish three days and three nights. Love to all.

M. Florence Owens,
Rt. 2, Smiths Grove, Ky

"PROFIT AND LOSS."

Evangelist H. J. McNeese.

Text: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

It is the custom of most business men to have their book-keepers prepare what is known as the profit and loss statement at the close of each fiscal month in order to ascertain the financial condition of the firm or individual. And we believe it is the right way to find out. Yet, too often we think God out of order for writing in the language of our text.

God has always had a message for the people and always will. First of all let us ask a few questions: Can one man gain the whole world? No. Henry Ford is rich, but he does not own a tenth of our own Nation. What is a soul worth? Ten times the wealth of the whole world at the least. Yet here we go selling out for a mess of beans, movies, dances, card parties.

"Twill profit thee nothing,
But fearful the cost,
To gain the whole world
If thy soul should be lost."

LENNON REVIVAL.

Rev. Harvey Hysell and wife came to Lennon, Mich., and started a tent campaign on June 26, under the auspices of the M. E. Church. The Lord was very gracious, giving splendid weather throughout the entire meeting. Although the number of those blessed was not as great as we had hoped, yet the revival was a great blessing to the church and community. Several sought and found Christ as their Savior, and some were definitely sanctified. It was a clean, rather than a big, work. Fifteen subscriptions for *The Pentecostal Herald* were sent in. The spiritual life of the entire church is strengthened, and as a people we are encouraged to press the battle for further victory.

We can say for Bro. Hysell that he preaches the full gospel fearlessly, yet humbly. He is true to God and kind to the people. He has won the hearts of everyone here, and we heartily commend him for revival work anywhere. Mrs. Hysell is an artist at the piano, and also sings the gospel message into the hearts of the people. We hope to have Brother and Sister Hysell with us again.

Hugh S. Townley, Pastor.

HANNIBAL, MISSOURI.

April 10-24 was spent in services with The Holiness Mission people in Hannibal, Mo. A band of choice saints carry on that work. Jesus surely included them when he said—"Ye are the salt of the earth." Always ready for prayer, praise, song or labor about the altar. They have a commodious, two-story brick building, free from debt, with living rooms up-stairs and audience room below. God gave us some souls. Bro. Edson Crosby was with us and played on the Silver Bells each service. The sunrise Sunday prayer meetings were signally blessed of God. Some came down from Quincy and other near-by towns and helped us push the battle.

Went to Davis, Mo., from May 1 to 15. The meeting was held in the Baptist Church and they showed us every kindness. Frequent rains, bad roads, and swollen streams hindered regular attendance from a distance. We enjoyed our labor among that people.

Stopped one night with Brother and Sister Box in St. Louis. Had the rare treat of hearing the noted English minister, G. Campbell Morgan. His theme was "The Pharisee's Prob-

lem." They criticised Jesus for associating and eating with sinners, fearing he would be contaminated by them, but each time Jesus lifted them to his plane of morals and spiritual life.

May 17 we began a meeting in Neoga, Ill., with a Pilgrim Holiness preacher, who went in there from Mattoon with a burden for lost souls in that place. He has the support and sympathy of a company of spiritual people who are eager for soul food, and 'twas easy to preach to them. Our fellowships were refreshing and encouraging. I trust all were benefited by the word of God.

A terrible rain and electric storm came up about church time the last Sunday night and only a few got to the church. God gave us one soul, and we rejoiced in him, even though the lights went out several times and rain poured, flooding streets, thereby converting them into streams. Still I could say:

"There is nothing in the world like Jesus,
He's the treasure of my soul;
When I'm troubled he dispels my sorrow,
When I'm sick he makes me whole."

Closed Decoration Day evening. Am ready now to use the sword of the Spirit in some other place.

Della B. Stretch.

WEST VIRGINIA MEETINGS.

Our Hamlin meetings closed in a blaze of glory. Several souls prayed through victorious at the last service and shouted the praise of God for a new found experience. There was hardly a barren altar service in the whole revival excepting the first few nights. One night it was all altar service. When the collection was being taken a lady came crying to the altar, others kept coming until fifteen prayed through to victory. There were 115 professions, people of all ages. It was an old-time revival of real conviction, earnest praying, and triumphant shouts. At least four went home under conviction and prayed through to deliverance at 2 or 3 o'clock in the morning.

This meeting like the one held at South Charleston, W. Va., had the same number of professions, 115, either saved, reclaimed and sanctified, with definite experiences after prayer and earnest seeking. At each place we had a praying band of people that held on with us till things came to pass. To God be all the glory. The children's services conducted by Bro. Kildow Lovejoy, were also a great feature in this revival.

We spent Saturday and Sunday with Bro. Browning in the two last days of the camp meeting in Charleston, W. Va. He closed up with great victory and an altar full of souls that were prayed to overflowing joy.

We are just starting our campaign in Wayne, W. Va., a county seat town of near 2,000 population and three churches. Our tent is situated in a beautiful grove near the center of the town. The opening services are encouraging. Pray for us. There is great need for a God-sent revival here.

H. T. Heironimus,
Mrs. H. T. Heironimus,
Elizabeth Heironimus,
Kildow Lovejoy,
Gospel Tent Quartet.

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WHAT'S IN A BOOK?

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REV. Z. T. JOHNSON, A. B., B. O., M. A.

Jerusalem, Past and Present, by G. G. Atkins. \$1.25.

Jerusalem; "the city of undying memories." It has held the interest of the world for three thousand years. What a history it has! Ruled by Rome, by Egypt, by the Turk, it has had a checkered career. It has heard the tread of marching armies through the centuries. Its walls have shivered under the impact of the battering ram, and crushed by cannon ball. The Moslems have scorned it. Men like the Kaiser of Germany have ridden proudly through its broken wall. It took a man from a Christian nation, General Allenby, to get down from his horse and walk reverently through its gates when the city came under his care.

This book by Dr. Atkins gives a history of Jerusalem in six chapters. They are: 1. Introductory. 2. Jerusalem, the Glory of the Great King. 3. Jerusalem, the Desire of the Exile. 4. Jerusalem, the Despair of Our Lord. 5. Jerusalem, the Goal of the Crusader. 6. Jerusalem, the Hope of the Soul.

This work is valuable as history. It is especially useful as religious history, particularly that of the Jew as it connects with the city. It is good reading matter.

Sermons on Great Tragedies of the Bible, by Rev. Ashley Chappell, D.D. \$1.60.

"The Tragedy of Sin"; "Of the Insufficient"; "Of Wrong Decision"; "Of the Almost"; "Of the Missing Bridegroom"; "Of the Ashen Face"; "Of Losing One's Soul"; "Victory and Defeat"; "Of the Blighted Memory"; "Sin's Insanity"; "Of Spiritual Death"; "Of the Empty Hand"; "The Test of Fire"; "The Tragedy of Spiritual Sleep" are the titles of fourteen sermons found in this book.

This is another of the popular books of sermons by this great "down-town preacher." There is a literary charm about them that has its appeal. Many suggestions may be found in them for use in Christian work. The book has a beautiful blue binding with gold titles. It has 136 pages.

Quiet Talks on John's Gospel, by S. D. Gordon. \$1.25.

The messages in this book are built around the topics discussed by the Apostle in the Gospel of John. It is not on the commentary style; but the whole book centers in the message of John as one of Divine Love as revealed by Christ. The Christian Work says, "It is to this message that Mr. Gordon directs attention. His method has in it nothing of verse-by-verse commentary, nor even of chapter-study. He halts his reader here and there, at some precious text, some outstanding instance of God's tenderness, much as a traveler lingers for refreshment at a wayside spring or tarries in a sheltered vale, and bids us hearken as God's wooing note is

heard pleading, with rare entreaty, for the heart's allegiance, and for consecrated service."

There are seven chapters: "John's Story", which deals with the prologue; "The Wooing Lover"; "The Lover Wooing"; "Closer Wooing"; "The Greatest Wooing"; "An Appointed Tryst Unexpectedly Kept"; "Another Tryst." They give the love picture of Christ in his relations to men. There are many suggestive thoughts in the book for sermon material. It is splendid as a devotional study. It would be good to read around the family altar at night.

Outline Chalk Talks, by Paul E. Holdcraft. 75c.

This is a booklet of 50 outlines of talks for blackboard use. The drawings are easy to make; and the talks thus illustrated are very fine indeed. One cannot appreciate this book without seeing it.

If one cannot draw, the outlines given in these talks make splendid prayer meeting topics. Many have bought this book for just that purpose. There are enough topics to last a whole year of prayer meetings. You will not regret the money you spend for a book like this. Try it.

Heart Talks, by Rev. Lovick Pierce Law. \$1.00.

Mr. Law is a General Evangelist in the M. E. Church, South. He has put into this book twelve addresses that have been delivered to morning congregations in his revival meetings over various parts of the United States. The style of the sermons is evangelistic. They are not scintillating gems of literary skill—they were not produced as such—but they have a personal appeal about them that belongs peculiarly to the man who produced them.

Some of the best are: "The Greatest Thing in the World"; "We are His Witnesses"; "Character"; "A Call to Fellowship and Fruit Bearing"; "A Cripple in Your Pathway." A poem at the close of the book, "Reading the Appointments" is very good, and well worth reading.

More Sermons on Biblical Characters, by Rev. C. G. Chappell, D.D. \$1.00.

Dr. Chappell's Sermons on Biblical Characters had a wide sale. This gave encouragement to this book and since its publication it has gone through four editions.

There are sixteen sermons given here on different characters depicted in the Scriptures. Some of those I liked best are: "The Prodigal Wife—Gomer"; "A Full Man—Stephen"; "Coming by Night—Nicodemus"; "The Field Preacher—The Lily"; "Scarecrows—The Man of One Talent"; "The Undying Fire—Moses."

The things you will like about these sermons is the originality of interpretation and illustration and the graphic character of portrayal.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

REQUESTS FOR PRAYER.

Pray for a revival in Whittier, N. C.

Pray for a son to be saved from drink, and that his soul may be saved.

Pray for a family of unsaved children.

Pray for a man and his family to be saved and become soul winners.

Mrs. W. M. S.: "Pray for my husband and sons."

Mrs. C. A. M.: "Pray for my daughter-in-law who is sick, and for my son to be saved."

Mrs. L. B. U.: "Pray that my father may be saved."

Pray for a revival in Gettysburg, Pa.

Pray for a young woman who is almost in despair because of losing faith in God.

M. A. K.: "Pray that I may be saved and sanctified and healed of nervous trouble."

Mrs. J. A. Pruett: "Pray that I may be healed of asthma and another affliction."

Pray for a wife and mother who is in a critical nervous condition that she may be restored to her family.

SUNDAY SCHOOL LESSON

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

Lesson VIII.—August 21, 1927.

Subject.—God's Promise to David.
1 Chron. 17:1-12.

Golden Text.—Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Hebrews 1:8.

Time.—About B. C. 1040.

Place.—Jerusalem.

Introduction.—At the close of our last lesson we learned that "David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet." David danced before the Lord "with all his might." With him it was an expression of joyous worship; but Michal, Saul's daughter and David's wife, looked out of a window upon the wild movements of her royal spouse, and prepared a "curtain lecture" for his improvement. The good (?) sister was so indignant that she despised her husband in her heart. Wherefore she went out to meet him when she saw him returning to his domicile, and poured out upon him the vials of the wrath of her womanly indignation. What beautiful sarcasm she meted out to him: "How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself." Of course, she had prepared this little speech before hand, and had committed it to memory for the occasion; for such finely wrought venom does not gush out extempore. David's reply was dignified and manly: "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel; Therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honor." Michal blundered, and was a discarded wife to the day of her death.

There is a lesson here that may be worth taking along. The criticisms of a godly, intelligent wife are good for a preacher; but God pity the poor fellow whose wife wishes him to shine for high appointments. Her criticisms carry the venom of damnation to her husband's heart. I am using strong language, because I am dealing with a strong subject. Unholy hands must not touch Jehovah's vessels. Many a good man has been helped by the gentle advice of a wife whose eye was single to God's glory; but many a man would have succeeded in his ministry, if a worldly-minded wife had held her tongue and swallowed her speech.

This brings us to the time when the ark of Jehovah had come to its resting place in the tabernacle in Jerusalem, after wandering for nearly five hundred years in the desert life of Israel and from place to place after the people had been settled in Canaan. There was as yet no permanent temple, or house of worship; but the old tabernacle of Moses, built in the wilderness, had perhaps been repaired, or—perchance—a new one had been provided to take the place of the old one when it was worn out. Here in this moveable tabernacle the ark of the Lord rested at the time of today's lesson.

Comments on the Lesson.

1. As David sat in his house, that

David said to Nathan the prophet.—This is a restful scene, if your imagination can picture it for you. The stir and excitement incident to the removal of the ark had passed away; and the prophet is visiting the king, in order that they may talk over some important matters of Church and State. Nathan might be termed a member of David's cabinet. The king has been thinking a bit, and seems to be conscience-smitten for neglect of duty towards Jehovah: "Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." David felt right about the matter, even though God was not yet ready for him to build the temple for his worship.

2. Do all that is in thy heart; for God is with thee.—Nathan had not yet heard from heaven on the subject, so was speaking his own mind instead of God's mind. God was with David, but he had not yet spoken.

3. The same night the word of God came to Nathan.—That changed things. Nathan could not speak definitely to David during the day; but in the night hours God gave him a clear message for the king.

4. Go tell David . . . Thou shalt not build me an house to dwell in.—That settled the matter for David. He must worship in a tent till the day of his death.

The remainder of the lesson is so simple that it hardly needs any critical comment of the wording of it. Jehovah reminds David that from the day wherein he brought Israel up out of Egypt, he had dwelt in tabernacles and tents, and that he had at no time even suggested to the rulers of the people to build him a house for his worship. He renews his oft-repeated promise to deliver them from their enemies, and to establish them in the land of Canaan. He even goes so far as to make a promise that the kingdom shall never fail; but we must not forget that all of God's promises are conditioned on man's good behavior. He promises salvation to all men through his Son Jesus Christ; but it is conditioned, for no one can be saved unless he by repentance and faith shall accept his part in that salvation. Likewise, he has promised the baptism of the Holy Ghost to all men; but no man will ever receive that baptism until he definitely accepts it by faith.

Jehovah would not permit David to build the temple (maybe it was because he had shed too much human blood), but he did give him a blessed promise, saying, "When thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom." This was definitely fulfilled in his son Solomon; and the fulfillment would have been much larger, had Solomon stood true to God. It will be remembered that he backslid in the latter years of his life, and hereby cut short the promise that Jehovah made to his father David.

12. He shall build me an house.—David provided immense stores of building material—gold, silver, and other things; but he was not allowed to have any part in the actual erection of the temple; that was reserved for Solomon. I will establish his throne forever.—How shall we understand this? So far as men can see,

the throne of David and of Solomon is gone for ever; and yet we read here the sacred promise of Jehovah that he would establish it for ever. Two explanations are open to us: (1) The promise was conditioned upon the faithful discharge of duty, and would fail if Solomon and his successors failed in office; (2) The other explanation is more satisfactory: The promise is true, and will be fulfilled in Jesus Christ who, on his human side, came of the seed of David. He is not only a Priest forever after the order of Melchizedek, but he is a king forever after an eternal inheritance. David's kingship over Israel was typical of Jesus Christ's kingship over all redeemed men and women for ever. God's word will never fail. When the affairs of this age are all finished, and the world redeemed and purified by its bath of fervent heat, we shall have it back as our everlasting inheritance, and Jesus Christ our Lord and Savior will forever be our reigning King. God's promise to David will be gloriously fulfilled in the redemption of the race and of the earth itself.

You will want to read about the "city of undying memories," or "Jerusalem, Past and Present," by G. G. Atkins. You will hear the tread of marching armies in their attacks on "the city of God" as you read its pages. Price \$1.25. Pentecostal Publishing Co., Louisville, Kentucky.

DEEPER THAN THE STAIN HAS GONE.

By Raymond Browning.

(Suggested by a sermon of Dr. John Brasher's.)

Dark the sin that soiled man's nature,
Long the distance that he fell,
Far removed from hope and heaven
Near to deep despair and hell;
But there was a fountain opened
And the blood of God's own Son
Purifies the soul and reaches
Deeper than the stain has gone.

Conscious of that deep pollution
Sinners wander in the night.
Even though the Shepherd's calling,
Still they fear to face the light.
This the tender consolation
That should melt the heart of stone,—

This sweet balm of Gilead reaches
Deeper than the stain has gone.

All unworthy we who've wandered
And our eyes are wet with tears
As we think of love that sought us
Through the dreary wasted years;
Yet we walk this holy highway
For the pure in heart alone
Knowing Calvary's fountain reaches
Deeper than the stain has gone.

When with holy throngs we're standing
In the presence of the King
And our souls are lost in wonder
As the white-robed choirs sing
Then we'll praise the name of Jesus
With the millions round the throne,
Praise him for the power that reaches
Deeper than the stain has gone.

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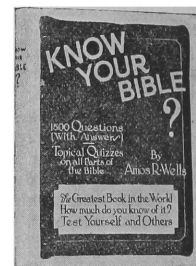
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Address all communications to James V. Reid, Publisher, 2912 Meadowbrook Drive, Ft. Worth, Tex.

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EVANGELISTIC AND PERSONAL.

Rev. G. P. Comer, of Stanford, Ky., a song evangelist of rare talent, has some open dates during September. His slate has been full this summer and the Lord has graciously blessed his ministry in song.

Mr. and Mrs. T. L. Liddell, of Chicago, are holiness preachers and singing evangelists. They have some open dates which they desire to give any one needing their services. References, Rev. John Hatfield and Rev. G. W. Ridout. They may be addressed, 6659 Dorchester Ave., Chicago, Ill.

Any of the brethren who are interested in securing the services of a consecrated and successful preacher of full salvation will very likely find the man they are looking for in Rev. L. E. Williams, Wilmore, Ky. Bro. Williams has an open date from Aug. 19 to Sept. 4.

The Locust Grove, Va., camp meeting will hold its annual meeting Aug. 26 to Sept. 4, inclusive. Rev. F. F. Shoup, Rev. H. A. Federick, Rev. J. M. Jennings and others will be the workers. Information may be had of Mrs. Lillie R. Bowler, Sec., Locust Grove, Va., or Rev. H. A. Federick, Culpepper, Va.

The camp meeting at Hillcrest, Ill., August 18-28, promises to be the best in many years. The workers who have been secured are messengers of full salvation, and put into practice in their own lives the messages they give to others. Bro. E. E. Montgomery and Bro. T. P. Roberts are to be the preachers and Bro. and Sister Shank, the well known and greatly beloved singers, will have charge of the music and the childrens work. Those interested in securing further information may do so by writing to Chas. F. Benz, Kampsville, Ill.

Come to Gains, Mich., to the camp meeting, August 26-Sept. 4, and expect great things of the Lord. Much thought and earnest prayer were given to the selection of the evangelists for this year. Dr. H. C. Morrison,

Louisville, Ky., Rev. C. W. Ruth, Indianapolis, Ind., Dr. C. W. Butler, Cleveland, Ohio, and Rev. H. L. Cox, are the evangelists who have been chosen to bring us the messages that will refresh our souls and give us strength and determination, with the aid of the Holy Spirit, to press on towards the mark of the high calling.

The Asbury College Gospel Team which has been working in Pennsylvania and New York this summer will divide for a few days in order to cover a wider field. A fine meeting has just been closed at Elmira, N. Y., in which over 200 professions were made. The team is working under the auspices of The Evangelical Methodist League and thus far this summer have had three meetings which have been honored of the Lord. The members of the team will be united in the last meeting of the summer which is to be held at Blue Mountain Lake, N. Y., August 17 to 28. A request has been made that the readers of The Herald pray earnestly for the success of the work.

Herbert J. McNeese: "As it has been some weeks since we have reported our efforts for God in The Herald it may be inspiring to some to read what God has been doing here and in the county jail at Beaver, Pa. We have held seven weeks of services on the streets of Fallston and have passed out 150 holiness papers. Last Thursday evening I was absent from the service but the brother in charge told me that one man who lives about one block from the street where the meetings are held, was despondent and decided to drown himself. He passed the open air meeting and was on his way to the river, but the Holy Spirit stopped him and brought him back to the meeting where he was brought under mighty conviction and had the workers go with him to his house where he was gloriously saved. Hallelujah! Our services at the jail are owned of God in a mighty way as well. Men and women are being saved at every service. We give God the glory and march on up the road. We have a few open dates.

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DUNAWAY, C. M.
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GRANT BROTHERS.
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Thomasville, Mo., August 16-31.

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Bison, Kan., August 4-14.
Nekoma, Kan., August 16-31.

HOTCHKISS, ROY L.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.
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Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.

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(Tent Workers)
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Grass Creek, Wyo., August 22-25.

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Mt. Nebo, W. Va., Aug. 17-31.

KEYS EVANGELISTIC PARTY.
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Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.
Oil City, Pa., August 14-Sept. 3.

LAMP, W. E.
(Wilmore, Ky.)
Louisville, Ill., July 27-Aug. 14.
Zenith, Ill., Aug. 15-30.

LEWIS, J. H.
Jerusalem, Ohio, Aug. 11-21.

PARKER, J. R.
(Wilmore, Ky.)
Open date, July 25-Aug. 11.
Berry, Ky., August 16-28.

POWELL, JAMES L.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

ROBERTS, BYRON F.
Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

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Open date, July 31-August 21.
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Scotts, Mich., August 3-14.

EVANGELISTS' SLATES

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Moore, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.
Frankfort, Ind., Aug. 5-14.
Wichita, Kan., August 18-28.
Winchester, Ind., Sept. 1-11.

ARTHUR, FRANK E.
Conneautville, Pa., Aug. 4-14.
Huntington, W. Va., Aug. 17-Sept. 4.

AYCOCK, JARRETTE AND DELL.
(2923 Troost Ave., Kansas City, Mo.)
Nampa, Idaho, August 4-14.
Kearney, Neb., August 19-28.

BABCOCK, C. H.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BENNETT, GEO.
Romeo, Mich., Aug. 4-14.

BENNETT, W. G.
Manchester, O., Aug. 10-Sept. 1.

BONINE, GRACE O.—RIGGS, HELEN G.
Vandalia, Mich., August 17-28.

BRENNAN, A. P. AND MRS.
Seymour, Mo., August 4-14.
Ava, Mo., August 24-Sept. 4.

BREWER, GRADY.
(High Falls, S. C.)
Open date, Sept. 18-Oct. 21.

BROWNING, RAYMOND.
(H+ J 3500 N. W. 1st St., Muncy, Pa.)
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Linden Hall, Pa., August 6-20.

BURNETT, W. EVANS.
(Lake Charles, La.)
Open dates for July and August.
Alexandria, La., June 17-25.

CALLIS, O. H.
Hartsell, Ala., August 4-14.

Kincaid, W. Va., Aug. 19-29.
London, Ky., Aug. 31-Sept. 4.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
Spotsylvania, Va., Aug. 19-28.

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)
Wichita, Kan., August 18-28.

CAROTHERS, J. L. AND SADIE.
Tacoma, Wash., August 1-14.
Nezperce, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARKE, C. S.
(808 N. Ash, Guthrie, Okla.)
Guthrie, Okla., July 31-Aug. 21.

COLEMAN, PAUL.
(1620 Fairfax Ave., Cincinnati, Ohio.)
Springfield, Ohio, August 12-24.

COMER, G. P.
(Stanford, Ky.)
Wakefield, Va., (camp) Aug. 5-14.
Page, W. Va., August 18-28.
Open date, September.

COPELAND, H. E.
(Oskaloosa, Iowa)
Thomas, S. Dak., July 24-Aug. 14.

DAVIDSON PARTY.
East Springfield, Ohio, Aug. 10-21.
Perryville, Ohio, Aug. 25-Sept. 4.
Carrollton, Ohio, Sept. 15-25.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DICKERSON, H. N.
(2908 Newmain, St. Ashland, Ky.)
Kirk, Colo., August 18-28.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Selma, Ind., August 11-28.
Toledo, Ohio, Sept. 4-15.
Portsmouth, Ohio, Sept. 25-Oct. 9.

ELSNER, THEO AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Wilmington, Mass., Aug. 14.
Delanco, N. J., August 26-Sept. 5.
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.

FLEMING, JOHN.
National Park, New Jersey, Aug. 12-21.
Denver, Colo., Sept. 11-25.
Chicago, Ill., (1st church) Oct. 9-23.

FLEMING, BONA.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.
(Shackelfords, Va.)
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.

FUGETT, C. B.
(2813 Holt St., Ashland, Ky.)
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Mulberry, Ohio, Sept. 2-18.

GANN, J. A.
(Town Creek, Ala.)
Shackelford, Ala., August 14-20.
Sanderson's Chapel, Ala., Aug. 21-28.
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Lafayette, Ind., August 7-28.
Crawfordsville, Ind., Sept. 7-11.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-21.
Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.
(Central, S. C.)
Jonesboro, Ind., (tent) July 26-Aug. 14.
Charles City, Ia., August 18-28.

GLENN, REV AND MRS. J. M.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.
(Box 200, Connelly Springs, N. C.)
Connelly Springs, N. C., Aug. 7-15.

GROGG, W. A.
(Ronceverte, W. Va.)
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.
(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 21-Sept. 4.
Odenton, Md., Sept. 5-11.

HALLMAN, W. A. AND WIFE.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HARRIS, B. F.
Dillard, Okla., Aug. 1-14.
Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.

HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Bushville, N. Y., August 21-31.
Open date, September.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-18.

HORN, LUTHER A.—MARSHALL, R. P.
(Box 1322, Mobile, Ala.)
Suggsville, Ala., July 31-Aug. 12.

Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.

HULSE, AARON.
Letona, Okla., Aug. 9-28.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Wilkinsburg, Pa., Sept. 16-25.
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cambria, Ill., August 4-14.
Campbellsville, Ky., Aug. 19-29.
Millport, Ala., Sept. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW.
Eldorado, Ill., August 4-14.
Campbellsville, Ky., Aug. 12-22.
Junaluska, N. C., Aug. 24-26.
London, Ky., (Conf.) Sept. 1-5.

JONES, LYMAN.
(North Kingsville, Ohio)
Brookhead, Ky., July 17-August 21.
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Peniel, Tex., August 4-14.
Shawnee, Okla., August 15-28.
Britton, Okla., Sept. 4-18.

KEEL, MRS. S. A.
Menomonee, Wis., August 4-25.

KENNEDY, ROBERT J.
(Singer)
Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers, Pianist)
Campbellsville, Ky., Aug. 12-21.

KINSEY FRANK E.
(1220 Tecumseh St., Indianapolis, Ind.)
Birds, Ill., July 31-Aug. 21.
Urbana, Ill., Aug. 24-20.

LILLENAS, HALDOR AND BERTHA.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Oregon, Wis., July 29-August 14.
Sanford, Ind., August 18-28.
Louisville, Tenn., Sept. 1-11.
Knoxville, Tenn., Sept. 13-25.

LITTRELL, V. W. AND MARGUERITE.
(1214 Scott St., Beatrice, Neb.)
Chariton, Ia., Aug. 14-28.

LOVELESS, W. W.
(London, Ohio)
Des Arc, Mo., Aug. 13-28.

LUDWIG, THEODORE AND MINNIE.
(772 N. Euclid Ave., St. Louis, Mo.)
Nokomis, Ill., Aug. 9-21.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Boonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.

McGHEE, ANNA E.
Mt. Vernon, O., Aug. 4-14.

McCORD, W. W.
(Sale City, Ga.)
Sale City, Ga., August 11-21.

McNEESE, HERBERT J.
(New Brighton, Pa., 634 13th Ave.)
Open dates, July and August.

MAXWELL, PROF. S. A.
(Graham, N. C.)
Bath, N. C., July 27-Aug. 12.
Highlands, N. C., August 14-24.
West Burlington, N. C., Aug. 28-Sept. 8.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Open dates, August.
Middletown, Ohio, Sept. 11-Oct. 4.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Moore, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.

MILLER, JULIUS.
(Mattoon, Wis.)
Jamestown, N. Dak., Aug. 10-14.

MILLER, JAMES.
(1249 N. Holme Ave., Indianapolis, Ind.)
Hope, Mich., July 31-Aug. 14.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Orlando, Fla., Aug. 25-Sept. 5.

MONK, ALONZO, JR.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORGAN, R. L.
(Olivet, Ill.)
Milwaukee, Wis., July 27-Aug. 14.

MORRIS, (JUDGE) FRANK
(P. O. Box 1523, Dallas, Tex.)
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.
(832 Worth Ave., Greensboro, N. C.)
Blaxom, Va., (camp) Aug. 5-14.
Hillsboro, N. C., Aug. 20-Sept. 4.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORRIS, JOHN.
Drainsville, Va., August 17-28.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Mt. Vernon, Ohio, August 4-14.

Alexandria, Ind., August 15-21.
Tarrant, Ala., Aug. 28-Sept. 11.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado Springs, Colo.)
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.

POLLOCK, G. S. AND WIFE.
(Wilmore, Ky.)
Eldorado, Ill., August 4-14.

POLLITT, S. H.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

QUAKER QUARTETTE OF OHIO YEAR-LY MEETING.
Ypsilanti, Mich., August 12-21.
Damascus, Ohio, Aug. 23-28.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 1-30.

REED, LAWRENCE.
(Damascus, Ohio)
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.

REES, PAUL S.
(Pasadena, Calif.)
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.

REID, JAMES V.
(2012 Meadowbrook Drive, Ft. Worth, Tex.)
Magnolia, Ark., August 4-14.
Lake Junaluska, N. C., August 21-28.
Utica, Miss., Aug. 28-Sept. 9.

RICE, LEWIS J. AND EDVTHE.
(2923 Troost Ave., Kansas City, Mo.)
Kingston, Okla., August 4-21.

RINEBARGER, C. C.
(Olivet, Ill.)
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.

ROMINE, JOHN A.
Mt. Mariah, Ala., Aug. 6-16.
Sanderson's Chapel, Ala., Aug. 17-25.
Chalybeate Springs, Ala., Aug. 26-Sept. 2.

ROBERTS, T. P.
Campbellsville, Ill., August 18-25.
Circleville, Ohio, Aug. 26-Sept. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

RUTH, C. W.
(1933 Nowland Ave., Indianapolis, Ind.)
Gaines, Mich., August 28-Sept. 4.
Stayner, Ont., Can., Rt. 3, Sept. 18-28.
Danville, Ill., Oct. 6-16.

SANFORD, E. L. AND WIFE.
(20 Engman Ave., Lexington, Ky.)
Bethel Ridge, Ky., July 31-Aug. 21.

SHANK, MR. AND MRS. R. A.
Romeo, Mich., August 5-14.
Kaupsville, Ill., Aug. 8-18.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Portland, Oregon, July 31-August 28.
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.

SHARROW, C. E. AND NEVA B.
(Vernon, Ohio)
Harrison, Ohio, Aug. 5-21.
Open date, August 16-31.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.

SWEETEN, H. W.
Circleville, Ohio, Aug. 26-Sept. 5.

TEETS, ODA B.
(Aurora, W. Va.)
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.

THOMAS, JOHN.
(Wilmore, Ky.)
Manchester, N. Y., Aug. 16-21.
Clarksburg, Cat. Can., Sept. 9-18.

VANDALL, N. B.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.
Rochester, Pa., Sept. 9-18.

VAYHINGER, M.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
(Sandy Lake, Pa.)
Open date, August 9-31.
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 16.

WELSH, H. W.
(Box 108, Olivet, Ill.)
Paris, Ill., August 14-28.
Olivet, Ill., Sept. 1-3.
Northfield, Minn., Sept. 4-18.

WELLS, KENNETH AND EUNICE.
Conneautville, Pa., August 8-14.
Hopkins, Mich., August 18-28.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Iredell, Tex., Aug. 19-30.

WHITEHURST, R. F.
(Wilmore, Ky.)
Magnolia, Ark., August 4-14.

WILLIAMS, L. E.
(Wilmore, Ky.)
Robinson, Maine, August 5-15.
Open date, Aug. 19-Sept. 4.

WIMBERLY, C. F.
Eldorado, Ill., Aug. 5-15.
Ringgold, La., August 16-28.

WINLAND, C. B.
Peoli, Ohio, Aug. 14-28.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

WIREMAN, C. L.
(7276 Scott St., Covington, Ky.)
Wilson Run, Ohio, July 29-Aug. 14.
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Glassboro, N. J., Aug. 11-21.
Binghamton, N. Y., Aug. 20-28.
Winchester, Ind., Aug. 30-Sept. 11.

YOUNG, R. A.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec.

Milport, Ala., camp, August 31-Sept. 11. Workers: Allie and Emma Erick, H. H. Hocker. Music and congregational singing. J. L. Shelton and Mrs. H. A. Forester. For information write Juneous Shelton, Sec., Milport, Ala.

ARKANSAS.

Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker. Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

Datesville, Ark., camp, August 11-21. Workers: Rev. Mrs. Gussie Morris Gill, Rev. J. J. Douglas and wife. For information write E. A. Mashburn, Cor. Sec.

COLORADO.

Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickerson. Mrs. J. Hester Peck, song leader. For information write E. O. Walden, Yuma, Colo.

GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. W. Butler. Young people's worker, Mrs. Jere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

Sale City, Ga., camp, August 11-21. Workers: Rev. Chas. A. Gibson, Rev. O. J. Nease. Song leader, Rev. Frank Watkins. Musicians, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

IDAHO.

Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair., 14th and 12th, Nampa, Idaho.

ILLINOIS.

Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers, Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor. Sec'y.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. McGow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haidor L. Lomas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

El Dorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson. Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.

Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifel; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Centerville, Ind., camp, July 31-Aug. 19. Workers: G. M. Rainey, A. M. Moorehead. Address Mrs. Bessie Clevenger, Sec., Centerville, Ind., R. F. D.

Bryantburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vaninger. The Payne Evangelist Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist. Rev. C. C. Smith, special musician. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

Letts, Ind., camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Poffly, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. B. McPeeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin. Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman and Prof. E. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Haviland, Kan., camp, August 31-Sept. 11. Workers: Rev. A. E. Lacour, Rev. E. H. Craven, singer. Write A. L. Bevan, Secretary.

KENTUCKY.

Lawson, Ky., camp, Aug. 21-31. Workers: Rev. W. B. Weaver, Rev. Russel Patton, Rev. C. R. Vincent. Music in charge of the Mt. Carmel Community. Address Miss Mary Vandiver, Sec., Lawson, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address J. R. Moore, Pres., California, Ky., R.F.D. No. 1. Rawlings, Sec., Bradfordville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson. Prof. W. C. Eads, Sec. and wife, song leaders. E. E. Eads, Sec.

Wilmore, Ky., camp, July 28-Aug. 7. Workers: Rev. C. F. Wimberly, Rev. J. I. Brasher and H. S. Blackburn, Rev. H. C. Morrison, Pres., will preach also. Address C. A. Lovejoy, Sec., Wilmore, Ky.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. F. Mororthy Huyst, song leader, Miss Ethel Sageser, pianist. L. H. Driskell, Sec., Milton, Ky., Route 3.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles D. Lear, leader in song. Write J. W. Napier, Tolu, Ky.

MAINE.

Robinson, Maine, camp, August 5-14. Workers: Evangelist, Life E. W. Adams, assisted by local help. For information write Rev. P. J. Trofoten, Pres. and Sec., 341 Union St., St. Johns, N. B., Can.

MARYLAND.

North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. F. Neer and daughters. Miss Christine Williams, children's worker. Information from Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MICHIGAN.

Penn. Mich., camp, August 17-28. Workers: Helen G. Riggs, Grace O. Bonine. For information write Rev. Olive Knapp, Pres., Edwardsburg, Mich.

Hopkins, Mich., camp, August 18-28. Workers: Rev. I. N. Toole, Dr. C. W. Butler, Dr. G. Arnold Hodgkin. Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Rt. 9, Grand Rapids, Mich.

Gaines, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson, Secretary. Mrs. Grace Millard, 314 W. Michigan Ave., East Lansing, Mich.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: James Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Eaton Rapids, Mich., camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. F. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer, L. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scotch duettists). Mrs. Clara Palmer, Sec., 644 Thompson St., Ann Arbor, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Henderson, Rev. C. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 10-28. Workers: Rev. R. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

Cleveland, Miss., camp, August 11-22. Workers: Rev. E. B. McKeithen. E. E. McKeithen, Jr., song leader. Write Mrs. S. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

Imperial, Neb., camp, August 19-28. Workers: Thomas Clark Henderson, Jay and Virginia Rice. Jno. J. Kitt, Sec., Wauweta, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

National Park, N. J., camp, August 12-

21. Workers: Rev. Bona Fleming, Rev. John Fleming. Mr. Burl P. Sparks, singer. Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

NEW YORK.

Moers, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. F. Knapp, John and Emily Thomas, Zahniser, John Scobie, Tibbe Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moers, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

OHIO.

Millersburg, Ohio, camp, August 18-29. Workers: F. Lincicome and daughters. For further information write Mrs. E. D. Hedington, Sec., Millersburg, Ohio, Rt. 7.

Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb A. Stalker, Prof. N. B. Vandall has charge of hte music. Address Geo. W. Watman, Unipolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Celia M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio. Ludlow Falls, Ohio, camp, July 29-August 7. Workers: Rev. H. M. Metger, Rev. J. A. Deery, Rev. S. H. Eidsath, Rev. J. I. Moore, song leader. Miss Edith Schryer, children's worker. Roy Harshbarger, Sec., West Milton, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, A. H. Johnston and wife. Address E. L. Day, Sec.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Laura Smith, W. B. Vandall, singer. Miss Florence Ewing, pianist. G. W. Egbert, Sec.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's worker, May Cersuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. R. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio July 29-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Rev. Kenneth Wells and wife, Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater. Rev. E. K. Scattee, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, camp, July 28-Aug. 7. Workers: Rev. Floyd N. Neese, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, gospel singers, Rev. Chas. A. Gihl, Rev. Vaughn Radio Quartette. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Revs. Allie and Emma Erick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

PENNSYLVANIA.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. F. A. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. G. Flexon, Rev. David Wilson, Rev. J. N. Hampe. Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

RHODE ISLAND.

Portsmouth, R. I., camp, July 29-Aug. 7. Workers: Chas. H. Staiker, Winfred R. Cox, Alvin Young. For information address, Andrew B. Starbuck, Pres., Newport, R. I.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.

Greeneville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greeneville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

Knoxville, Tenn., camp, August 3-14. Workers: Rev. H. Robb French and wife, Mrs. Golden Young. For information write Rev. Percy E. Bailly, 1018 E. Main Ave., Knoxville, Tenn.

TEXAS.

Noaday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

Scottville, Tex., camp, July 28-Aug. 7. Workers: Rev. Fred H. Ross, Rev. Warren C. McIntyre, Singer, C. P. Gossett. B. F. Wynne, Sec., Marshall, Tex.

Atlanta, Tex., camp, August 12-21. Workers: Dr. E. T. Williams, The Latham Sisters, pianist and leaders of song. Mary E. Perdus, Sec.

Peniel, Tex., camp, August 4-14. Workers: Rev. Lum Jones, Rev. Kendall White and wife, song leaders. For information write E. C. DeJernett, Sec.

Waco, Texas, camp, July 29-August 7. Workers: Rev. Harry S. Allen. For information address Jno. W. Beresford, Sec., Waco, Texas.

VIRGINIA.

Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Wakefield, Va., camp, August 5-14. Workers: Dr. C. H. Babcock, Rev. Harry Hayes, Otho M. Cokes, Pres., Elberon, Va.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Nelson Thomas, Rev. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

Locust Grove, Va., camp, August 26-Sept. 4. Workers: Rev. F. F. Shoup, Rev. H. A. Frederick, Rev. J. M. Jennings. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

WISCONSIN.

Oregon, Wis., camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

Hillsboro, Wis., camp, August 10-22. Workers: Preston Kennedy, James Bane, Raymond Lewis with Bro. Eneyart song leaders. For information address May Markee, Hillsboro, Wis.

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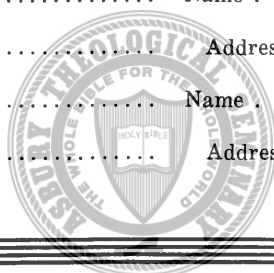
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PENTECOSTAL HERALD

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

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"I SEEK NOT YOURS BUT YOU."

By The Editor.

THE evangelist who has the reputation for being saved from seeking a great reputation has the best reputation.

The evangelist who has victory over money love, who becomes known among the people as so loving his Lord, and the souls of men, that he has but little place for money love or self-love, will never have written on his tombstone: "Here lies a man who starved to death."

This is not condemning the evangelist for wanting to support his family decently, and meet his many obligations promptly, but the church and even the wicked world will love, and take care of the man who is clearly saved from money love. Martin Luther, John Wesley, Charles Finney, and Dwight L. Moody were so filled with the love of God, and the love of men, that material things had no claim upon them, and yet their wants were supplied.

The times are in great need of men in the pulpit who are wonderfully absorbed with that greatest work—the proclamation of the gospel that will save the souls of men from sin and an awful hell that sin will eventually bring. This is true with regard to the pastor as well as of the evangelist.

People are not willing that the physician, the dentist, the scientist, the college professor, the politician, the statesman, or any man in any calling, should give himself up to money love and money making. Of course it is honorable to transact business, and make money, and get on in the world, but there is something little and contemptible about giving one's self up to making money, and especially is this true if a man should be found in the pulpit with an open Bible before him, claiming to be God's messenger, and manifesting a love and desire to win men's dollars instead of their priceless souls.

We have fallen upon bad times when we bring out a translation of the Scriptures that reads: "How hardly shall a poor man enter into the kingdom of heaven." Or that the people glorify a man simply because he is rich. Character must count instead of gold. We are in danger that the rising generation make a serious mistake here and come to believe that money must have first consideration, that the whole population become materialistic and that we strive and struggle for the things that perish, that we set our minds and hearts on things temporal instead of things eternal.

Just at this time a few carloads of gospel preachers well sprinkled over the world, genuinely saved from the world and a desire for its wealth and its applause, but fearless and earnest proclaimers of the truths of God and the salvation of lost men through the atonement of Christ, men who exalt things of the soul above the things of the

body, the things of eternity above the things of time, the things that are invisible above the things that are visible, would be of inestimable value to the present generation.

I can easily conceive of a stingy, narrow, selfish man who grudgingly gives a pittance to the minister of the gospel through whose labors his children have been brought to Christ, pronouncing his unqualified indorsement of the above statements. There are plenty of men who have been won to Jesus Christ through the faithful ministry of earnest preachers, who have spent their lives pinched with poverty, laboring for the salvation of their fellowmen, who have never had any proper appreciation of their high obligation to provide for the temporal wants of the servant of the Lord. I am prepared to sympathize with hard-pressed ministers who scarcely know which way to turn in order to meet their obligations. I know something of the feeling that comes to a man who has traveled far and labored faithfully, who is

SPECIAL NOTICE!

It will be remembered by some of our readers that in our bill of editorial fare we promised to discuss the following question:

"Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?"

When we made the above statement, we thought that one article would be sufficient for the discussion of the subject as far as we cared to go into it, but, thinking on the subject, we find it grows and calls for a series of articles which we are now preparing in the form of letters and will be commenced in *The Herald* along about the first of November. We have been so constantly pressed with revival work that it has been impossible for us to give the attention to this very serious matter in which we are in danger of being misunderstood that we are compelled to give it more time and thought that we had at first supposed.

Faithfully yours,
H. C. Morrison.

paid off in noisy compliments. I have known what it was to preach to hundreds of audiences who have never, for a moment, seemed to remember that a minister of the gospel cannot live on wind and water. The reader may be sure I have no sympathy with such stingy and selfish indifference to the proper support of the servants of the Lord. But such neglect of duty may be turned to good account in driving a man closer to the man of Galilee, who had not where to lay his head, in weaning him more and more away from this world, and in seeking with greater earnestness to lay up his treasures "Where moth and rust doth not corrupt, and where thieves do not break through nor steal."

It was not our purpose to write so much on the subject of the importance of supporting the ministry, but just now we were thinking of the importance of the ministry being genuinely saved from the love of money, and absorbed with the love of souls.

A fully redeemed ministry, men in the pulpit saved from sin and filled with the Spirit of Christ, who have no desire for office, or fame, or gold, but who are content to live the simple life and labor in unremitting zeal for the salvation of the lost, are invaluable factors in the preservation and advancement of our civilization—the salvation of our republic now, as well as the salvation of the individual hereafter. Let those who preach the word of God, aspire to the spirit and faith and love that moved the great Apostle to write: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

ONE OF MY GREAT DESIRES.

CHAPTER I.

WHEN I was a very young preacher I could not understand the deep interest that old preachers of the gospel manifested in me. They cautioned, corrected and encouraged me in many ways. They called me to assist them in revival meetings and were wonderfully kind in helping me up into larger and better things as a preacher of the Gospel. I used to wonder at their interest and solicitude. I have come to understand it now.

These old ministers loved their Lord. They loved the souls of men. They loved the Gospel message. They realized that they were reaching the end of their pilgrimage. They must soon lay down the Gospel trumpet and they were deeply concerned with regard to those who were to follow them with the proclamation of the Gospel.

I find myself burdened with this same concern. I have tried the Gospel. It has proven its gracious power to save in my own soul. I have seen its power demonstrated in the salvation of many other souls, from little children and the highly moral to the desperately wicked and the very old. There is power in the Gospel of Christ to redeem men from sin, or perhaps I should say there is power in the Christ of the Gospel to save to the uttermost.

It is very generally known that I am now President of the Theological Seminary at Asbury College. We have a great school here for the preparation of young men for the ministry. It has a fine body of scholarly, consecrated and devout men who are sound in the faith. They have under their direction and instruction as fine a body of young men as can be found anywhere. They are doing a great work, but I can think of no way in which I can spend the evening of life to better advantage than in an earnest effort to build up this theological seminary.

I am praying God to spare my life and give me wisdom, grace and guidance to help

(Continued on page 8)

John The Divine and John Wesley.

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



OTH Johns have made a profound impression on the religious thought of the ages. To John the Divine we are indebted for the fourth Gospel, the four Epistles and Revelation. To John Wesley we are indebted for the great Revival of Religion, the great Holiness Awakening which came to the Eighteenth Century, which gave Methodism and her great body of Evangelical Theology to the Protestantism of two continents.

It is a singular fact that all the holiness churches and all the holiness movements trace back their doctrine of entire sanctification to the teachings of John Wesley. It has been truly said that Luther was moved of God to rediscover to the church the great doctrine of justification by faith, and John Wesley was used of God to open up, unveil and reproduce to the church the long hidden truth of Christian Perfection—otherwise known as entire sanctification, perfect love, full salvation, etc.

To John the Divine in his First Epistle, fourth chapter, verses 17 and 18, we meet the expression "Perfect Love." The idea of sanctification, or perfect love, is expressed in that old hymn which should be sung more often in our holiness camp meetings:

"O glorious hope of perfect love,

It lifts me up to things above,

It bears on eagles' wings;

It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

John Wesley in proclaiming anew to the church the great privilege of perfect love came into possession of the doctrine and experience after a long study and struggle. A certain writer gives us the statement of his progress in these deep things as follows:

"The blessing came to him along the line of serious reading. At twenty-three he was profoundly moved by Bishop Taylor's 'Rules of Holy Living and Dying.' In the following year he was praying through Thomas à Kempis' 'Christian Pattern.' These gave him a fixed intention to give himself wholly to God and set his heart to seek after Christian perfection. A year later it was William Laws' 'Christian Perfect,' and 'Serious Call,' that strengthened and reinforced his vow to be 'all devoted to God, in body, soul, and spirit.' Taylor was a Bishop, a Kempis was an Augustine Monk, Law was an eminent scholar and theologian. No reason is given, but three years later, he put aside all others and became a man of one Book. He turned to the Bible. He writes in his Journal: 'I then saw, in a stronger light than ever before, that only one thing is needful: even faith that worketh by the love of God and man, all inward and outward holiness: and I groaned to love God with all my heart, and to serve him with all my strength.' There is no such definite statement of his experience of entire sanctification as that of his 'warmed heart' in Aldersgate Street, but he testified very definitely to the experience, and defended and preached it everywhere."

In a letter to Dr. Dodd in 1756, he wrote: "When I began to make the Scriptures my study (about seven and twenty years ago). I began to see that Christians are called to love God with all their heart, and to serve him with all their strength, which is precisely what I apprehend to be meant by the Scriptural term 'perfection.' After weighing this for some years, I openly declared my sentiments before the University, in the sermon on 'The Circumcision of the Heart.' About six years after, in consequence of an advice I received from Bishop Gibson, 'Tell all the world what you mean by perfection,' I published my coolest and latest thoughts in the sermon on that subject. I therein build on no authority, ancient or modern, but the

THERE IS A LIFE.

There is a life of faith in Christ to live
That links us to a life of bliss above,
And all who humbly follow Him below
In heaven will share the triumphs of his love.

There is a cross that all his own must bear,
Exchanged in glory for a radiant crown
Which all his faithful ones will one day wear,
And at his feet lay all their laurels down.

There is a peace, to carnal minds unknown,
Unruffled by the world's distracting care—
Christ's legacy to hearts that are his own,
And guarded by his Spirit's presence there.

There is a rest beyond this shadowland
From pain and sorrow, weariness and toil,
Where faithful pilgrims of earth's transient days
Unite with loved ones they had lost awhile.

There is a song which ransomed ones will sing,
Who practiced here each rudiment and chord
To Him that loved and washed us from our sins,
And made us kings and priests unto the Lord.

There is a home for every child of God,
A mansion fair, not made by mortal hands;
Indissolubly sure and undefiled
The Father's house on high for ever stands.

So let us run by faith the heavenly race,
Casting aside each hindrance and each sin,
Looking to Jesus Christ, the first and last,
Striving by heavenly grace the prize to win.

—Samuel C. Wood.

Scripture." Writing to the Countess of Huntington he says: "The loving God with all the heart, soul and strength, and the loving all men as Christ loved us, is, and ever was, for these twenty years, the sum of what I deliver as pure religion and undefiled."

John Wesley was very explicit, frank and plain in all his teachings. He avoided loud-sounding words; unlike so many modern writers he totally refused to put his meaning in philosophic language. Wesley believed in simplicity. As one has said touching his statement of perfect love:

Wesley's mind could never be satisfied with general statements, and he was constantly setting forth his doctrine in logical and specific order. For instance in one place he says: "By 'Christian perfection' I mean:

"Loving God with all our heart. Do you object to this?

"A heart and life all devoted to God. Do you desire less?

"Regaining the whole image of God. What objection to this?

"Having all the mind that was in Christ. Is this going too far?

"Walking uniformly as Christ walked. And this surely no Christian will object to. If any one means anything more, or anything else, by perfection, I have no concern with it."

ELEMENTS OF PERFECT LOVE.

We shall put here Rev. S. Chadwick's analysis of this great truth and experience.

"First: Perfect love pre-supposes a real experience of concerting grace. Before one is eligible for Perfect Love there must be a clear witness of a New Birth through grace and adoption into the family of God. 'Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the seed of sin, till he is sanctified throughout . . . There does still remain even in them that are justified a mind which is in some measure carnal.'

"Second: Perfect Love is a second distinct work of grace, wrought subsequent to regeneration and witnessed to by the Holy Spirit.

"Third: Perfect Love is obtained through Faith. It is the gift of God, entirely of grace, and without works of righteousness. As we are justified by faith, so are we sanctified by faith. It is given instantaneously. 'To talk of this work as being gradual would be nonsense, as much as if we talked of gradual justification.' John Wesley wrote to his

brother Charles in 1766: 'Insist everywhere on full redemption received now by faith alone. . . . Press the *instantaneous* blessing.' The command is clear, the promise is sure, and there is no condition but claiming and receiving faith.

"Fourth: In Perfect Love the soul is delivered from indwelling sin, the carnal mind is destroyed; and inbred sin subsists no more. 'Entire sanctification, or *Christian Perfection*, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God."

METHODISM AND FULL SALVATION.

Two things need to be recalled:

"(1) That Wesley regarded this doctrine and responsibility as the special privilege and responsibility of Methodism. 'It is the grand *depositum* which God has given to the people called Methodists; and chiefly to propagate this it appears God raised them up. . . . We believe that God's design in raising up the preachers called Methodists was to spread Scriptural Holiness throughout the land and reform the nation.' What has modern Methodism to say to this?

"(2) That Wesley traced all worldliness and spiritual failure in the churches to the neglect of this doctrine and the decline of this testimony. Where Christian Perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little addition to the Society, and little life in the members of it. . . . Till you press the believers to expect full salvation now, you must not look for any revival."

"It is nothing strange that those who love the world should not love to continue with us. Our road is too strait.

'Down in the stream of nature driven,

They seek a broader path to heaven.'

"If you press all the believers to go on to Perfection, and to expect deliverance from sin, every moment, they will grow in grace. But if they lose that expectation, they will grow flat and cold."

"I found the plain reason why the work of God had gained no ground. The preachers had given up the Methodist testimony. Either they did not speak of Perfection at all (the peculiar doctrine committed to our trust), or they spoke of it in general terms, without urging the believers to go on unto Perfection, and to expect it every moment. And wherever this is not done the work of God does not prosper."

The Living Truth.

"Thy Word, almighty Lord,

Where'er it enters in,

Is sharper than a two-edged sword,

To slay the man of sin."

The Bible is the word of God. The awful sublimity of this truth is strikingly exhibited in Rev. 19:13: "His name is called The Word of God." Here the Word is personified as Christ himself. Also John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." "He that rejecteth me and receiveth not my Word, hath One that judgeth him, the Word that I have spoken, the same shall judge him at the last day." In many other passages is the Word of God thus personified, as identical with God himself. In relying upon it, efficacious influences ought to be expected as confidently as were healing influences from touching Christ when he was on earth; for in relying upon the Word, we in verity rely upon Christ, and touch him as truly as though his bodily presence was with us, and we were permitted to lean upon him.

The practice of real Christianity will solve political, economical, and social, as well as religious problems.

MODERN APOSTLES OF FAITH.

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

CHAPTER XXIV.

BISHOP W. A. CANDLER.

GORGIA has given more than her quota of great men to the nation. Any one passing through the state for the first time, is disappointed at the apparent poverty of the country. However, it is not the rich soil that produces men; it is blood and environment—often grinding and hard—that produce the highest type of men. Among the names that have added luster to the Empire State, during the present generation is Candler.

There were three sons born to the parentage of Samuel C. and Mary B. Candler; all of whom have taken places of state-wide leadership: one a capitalist and philanthropist; another an eminent jurist, and once the governor of the state; the other—the subject of this sketch—an outstanding preacher, a parliamentarian, a religious statesman and leader, holding the highest office in the gift of a great church—Warren A. Candler.

For more than three decades he has been recognized as one of the southland's leaders in civic and religious life—a preacher of tremendous power. His mind is cast in a mould that can take in nothing little or mean. As a parliamentarian, we doubt if he has an equal on the continent. He could manage a United States Senate as easily as he could preside over a district conference. Bishop Candler is a master of assemblies. A dozen men may be on the floor at once, all clamoring for recognition; motion after motion, with amendments and substitutes may be fired at him from every part of the building, but he never loses his head; or what is next in order, or what is "out of order." As the chairman, he can state the motion, the amendment, or what is before the house amid all the confusion.

We have always regarded Bishop Candler as a kind of ideal in all he did, but he was never greater to me, than when he presided over one of the General Conferences in one of the stormiest sessions, perhaps, in the history of the church. It was when the old War Claim question was before that body. Those who remember the calm abandon with which Bishop Candler guided the heated session, must see in him a consummate parliamentarian. Others lose their heads, but the Bishop never does. In this regard he towers above all other men, so far as we have observed.

It can be said with justice to all, the south has no greater preacher. There may be others with some scholarly touches which the Bishop may not possess, but in expounding the Gospel of the Atonement and sacrificial death of Christ, without any new emphasis or apology, Bishop Candler easily ranks at the top. Regardless of what text, or subject he may be expounding, one has the feeling when he is through, that it has about all been said.

It is a great pity that Bishop Candler cannot be in some metropolitan pulpit, where the throngs could wait on his ministry, and a powerful broadcasting station attached, so that he could preach to the whole nation. What a contrast would be his mighty gospel, as compared with Cadman, Fosdick, and others, who are favored with such opportunities. The episcopacy is a big job, but it circumscribes a man of Bishop Candler's calibre.

Warren A. Candler was born August 23, 1857, in Carroll Co., Ga. At the age of fourteen, he entered Emory College, Oxford, Ga., and four years later, graduated with the highest honors. The following autumn, 1875, he joined the North Georgia Conference of the M. E. Church, South, and was assigned to the Newton Circuit. Two years later

he was married to Miss Nettie Curtright. Each appointment was a promotion; the third charge was Merritt's Avenue, Atlanta. The following year he was made presiding elder of the Dahlonga District, and was at the time the youngest presiding elder in the church. After he finished his term on the district, he served Sparta and St. John, in Augusta. After this he was elected assistant editor of *The Nashville Christian Advocate*, where he served for two years. While living in Nashville, he supplied for a time the old McKendree Church, and being in this religious and intellectual center, soon gained a church-wide reputation as a preacher.

At the end of two years, he was called by the board of curators of Emory College—his *alma mater*—to the presidency. Being only thirty-one years old, he was the youngest college president of any American college. In this new position, he very soon exhibited unusual ability as a financier, and the school's endowment grew to such an extent that it was placed in a rank with the foremost colleges of the state. His work as an educator gave him prestige throughout the church; and his well known ability as a preacher was such that it was no surprise when he was elected to the episcopacy in 1893, scarcely forty years of age.

During the three decades he has served as a bishop, no man in American Methodism has wielded a greater influence. He has been a regular contributor to the *Atlanta Journal*, giving out timely messages on whatever theme he desired to discuss. In those contributions he has produced for the world "the beaten oil of the sanctuary"; truth on social, political, and religious problems, handled by a master. He has been able to draw from a ripe scholarship and extensive reading such information that qualifies him to speak with authority. What he says goes without challenge. Many of those messages, along with others, have been reproduced in the church press; so that Bishop Candler speaks to the entire southland, and touches other parts of the nation.

Bishop Candler is being charged with being ultra conservative, and to a degree, prejudiced on matters pertaining to orthodox faith, unification of Methodism, and other modern tendencies of the times. It is a calamity to our southland that we have so few of his kind. He is holding a place in defense of the Bible, and the doctrines of the church which will be hard to fill. The charges being made against our beloved Bishop reflect no discredit on him; he could not be more highly honored, than standing as he does, the champion of the Bible, and the faith which was once delivered unto the saints. Bishop Candler believes the Bible. We once heard him say: "The trouble with the gospel today is, that it has bleached out." In other words, the blood was no longer being given the proper emphasis.

We regret more than we have words to express, that Bishop W. A. Candler is so near the sunset. While he is still vigorous, and it seems that his mental and physical powers were never stronger, think of what it would mean to our church in her fight against modernistic tendencies, if the Bishop were twenty years younger. His *Damascus Blade* is still keen, and it is unsheathed for all enemies of the church; but it cannot continue in the distant to-morrows, when such a blade will be sorely needed.

He is a true son of the South; born and bred in Georgia, and was a lad not yet in his teens, when the dark scourge of war prostrated his country, and with thousands of others he has not forgotten those fearful experiences. When all these things are remembered, we can better understand the conservative spirit of the man touching the questions that have been agitating Method-

ism for many years; he knows the people of the South—their faults and their virtues—and the dear Bishop is not alone in his views of what is best for our church.

We have noted some of the factors in the make-up of this great leader: He is an executor and a master of assemblies—par excellence; he is a writer, lucid, terse, epigrammatic on any theme he wishes to discuss, there are no dull, monotonous paragraphs coming from his pen. His logic leaves no open spaces for the enemy; his sarcasm is withering. It is a genuine thrill to read from his pen when he turns the broadside of his powers upon conceited, sophisticated scholarship and apostles of new ideas, "Mossbackism." Oh, yes, perhaps it is, but like a cat tossed into the air, the Bishop always lights on his feet.

We have observed that, in sermon or public address, the same powers of repartee and cutting sarcasm, and flashes of timely wit are always at his command, and can be brought into action with the same telling effect, as when preparing a rejoinder or contribution in the quiet of his study. He knows the language of the street; he knows the viewpoint of the negro and the unlearned white man of the South. When he chooses he can use slang, so that it fits like classic English. He has a spontaneous wit that is never lacking in sermon or address, and holds the sympathy and good will of his auditors so completely that their minds and hearts are open for tremendous truths that will follow.

Bishop Candler is a rare combination. We love and honor him as a ten-talented man, not only to our Methodism, but to the whole nation. In the first minute of his appearance before an audience they will discover that a man is before them. He is unique in physical aspects; his soft—though stentorian voice—accentuated by southern vernacular of speech, grips his hearers and time flies by unnoticed. Bishop Candler is truly a great preacher. We doubt if ever an audience grew tired under his messages, and this is the acid test of a public speaker, and the true orator.

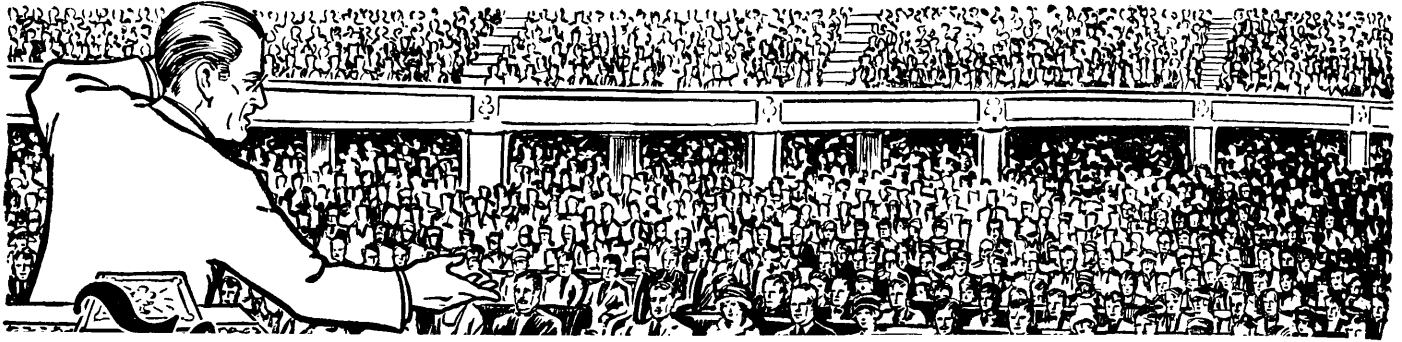
As a writer, the Bishop has made some lasting contributions to the literature of his church. Scarcely a year passes but he produces a book on some vital theme. In addition to all those rare and unusual qualifications mentioned above, he has been an efficient agency in giving to the church one of her greatest universities, and one that is foremost in the south. He more than any one else, did the planning, organizing, and carrying to a success the big task of bringing into being—Emory University. So, in conclusion, it can be said that, from the beginning, as a youth until the present hour, Warren A. Candler has been a successful doer of big things.

"Beautiful Girlhood"

The book was written by Mable Hale, price \$1.00 may be purchased through The Pentecostal Publishing Co., Louisville, Ky.

This book, delightfully written for girls is one of the most inspiring for character building to be read. It takes a vision into the depths of womanhood to create in others the desire to live up to an ideal. Mable Hale has given in her book facts which will help girls understand themselves as well as others, in thoughts, attitudes and expressions of development. This book will inspire girls to a greater effort of living true, sincere lives, if they would be all that the title, "Beautiful Girlhood" implies.

The above is an unsolicited testimonial written by Miss Aileen Lewis, director of young people's work, The Kentucky Council of Religious Education.



THE GIFT OF REST.

Rev. Joseph H. Smith

Text, Hebrews 4:11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

NEW Testament Christians are to be admonished by Old Testament examples. This is plainly set forth in 1 Cor. 10:11, thus: "Now all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come." The particular example before us in this instance is that of the fall of the children of Israel in the wilderness: With whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. (Heb. 3:17-19). Our text relates directly to this "Let us labor to enter into that rest, lest any man fall after the same example of unbelief." We shall inquire first, "What is that rest?"; consider, second, this example and its tremendous incentive and appeal to fear; and in the third place, note the labor necessary to bring forth the faith by which we are to enter in.

Some have thought it was the rest of heaven, but this idea disappears when we consider (1) that it is typified by Canaan into which Joshua as God's reward had led the people. But Canaan is unlike heaven in these two cardinal particulars! Canaan's occupation was still contingent upon aggression and warfare; but in heaven they rest from their labors, the wicked cease to trouble, probation is ended. In Canaan there was yet possibility of defeat, as at Ai, and of the death penalty infliction as upon Achan, but in heaven they are fixed as pillars in the temple of God and none die any more.

(1) There is claim made here that the writer and others with him had actually possessed this rest. And this in most positive and emphatic form. See verse 3 of the chapter. "For we which have believed do enter into rest." This brings it somewhere within the range of this life possibility. And besides this the chapter opens with an admonition to "fear lest any should seem to come short of it." As though it was not only a rest that is possible here, but that it would be a reproach for any Christian at all to seem to stop short of it.

This plainly locates this *rest* in the domain of present Christian experience, makes it incumbent upon all Christians to attain unto it, and presents it as conditional upon faith.

Now that it must be a most exalted state, as well as a very necessary one, will appear upon reflection that it is compared unto the Sabbath, typified by the Canaan inheritance of Israel, and identified as the Rest of God. There is a promise left us of entering into "his rest." Beyond what God gave them through Joshua there remaineth a rest unto the people of God. (A 'Sabbath keeping' this is rendered in the margin) And "God did rest the seventh day from all his works."

Then, too, we do well to pause a bit before the demonstrative "that" in the text: "Let us labor therefore to enter into *that* rest." Now this phraseology fixes it in a class. We think of these other things to which Inspiration gives such distinction. "That day." "That Holy Spirit of promise", of whom later Peter, quoting the promise of Pentecost, said, "This is *that*."

Now above all rest of satiety, all rest of indifference, or inertia, or indolence; and beyond the rest of mere abstractions or of philosophical complacency, "*that*" rest is the calm and composure of God who knows neither indifference nor inaction. It is the quiet of a holy Sabbath that has hushed the world to wait in worship of God. It is the confidence of an assured possession, as when Canaan tenure rests in the promise and oath of a covenant-keeping God.

It will be no violence to this word of the Rest of God to identify it with the *peace* of God which passeth all understanding. It is plainly and clearly that "*second rest*" which Jesus promised when he said, "Ye shall find rest unto your souls." It must be then an end to turmoil, friction, and strain within our inmost bosom. It must be equipoise of heart despite all tempest tossings without. It doubtless is that "quietness and confidence" which lends the "strength" of the divine to the frailty of the human. It must fulfil the Old Testament assurance: "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." It is the probating of his will when Jesus said: "My peace I leave with thee." From this on, you need not have a troubled heart or be afraid. Identifying this rest with Holiness Charles Wesley describes it as:

"A rest where all the soul's desire

Is fixed on things above;

Where fear and sin and grief expire,

Cast out by perfect love."

Coming next to the *example* mentioned in the text, we are first confronted with the *wilderness* state; first in distinction from their previous state in Egypt, and second, contrasted with their proffered state in Canaan which was a type of "that rest."

Their bondage in Egypt had been inevitable and represented man's natural condition in sin: But their state in the Wilderness was in consequence of their own unbelief and disobedience. And their responsibility in this had been accentuated by the light of their great deliverer from Egypt and their passage of the Red Sea, which was a type of Conversion; and it was also accentuated by the farther light of the word of the testimony of the two good spies at Kadesh-Barnea, and the sight of the fruits of the land brought in proof of the good promises of God. "They could not enter in because of unbelief." And "they were overthrown in the wilderness." What an alternative to have *chosen*! The wilderness and its perils in lieu of Canaan! Instead of the sunlight of God's abiding pleasure; the shadows, the clouds, and the storms betimes of God's frown and fierce wrath.

As a consequence of forfeited favor and

reversed relationships with God, they fell into various sins:

They murmured,
They lusted,
They worshipped idols,
They committed fornication,
They tempted Christ.

And as a consequence of these, "their carcasses were strewn in the wilderness." We suppose that desert graveyard (or bone-yard) of some half-million of (once) God's people is the most desolate scene on earth that heaven ever looked down upon, and God ever wept over.

Nor must we forget that such physical judgments are but shadows—only samples of what pertains to the final judgment and the Second Death. "He that despised Moses' Law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God . . . ?" (See Hebrews 10:28, 29). This "wilderness" fate was for example and it is written for the admonition of those of us upon whom the ends of the world has come in this final and full dispensation of *grace*. "Let us labor to enter into that rest lest any man fall after the same example of unbelief."

Ye shall consider then the "laborer" that is called for to "enter in." It is a little delicate to be reminded here that this labor is not *work*, but *travail*. It was but a short step over the boundary from where they were at Kadesh-Barnea into the Canaan land. Maybe not a day's journey. Neither time nor works were needed to bring them there. Naught but the obedience of faith. And the difficulties to faith are not in our circumstances or environment; they are in ourselves. That same carnal mind which would later murmur, or lust, or fall into idolatry, or commit sin will now project more formidable difficulties and barriers to the faith that would cast out the *old man*. This is the battle of the ages. Victory here means eternal life hereafter. Defeat means wilderness next and death to ensue. Well may the soul cry out:

"Give me the faith that casts out sin and purifies the heart." "This kind goeth not out but by prayer and fasting," said the Master concerning certain devils which were too hard for his disciples to cast out; and concerning the faith alone by which they could be cast out. It is the "labor of soul" *travail of prayer*, by which the faith is brought forth with which we enter into this rest.

And "we which have believed do enter into rest", and "truly his rest is glorious." It is the *rest of purity*—for the heart is no longer divided against itself. "God hath united our hearts to fear his name." It is the *rest of love*; and love reposes in perfect confidence in him we love, and utter unselfishness and goodness towards those we love. It is the *rest of his presence*, as he hath said, "My presence shall go with thee and I will give thee rest." And as its only condition is faith, it is, lastly, the *Rest of Faith*.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER V.

PROPHECIES CONCERNING NATIONS CONTEMPORARY WITH THE JEWS.



WE shall now give a few of the prophecies that were uttered concerning the destruction of the nations that persecuted the Jews. It will need no argument to prove the actual transpiring of these prophecies, for history has already given testimony to them. Concerning Tyre and Sidon through whom the abomination of Baal was transplanted to Israel it was said, Ezekiel 26:3, 4, 12, 14, "Therefore thus saith the Lord God, Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses! and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God."

Lamartine, in his book, "Voyage en Orient," marvels at how this prophecy was so literally fulfilled. About two hundred and fifty years after the utterance of these words Alexander the Great laid siege to Tyre, and built a dam a half mile long between the island and the main land. In this project the doors and walls, the temples and palaces of the old city were taken, and the stones and timbers, and even the earth, or dust, were carried into the midst of the sea. Such was the end of Tyre.

Assyria and Babylon were two nations that brought desolation and distress to Israel. Concerning them it was said in Jeremiah 50:23-4, "How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord." And Jeremiah 51:29, 31, 33, 58 says, "And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that the city is taken at one end. For thus saith the Lord of Hosts, the God of Israel, The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly taken, and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary."

Concerning the downfall of Babylon, Dr. H. C. Morrison, in his book, "Prophecies Fulfilled and Fulfilling," says, "Cyrus captured Babylon by turning the river which ran through the city out of its course, and at the same time two armies entered the city, one beneath the wall where the river entered the city, and the other where the river left the city so that the watchmen who ran from either side of the city to notify the king that an enemy had entered Babylon, fulfilled the prediction that one post or messenger should meet another carrying the message to the

king of the fall of the city." F. Bettex, in his book, "The Bible the Word of God," says, "But the chief enemies of Israel were Assyria and Babylonia. The downfall of these two proud powers is prophesied; and never has the downfall of an empire been more complete. Their land was a granary, a blooming garden carefully watered by canals, so fruitful, that Herodotus feared he would be accused of lying if he related what he had seen; that a grain of wheat bore two hundred to three hundred fold, and that many ears were the width of four fingers. How incredible that such a land, swarming with highly civilized inhabitants, should be converted into a desolate, seared, wholly unproductive and uninhabited desert! How could it come about? For such a thing has never taken place in Europe, China, or India. But the Lord said through the prophet, 'Her cities shall be a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.' And it is a desert. Of this land the traveler Fraser says, 'The entire plain is densely covered with traces of former habitations, but now offers the eye nothing but an immense barren waste.' And Ker Porter says, 'Every bit of ground, as far as eye could reach, was wholly unproductive.'"

The last prophecy that we shall notice concerning these nations is that concerning the city of Nineveh, the capital of Assyria. Zephaniah 2:13, 14 says, "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness, And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work." In Nahum 1:1, 8, 10, we find, "The burden of Nineveh. The book of the vision of Nahum the Elkoshite. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." According to Herodotus, the city wall was broken down by a flood during the siege of the Medes and Babylonians, and the city was taken. Another historian, Siculus, says that the Assyrians were drunk when the city was taken. The prophecies against the city were so literally fulfilled that its very existence was denied by some of the critics of the Bible until archaeologists verified it through their excavations. (Continued)

HOLINESS EVANGELISM.

EVANGELIST H. W. GALLOWAY.



WHILE thinking over the past, present and future relative to this subject, and realizing in a measure the need of a clear and definite understanding of the nature of this type of evangelism, I shall endeavor to treat the subject from a reasonable and definite standpoint of view. First: What It Is. Second: Its Need. Third: Its Place. Fourth: Its Purpose. Fifth: Its Ministry.

I. WHAT IT IS.

Holiness evangelism is a specific type of evangelism carrying a definite message for a particular need. The doctrine and preaching of evangelical principles and experiences that present every man perfect in Christ Jesus. It offers no apology for any phase of Divine truth, but it declares faithfully the whole counsel of God. It has a definite message on the doctrine of sin, and depicts sin in its twofold nature in all of its hideousness and guilt, tenderly, but earnestly warning the impenitent sinner of the coming judgment and hell with its eternal punishment.

It sounds forth the denunciation of God's law with no uncertain sound and faithfully declares upon the authority of God's word, that all men everywhere must repent or perish. It clearly sets forth in order, and places the proper emphasis upon the cardinal doctrines of the Bible, teaching that men must be convicted by the Holy Spirit before they will repent, and that they must repent before they can be born of God; that believers must be convicted for a clean heart and walk in the light of this conviction before they can or will entirely consecrate to God their all for time and eternity which means a dying out to sin, to the world, and to self, a three-fold death, before God will sanctify them wholly, and that entire sanctification instantaneously wrought by the Holy Spirit in the heart of the believer subsequent to regeneration is the experience that enables men to live a holy life. It also teaches that this experience is the wedding garment that gives men the only true hope of being like him when he comes. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Holiness evangelism also teaches that the experience of entire sanctification is witnessed to by the Holy Spirit as clearly and definitely as to the new birth, and that the only true evidence of the experience is the witness of the Spirit, accompanied by the fruits of the Spirit. Gal. 5:22, 23. True Holiness evangelism is definite "Second Blessing" evangelism.

II. ITS NEED.

A totally depraved soul needs a full and complete redemption. Since the disease of sin is so deeply rooted in the human soul, there must be and there is provided a radical sin-killing cure, which holiness evangelism must faithfully declare. In this age of indefiniteness along the lines of all vital issues, when sin is looked upon by a faithless church and an apostate ministry, with no small degree of allowance, and lawlessness stalks seemingly unmolested through the land, with the signs of the times pointing with an index finger to the soon coming of our Lord, the need of a definite holiness evangelism which will give sin and lawlessness no quarters anywhere nor make any compromise with the spirit of this age, in the church or out, is certainly paramount. We need definite preaching, clear-cut doctrinal preaching, positive preaching, scriptural preaching, "Thus saith the Lord." True holiness evangelism is certainly the need of the hour. No other type of evangelism will meet the need and stand the test.

III. ITS PLACE.

In the church and out of the church; wherever man is found, homeland and foreign fields. It cannot be sectarianized, it must not be localized. It has a world-wide mission. It must enter every open door, regardless of race, creed, or color. Its place is at the front ranks in this holy warfare. It must be on the offensive. Where sin has gone, Holiness evangelism must go. Where it is hindered and its place in the church is taken and doors are closed against its message; it makes a place, builds tabernacles, pitches tents, goes into missions and with song, prayer, testimony, and the preached word, Holiness evangelism heralds the message of full salvation to throngs of hungry people every year. Holiness evangelism has a God-given place. It has a specific place in the church, and woe be to the man or church who will dare close the door against the message of full salvation. Nothing can take its place in the church and as a result of its absence, there is a tremendous falling away and a spiritual dearth that is increasingly alarming.

IV. ITS PURPOSE.

Primarily, its specific purpose is the sanctification of believers and the edifying of the body of Christ. Its general purpose is to carry a definite message of full salvation that condemns sin, that awakens the sinner

(Continued on page 9)

JOB'S TWO EXPERIENCES.

T. RICHARDSON GRAY.

Have heard of Thee through the hearing of the ear." This was his first experience, an ear knowledge. "But now mine eye seeth Thee." This was his second experience, an eye knowledge, a clear perception of God. The first was hazy, indefinite; the second was direct, and convincing.

There was a vast difference between the disciples who said, "That which we have seen, and our hands have handled," and they who could only say, "We have heard of him." Nicodemus had also "heard" of Jesus, and sought a close-up knowledge of him, which Jesus taught was a "Born again" experience. We fear there are many today who, like Job, have only an "ear" knowledge, and lack the "eye," or soul perception in a fuller experience of God.

RESULT OF JOB'S NEW VISION.

"Wherefore I abhor myself and repent." The new light that discovered God's excellences, revealed to Job his own villainy; before this he had been rated as a "good fellow," perhaps a man at his best, but not at God's best. Isaiah, one of the holiest of prophets, had many excellences, but later he cried out, "Woe is me for I have seen the Lord." Zacchæus was a trusted servant and officer, perhaps as good a man as the custom and community of his day demanded, but when the real Christ came into his life, he saw how small he was by comparison, and found he had many things to straighten up. Not until then could Jesus say, "This day has salvation come to this house."

A NOTABLE EXAMPLE.

A wealthy merchant who, during revival, often attempted to be a Christian, as his wife was, but seemed never to get beyond conviction, one evening fell in with our prayer meeting crowd on the way to church. Meeting many folk going to the annual "Fireman's Ball," the dance became subject for discussion, during which our merchant gentleman, though mildly opposed, strongly upheld the pastime. "No harm in an orderly dance," he contended. It transpired, however, that the prayer service was one of spiritual power and heart-searching, a verifying of that promise so often experienced by praying saints—"Draw nigh to God and he will draw nigh to you." Our merchant arose, and with tears said, "My friends, I wish to retract what I said about the dance awhile ago; I do believe it is harmful, especially for Christians it would be weakening. I was just as honest in my contentions in favor of the dance, as I am now against it; but here is the difference: under the power of God's Spirit here, I am enabled to see it all in a new light—his light. If only we could abide under this Presence, what Christians we could be." He then declared himself a seeker for this new, abiding experience.

A PERSONAL REFERENCE.

In the interest of this subject, I may be pardoned for this personal mention. As a lad I was brought up in Sunday school and church influences, but my knowledge of God was like Job's, limited to "hearing by the ear." I knew of him, but did not *know* him. I was no better, nor worse, than the average boy of my age; in a summer-time revival I became deeply convicted however, and began to feel Job's later experiences. "Now mine eye seeth thee, I abhor myself and repent." Night after night after hard day's toil, we drove a team of horses four miles to the rural church and return. My uncle advised me to remain home a few nights and rest. How could I? Unknown to him, each night I went fully determined to confess Christ, only to have my courage fail me. Needing, as I thought, a little human aid, I proposed

to a boy companion that we two "join church together." Seeing he was not interested, and no others were responding to the invitations, I determined to fight the battle out alone—and real battle it was, but with many failures I finally won, and I was followed by many others, one and all of whom, like myself, had only Job's first experience—that of "Hearing of God through the ear," but now there began in us the new life in Christ Jesus. How much this later experience comprehends—"Now mine eye seeth thee." The very life of Christ imparted to the soul, evidenced in a new and clear perception of him: a new urge; the stir of service; new growths; new wood; new fruit. Inspirations, aspirations, confessions, repentings—"I abhor myself and repent."

Why Chastened?

A. W. ORWIG.

A Christian woman moaned piteously, "Why, oh why, dear Lord, this great affliction?" It was but the sorrowful cry of many a bewildered mind and bleeding heart. Numerous, indeed, are the phases of suffering in this sin-cursed and Satan-bound world. And some of God's children are ready to suplicate, with the Psalmist, "Remove thy stroke away from me; I am consumed by the blow of thine hand." But our heavenly father's purpose is not to consume us but only the alloy which he detects in us. In love he seeks the perfecting of our faith, the complete purification of our hearts, and a higher degree of efficiency in his holy service. Should not that satisfy us?

Why chastened? Let God himself answer. "For our profit" is his loving reply. That we may "be partakers of his holiness," "partakers of the divine nature," "partakers of the Holy Ghost." But let us not forget that such a glorious and necessary likeness to God is chiefly acquired by being "partakers of Christ's sufferings." Ah, do we shrink from that? Do we refuse to walk in the footsteps of Christ? Are we not willing to be made "perfect through sufferings," as was Christ? Do any of us reply, "Are we saved through suffering?" No, beloved, except that sometimes, through affliction, we are redeemed from a life of actual sin, or, as children of God, we are lifted to a higher plane in the divine life and bear more precious fruit.

As real children of God we ought not only to be perfectly willing to endure suffering for Christ's sake, but even to "rejoice." Of the apostles, Peter and John, it is declared that they rejoiced on being "counted worthy to suffer shame" for Jesus' sake. And the apostle Paul declared, "I am exceeding joyful in all our tribulation." And he asserted that "we must through much tribulation enter into the kingdom of God." Christ enunciated the same truth. Again Paul says, "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." We ought to be able to say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Why chastened? Let God again answer: "That we should not be condemned with the world." People of the world often judge and curse God when afflicted and perish. Again, "if ye be without chastisement, . . . ye are not sons." And "whom the Lord loveth he chasteneth." Verily in love he chasteneth as does an earthly parent for the benefit of his child. And still another reason why he chasteneth, that we may "reign with him." Willing suffering for Christ will doubtless introduce us to a more lofty station in the eternal world than those repining Christians who "despise the chastening of the Lord."

"Oh for a faith,

That will not murmur or complain

Beneath the chastening rod,

But in that hour of grief or pain

Will lean upon its God."

An owner of sheep once purposely broke a leg of one of his flock. Do you exclaim, "Cruel man!" To one who thought so, the

answer was substantially given that this particular sheep was the most wayward of the entire flock. It would not follow in the path in which the other sheep were led. It was stubbornly disobedient to the motion and voice of its master. What did it need? Chastening. And reluctantly it was administered. But it learned obedience through suffering, just as is the case with many of God's children, doubtless all of them at some time.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Oh, to be Scripturally "exercised" by the trials and afflictions that God in mercy and love permits to be ours. Let us be willing even to "resist unto blood striving against sin." God help us.

The Holiness Register.

The Southwestern Interdenominational Holiness Convention to be held in Arlington, Texas, next May 15-20, promises to be, by far, the greatest meeting of its kind ever conducted in the Southwest.

The undersigned Committee wishes to prepare a Register of all the holiness people who have labored in holiness institutions or revivals, or who have been saved or sanctified in meetings conducted in the states of Oklahoma, Arkansas, Louisiana, Texas and New Mexico: the five states comprising the Great Southwest.

The initial meeting of the Convention this year was a decided success: there were fully one hundred preachers and more than four hundred laymen in attendance. This large attendance and the deep spiritual interest manifested has inspired the committee to plan, prepare for, and expect, not less than two hundred preachers, one thousand laymen, two hundred children between the age of four and twelve, and five hundred young people to be present next year.

The following workers are engaged for the convention: Preachers, Dr. H. C. Morrison, Rev. Bad Robinson, Paul Rees, and M. E. Lewis; singers, Prof. B. D. Sutton, Johnie J. Douglas, and Lawson Brown. We plan for, and hope to have every holiness institution and publication represented, that has contributed to the holiness work in the Southwest.

We know it will be impossible for all who have been redeemed, or who have labored in the Southwest to be present in person, so we desire to conduct a great Post-card Testimony Meeting, and we want you to write us a card *Now*, giving your present address, and telling when you were saved or sanctified in any of the above states, or what special work you have engaged in in the Holiness Movement. Your name will be placed on the Register and you will be furnished literature giving full, detailed, information about the plan for the convention. Please send us this card at your very earliest convenience. Address Rev. P. L. Pierce, Secretary, 221 Santa Fe Bldg., Dallas, Texas.

The most spiritual people of this country believe we must have a Nation-wide revival or a Revolution will be upon us: *Let us have the revival.* Yours to "Spread Scriptural Holiness over these lands."

The Executive Committee:

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(Church of the Nazarene)

Rev. W. H. Vance, Vice Chairman.

(Pastor M. E. Church, South).

Rev. P. L. Pierce, Secretary.

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J. M. Thompson.

(Layman, Southern Methodist).

REPORTS FROM SOUL WINNERS

A GREAT TENT MEETING AT MONTIER, MO.

Grant Brothers, from Asbury College, Wilmore, Ky., have just closed one of the greatest, if not the foremost revival, ever held at Montier. They preached with power and sinners wept their way to God. The largest crowds ever known to gather at Montier were here, time and again the tent being more than full. Some who attended came twenty miles; those who heard one message were sure to hear another. There were 44 conversions and 33 received the second blessing. Some entire families are now happy because of their hearts being filled with perfect love. Family altars are being erected in many homes. This meeting has certainly opened the eyes of many people to the unsearchable riches of God.

We spent a few nights at Pleasant Grove, one of my churches three miles from Montier; our congregations were large, with very good results. There were four conversions and nine received the second blessing, this making a total of eighty for the two places.

All day services were held at the river Sunday and nineteen were baptized. There were twenty united with the church, with more to follow. This meeting was made possible by the earnest prayers of the good people of Montier and vicinity, and the earnest way in which these young men worked in God's service.

Any one in need of an evangelist, surely could not ask for more sincere, earnest, Spirit-filled men.

S. C. Headrick.

Pastor M. E. Church, South.

DALTON, INDIANA.

From July 10 to 24, we held evangelistic services at Dalton, Ind., the Rev. E. O. Rice and his wife being our colleagues, the latter having charge of the service of song the most of the time, the Rev. Miss Muri Huff, a minister of the Friends Church, substituting for Mrs. Rice in her absence. The meeting was held under the auspices of the Friends Church of Nettle Creek, the Rev. Thornburg, pastor, the people and pastors of different other churches joining in to help out with the meeting. During the first four days the services were held under a tent, but a severe storm blew it down, and after that the services were held in Nettle Creek Friends Church.

Brother Thornburg and his people, as well as the pastors and people of other churches, stood nobly by us in the work. We have rarely labored with a more spiritual people, or one that carried the burden for souls, and prayed more earnest and effectual prayer than the people of Nettle Creek and vicinity. There had been considerable difficulty in the church and with others, but the pastor and his people held steady in fervent prayer and abiding faith, and won the victory, though not all of the difficulties were cleared away, but it was believed that our meeting had a salutary effect upon the situation. Though it was a busy time with the farmers and others, in the main the attendance was good, and on the Sabbath days the house was crowded.

The Spirit was consciously present from the first service to the very closing one. The conviction was deep and pungent, so that at times it was oppressive, and a stillness settled down upon the people like the stillness of death. Quite a few yielded to the entreaties of the Spirit, and were graciously pardoned, reclaimed, or purified, and the Christian people were greatly blessed and strengthened.

The last two Sundays were all-day meetings, when the people brought well-filled baskets, a long table was spread on the church lawn laden with an abundant supply of wholesome food of which all present partook. The noon hour was a time of delightful Christian fellowship, without the dissipation that too often characterizes such gatherings.

We had royal entertainment at the hospitable home of Brother and Sister George Beeson, while Brother and Sister Rice had like entertainment at the home of Brother and Sister Bruner. We also had like hospitality extended to us in their homes by a number of other people, but their names are too numerous to mention. There were many expressions of appreciation of the service rendered in sermon and song by our evangelistic party. The meeting closed in a fine spirit, with a number of seekers at the altar, some of whom professed to pray through into pardon or purity.

We are now making dates for fall and winter meetings, but we have some time not yet taken. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

ELMIRA, NEW YORK.

We closed our three weeks' meeting here at Elmira last night with a service of gracious victory.

Thus far this summer we have had approximately 300 professions of definite blessings. In our three weeks' campaign here in Elmira we have had nearly 200 expressions of salvation or sanctification. The people co-operated heartily from the very beginning. It was a union meeting of two Methodist Churches of the city, but all of the other M. E. churches co-operated. Bro. Bacon, pastor of the Pennsylvania Ave., M. E. Church, and Bro. McConnell, of Centenary M. E. Church, advertised the meeting thoroughly and co-operated in a wonderful way. Dr. Eli Pitman, the District Superintendent, gave us fine support. He wants some more League units on his district next summer.

A praying, consecrated group of laymen of the

Pennsylvania Avenue Church did much to make the meeting a success. Just before the service each evening the men held a special prayer meeting. Shop meetings were held at noon in some of the large manufacturing plants of the city. The crowds were large. After the first week the tent was filled to capacity, and many times overflowed with people standing and sitting in their cars on the street.

Kirkpatrick did splendid work with the children. There were over 150 enrolled in the "Booster" club. On the first night that sanctification was presented there were about 50 who came to the altar for the blessing. On Young People's night there were delegations from several Epworth Leagues, and at the close of the service about 75 consecrated themselves to God for life work. On July 31, the closing day, there were 26 who came to the altar for salvation. The Lord certainly blessed our efforts here, and to him be all the praise.

Ben L. Duval.

TENT WORKERS IN WYOMING.

A two-weeks' revival meeting conducted by the Asbury Gospel Trio, James L. Hilker, Alston G. Field and Cyrus Hutcherson, held in the Slater, Wyo., rural farm community, with tent pitched on the Chimney Rock schoolhouse grounds, closed Sunday evening, July 17th, with a harvest of sixty-three souls garnered. Aside from the 32 who were saved, and the 31 who were definitely blessed, the entire community for miles around was spiritually awakened, surpassing any like religious effort ever witnessed here. Faith and prayer were graciously rewarded, and the Spirit had right of way in a marvelous manner.

The messages were deeply spiritual, scripturally fundamental and were presented with such unction of the Holy Spirit, and earnestness and devotion on the part of God's messengers, that hearts were touched, and lives blessed in a very wonderful manner. The memory of this meeting, and the blessed fellowship that sprang up between evangelists and people during the brief two weeks together will never be forgotten.

Ross D. Burhans.

CHICAGO CENTRAL DISTRICT—HOME MISSIONARY ACTIVITIES.

We are now full blast in our tent meeting campaigns and Home Missionary activities, and our summer meetings in churches. We have a string of meetings on—starting and closing—all away across the two states of Wisconsin and Illinois. Evangelist Lyman Brough is in the midst of a good Home Missionary meeting at Antigo, Wis. Evangelist Keel has just closed a good tent meeting with pastor George Cornelius at Forrest Center, Wis., and is starting with Rev. J. S. Leggett at Durand, Wis. Pastor Archie Gustofson is being assisted by Evangelist B. A. Nelson at Janesville. The Rev. Andrew DeSmidt, pastor at Martintown, is putting on a Home Missionary meeting at Monroe and also one at Broadland, Wis. Rev. P. A. Dean and Evangelist Stella Adams are in an evangelistic meeting at New Richmond, Wis., where they hope to organize a Church. Evangelist R. L. Morgan has plans under way to start at Milwaukee on July 27th. Evangelist Theodore and Minnie E. Ludwig have closed a good camp at Racine. At Mattoon, Wis., Evangelist L. J. Rice and wife recently closed a victorious meeting under a tent. About the first of August W. R. Cain will assist Rev. P. A. Dean in the camp at St. Croix Falls. During the month of August Evangelist Keel is to start a Home Missionary meeting at Menomonie, Wis., where we hope to organize.

Quite recently we have visited the churches in Southern Illinois, and are glad to report that the work there is in the best condition by far that it has known during the past five years. We have substantial churches at Mt. Vernon, Benton, Carterville, Royalton, Tilden, Roxana, Murphysboro, Gorham, and we are beginning to get some hold in Cairo. Also we have meetings planned for Herron, and Johnson City with Evangelists J. S. Wallace and Pastor I. G. Young. Also quite recently we have organized a good church at Olney, Ill., with Evangelists S. N. Mitchell and R. N. Banning. L. J. Rice and wife are now in a Home Missionary meeting at Flora, Ill. R. L. Morgan is holding a great meeting at Tilden where a new church building was dedicated July 24th. Evangelist C. J. Garrett recently closed a good meeting at Ryalton. There is no finer lot of pastors and people than can be found in Southern Illinois. The Tongues Movement has loosened its grip and the Nazarenes are having their day down there now.

Rev. Noah Garvin is doing Home Missionary work and getting some good churches around Champaign. He has held meetings at Mohamet, Farmer City, and Villa Grove. He has been assisted by Rev. Homer Burton and wife. Rev. J. E. Williams, pastor at Olivet, is assisting E. W. Larabee in a tent meeting around the first of August. Evangelists Haldor and Bertha Lilienas have been assisting J. O. and Edna Wells Hoke in a tent meeting at Peoria. Rev. E. W. Roach and wife are assisting Rev. A. J. Mitchell at Lomax. Quite recently Evangelist J. C. Beevers has closed a good meeting at Mason City with Pastor Helen Peters. Pastor C. B. Brown is holding a Home Missionary meeting at Montrose, Ill. Pastor H. B. Jensen reports a great camp at Manville, Ill., with Evangelist Dickerson. We are closing fine meetings in July at Maples Mills, with Evangelists Will Neery and wife. Also we have on good Home Missionary meetings at Argo and Elmhurst. Evangelist John Fleming has been assisting Pastor H.

B. Garvin in a great meeting under a tent at Champaign, with great crowds and crowded altars.

I believe I am safe in saying—speaking in a general way—that we have had more good revivals and more desire for Home Missionary meetings this summer than at any time since I have been District Superintendent. We keep the tents busy, and have many meetings in churches. This summer we are starting and closing each month between twenty-five and forty meetings. We hope to get—from early spring to late fall—between ten and twenty-five good new propositions that range all the way from good, strong churches to Missions and Prayer bands.

E. O. Chalfant.

HOMERVILLE, GEORGIA.

We are in a great meeting in Homerville, Ga., and plan to run one more week. Great crowds are coming and people are finding God in the good old-fashioned way and the saved are rejoicing that the meeting is on. Prayer meetings are held in the homes every morning and up-town in the afternoon, and then to the tent, for afternoon and night services. John B. Culpepper, Jr., is with me now and we are delighted to be together and are ready for you to call us for your meeting. We begin a tent meeting at Nashville, Ga., August 7, and will be ready for a tent meeting or church meeting with any of you on August 28th. Come on brethren, and let's go and have some real meetings. My home address is Jasper, Fla. John B. Culpepper's home address is New Smyrna, Fla. We are both General Evangelists of our Southern Methodist Church, loyal to the church and are ready for service anywhere the church calls us. We go for expenses and a freewill offering.

F. P. McCall and John B. Culpepper.

SCIENCE HILL, KENTUCKY.

We had a gracious revival under the tent. Rev. Virgil L. Moore did the preaching and I took charge of the other part of the service. I shall give you a few facts regarding the meeting, with some averages of attendance. Four Sunday morning services, average attendance, 220; nine children's services, average attendance, 70; 18 afternoon services, average attendance, 103; 22 night services, average attendance, 425.

Besides this in many of the night services there were great numbers who stood outside who of course could not be counted.

In the 53 services held under the tent during the three weeks of meeting a close estimate would place the number who heard the gospel at approximately between twelve and fifteen thousand people. There were between 43 and 50 seekers for pardon or purity. God honored the preaching of the old-fashioned gospel in a marvelous way.

As pastor of the Science Hill Methodist Church, I want to express my appreciation for the use of the tent pitched in the rear of our church.

Yours in his service,

Alex. J. Reid.

The Optimism of Premillennialism.

This very interesting book is just off the press. It is well bound, in unusually clear type, on good paper, and contains 147 pages. It is for sale by The Pentecostal Publishing Company, Louisville, Ky., for \$1.00 the copy.

This book on an agitated subject presents the doctrine of the second coming of Christ in a rather new and striking way. We are sure it will be read with great interest. It is divided into eleven chapters with the following heads:

1. The Optimistic Outlook.
2. The Divine Objective.
3. The Divine Program.
4. Is the World Growing Better or Worse?
5. The Power of the Gospel.
6. The Fulfillment of Prophecy.
7. Concerning the Coming of Christ.
8. The Signs of Christ's Coming.
9. The Falling Away.
10. The Millennium.
11. Jesus is Coming Back to Earth.

Those who believe the teachings of the word of God on the second coming of Christ are accused of being pessimists when in fact they are the most optimistic people in the world. No people can have a brighter outlook for the world's future than those who believe that Jesus Christ will come and inaugurate a reign of perfect peace when we shall have a warless world. The Pre-Millennialist is, in the highest and best sense, a genuine optimist. Send and get this new book by Rev. H. C. Morrison and you will find it thoroughly interesting.

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(Continued from page 1)

in the enlargement and making permanent of this theological school. It is well understood that a very large percent of the theological schools of the country are not only lacking in the evangelistic element, but are shot through with unscriptural and skeptical teachings. It would be difficult to exaggerate the calamities that will come to any country or people who are under the influence of a skeptical and worldly minded ministry. Doubt is one of the greatest blights that can shadow and destroy the human soul. Put doubters into your pulpit and you will have unbelievers in your pews. Sow the seeds of unbelief from the lips of your preachers and you will have a harvest of skepticism and all the evils that follow in the train of unbelief. There will be wickedness, lawlessness, bloodshed and bye and bye cruel war, the wreck and ruin of the nations.

Give us educated, sanctified, Spirit-filled preachers and the fear of God will prevail among men. Jesus Christ will be exalted as Savior. The Holy Spirit will dwell in the church and consecrated men and women will be the salt of the earth, permeating and saving society, and the light of the world revealing to prodigals the return road to the Father.

I have in my mind some plans for the future of this Seminary connected with Asbury College at Wilmore, Ky. I want to confide these plans to the Lord's people. I want your prayers, your sympathy, and your help to build up a great center here into which young men will flow by scores and hundreds, and out from which they will go flames of holy fire to preach the Gospel of a full salvation. I shall have something further on this subject next week. I want you to read it, think about it, pray over it and give me a helping hand. H. C. MORRISON.

A Chapter from My Autobiography

CHAPTER XXVI.

LOCATING TO EVANGELIZE.

ONE of the saddest days of my life was the day on which I stood up on the floor of the Kentucky Annual Conference in Lexington, Ky., and asked to be located in order that I might devote all of my time to the evangelistic work.

The prejudice against evangelists was very strong in those days; so strong indeed that the Conference, the church rather, would not give any man such an appointment. It was because of this that I was compelled to locate in order to become an evangelist.

The call of God was upon me and it was of necessity that I entered the evangelistic field. For a number of years, while engaged as a pastor, I had been helping many of my brethren in their revival meetings, sometimes with considerable success. If memory serves me correctly I had some thirty-odd calls to help my brethren of the conference

in meetings the last year I was in the pastorate; most of these calls were to county seats within the the bounds of the Kentucky Conference.

When I located at Lexington, I expected the brethren to ask me to help in meetings all over the Conference but, to my surprise, they seemed to be so busy with other matters that they either did not wish my assistance, or forgot to speak to me about the matter while we were together at the seat of the Conference. The only call I received came from Brother Sawyer, at that time presiding elder of the mountain district. He was going away to visit friends in the far South and asked me to go up and hold his quarterly conferences at Middlesboro and Pineville and, in connection with this work, to preach a week or ten days at each place. I accepted this invitation, held the quarterly conferences, and the revival meetings in these two very beautiful and interesting mountain cities. I left the seat of the Conference at Lexington greatly surprised at the lack of interest the brethren seemed to feel toward me and my future work and with a loneliness that could not be described. There is a fellowship, a close and sacred brotherhood among Methodist preachers that is very delightful and very helpful. I felt that in ceasing to be a member in the travelling connection of the Conference I had largely broken up that wonderful tie of a high and sacred fraternity, and the brethren who had been so eager and insistent that I should assist them in meetings seemed to have little or no desire for my presence and help.

That was some thirty-seven years ago, and I have been quite successfully kept out of the churches of central Kentucky, so far as revival meetings are concerned, from that day to this. God had for me a much larger field and opened doors for me, without my seeking, in the great churches in almost all of the large cities of the nation. He was helping me to scatter THE PENTECOSTAL HERALD and the doctrines, principles and Christian experiences for which it stands, throughout the land and around the world and giving me a wide acquaintance in order that I might build up a large circulation for the paper and also cultivate an acquaintance and extend an influence that would count large in the upbuilding of Asbury College in time to come. There is a scripture which assures us that all things work together for good to those who are called of God. I have felt as consciously my call to the evangelistic work as I did my call to preach the Gospel. Bye and Bye, I saw that the closed doors of comparatively small churches in central Kentucky sent me out to the large churches throughout the land.

I was blessed in a gracious revival in old McKendree Church in Nashville. I had a very gracious meeting in Broad Street Church, Knoxville, Tenn., had a wonderful meeting with Dr. John McFerrin in Trinity Church, one of the greatest churches and one of the finest congregations in Southern Methodism, located in Chattanooga, Tenn. I was in one of the great churches in Memphis; I was in two churches in New Orleans; I had two fine meetings in large churches in Richmond, Va.; I was in a gracious revival in Fort Worth, Tex.; I had a gracious meeting in Buffalo,

N. Y.; held a revival in Cleveland and Columbus, Ohio. I held meetings in Brooklyn, N. Y., had a gracious meeting in old John Street Church, New York City. I held a number of meetings in Philadelphia. I preached in Baltimore; I preached in a number of churches in Michigan, across the Northwest, up and down Kansas and Oklahoma. I had a gracious revival in Minneapolis, held revival meetings from San Diego, Calif., to Everett, Wash, taking in Los Angeles, San Francisco, Portland, Seattle and many other places.

When I think of my age at the time of my location and how I have gone up and down the states of the Union and made an evangelistic tour of the world, it seems to me that I must be growing old. Not long since, I remarked to one of our bishops that I had infallible sign that I was growing old. He asked me what it was, and I told him that I believed I could preach better than ever before. He said that settled it; that I was undoubtedly betting to be an old man. He was quite amused.

In those early days, the contributions to evangelists were comparatively small. I do not think I received any more, if as much financial help from the churches I assisted in meetings as I had received while pastor drawing a salary. I had a great battle making ends meet, traveled hard, rarely taking a sleeper, stopped in cheap hotels and while I was generally well fed by the people, not infrequently, however, finding myself entertained in cheap boarding houses, but always I judge receiving better than I deserved and more of the comforts of life than my blessed Master had while on earth. In travel, we evangelists of those days who were preaching full salvation became quite well acquainted with sandwiches, frequently rather stale ones. But we were very happy. We were desperately in love with a great truth. To seek for full salvation in Jesus' blood draws us very close to the Master and exalts him high over all; to love Jesus means to love the sinner for whom he died and to long to bring his people into an entire consecration and faith for full redemption from sin. This puts a holy glow into one's heart, and a bit of hard times, ostracism, and persecution is a wonderful means of grace.

The thing that made my financial problem an interesting and serious one was the fact that I was establishing THE PENTECOSTAL HERALD. I doubt if there is a much more difficult task than to start a new religious weekly without the backing or sympathy of the church or of any sort of organization. Most people who read religious literature are subscribers to some paper, and they do not care to change their affiliations or give up a paper they have been reading for years for some new publication, and they will tell you when you approach them for a subscription that they have more religious papers coming to their homes now than they have time to read, and so will waive you off. I met with that sort of welcome from hundreds of people.

There was another interesting experience in this work of undertaking to establish a paper standing for holiness. Many of the very enthusiastic professors of this blessing and earnest advocates of the movement

seemed to entirely overlook the fact that I was making a hard struggle to establish such a paper. I can name at once half a score of men that I have known intimately and loved devotedly who are no doubt my sincere friends, who have read THE HERALD for years, and who no doubt like the paper, who have never given me any assistance in securing subscribers.

I believed that I was divinely impressed to undertake the publication of THE HERALD. I am fully convinced that this view of the subject is correct. The Lord was leading me in the matter, but if I had known at that time what a task there was before me it would certainly have required great courage to undertake the work. However, I profoundly thank God that I did not know, and went forward through thick and thin. I am confident if the letters which have come to me from every quarter of the nation and over the seas from persons who have been converted, sanctified or greatly blessed in their Christian experiences by reading THE PENTECOSTAL HERALD, had been stacked up there is not a two-horse wagon bed in the State of Kentucky that would hold those letters.

At some future time I want to give the readers of THE HERALD some account of the difficulties I had to contend with in launching and keeping THE HERALD going.

(Continued)

THIS LIFE ONLY.

MRS. H. C. MORRISON.

PAUL in First Corinthians says: "If in this life only we have hope in Christ, we are of all men most miserable." The Revised Version reads, "If in this life only, we have hoped in Christ, we are of all men most pitiable." These quotations convey the same idea, and mean that if our hope reaches no farther than the limited time of our sojourn here, we should be shorn of the greatest incentive for a holy life. It is true, we should love the Savior for the great sacrifice he made for us on Calvary, but if there were no hope of a longer and better life than this, the chief anchorage of the soul would be cut asunder and we should be left to despair.

Some one has said, "There is no such thing as 'this life only.' Life cannot be bisected; no man has an instrument keen enough to cut life up into little pieces, allocate some of the pieces in this place and others in that place." We need not wonder that Paul was pressed with many questions concerning the resurrection of the dead. One asked, "With what body do they come?" And Paul answers by saying, "thou fool, that which thou sowest is not quickened, except it die." Just as it is necessary for the seed to be planted in the ground before it can bring forth a larger life, so it is necessary that we suffer this physical body to die and moulder back to mother earth, before we can rise to a higher and eternal life.

When we consider how the seed multiplies itself when planted in the ground, and how much of its production, the stalk and leaf, is so unlike itself, we can understand somewhat how the great God who will watch over our sleeping dust, will bring it together fashioned after his own likeness of immortality. There is much about these things we cannot understand, but this should not shake our faith in the resurrection, for neither can we understand the workings of the Divine when changing the seed into the beautiful stalk, and afterward the grain. Surely the God who made us and fashioned us in his own image, can recreate us when the time comes for his own to be gathered from the four corners of the earth. This wonder-working God of ours is able to clothe the corruptible in incorruption, and the mortal with immor-

tal, and to cause the sleeping ashes to rise with the shout of triumph, "Death is swallowed up in victory." And for this reason the Apostle adds as a stimulant to their faith, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

No, thank God, there is an endless, cloudless eternity awaiting those whose faith rests upon the immutable word of God. He says we shall rise again, and that should be enough to anchor every soul whose trust is in the Savior of mankind. Can we imagine what it would mean to the followers of Jesus, if this hope were taken from them. What would stimulate the drooping heart when beset by discouragements on every known. How weary would drag the days, soothed by the promise of a land where heartaches never come and sighs are unknown. How wearily would drag the days, and weeks, and years, if the burdened soul could not look away to a time and place when all burdens shall be laid down, and every pang of disappointment and every blighted hope is left behind. How dark the grave would be, how unbearable the separation, and how lonely the hours, if the hope of again meeting our loved and lost did not sustain and comfort in the dark hours of grief.

But to the Christian, there floats across the chasm of sorrow and the grave the blessed hope that was given to Martha, when in her grief and hopelessness the Master said, "thy brother shall rise again." Then followed the assurance that whosoever liveth and believeth in him should never die. Our bodies may slumber in the grave, but our souls shall be living in waiting for the glorious time when he shall speak the life-giving word and we shall be clothed with immortality.

HOLINESS EVANGELISM.

(Continued from page 5)

to his lost condition and need of God, that alarms the backslider and points him the way back to God, and that arouses the church to its need of the baptism with the Holy Ghost, and with fire in sanctifying power and its responsibility to God and man as a soul-saving institution. God is a holy God, and heaven is a holy place prepared for a holy people. The purpose of Holiness evangelism is to warn every man, and teach every man in all wisdom; that we may present every man perfect in Christ Jesus. Col. 1:28. The word has gone forth, "Be ye holy, for I am holy." 1 Peter 1:16, and again, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14, and with these commands comes the provision that was made on the cross to meet them: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." Heb. 13:12, 13, 14.

There is much preaching today on the doctrine of the Second Coming of our Lord that we enjoy and delight to hear, but we have noticed carefully that on several occasions nothing was said whatever relative to the experience of entire sanctification or the life of holiness that this experience makes possible and that fits us for his coming. Without this fitness, there cannot be anything but a false hope of being ready to meet our Lord when he comes again. The purpose of Holiness evangelism is to present the doctrine and experience of entire sanctification as a necessity and the only fitness for the coming of our Lord and a home in heaven.

V. ITS MINISTRY.

A wholly sanctified ministry. A ministry that has died out to sin, to the world, and to self; a three-fold death. Not a ministry that

just merely believes in holiness and seeks to preach the doctrine without offense, but a ministry that has been sanctified wholly and has the experience now. Holy men with heaven-born convictions that are based on the word of God, who have the courage of their convictions, and martyrs blood coursing through their veins. A ministry that is not ashamed of the gospel of Christ and offers no apology whatever for its calling and its message of full salvation. A ministry that cannot be bought or sold on the bargain counters of ecclesiasticism or popular sentiment. A ministry that knows no defeat, and stands the test under fire. A ministry that knows God, and has a clear, definite knowledge of his word and a heart filled with the love of God and a burning passion for lost men and women. A ministry that is straight on the doctrine of sin. (A ministry that does not deal definitely with sin in its two-fold nature and its cure only through the blood, cannot be the ministry of Holiness evangelism). Give us more holy men and women who are called of God, fire-baptized and Spirit-filled to dispense truth and carry this great message of full salvation unto the uttermost parts of the earth. Not a sickening, sentimental, effeminate, man-pleasing, cowardly, compromising, office-seeking, fearful, weakling ministry, but a stalwart, courageous, God-fearing, God-called, God-anointed, God-sent ministry that will deliver God's message of full salvation in the language of the Book to a dying world. I believe the Holiness Movement would move and revivals of old-time religion would break out over these lands as in the days of old, under such an irresistible, irrepressible, holy ministry.

W. B. YATES—Gone.

William Brown Yates was born August 14, 1869, and was called to his heavenly home July 31, 1927, at 4 P. M. He was converted when very young, but wandered away for a while. He was reclaimed while yet a young man and two days later was sanctified at a camp meeting held at Hurricane Camp Ground, Kentucky.

He was married to Miss Addie Stallions, December 22, 1889. To this union was born one son, E. H. Yates, a business man of Evansville, Ind. He was early bereaved of his first wife and was married a second time to Miss Cora Daughtrey, September 13, 1898. To this union were born two children, Eva and William, both of whom are left. He is also survived by his wife and three brothers and one sister, in addition to the children named.

For thirty years he was in the forefront of the battle as song evangelist, having conducted services in almost every state in the Union. He was a licensed preacher of the Methodist Church, South. No more untiring worker has been among us and no more efficient leader of song or soloist. Multiplied thousands have been thrilled by his singing and blessed by his personal ministry.

He had a sudden break in December, having contracted a peculiar disease of the heart, and ever since he had been a great but patient sufferer. His last illness was the occasion for the display of his deep spiritual life and victory. Though unable to sing, the word "Hallelujah" was on his lips as long as his tongue could speak.

The funeral was held at Marion, Ky., Aug. 2. It was under the direction of the pastor, Rev. May, assisted by Drs. Adams and Dillon, former pastors. About fourteen ministers were present. Rev. J. L. Brasher preached the funeral discourse. The church was filled to capacity and the floral offerings were profuse and beautiful. He will be missed by many of his friends, who will feel keenly the loss of his departure, but we shall know where to find him when our time comes to answer the summons. Do not forget his family in your prayers.

Yours in the glorious hope,

J. L. BRASHER.

OUR BOYS AND GIRLS

A WARM OVERCOAT FOR FORTY YEARS.

By Robert S. Satterfield.

"Not in a spirit of self-praise but because this story preaches better than I can, I want to give you a bit of my own life," said the preacher I heard this morning. His theme was: "Parents, Why Honor Them?"

"I was working in a railroad office at \$60 a month. I was anxious to make and save enough money to go to college. The saving account grew slowly, despite the fact that I denied myself of most luxuries.

"It was with a concern that I observed that Pa's overcoat was getting old and worn and slick. Mind you, it was 'Pa'; not 'Dad.' The latter would not have fitted him. He was Pa, my Pa. I told Pa one day that there was an overcoat down at a certain clothing store that I was thinking about buying, and that I wanted him to go with me and look at it and tell me what he thought of it. Pa seemed to be pleased. If he thought I planned buying the coat for myself, that was his own affair and I did not deem it my duty to enlighten him or tell him of his mistake.

"We went to see the coat. Pa examined it carefully, feeling of the cloth and rubbing it against his cheek. He pronounced it fine material that would be warm and would last well.

"I told Pa that I wanted to see the coat on somebody, and I suggested that he put it on. It fitted him as if it had been tailor-made for him. He buttoned it up, stood before the glass, one of those combination glasses that made it possible for him to see the coat from every angle. I asked him if he liked it. He said he did. I told him just to keep it on.

"Pa looked at me, a look that I shall never forget. He wanted to say something but it was plain that he was too full to say it. He turned and walked out of the store and up the street. From that day to this Pa has never mentioned that overcoat, and I know why. He could not trust himself to say what was in his heart.

"That was forty years ago. I have bought lots of clothes since then. I have two or three overcoats now. But no other garment I ever purchased so warmed my heart as has that overcoat all these two score years."

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? This is my first letter to *The Herald*. I love to read page ten. My father is Superintendent of the Sunday school at Thornwell. I go to Sunday school every Sunday. I belong to the Methodist Church. We have a camp meeting at Lake Arthur every summer. We go every summer to it, and sometimes we camp there during the ten days of the meeting. We have fine evangelists and sermons. I hope Mr. W. B. doesn't get my first letter.

Ursabelle Longman,
Thornwell, La.

Dear Aunt Bettie: It has been quite a while since I have written and I hope to see this letter in print. I am eleven years old and was promoted to the seventh grade. A medal was given to the one in the sixth grade who made the highest in spelling, and I won it. My teacher was Mrs. Williams. She sure was a good teacher. I go to school at Wacona. All the cousins write to me and send me one of your pictures. Beatrice Miller.
Rt. 1, Waycross, Ga.

Dear Aunt Bettie: Here comes a West Virginian to join your band of Christian boys and girls. It has been a long time since I wrote to the Boys and Girls' Page. I take *The Pentecostal Herald* and love to read it. I love to read the letters on page ten, to hear what the boys and girls are doing for Jesus. I can say Jesus is still precious to my soul. He is my Savior, sanctifier and keeper. I want to do what would please him each day so when he comes for me I will be ready to go with him. I have a class of boys and girls in Sunday school. I want to live so they will know that I

am living for Jesus. I am praying that God will lead me where he would have me to go and do. I just came back from camp meeting at Charleston where Bro. Browning did the preaching. God was with us in that meeting. I came back home more determined to go through with Jesus than ever before. We sure are having some pretty hot weather out here.

Edith Parker,
Pinch, W. Va.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? I am seven years old. My birthday is July 9. I am in the third grade. My mother takes *The Herald*. I have light hair, blue eyes, and fair in the face. I go to Sunday school every Sunday I can. This is my first letter to *The Herald* and I hope to see it in print.

Mildred Jones,
Box 114, Sulphur, La.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am twelve years old and in the fifth grade. My birthday is Nov. 19. Have I a twin? I have brown hair, brown eyes and dark complexion. I weigh 75 pounds and am four feet, eight inches in height. I belong to the Christian Church. My father is a Christian preacher. With love to all the cousins.

Ethel Penny,
Sulphur, La.

Dear Aunt Bettie: Will you please let a California girl join your happy band of boys and girls? My grandmother takes *The Herald* and I always like to read it. I am thirteen years old, and my birthday is June 23. Have I a twin? If so, write to me and I will answer. I am a member of the Nazarene Church. I have four sisters and three brothers. This is my first letter and I would like to see it in print. I would like to hear from some of you.

Gertrude Anderson,
Box 83, Lindsay, Calif.

Dear Aunt Bettie: Will you let me come in again? This is my second letter to *The Herald*. Wake up, Idaho boys and girls, for as long as I can remember I have not seen a letter from Idaho, except my brother wrote once. My grandpa takes *The Herald* and gives it to us. I go to Sunday school every Sunday. My father has a store and he lets me work in it. It's fun to wait on the customers. Boys and girls, what kind of life are you living? I think the boys and girls should not tell so much about themselves, but write something to help somebody. I am nine years old. I hope Mr. W. B. is at church. I will be glad to answer all letters that I receive.

B. Isabel Hall,
Box 167, Murtaugh, Idaho.

Dear Aunt Bettie: Will you let me have a seat by the cousins? I am in the seventh grade. Who can guess my age? It is between eight and fifteen. The one who can guess my middle name I will send them my picture. It begins with an L and ends with an E, it has seven letters in it. We have a revival meeting going on here. My father is a Methodist preacher. Bro. Pynes is helping my father in the meeting. Mattie M. Burgess, I guess your middle name to be Mamie. If so, remember your promise. I hear Mr. W. B. knocking at the door for fresh beef. Maybe I had better run.

Nora Swanson,
Keatchie, La.

Dear Aunt Bettie: Here I come knocking at your door again for entrance. May I come in? Thank you. All the cousins seem to be a very happy group of Christians. I love to read page ten with its interesting letters from all over the Union, as well as the other pages of *The Herald*. This is my second letter to *The Herald*, but it has been quite a while since I wrote last, so Aunt Bettie, don't get discouraged with me and I will thank you now for printing my

other letter. Cousins, what do you think of Aunt Bettie? Don't you think she is the "very bestest" Auntie you ever knew? I do. I was fifteen years old July 13, and will be a Freshman in high school next school term. I will leave my middle name for you to guess. It begins with F and ends with E, and has three letters in it. I will write to all who guess it. I thank God that I have started on the right road. I like that song which says, "Jesus, I my cross have taken, all to leave and follow Thee." Cousins, what does it mean to follow closely in his steps?

"As the sunlight o'er the mountain,
And the dew upon the lea,
Is the presence of my Savior,
As he overshadows me."

I will have to say good-by now as I hear Mr. W. B. coming up for dinner. Love to Aunt Bettie and all the cousins.

Bertha McCulley,
Box 33, Waynesboro, Miss.

Dear Aunt Bettie: We are twin girls from Georgia, eleven years old. We so much like to read page ten. As we rarely ever see any letters from our State we hope this one will be in print. We go to Sunday school every Sunday. We live ten miles from dear old Indian Spring Camp Ground and we attend this meeting every year. We are looking forward now for the time to come. Our daddy is leading a choir in a revival meeting now; that is his job. Good luck to Aunt Bettie and all the cousins. We hope to write again if this letter is printed.

Lafon and Laru Hooten,
Jenkinsburg, Ga.

Dear Aunt Bettie: Goodness, it's hot! and we've come all the way from Mississippi in this hot sun. I will sit over here in the corner awhile with my friends, the ones I wrote to. As I sit at my window this lovely summer morning and behold the beauties of the earth, I am made to say, "Isn't life wonderful?" The trees have on their robes of green, while the birds are singing their same cheerful songs we all love to hear. How happy we should be with all these wonderful, amazing things that make life so wonderfully interesting, and how thankful we should be that we can enjoy them all. I cannot say just which season of the year I like most; yet I do think autumn is quite interesting, as old Sol rises each morn and shires o'er the hills and on the colorful little groves of forest that I am surrounded, disappearing from our view at nightfall, just to enter into another land. Time is swiftly passing by and another year will soon be closing out. What about ourselves? Do we find our lives and all in a better line than at the beginning? Surely we realize that we too often let the good fade out of our lives and something much less occupies its place. We should be better and happier as the year slants westward for we have great and good promises made by one who never fails. As we sit and dream of days just passed, we can only think of the past as good or bad, whichever it has been. Yet, we can hope and put forth our best efforts to make present and future better, for present will soon be gone, and the future is not far away and our chances grow fewer each hour. Some cannot afford to lose one moment of their precious unreturning time, for we are but a generation under God's sun and, like the flower of summer, must sometime fade away. Soon will the end of the journey come. Travelers we are. As we go about on our different avocations, some pleasure bent, some wealth-seeking, some one way and another, but as we plod along we are fast stepping off the stage of action on this earth and going somewhere. Unsaved man or woman, have you ever considered the end of the journey? Men and women are fast reaching the end of the journey all around you and the end is coming fast upon you. Dives arrayed himself in purple and fine linen and fared sumptuously every day, but the end came, and to his surprise and horror found him unprepared. He thought he would "get by" on account of his church relationship, but failed. Thousands today are trying the same way only to awaken to their horror in the same condition. It takes more than church relationship. "Ye must be born again." You must become a new creature in Jesus. "Fared sumptuously." Enjoyed life—had a good time with the "boys," but the end came.

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No doubt a large funeral procession followed that casket to the tomb, but oh, what a pitiful wail as he lifted up his eyes in hell, "Have mercy on me," "I am tormented in this place," "Send Lazarus that he dip the tip of his finger in water, and cool my tongue." No time for prayer while on earth, but now—mercy had flown—oh pitiful wail, "Have mercy on me." Young people, have you ever stopped to think how valuable your life is? Think of it! Won't you give it to the service of God and lead souls to Christ? Of course, we are not all called to be preachers or missionaries, but if we live true Christian lives, we do nothing we are ashamed of everybody knowing. Cousins, let's get to work for Jesus, and make this life worth living. And, Christians who know the worth of prayer, please remember me that I might be a true soldier and let my light shine for Jesus.

Your cousin and niece,
Mattie Ree McCulley,
Box 33, Waynesboro, Miss.

Dear Aunt Bettie: Love to you and all the writers of *The Pentecostal Herald*. I have been a reader of *The Herald* for a good many years and I like to give my flowers to the living. I love to read *The Herald* and it is food for my soul. I read it over and over again and then pass it on. May God bless you and Bro. Morrison and each one of the writers; they all seem like old friends to me. Rev. I. M. Hargett was our pastor in South Dakota some years ago. We all loved him and his family; maybe he will read this. Please, Brother Hargett, give us a sermon in the dear *Herald* and we will enjoy to read it. The Lord bless you all. Mrs. T. Arends.
251 Lincoln St., Redwood City, Calif.

Dear Aunt Bettie: May I join your band of boys and girls? I am a little girl; will be ten years old October 16. I have long brown curls and brown eyes. I am four feet, two inches tall. I go to Sunday school nearly every Sunday. I hope to see my letter in print.

Jessie Mae Smith.

A strange tale is "Confessions of a Backslider" by Dr. H. C. Morrison. Hundreds have been sold. You will want a copy. It is paper covered and costs only 25c. Order early. Pentecostal Publishing Co., Louisville, Ky.

PEPPERY PEPS FOR THINKERS.

(Rev. Robert L. Selle, D.D., Pastor of First Methodist Church, Rogers, Ark.)

That whale was better off without Jonah than with him. Think!

It isn't any further from the earth to heaven than to hell. Think!

If you are pleased with your pastor and his work, tell others; if not, tell him. Think!

Marriage ceremonies are about as common in some places as divorce suits. Think!

Had my mother been a flapper I would say that I had always been an orphan. Think!

What kind of work would your church do, if every member in it were just like you? Think!

With but a single hope, the world is in a lurch; that one and only hope, is in a Christlike church. Think!

Sometimes when a pastor preaches against sin, some of his members accuse him of personating them. Think!

If your membership is not in the church where you can do the most good, it is not in the right church. Think!

If a few of the big ducks in the booze puddle should be trapped, the little ones would hike for dry land. Think!

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Think!

There isn't a skunk in the world today that would claim kin with the modernist who teaches that he descended from a lower order of beings. Think!

Yes, bootlegging can be stopped easily by penalizing equally the derelict officer, the drinker, the peddler and the maker with five years in the penitentiary without pardon or parole, for each offence. Think!

Speaking of religious leaders, a now sainted Methodist Bishop once said that he would rather follow such leaders as John Wesley, Adam Clarke, Richard Watson and others who had lived holy lives and died well than modern leaders who were yet alive because it was not certain where they were going. Think!

"Christ's Militant Kingdom," by L. R. Scarborough, D.D., gives a full discussion of the Kingdom of Christ on earth. Read it. Price \$1.60. Pentecostal Publishing Co., Louisville, Ky

NO-HARM THINGS.

Mrs. Kathleen Arnold.

We have a lot of church members today who seem to think it is no harm to dance, to go to the movies, attend card parties, play for premiums and do a lot of other things just as bad, and maybe worse; claiming that such things don't interfere with their religion. Well, if such things don't interfere with one's religion, it is simply because he does not possess the genuine article—that's all. Surely you will agree that the dance, the movies, the card games, and all such things are of the world. Then, dear friend, are we not admonished to keep ourselves unspotted from the world? Jas. 1:27.

Furthermore, if these things do not pertain to righteousness, they certainly come under the head of unrighteousness; and "All unrighteousness is sin." 1 John 5:17. I can't believe that any one who lives a life that is pleasing in the sight of God, can get any pleasure out of such things. "Oh," but

you say, "Our preacher is smooth along these lines; and he's also very intellectual, and seems to see no harm in these innocent amusements. In fact, he often indulges in such diversions himself." But listen! the preacher is no better off than any other sinner if he lives in the practice of such things. Furthermore, he will have to give an account of himself in the last great day, and if he is not right with God, that is, if unpardoned sins are resting against him, he will just have to go to hell the same as anybody else. No matter how intellectual he may be, if his name is not recorded in the Lamb's Book of Life, he will not be saved, but will be driven from the presence of the Lord into outer darkness. "And whosoever was not found in the Book of Life was cast into the lake of fire." Rev. 20:15. How inconceivably awful must be a preacher's hell; yet, alas! alas! so many seem to be traveling in that direction, if compromising with the world, the flesh and the devil means that people are in a lost condition. Oh, we need more "God-called, Spirit-filled ministers of the gospel" who will declare the whole counsel of God, without fear or favor; ministers who will not compromise the truth to please a lot of worldly-minded, pleasure-seeking church members, and a sin-loving, God-hating, Christ-crucifying world. These old-time Spirit-filled ministers of God, of course, are regarded as back numbers, and are never sent to the best paying churches; rarely, if ever, are they sent to high-steeple churches, but nearly always to hard-scrabble charges. On top of that, they are generally persecuted upon the right hand and upon the left; hence, they may rightly claim the beatitudes recorded in Matt. 5:10-12, "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of Heaven."

I should like to say one other word to all who are not walking with the Lord; and that is, you are traveling in a dangerous way.

Your way is dark, and leads to hell;

Why will you persevere?

Can you in endless torments dwell,—

Shut up in black despair?

Will you, my brother, my sister, cease to travel in this dark road of sin, and turn to the Lord, while time and opportunity affords? And will you

Begin the Christian Life Today?

Now is the time, now is the accepted time, now is the day of salvation. Rom. 6:2. The Lord himself invites you to come, assuring you of his blessing. It is the sweetest way that mortal man ever trod. Only commit yourself unto the Lord, trust also in him, and he will bring it to pass. Such commitment means that you will go where he wants you to go, do what he wants you to do, say what he wants you to say, and be what he wants you to be.

Don't try to serve two masters and walk in two different ways at the same time; for you can't do it. So give yourself fully and completely over to him, and then put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11. "Walk in the light as he is in the light, that ye may have fellowship one with another, and realize that the blood of Jesus Christ his Son cleanseth from all sin." 1 John 1:7. It is then that you can triumph over the world, the flesh and the devil, coming out more than conqueror through him that loved you. Rom. 8:37.

"Draw nigh unto God, and he will draw nigh unto you; resist the devil

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

The Confession of a Backslider, by H. C. Morrison, D.D. 25c.

This is a paper bound book of 93 pages written by Dr. Morrison in his best story-telling style. It is the tale of a man who was converted in his youth; who went to college and there lost his faith through the modernistic teachings of his professors. From this beginning he drifted into all sorts of sin. He became a gambler, a murderer, a libertine, a train robber and convict.

This story is told in a simple, yet interesting style. It has an element of pathos running through it that is touching. The picture of the man's "love affair" with a beautiful Christian girl who died is tragic. It is written from a cell in a penitentiary where the man has been sentenced to serve ten years or more for train robbing. While there he is converted. This is a beautiful part of the book. It shows how God can save the worst of men.

The whole story teaches the dangers of modernistic teaching. The book ought to be cloth bound and sell for a dollar; but it is paper bound and costs only twenty-five cents. You ought to read it.

John Wesley, the Christian Hero, by E. E. Egermeier. 75c.

This beautiful cloth-bound book of 132 pages is the story of John Wesley, written especially to interest young people. It takes up the high points in the career of this wonderful preacher, and in splendid story style, tells many interesting incidents. It is authentic, simple, direct, vital. It will appeal to the old as well as to the young.

As a gift to some young man, or even to some young woman, it would be splendid. The titles of the chapters are well chosen and the story is aptly told.

The Dairyman's Daughter, by Leigh Richmond. Cloth \$1.00. Paper 40c.

It is said that this book has been instrumental in the conversion of hundreds of people who have read it. It is the true story of the conversion and Christian life of a servant girl in England. Her experience was remarkable, and resulted in the salvation of many people who came in contact with her.

There are three striking things about it. First, the marvelous experience of the ignorant girl as a soul winner commands attention. Second, the evangelistic character of the subject, and third, the simplicity of the style of the author holds interest. The

fact that thousands have been sold testifies to its popularity.

Seven Deadly Fallacies, by Dr. G. W. Ridout.

Everyone who has read Dr. Ridout's articles knows that he gathers his material from many sources. This gives his writings a spice and variety not in command of the ordinary author.

This is a series of seven pamphlets of from ten to fifteen pages each on the subjects of Christian Science, Fanaticism, Mormonism, Russellism, Seventh Day Adventism, Spiritualism and the Gift of Tongues. They take up these different beliefs one by one, give briefly their beginnings, their teachings, and the results they have brought.

The pamphlets are too short to give exhaustive treatment of the subjects, but they present enough material to cover the general outlines of the various theories. There is much authentic source material for further study.

Each pamphlet sells for 15c; the whole set of seven together sell for 75c.

Christ's Militant Kingdom, by Rev. L. R. Scarborough, A.B., D.D. \$1.60.

Dr. Scarborough is President and Professor of Evangelism in the Southwestern Baptist Theological Seminary. Out of a wide experience as teacher and evangelist he has written this book on the nature and consummation of the Kingdom of Christ.

The discussions, centering around the general subject of the Kingdom, take up such matters as "The King of the Kingdom," "The Realm of the Kingdom," "Its Terms of Entrance," "Its Cardinal Principles—The Gospel of the Kingdom," "Its Unit of Life—The Saved Individual," "Its Structural Agencies."

There are many other themes relative to the Kingdom in the twenty-four chapters in the book. The dominant note of optimism runs all through the book. Its value to the reader lies mostly in the inspirational.

Charles H. Spurgeon, Prince of Preachers, by Elver F. Adcock. 75c.

This is another one of the beautiful Christian Heroes Series. It is bound in blue cloth, has 116 pages, and is the story of the life of one of the really great preachers of all time. It was written especially for young people, and is interestingly told.

The chapter on "Why he did not enter college" is very practical and inspiring. Any young person would appreciate this book as a gift.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

and he will flee from you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." Jas. 4:8. "Then let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." Matt. 5:16. Furthermore, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

Many prophecies are being fulfilled, and that right before our eyes. It seems to me that his coming draweth nigh. But alas! one sad thought is, that some will not be ready to meet him; and shall cry for the rocks and the mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Rev. 6:16. But all who are ready for his coming shall rejoice when, as his elect, they are gathered unto him from the four winds of the earth. Matt. 24:31. Will it not be a glorious day for his saints, when the City of the Lord shall come

down? Rev. 21:2-27. When a great voice from Heaven shall proclaim that the Tabernacle of God is with men; that he shall dwell with them, that they shall be his people, and God, himself shall be with them, and be their God? And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. Then in the Eternal City, with its walls of Jasper, its gates of pearl, its streets of gold, with all of our loved ones gone before, we shall take up our abode, to live and reign with Christ forever. Amen! Bless his Holy Name!

"Heart Talks", by Rev. L. P. Law, is a series of his evangelistic sermons. They contain many interesting discussions. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

Dr. Ridout strikes the nail on the head in his pamphlets called "Seven Deadly Fallacies." They sell for 15c each, or 75c for the set.

SUNDAY SCHOOL LESSON

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

Lesson IX.—August 28, 1927.

Subject.—Nathan leads David to Repentance. 2 Sam. 12:1-10, 13.

Golden Text.—A broken and a contrite heart, O God, thou wilt not despise. Psalm 51:17.

Time.—B. C. 1035.

Place.—Jerusalem.

Jehovah did not write biography as we do. This story of king David's sin is told in such straightforward, simple language, that we realize at once the truth of it. When some great one dies in our times, some friend is requested to write his life-story; but in most cases we cannot read the story and know the man. We tell but half the truth, leave out the bad and write the good. When one reads the story, he longs to imitate it in his own life, but feels the impossibility of it. Sometimes he wishes the subject of the biography had been a human being instead of a wingless angel. God's manner of writing the lives of such men as Abraham and Moses and David demonstrates the truthfulness of the Bible.

Maybe it is wrong, but one can hardly read the story of David without wishing that he had died before he sinned so terribly. Some men live too long, and thereby spoil a good life. One of the writer's dearest friends lived ten years too long. Had he died at the proper time, the world would have considered him a saint; but when he "shuffled off his mortal coil" his reputation was a stench in the nostrils of his generation. Poor David! How one's heart breaks for him. What a fine young man he had been. He could have cracked the necks of some of these modern prize-fighters. He could kill bears and lions single-handed, and with nothing but a sling and a stone, the same weapons wherewith he laid low the towering Goliath. He was brilliant in intellect. He wrote poems for the race. Who has ever equalled "The Lord is my Shepherd, I shall not want"? That twenty-third Psalm will be good for a million years to come. There is little doubt but that the saints and angels in glory have had the author of it repeating it for them for the last three thousand years; and they will keep it going for three thousand years to come. David's poems are not air bubbles; they have meat in them. His thoughts are bigger than his words. He was clean in soul during the early part of his life. Jehovah looked upon him and loved him. He was a man after God's own heart. But David acted the fool when a silly woman carelessly exposed her person. I wish I could say a thing that would cut as a bolt of lightning. Our young women are damning our young men, and damning themselves, and a lot of older women are leading the way. This devilish want of clothes among our American women is becoming scandalous. I am no longer a young man, but I am a father and a grandfather, and I have a right to speak. I believe: therefore I am speaking. Nature makes its calls and demands upon young life, and there is nothing wrong or sinful in those demands when held within proper bounds; but it becomes a devilish shame that cries to heaven for vengeance when half-naked women flaunt themselves before the public view, and do so in the name of fashion and what they are pleased to call "comfort." Of course, ungodly women will

pay little attention to what I am saying (they care little for the morals of men); but in the name of God, "whose I am and whom I serve," I plead with you women who profess to be followers of Jesus Christ. For the sake of his glory, and for the sake of the souls of men, use more cloth. May I give one example to clinch what I am saying? I was in a meeting some time ago, in which I got a shock. A young woman in the community was a regular attendant, and always sat in a conspicuous seat in the choir, with no screen in front of her. Her face was painted to the limit, and her lips were loaded with lipstick. Her form was ample. Her dresses came to her knees. She sat cross-legged with her lower limbs exposed almost to her body—the naked flesh showing above her knees. She seemed to have neither shame nor modesty. Now comes my shock. When we had a testimony meeting that shameless "critter" stood up with a sort of supercilious air, and said: "Thank God, I am saved, sanctified and kept up to date." God save the mark. I would like to know what she was saved from. And what was worse, before I could realize what was happening the simple-headed song leader had that "thing" sing a solo; and some of the less heavenly minded vowed that her singing was "just heavenly." "Nuff sed." No wonder the world is going to the devil fast. If modest women think that I have written too plainly in the foregoing, I have no desire to beg pardon. I have simply written the unvarnished truth as I am seeing it day after day; and I have tried to give a solemn warning to church women.

If ever a man hit the bottom in sin, David hit it, and hit it hard. All his sin was premeditated, and cold-blooded, and diabolical. He knew the law of Jehovah, but he used his kingly authority to violate the seventh commandment, and violated it without mercy. With Satanic cruelty he plotted and completed the murder of his faithful subject, Uriah the Hittite. He dared not kill him with his own hands, but forced him into a place where he was sure that the deed would be done. It is hard to keep one's indignation from rising against David. God's mercy towards the big sinner is beyond us. He deserved hell, but Jehovah had mercy. The lesson says that Nathan led David to repentance; but I am rather inclined to believe that the Holy Spirit was moving on him before the prophet got there. Listen to David's wail in the 32nd Psalm: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer."

Nathan's little parable about the poor man and his little ewe lamb, and the rich man is fine. He caught the king unawares, and thrust him through with the sword of the Spirit. How indignant was David, until Nathan said: "Thou art the man." Maybe we need a few modern Nathans to handle a few of our big sinners. But David was not only a big sinner; he was a big repenter. Nathan did not mince matters with the royal sinner, but laid his heart and his life bare, just as every faithful preacher must do in dealing with the wicked; and David fairly wilted under the rebuke. The Spirit of God was working

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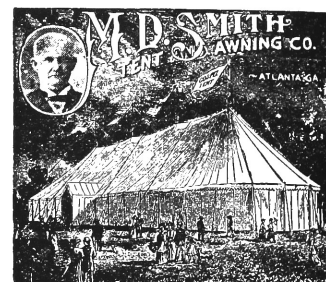
through the prophet to save the fallen king. Would you know the depth of his repentance? Read the fifty-first psalm. For genuine repentance and an honest cry for pardon, that psalm cannot be surpassed. Since David's day it has been the cry of many a sinful soul. "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

Sin is a terrible thing. It is treason against God and his government. Jehovah himself could not be just and pardon the sinner until Jesus made an atonement that satisfied the law of justice; but now he can pardon a repenting sinner and still be a just God. Sin destroyed the bliss of Eden, and has left its slimy trail from that hour to this. It turned Cain into a murderer, and soaked the ground with the blood of Abel. It has hung crepe on the doorknobs of the world. It has broken billions of human hearts. It has dug the graves of earth, and has erected its tombstones. It has built our courthouses and our jails. It has erected every gallows the world has ever used for the hanging of men. It built the cross on which Jesus died, along with all the other crosses that have cursed the race of men. It has forged every dagger and every sword that men have ever used for the destruction of their fellows. It has manufactured pistols and guns and cannon for the ruin of whole nations. Every bloody battlefield is a monument to sin. Every warship that plows the main is a tribute to sin. The very monuments that we build in honor of dead military heroes spell out in rock and marble the ravages of sin.

David was just one of us sinners. Maybe he was like us, and maybe we are like him. It makes no difference: "We have all sinned and come short of the glory of God." Blessed be God! He who could pardon such an adulterous murderer as David can, and will pardon all of us helpless sinners, if we will only repent and trust the blood of his dear Son.

We are looking forward to a great spiritual assembly when the Kansas City District Assembly meets (D. V.) Aug. 24-28. The past year has been one of growth and expansion. God has honored the preaching of his word. It is with hearts full of thanksgiving that we will gather for the Assembly at Webb City, Mo.

A Nazarene Pastor.



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EVANGELISTIC AND PERSONAL.

Rev. W. W. McCord: "We closed with victory at Paulding, O. The church went several miles up the road and increased the pastor's salary. Rev. K. M. Lewis is the efficient pastor and we feel that God will bless his labors. After eleven weeks of campaigning in Ohio, I go to Sale City, Ga., for our home camp meeting, Aug. 11-25. The glory holds and the blood cleans."

Rev. V. B. Embrey: "I recently closed a revival at Mt. Pleasant church in Ohio county, in which 45 professed conversion, four reclamation and a number united with the church."

Rev. Nancy Galbreath: "We closed a meeting at Glensfork, Ky., in the Methodist Church. Great conviction rested on the people and a number prayed through. I will give up my pastorate in September and am ready to go anywhere the Lord may call. I am a graduate of Olivet College and a minister in the Nazarene Church. Address me, Columbia, Ky."

There has been a lively interest in the evangelistic services now being conducted at Meaford, Ontario, Canada, with Rev. Geo. Bennard of Hermosa Beach, Calif., as the special speaker. Mr. Bennard is a very pleasing and effective speaker who has a very attractive and effective way of placing the old truths of salvation before the people. His addresses are replete with illustrations which one cannot readily forget clinching the truth so clearly expressed. The interest in the services was well attested by the presence on Sunday of people from Collingwood, Thornbury, Owen Sound, Lion's Head and other points. This is Mr. Bennard's first visit to Ontario through for twenty years he has been a well-known evangelist in the United States. His song, "The Old Rugged Cross", has been sung around the world and his new ones are fast becoming favorites. He introduces one of his new songs in each service this week. Mr. Bennard however, is first of all an evangelist, a strong believer in the old-fashioned Gospel and an able exponent of the same.

Rev. F. E. Miller: "Wilmington Camp, N. Y., for 1927 has gone down in history as one of the best in its history of twenty-five years. It has had its trials and tests the past few years, but is now on the up grade and

promises to be among our large inter-denominational camps. Plan now to come next year. Rev. Fred Suffield is in charge, Mrs. Suffield in charge of the singing. A good corps of workers will be selected for 1928. Money was raised for a new floor and seats for the Tabernacle. A new Dining Hall, 30x60, will be erected, also a Children's Tabernacle with dormitories. God was indeed gracious to us this year in saving and sanctifying power. As a spectator and now a member, I feel I owe to those who have stood in the gap these years and those who will be interested, to give this brief report. Wilmington is a coming camp."

Rev. Lewis Reep, Wilmore, Ky., can give some church or community a two or three-weeks' meeting. He is willing to go where needed.

M. Vayhinger: "The ninth annual camp meeting of the Brown County (Ind.) Association is now history. The Lord of Hosts was with us in great power. The Holy Spirit gave pungent conviction and many walked in the light and were converted, sanctified or healed. The tide in this camp has been rising in these nine years through faith and prayer and sacrifice and devotion until now it is firmly established in the hearts of the people as a permanent institution. The night congregations filled the auditorium to overflowing. The Holiness League of Indianapolis attended and rendered efficient service on both weeks ends. Many visiting ministers gave valuable help. The Light family—father, mother and daughter—of New Richmond, Ohio, were the leaders of song, and Reverend Garnet Jewel of Columbus, Ind., with his devoted co-workers, Rev. Charles Galbraith and Brother Walker, were the wise managers of the camp. It was a blessed meeting and will be a blessing to Brown and all surrounding counties."

The tent meeting, August 14-28, which Rev. G. W. Ridout and wife were going to hold at Paterson, N. J., has been changed to "The little Church around the Corner," 175 Ellison St., Paterson, N. J. Owing to weather conditions it has been thought best to hold the Convention in the church. For particulars, write C. S. Myers, or Rev. J. P. Blackledge, 175 Ellison St., Paterson, N. J.

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Tent Workers of the Evangelical Methodist League

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Kirkpatrick, Jarrett, Moore, DuVal.
Blue Mountain Lake, N. Y., Aug. 17-28.

BECK, A. S. AND R. S.

(1019 So. Fourth St., Louisville, Ky.)
Cecilia, Ky., Aug. 8-22.
Rocky Hill, Ky., Aug. 24-Sept. 8.
Campbellsville, Ky., Sept. 10-25.

CROSS, WALTER—LOPER, NORRIS.

Stratton, Miss., August 1-19.
Piedmont, Ala., Aug. 22-Sept. 4.

DORN, C. O.—SEAMONS, L. H.

Oswego, S. C., August 7-28.

GRANT BROTHERS.

Birch Tree, Mo., August 1-16.
Thomasville, Mo., August 16-31.

HENDERSON, O. R.—ROTHWEILER, D. L.

Nekoma, Kan., August 16-31.

HOTCHKISS, ROY L.

Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

(Wilmore, Ky.)
Tolu, Ky., August 18-28.

HUTCHERSON, FIELDS AND HILKER.

(Tent Workers)
Meeteetse, Wyo., August 1-21.
Grass Creek, Wyo., August 22-25.

HYSELL, HARVEY B.

(Box 1235, Charleston, W. Va.)
Mt. Nebo, W. Va., Aug. 17-31.

KEYS EVANGELISTIC PARTY.

(Mohnton, Pa.)
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.

Oil City, Pa., August 14-Sept. 3.

LAMP, W. E.

(Wilmore, Ky.)
Zenith, Ill., Aug. 15-30.

LEWIS, J. H.

Jerusalem, Ohio, Aug. 11-21.

PARKER, J. R.

(Wilmore, Ky.)
Berry, Ky., August 15-28.

POWELL, JAMES L.

Open date, Aug. 18-28.

ROBERTS, BYRON F.

Dayton, Ohio, July 28-Aug. 21.
Jamestown, Ohio, Aug. 24-Sept. 11.

SMITH AND MCCLURE.

Open date, July 31-August 21.
Richmond, Ill., Aug. 24-Sept. 11.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Wichita, Kan., August 18-28.
Winchester, Ind., Sept. 1-11.

ARTHUR, FRANK E.

Huntington, W. Va., Aug. 17-Sept. 4.

AYCOCK, JARRETTE AND DELL.

(2923 Troost Ave., Kansas City, Mo.)
Kearney, Neb., August 19-28.

BABCOCK, C. H.

Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BENNETT, W. G.

Manchester, O., Aug. 10-Sept. 1.

BONINE, GRACE O.—RIGGS, HELEN G.

Vandalia, Mich., August 17-28.

BRENNEMAN, A. P. AND MRS.

Ava, Mo., August 24-Sept. 4.

BREWER, GRADY.

(High Falls, S. C.)
Open date, Sept. 19-Oct. 21.

BROWNING, RAYMOND.

Aspen Hill, Tenn., Aug. 21-Sept. 5.

BUDMAN, ALMA L.

(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Linden Hall, Pa., August 6-20.

BURNETT, W. EVANS.

(Lake Charles, La.)
Open dates for July and August.
Alexandria, La., June 17-25.

CALLIS, O. H.

Kinsaid, W. Va., Aug. 19-29.
London, Ky., Aug. 31-Sept. 4.
Salem, Va., Sept. 9-19.

CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)
Spotsylvania, Va., Aug. 19-28.

CAIN, W. R.

(515 So. Vine St., Wichita, Kan.)
Wichita, Kan., August 18-28.

CAROTHERS, J. L. AND SADIE.

Nepzeper, Idaho, August 17-31.

CHATFIELD, C. C. AND FLORA.

(410 E. Carl St., Winchester, Ind.)
Radcliff, Ohio, August 14-28.

Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARKE, C. S.

(808 N. Ash, Guthrie, Okla.)
Guthrie, Okla., July 31-Aug. 21.

COLEMAN, PAUL.

(1620 Fairfax Ave., Cincinnati, Ohio.)
Springfield, Ohio, August 12-24.

COMER, G. P.

(Stanford, Ky.)
Page, W. Va., August 18-28.
Open date, September.

DAVIDSON PARTY.

East Springfield, Ohio, Aug. 10-21.
Perryville, Ohio, Aug. 25-Sept. 4.
Carrollton, Ohio, Sept. 15-25.

DECKER, WALTER REED.

(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DICKERSON, H. N.

(2608 Newman St., Ashland, Ky.)
Kirk, Colo., August 18-28.

DYE, CHARLES.

(430 Williams St., Troy, Ohio)
Selma, Ind., August 11-28.

Toledo, Ohio, Sept. 4-18.
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 18-30.

ELSNER, THEO. AND WIFE.

(1451 Pacific St., Brooklyn, N. Y.)
Delanco, N. J., August 26-Sept. 5.

Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.

FLEMING, JOHN.

National Park New Jersey, Aug. 12-21.
Denver, Colo., Sept. 11-25.

Chicago, Ill., (1st church) Oct. 9-23.

FLEMING, BONA.

National Park N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

(Shacklefords, Va.)
Glassboro, N. J., August 15-21.

Delanco, N. J., Aug. 17-Sept. 5.

FUGETT, C. B.

(2813 Holt St., Ashland, Ky.)
Normal, Ill., August 19-28.

Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.

(4805 Ravenna St., Cincinnati, Ohio)
Charleston, Ill., August 19-28.

Mulberry, Ohio, Sept. 2-18.
Mt. Washington, Ohio, Sept. 23-Oct. 9.

Binghampton, N. Y., Oct. 14-30.

GANN, J. A.

(Town Creek, Ala.)
Shackleford, Ala., August 14-20.

Sanderson's Chapel, Ala., Aug. 21-28.
Open dates: September.

GEIL, PAUL AND DORA.

(Frankfort, Ind.)
(Singers and Xylophone Players)

Lafayette, Ind., August 7-28.
Crawfordsville, Ind., Sept. 7-11.

Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 12-22.

Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.

(Central, S. C.)
Charles City, Ia., August 18-28.

GLENN, REV AND MRS. J. M.

Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GROGG, W. A.

(Ronceverte, W. Va.)
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.

(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 21-Sept. 4.

Odenton, Md., Sept. 5-11.

HALLMAN, W. A. AND WIFE.

Lincoln, Neb., August 19-29.

HARRIS, B. F.

Riley, Kan., Aug. 17-Sept. 4.

HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)
Porter, Ohio, Aug. 18-28.

HODGE, H. W.

(129 S. 16th St., Flushing, N. Y. City)
Bushville, N. Y., August 21-31.

Open date, September.

HOLLENBACK, URAL T.

Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.

Box 1322, Mobile, Ala.)
Clear Springs, Ala., Aug. 14-28.

Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.

Mobile, Ala., Oct. 1-8.

HULSE, AARON.

Letona, Okla., Aug. 9-28.

Bradford, Ark., Sept. 2-25.

Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.

(Media, Pa., Rt. 3.)
Wilkinsburg, Pa., Sept. 16-25.

Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.

(Bethany, Okla.)
Bonnie, Ill., August 19-29.

Millport, Ala., Aug. 31-Sept. 12.

Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW.

Campbellsville, Ky., Aug. 12-22.

Junaluska, N. C., Aug. 24-28.

Londons, Ky., (Conf.) Sept. 1-5.

Terrills Creek, Ky., Sept. 6-16.

JONES, LYMAN.

(North Kingsville, Ohio)
Brodhead, Ky., July 17-August 21.
Open dates.

JONES, LUM.

(630 W. 9th St., Ada, Okla.)
Shawnee, Okla., August 15-28.

Britton, Okla., Sept. 4-18.

Hugo, Okla., Sept. 21-25.

KEEL, MRS. S. A.

Menomonee, Wis., August 4-25.

KENNEDY, ROBERT J.

(Singer)
Paris, Tenn., Sept. 4-25.

Ft. Worth, Tex., Oct. 2-23.

KINSEY, W. C. AND WIFE.

(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers, Pianist)

Campbellsville, Ky., Aug. 12-21.

KINSEY FRANK E.

(1220 Tecumseh St., Indianapolis, Ind.)
Birds, Ill., July 31-Aug. 21.

Urbana, Ill., Aug. 24-29.

LILLENAS, HALDOR AND BERTHA.

Connorsville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.

(Oregon, Wis.)
Sanford, Ind., August 18-28.

Louisville, Tenn., Sept. 1-11.

Knoxville, Tenn., Sept. 13-25.

LITTRELL, V. W. AND MARGUERITE.

(1214 Scott St., Beatrice, Neb.)
Charlton, Ia., Aug. 14-28.

LOVELESS, W. W.

(London, Ohio.)
Des Arc, Mo., Aug. 13-28.

LUDWIG, THEODORE AND MINNIE.

(772 N. Euclid Ave., St. Louis, Mo.)
Nokomis, Ill., Aug. 9-21.

LYTLE, W. E.

(Wilmore, Ky.)
August and September open.

Richland Center, Wis., Sept. 28-Oct. 23.

McBRIDE, J. B.

(112 Arlington Drive, Pasadena, Calif.)
Noonday, Tex., August 11-21.

Oakland City, Ind., Aug. 26-Sept. 4.

McCORD, W. W.

(Sale City, Ga.)
Sale City, Ga., August 11-21.

McNEESE, HERBERT J.

(New Brighton, Pa., 634 13th Ave.)
Open dates, July and August.

MAXWELL, PROF. S. A.

(Graham, N. C.)
Highlands, N. C., August 14-24.

West Burlington, N. C., Aug. 28-Sept. 8.

MILBY, E. C.

(Song Evangelist, Gabe, Ky.)
Open dates, August.

Middletown, Ohio, Sept. 11-Oct. 4.

MILLER, REV. AND MRS. F. E.

(Lowville, N. Y.)
Richland, N. Y., August 21-Sept. 5.

MONK, ALONZO, JR.

Winslow, Ark., July 26-Sept. 1.

Paris, Tenn., Sept. 3-24.

October, November, December open.

MORRIS, (JUDGE) FRANK.

(P. O. Box 1523, Dallas, Tex.)
Hagerman, N. Mex., Aug. 28.

Alamogordo, N. M., Sept. 11.

Kansas City, Mo., Oct. 2.

NELSON, S. S.

(822 Worth Ave., Greensboro, N. C.)
Hillsboro, N. C., Aug. 26-Sept. 4.

Open date, Sept. 6-30.

Organ Cave, W. Va., Oct. 1-10.

Ranceverte, W. Va., Oct. 12-25.

NORRIS, JOHN.

Draughton, Va., August 17-28.

Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, JOHN F.

(Taylor University, Upland, Ind.)
Alexandria, Ind., August 15-21.

Tarrant, Ala., Aug. 28-Sept. 11.

OWEN, G. F. AND BYRDIE.

(1415 West Pikes Peak Ave., Colorado Springs, Colo.)
Open date, August 12-21.

Bath, Maine, Aug. 28-Sept. 12.

South Portland, Maine, Sept. 18-Oct. 2.

POLLITT, S. H.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., camp, August 4-14. Workers: Revs. O. H. Callis, Joseph Owen and Harry Blackburn. L. O. Waldsmith, Sec.
 Milport, Ala., camp, August 31-Sept. 11. Workers: Allie and Emma Erick, H. H. Hocker. Music and congregational singing. J. L. Shelton and Mrs. H. A. Forest. For information write Juneus Shelton, Sec., Milport, Ala.

ARKANSAS.

Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec., P. O. Box 12, Beebe, Ark.

Batesville, Ark., camp, August 11-21. Workers: Rev. Mrs. Gussie Morris Gill, Rev. J. J. Douglas and wife. For information write E. A. Mashburn, Cor. Sec.

COLORADO.

Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickinson, Mrs. J. Hester Peck, song leader. For information write E. O. Walden, Yuma, Colo.

GEORGIA.

Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Vere M. Glenn. Director of music, Mr. Hamp Sewell. Address R. F. Burdew, Macon, Ga.

Sale City, Ga., camp, August 11-21. Workers: Rev. Chas. A. Gibson, Rev. O. J. Nease. Song leader, Rev. Frank Watkins. Musicians, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

IDAH0.

Nampa, Idaho, camp, August 4-14. Workers: Rev. Bud Robinson, Revs. Jarrette and Del Aycock and daughter. For information write A. E. Sanner, Chair., 14th and 12th, Nampa, Idaho.

ILLINOIS.

Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. E. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

Charleston, Ill., camp, Aug. 19-28. Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Rev. Chas. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Erick and wife, Mrs. Emma Erick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University, will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie and Emma Erick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Bonine, Ill.

Greenville, Ill., camp, August 18-28. Workers: Bishop Joseph F. Berry, Rev. Gay Wilson, The Prestons, song leaders. A. B. Plog, Cor. Sec'y.

Normal, Ill., camp, August 18-28. Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Childs, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., 45 West Allen St., Springfield, Ill.

Sherman, Ill., camp, August 4-14. Workers: Rev. A. L. Whitcomb, Rev. J. E. Hewson, Haldor Lillenas and wife, song leaders; Mrs. Della B. Stretch, children's worker. For information write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

Eldorado, Ill., camp, August 4-14. Workers: Dr. C. F. Wimberly, Dr. Andrew Johnson. Rev. G. S. Pollock and wife in charge of the music. J. M. Keasler, Sec., Omaha, Ill.

INDIANA.

Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Keifel; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Centerville, Ind., camp, July 31-Aug. 19. Workers: G. M. Rainey, A. M. Moorehead. Address Mrs. Bessie Clevenger, Sec., Centerville, Ind., R. F. D.

Bryantburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Paul, Miss Ruth Coffman, and wife. Write Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., camp, August 5-14. Workers: Rev. T. M. Anderson, Rev. G. Arnold Hodgkin, Rev. J. C. Brillhart, song evangelist, Rev. C. C. Mourer, special music. For full particulars write Rev. D. E. Snow, Sec., 123 W. 24th St., Anderson, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond Browning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. E. McPheeters, Sec., 212 Cherry St., New Albany, Ind.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John R. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, C. R. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yenger, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Rev. Ernest D. Bartlett, Harold Chapman and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Haviland, Kan., camp, August 31-Sept. 11. Workers: Rev. A. E. Lacour, Rev. E. H. Craven, singer. Write A. L. Bevan, Secretary.

Lawson, Ky., camp, Aug. 21-31. Workers: Rev. W. B. Weaver, Rev. Russel Pat-

ton, Rev. C. R. Vincent. Music in charge of the Mt. Carmel Quartet. Address Miss Mary Vandiver, Sec., Lawson, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., California, Ky., R.F.D. No. 1. Rawlings, Sec., Bradfordsville, Ky.

Acton, Ky., camp, August 12-20. Workers: Rev. Andrew Johnson. Prof. W. C. Kinsey and wife, song leaders. E. E. Eads, Sec.

Callis Grove, Ky., camp, August 5-14. Workers: Rev. Fielding T. Howard, J. Dorothy Huyett, song leader, Miss Ethel Sageser, pianist. I. H. Driskell, Sec., Milton, Ky., Route 3.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles H. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

MAINE.

Robinson, Maine, camp, August 5-14. Workers: Evangelist Life E. Williams, assisted by local help. For information write Rev. P. J. Trofion, Pres. and Sec., 341 Union St., St. Johns, N. B. Can.

MARYLAND.

North East, Md., camp, August 5-14. Workers: Rev. J. B. Chapman, Rev. B. E. Neely and daughters. Miss Christine Williams, children's worker. Information from Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

MASSACHUSETTS.

North Reading, Mass., camp, Sept. 2-5, inclusive. Workers: Rev. J. L. Rogers, Rev. H. V. Milford. For information address G. E. Waddle, Sec., 620 Columbia Rd., Boston, Mass.

MICHIGAN.

Penn. Mich., camp, August 17-28. Workers: Helen G. Riggs, Grace O. Bonine. Write for information to Rev. Olive Knapp, Pres. Edwarburg, Mich.

Hopkins, Mich., camp, August 18-28. Workers: Rev. I. N. Toole, Dr. C. W. Butler, Dr. G. Arnold Hodgkin. Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Rt. 9, Grand Rapids, Mich.

Gaines, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson. Secretary, Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

Hope Center, Mich., camp, July 31-Aug. 14. Workers: J. H. Miller, Paul White. Write Ashby Mills, Sec., Hope, Mich.

Owosso, Mich., camp, August 5-14. Workers: Rev. Geo. B. Kulp, Rev. E. E. Shelhamer, L. W. Sturk, Sec., 1506 Bennett Ave., Flint, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglass Brothers, duetists, Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Romeo, Mich., camp, August 5-14. Workers: George Bennard, Rev. S. W. Butler, Rev. Will Huff, and Rev. S. H. Turbeville. Mrs. W. I. Francis, Young People's worker. Mr. and Mrs. R. A. Shank, song leaders. E. L. Jaquish, Sec., R. F. D. 5, Pontiac, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28. Workers: Rev. R. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

Cleveland, Miss., camp, August 11-22. Workers: Rev. E. E. McKeithen, E. E. McKeithen, Jr., song leader. Write Mrs. S. C. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Brownman and wife, C. E. Goodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. R. P. Turner, address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

Imperial, Neb., camp, August 19-28. Workers: Thomas Clark Henderson, Jay and Virginia Rice. Jno. J. Kitt, Sec., Wauweta, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young. Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

National Park, N. J., camp, August 12-21. Workers: Rev. John A. Fleming, Rev. John Fleming. Mr. Burl P. Sparks, singer.

Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsnor, Mrs. Theo. Elsnor, Rev. Richard G. Flexon, Jr.

NEW YORK.

Moore's, N. Y., camp, July 30-Aug. 14. Workers: Joseph H. Smith, J. P. Knapp, J. L. and Emily, and Thomas, Zahniser, John Scobie, Tillie Albright, Arthur Goul, song leader. Address Kenneth F. Fee, Sec., Moore's, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., camp, August 7-14. Workers: Rev. Joseph H. Smith, The Greensboro Bible School Band and Quartette and others. For information address Box 200, Connelly Springs, N. C.

OHIO.

Millersburg, Ohio, camp, August 18-29. Workers: F. Lincione and daughters. For further information write Mrs. E. D. Hedington, Sec., Millersburg, Ohio, Rt. 7.

Unioopolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of the music. Address Geo. W. Watman, Unioopolis, Ohio.

Napoleon, Ohio, camp, July 31-August 14. Workers: Miss Cora Bell, M. Bradshaw and Miss Helena Saneholtz. For information address Rev. R. W. Wolfe, Napoleon, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. B. Kulp and John E. Hewson. Song leader, A. H. Johnston and wife. Address E. L. Day, Sec.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton. Song leader, Rev. W. B. Yates; Young people's worker, Miss Anna McGhie; Children's workers, Miss May Gorsuch and Miss Oliver Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. Aura Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Revs. Allie and Emma Erick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

PENNSYLVANIA.

Conneautville, Pa., camp, August 5-14. Workers: Rev. J. L. Brasher, Thomas Henderson, Rev. F. A. Arthur, Prof. Kenneth Wells and wife, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Darmont) Pittsburgh, Pa.

Clinton, Pa., camp, August 5-14. Workers: Rev. R. G. Flexon, Rev. David Wilson, Rev. J. N. Hampe, Rev. Geo. Cole, song leader. Mrs. Edith Clawson, children's meetings. Write Rev. L. W. King, Clinton, Pa.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. E. Kinard, Epworth, S. C.

TENNESSEE.

Holmes' Gap, Tenn., camp, Aug. 18-28. Workers: Rev. C. B. Jernigan, Rev. Mrs. Johnny Jernigan, J. D. Shelton, Chorister. Miss Johnny Jernigan, pianist and violinist. Miss Margaret Jernigan, soloist. J. W. Taylor, Sec., and Treas., Bush Creek, Tenn.

Greeneville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care of C. A. Vann, Greeneville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

Knoxville, Tenn., camp, August 3-14. Workers: Rev. H. Robb Frest, song leader. Mrs. Golden Young. For information write Rev. Percy E. Baily, 1018 E. Main Ave., Knoxville, Tenn.

TEXAS.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary A. Perdue, Sec.

Peniel, Tex., camp, August 4-14. Workers: Rev. Lum Jones, Rev. Kendall White and wife, song leaders. For information write E. C. Deberniet, Sec.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. E. Dickard, Sec., Hallsville, Tex.

VIRGINIA.

Spottsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin, Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Locust Grove, Va., camp, August 26-Sept. 4. Workers: Rev. E. F. Shoup, Rev. H. A. Frederick, Rev. J. M. Jennings. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Mrs. L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

WISCONSIN.

Oregon, Wis., camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

Hillsboro, Wis., camp, August 10-22. Workers: Preston Kennedy, James Bane, Raymond Lewis with Bro. Eneyart song leaders. For information address May Markee, Hillsboro, Wis.

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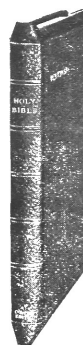
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The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

THE PENTECOSTAL HERALD IS IN THIS GREAT BATTLE FOR RIGHTEOUSNESS.

and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

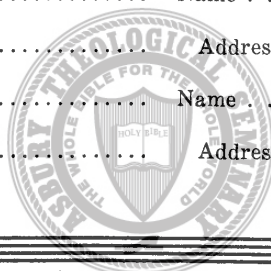
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

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PENTECOSTAL HERALD

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

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Stand Fast for The Doctrine and Experience of Holiness.

By The Editor.

FOR the conviction of sinners, the regeneration of penitents, the reclamation of backsliders and the sanctification of believers give me a regular holiness meeting that lays great stress on full redemption from sin through the atoning blood of Christ.

Through a long and varied ministry, I have found that in order to preach holiness or full salvation from sin, it is necessary to cover the whole ground of the fall of man and the redemptive scheme in all of its ramifications and abundant provision for the redemption of mankind. It is the preaching of the truth, as revealed in the Word of God, that brings men to repentance and saving faith, and to preach holiness is to begin at the beginning and come forward to the culmination of the redemptive scheme on the Cross.

If you would preach holiness, or entire sanctification, you must lay emphasis upon sin and distinguish between sin as a principle within and sinning as outbreaching acts of wickedness. The holiness preacher is a doctrinal teacher. He always lays emphasis upon the fall and sinfulness of the race. He stresses repentance, the full surrender of the broken heart and contrite spirit. He lays great emphasis upon the new birth. He says we must come out of Egyptian bondage in order that we may come into the Canaan of Perfect Love. The holiness preacher is a doctrinal preacher. The people who sit under his ministry become students of the Bible; they begin to see the systematic teaching of sin and redemption as it runs through the Word of God.

The great holiness camp meetings throughout the country are Bible schools as well as places of repentance, regeneration, consecration and sanctification. No people in the land are better trained in the fundamental teachings of the Holy Scriptures than those people who, summer after summer, attend the holiness camp meetings and listen to the careful and discriminating exposition of the Holy Scriptures on the entire problem of sin and redemption. The people known as the holiness people, who have been thus trained and instructed through the years, have been made wonderfully safe from the inroads of the teaching of fanatics or modern liberals. They are rooted and grounded in their faith in the Holy Scriptures, the lostness and sinfulness of the race, and the mightiness of Christ to save to the uttermost.

Those who have charge of the camp meetings should be careful in the selection of the preachers who are to minister to the hungry people that gather at these camps. There is no place in these camps for any one who is in the least tainted with modernism or who is wont to hear with pleasure and praise such men as Fossdick or those of his

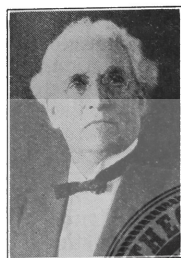
school of thinking. These holiness camp meetings are powerful centers of instruction in Bible truth. They give the people a firm foundation on which to rest their faith in the inspiration of the Scriptures, the deity of our Lord and his saving power.

So much of the revivalism of today, which is not on full salvation lines, is shallow and short-lived. The birds get much of such sowing and the stony ground prevents its rooting and growth. The thorns and briars of worldliness spring up and choke it. It is not characterized by the searchings of the Word, the call for the surrender of the world, the tarrying in prayer, the consecration which keeps back no part of the price and that gracious in-coming of the Holy Ghost to set up the Kingdom of God in the hearts of the people. There is no way to calculate the value of the holiness camp meeting, convention, revival, literature and schools in this country which have sent a warm current of spiritual life sweeping through the ocean of humanity in this nation. It has delivered untold thousands from the bondage to strong drink, drugs and tobacco. It has set up family altars in a hundred thousand homes. It has brought bright young people out of obscure places into schools where they have become educated and have gone out into lives large with usefulness. It has landed in heaven a mighty host of immortal souls, washed from all sin in the blood of the Lamb. On with the revival of Full Salvation for the glory of our blessed Christ and the redemption of those he bought with his own blood upon the Cross.

Monthly Sermon.

THE REVELATION OF THE TRINITY.

Text: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.



It will be well for us to remember that in the unfolding of the great plan of redemption, it was divine wisdom that the fulness of the Trinity should be revealed in the following order:

- I. The Father.
- II. The Son.
- III. The Holy Spirit.

The revelation of the Father was, in a remarkable sense, a preparation for the revelation of the Son. The Father revealed himself to the prophets and revealed to them his plan and purpose for the revelation of his Son. The prophets, in their teachings, prepared the Hebrew Church for the coming of the Son. When Jesus came he bore witness to the inspiration and trustworthiness of the prophecies concerning himself. He also set

his approval upon the whole of the Old Testament Scriptures, as they then existed, the Scriptures we have and believe today, and he, in a most remarkable way, revealed the Father. We never could have had any correct understanding of God, the Father, had not Jesus come and given us a revelation of him. It was Jesus who taught us to say, "Our Father, who art in heaven." It was Jesus who taught us that, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." It was Jesus who forgave the woman who was being dragged to be stoned to death for fearful sin and said to her, "Go, and sin no more." It was Jesus who spoke peace and gave assurance to a dying thief that he should be with him in Paradise the very day of their death upon the Cross, and added to all this, "He that hath seen me hath seen the Father." What a marvelous revelation Jesus gave of the God of the Universe! We never could have had any accurate conception of God had not Jesus come. In fact, Jesus taught that "No man knoweth the Father save the Son and he to whom the Son will reveal him." He said, "No man cometh to the Father but by me."

It was our Lord Jesus Christ who prepared the church for the coming of the Holy Spirit. Jesus in the flesh was comparatively local throughout his life ministry upon the earth. His life in the flesh was circumscribed to a very small part of the world's geography. It was in part because of this fact that he said, "It is expedient," that is, "better for you" that I go away.

The ministry of Jesus was full of teaching with reference to the Holy Spirit, his Person, his equal in honor and power with the Father and the Son, and in his concern and work in the salvation of men. The Holy Spirit was to be world-wide in his presence and influence. He was to touch men everywhere at the same time. The coming of the Holy Spirit was the climax of revelation. It was one of the greatest epochs in the history of God's dealings with men. Man was created for God. Sin brought separation. The coming of the Holy Spirit to indwell men was a marvelous restoration of communion and fellowship between men and the blessed Trinity.

It is an interesting fact that each person of the Trinity reveals the other person of the Trinity, that is, while we had the revelation of the Father before we had the revelation of the Son, and never could have had any correct understanding of the Father if the Son had not come and revealed him, even so we shall not be able to have anything like a correct comprehension of the Lord Jesus Christ without the coming of the Holy Spirit. The Holy Spirit reveals, explains, exalts and glorifies the Lord Jesus Christ. The Apostle evidently has this in mind when he says, "No man calleth Jesus Lord but by the Holy Spirit." The Holy Spirit exalts Jesus high

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

THE LOST ART OF RELIGION.

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

A great Orator of years ago had a wonderful lecture on "The Lost Arts." He contended that the ancients knew some secrets and had some arts in the world of physics and achievements which we know not—they are lost arts. Men look with amazement at the Pyramids and other gigantic stone structures of the ancients and they cannot figure out how they accomplished such feats in the world of mechanics without the machinery that men have today. It seems to be a case of lost arts.

In the realm of religion we are compelled to think these days of the lost arts. Let us enumerate some of those Lost Arts.

I. THE LOST ART OF CHRISTIAN TESTIMONY

In recent numbers of the *Advocates* (both New York and Central) the editors call attention to the class meeting. Dr. Spencer says:

"In the days of the fathers, there was a species of Methodist who was known as an attendant on class meetings. He is extinct, or at most he is a curiosity fit for the museum of Methodist antiquities. Let us look back across the years at the germ cell of Methodism. The Methodist movement was not conceived by Mr. Wesley as a new and independent church; it was a series of groups of church members within the precincts of the Established Church, who met to *pursue holiness of life* and who allowed others to meet with them if they desired to flee from the wrath to come and to be saved from their sins."

"Those groups possessed what Chalmers called 'Christianity in earnest.' The uppermost thing in their desires was the knowledge of sins forgiven, the witness of the Spirit that they were accepted of Christ, the witness they had of his companionship; the Spirit answered to their present experience telling them they were born of God. Out of that sprang the hymns of the Wesleys; out of it the preaching of Whitefield; out of it the movement which pervaded and saved England from the terrors that reddened the streets of infidel Paris with blood; the movement that fixed its eyes on heavenly standards, heavenly associations, heavenly ecstasies that judged of earthly standards by the heavenly, and sought associations that could converse of heavenly experiences."

"In our earliest years in the pastoral ministry, working among Methodists born and raised in Cornwall, men whose fathers had known Billy Bray and who had read Haslam, and sat in the presence of Wesley himself, we attended class meetings. We heard the leader say, 'Brother ———, how is it with your soul?' or 'Brother ———, what is the good word from you?' And men and women talked of the things of God in their own life, without circumlocution, or preaching or Phariseism. We look back upon those meetings as among those fullest of God. We recall them with quickened pulse and eyes turned to heaven."

"Often we ask ourselves: Are such things no longer possible? When we quit the testimonies of class meeting, we carried them over for a time to the mid-week prayer meeting. We still had the quarterly love feast. But now the prayer meeting is an exchange of *opinion*—not of *experience*—and the love feast? How often is a love feast the *agape* of the New Testament church, a part of the quarterly meeting?"

II. THE LOST ART OF WINNING SOULS.

Dr. Joy writing in the *New York Christian Advocate*, July 7, says:

"One of the major factors in the success of an evangelist like Dr. Stanley Jones of India, is the personal testimony which he is able to give out of his own religious experience. He has reported how Indian students flock to him, not so much to inquire about his

TO METHODIST PREACHERS AND LAYMEN.

I hope a great number of Methodists interested in the present crisis in the Methodist Episcopal Church, will send to The Pentecostal Publishing Company and get my recent booklet entitled "The Methodist Crisis, or The Fight for Orthodoxy."

I have put in this a full account of our debate with Dr. Meyer and Bishop Anderson at the New Jersey Conference. It will be interesting reading. Price, 15c.

Our Publishing House has just put out my new booklet on "Dress and Modern Abominations." In this I handle the Dress Question without gloves and show the scandal upon the Christian religion of the prevailing undress and flapperism that is working such havoc. Send for a copy. Price 15c.

G. W. Ridout.

religious opinions as to hear him talk about the spiritual illumination and guidance that have come to him in the conduct of his own inner life. This testimony from experience convinces. In this he is only repeating—and in the same manner—the conquests which Wesley and the early Methodists achieved. Their preachers were not as a rule men of learning or of extraordinary intellectual power. Their power to win converts was mainly due to their ability to communicate to others a real appreciation of the deep spiritual experiences which they themselves enjoyed. Not only the preachers, but the members had this power, and 'testimony meetings,' in which the brothers and sisters narrated their experience of the saving and keeping power of God, were a recognized means of grace.

"It is an occasion, therefore, for great regret that the present generation of Christians, notably the Methodists, have in so many cases forfeited or lost the vital consciousness of spiritual reality with which their fathers were blessed. It is a loss to them and to those to whom they might otherwise communicate it. It is hard to understand how any preacher or teacher of religion can be effective in carrying conviction to others, if he has not felt and lived the truths which he endeavors to communicate."

We have before us as we write, a letter from Korea in which Robert Chung, who went out from Asbury College, a flame of fire back to his native land to preach Christ, in special evangelistic work tells us that in one meeting 3,000 people came every night to the services and the church floor was turned into an altar. In six months he has seen over 5,000 souls seeking God for pardon, reclamation or holiness. What is the secret of it? The Baptism of Fire! Stanley Jones went to India on fire and set things on fire for God.

Soul winning used to be one of the prime objects of the Christian ministry—young men entered the ministry with that in view. Ministers used to hold their own protracted meetings. They did not depend on evangelists to bring on revivals. But now-a-days a great army of ministers no longer look upon the ministry as a soul-saving endeavor but rather as having as its object education, civilization, Christianization, cultivation, etc. In consequence the art of soul saving has been lost in the ministry to a great extent. The lost art of soul saving will be regained if preachers and ministers will wait till they get the endowment from on high.

III. THE LOST ART OF REPENTANCE.

A great deal of modern evangelistic work fails to maintain that permanency so much desired, because so many converts do not go deep enough in real repentance for sin. Many souls have their symptoms dealt with, not their sins. The work of Repentance has not gone down deep.

Dr. Albert Barnes in his sermon on "The Nature of Repentance" gives the following points on true repentance:

"Repentance, in general, is a state of

mind which springs up in view of perceived personal guilt.

2. "Evangelical repentance, or repentance as connected with true religion in the soul, is a state of mind which arises from the perception that all sin is committed against God. 'Against thee, thee only, have I sinned, and done this evil in thy sight.' Psal. 51:4.

3. "True repentance, as a part of religion involves not only regret for past sin as an evil in the sight of God, but a purpose to abandon it and to do it no more."

IV. THE LOST ART OF PRAYING THROUGH.

'More things are wrought by prayer than this world dreams off'—so writes the poet. Prayer is the mightiest force at the command of the Christian. It is the believer's highest privilege, the church's supremest power, hell's most vital foe. "Prayer," said Andrew Munsy, "is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and his people is broken the true source of life and power is cut off. In how large a measure he has succeeded in causing the church of Christ to neglect prayer, faithful, constant, prevailing prayer! Prayerlessness shows that we do not value communion with God."

Once we had an official board who in a time of stress thought the only way to get out of their financial difficulty was to hold an oyster supper. We were presiding at the meeting when the motion was made that such a supper should be held. Before putting the motion we said: "Brethren, let us go to prayer first over this matter." We took to prayer, and something happened to that motion. It got lost, and has never been found to this day. When we arose from our knees it was clean gone out of sight, and no one felt inclined to go after it. The supper was not held, the crisis was passed, and never again did that church entertain a thought of holding anything for money-raising purposes other than according to the scriptural method. More things may be settled through prayer than can be imagined. Contentions settle nothing; lawsuits breed bitterness; arguments create antagonism.

The Lord is the hearer of prayer. "I shall not want." He maketh me to rejoice in answers manifold and to tell of the wonders of prayer. Through prayer he has "restored" me plentifully and "led me in paths" remarkable. Though I have "walked in valleys" of discouragement and humiliation he has "comforted" me in prayer, and given me light for darkness. "In the presence of my enemies" he has answered my prayers in ways truly marvelous. "He has anointed me with oil," and given me a full "cup" in the time of drought. "Surely all my life long shall his goodness follow me" if I pray unto him and in this way of prayer shall I "abide."

If people would only take time to pray things through, things would happen, the heavens would bend and victory would come, but alas, so few people will pray through—hence no victory!

V. THE LOST ART OF PREACHING "WITH THE HOLY GHOST SENT DOWN FROM HEAVEN."

Baxter, that great pastor-preacher and soul winner of the Seventeenth Century, said of his preaching: "I preach as if I never shall preach again and as a dying man to dying men."

The poet has said:

"He that negotiates between God and man, As God's ambassador, the grand concerns Of Judgment and of mercy, should beware Of lightness in his speech. 'Tis pitiful To court a grin, when you should win a soul; To break a jest, when pity would inspire Pathetic exhortation: and to address

The skittish fancy with facetious tales
When sent with God's commission to the
heart."

"Stir up yourselves," said Baxter, writing upon pulpit ardor, "to the great work of God when you are upon it and see that you do it with all your might. Oh speak not one cold or careless word about so great a business as heaven or hell. You cannot break men's hearts by jesting with them or telling them a smooth tale or patching up a gaudy oration."

What a Holy Ghost preacher was Redfield, of the Free Methodists. Preaching at one time he said:

"I felt an unearthly thrill charging me from head to foot while the place was filled with a sense of the awful presence of God. I soon saw that the minds of the congregation were in great commotion; and in a few minutes the power of God broke like a thunderclap upon the people, and such screaming, falling, shouting and crying for mercy I had no thought of seeing in that place."

Writing about the Newburg, N. Y., camp

meeting where Redfield preached the writer said:

"The camp meeting at Newburg, N. Y., was wonderful. The preachers tried to get along without Redfield, but in vain, and finally he was asked to preach. He presented the Gospel of Full Salvation. Scarcely had they engaged in prayer before the *slaying power* fell upon them, and sinners, without an invitation, rushed forward to find a place to kneel as seekers. The tent was eighty feet long, with a row of seats running the whole length of the tent, through the center. During the remainder of the camp meeting, without cessation, that long bench was filled with seekers, and sometimes two and three rows on each side, the men on one side and the women on the other. As soon as they were converted they were taken away to make room for others, and there seemed to be someone waiting to take the vacant place at all times. No one had to exhort or persuade penitents to come. *God was there in awful power.* Many testified that they were

convicted at their homes two or three miles away. Nothing was said at any time on the subject of dress, yet fashionable ladies with their bonnets filled with artificial flowers would struggle and weep and cry and, when all else failed, would put up both hands and tear out the flowers. In a few moments, smiling through their tears, they would make the woods ring with their shouts of joy."

We have today a better educated pulpit than our fathers had, but, alas, Education has too often ruled out the unction and power of the Spirit, topics of the times have taken the places of eternal verities, and the vagaries of modernism have been substituted for the truth as it is in Jesus. Fire-baptized preachers are rare in the big pulpits of today, and the most important stations are occupied by careful men who preach neither repentance or holiness, hence there is comparatively little preaching today in the regular churches "with the Holy Ghost sent down."

THE FULNESS OF THE BLESSING.

Rev. C. W. Ruth.

Romans 15:29.

SANCTIFICATION, negatively stated, is "the act of divine grace whereby we are made holy;" the crucifixion of "our old man;" the cleansing of the heart from all sin. The positive aspect of sanctification is the infilling, and indwelling of the Holy Spirit. When the heart is cleansed from all sin, the Comforter, whom Jesus promised, comes in to abide, according to John 14:16. Hence the sanctified life is not simply a holy life, but a Spirit-filled life.

When people profess to have the experience of entire sanctification, and yet seem to be empty, and dry, and mechanical, we become distressed. We fear they have simply assented to the teaching, subscribed to the doctrine, and joined the procession; that they have swallowed the prescriptions given by the physician instead of waiting on the drug-gist and having the prescription filled, and then taking the remedy according to the directions given by the prescription; in other words, they have been sanctified by syllogism, but have not yet received the actual experience; or, if they had received the experience they have cooled off, and the experience has leaked out. While they still pronounce the shibboleth, and in a cold-blooded, stereotyped way testify to being "saved and sanctified," and vote with the sanctified people, there seems to be no victory nor glory in the soul; no light nor radiance in the countenance, and no spontaneity nor unction in the testimony; it is all professional, mechanical, and metallic. Jesus said of one portion of the good seed of the Sower, "some fell upon a rock, and as soon as it was sprung up, it withered away, *because it lacked moisture.*" Luke 8:6. It is this lack of *moisture* that we deplore among some holiness professors.

David said, "The trees of the Lord are full of sap." "He shall come down like rain upon the mown grass: as showers that water the earth." Psalms 104:16; 72:6. And in giving the promise of this experience Jesus said, "He that believeth on me, as the scripture hath said, out of his belly (his inward parts) shall flow rivers of living water. This spake he of the Spirit, while they that believe on him should receive." John 7:38, 39. On the day of Pentecost, when the disciples were sanctified, "they were all filled." Acts 2:4.

The command is, "Be filled with the Spirit." Eph. 5:18. This fulness of the Spirit is characteristic of all who are truly sanctified. Of course the heart must be emptied, and

cleansed before it can be filled; however this cleansing and filling usually occurs simultaneously,—just as the room is emptied of its darkness by the influx of light. Not only does the apostle speak to the Ephesians about being "filled with the Spirit;" but he also urges the "fulness of Christ" (4:13) and insists that they should "know the love of Christ, which passeth knowledge that (in order that) ye might be filled with all the fulness of God." 3:19. Here is the fulness of the Spirit, the "fulness of Christ," and "all the fulness of God."

There is a "fulness of blessing" for all. In Matt. 6:22, we read, "If therefore thine eye be single, thy whole body shall be full of light." Here is a fulness of "light." In Rom. 15:13, the apostle prays, "The God of hope fill you with peace in believing." So we may be filled with "peace." In John 15:11, Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Here we see that Jesus wants us to have the fulness of "joy"—in a joy that remains; not merely a spasmodic joy, but a constant and abiding joy. In John 10:10, Jesus said, "I am come that they might have life, and that they might have it more abundantly." "The fear of the Lord is a fountain of life." Prov. 14:27. Here, then is a fulness of "life." Micah testified, "Truly I am full of power by the spirit of the Lord." Micah 3:8. So there is a fulness of "power."

In writing to the Colossians the Apostle Paul said he prayed and desired that they should "be filled with the knowledge of his will in all wisdom and spiritual understanding." Col. 1:9. And his prayer for the Philippians was that they might be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11. Peter insisted that although ye have not yet seen Jesus, "yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:8.

We confess, we like to see the saints get blessed occasionally as was David, when he said, "Thou anointest my head with oil; my cup runneth over." Psalms 23:5. And the promise is that if we will bring all the tithes into the storehouse, (meet conditions), our God will open the windows of heaven, and "pour out a blessing, that there shall not be room enough to receive it." Mal. 3:10. His measure is "good measure, pressed down, and shaken together, and running over." "Thus saith the Lord . . . I will pour water upon him that is thirsty, and floods upon the dry ground." "In the light of the king's

countenance is life; and his favor is as a cloud of the latter rain." (Luke 6:38; Isa. 44:3; Prov. 16:15).

In view of all these scripture references, and these promises, it is self-evident, that multitudes are living beneath their privileges, and failing to measure up to the divine standard. Why go dry, and lean, and empty, when God is waiting to fill you with his fulness? Why not insist on having a drenching shower, and a thorough submerging,—saturating and overflowing all your being? Remember that the New Testament standard of a sanctified life is,—"Be filled." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

No, we are not pleading for any particular demonstration, or outward manifestation. We are simply urging that every sanctified soul should "be filled with the Spirit;" nevertheless, we are persuaded that where there is this "fulness"—according to the Scriptures cited above—there will be some outward manifestation and expression of the same. We are quite willing that the Spirit should manifest himself, as he may please; but when there is a blessing—so abundant and full, that there is not "room enough to receive it," it is bound to overflow in some fashion.

We have found that many persons who had boasted of the fact that they were "not emotional" in their religion: and had supposed that their lack of "emotionalism" was due to the fact that they were more "conservative," and of a more modest temperament, later discovered, when filled with the Spirit, that they had simply been empty and dry, and formal because of the carnality of their hearts; and when they were sanctified wholly, and filled with the Spirit, they became just as jubilant, and emotional, and demonstrative, as the rest. While some will manifest this fulness in one way, and some in another, yet in any case, there will be the overflowing and the outward manifestation. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for us, whereof we are glad." Ps. 126:1-3.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Why Christians May Not Accept Evolution as it is Taught.

Rev. W. M. Young, A. M., Sc. D.

EVOOLUTION is (1) continuous, progressive change, (2) according to certain laws, (3) by means of resident forces," says LeConte. In this article we wish to deal with the second proposition of Dr. LeConte's definition. The evolutionist, who is consistent with his theory, believes that all things are under the control of certain fixed laws in nature. Shailer Mathews is consistent with his belief in evolution when he refuses to believe in what he calls "nature miracles," and denies that Christ walked upon the water or turned water into wine; he also denies that the body of Christ rose from the tomb. He says that to walk on the water or turn water into wine is contrary to the laws of nature. I wonder if he professes to understand all the laws of nature. A few years ago we believed that it was contrary to the laws of nature to fly with a heavier than air machine, or to send messages across continents without wires. Harry Fosdick is even more nearly consistent with the theory of evolution in denying all miracles; he says: "The miracle idea is gone. Do you wish to be a reactionary or a progressive? Give up all miracles and we have not lost anything. There isn't anything essential in miracles to your faith. The world used to be static, rigid, law sets one free." Professor Huxley taught that God would have to work a miracle to deflect one ray of light. Recently a small boy came around into my back yard and with a little mirror deflected light into my eyes; but Mr. Huxley would deny to the Almighty God the power possessed by a small boy. Any of us can pit one law of nature against another and produce wonderful results. We can overcome the law of gravity with electricity. Every time one lifts hand or foot, he is overcoming one law of nature with another. The tree builds its huge trunk upward toward the sky, seemingly contrary to the law of gravity. If feeble man by his wisdom and skill can get results contrary to the ordinary known processes of nature, making one natural force to overcome another, who shall deny to the Creator of all things a similar power? Shall we deny to the man who makes the automobile the power to operate and direct it as he pleases?

A theological student in Drew Theological Seminary recently said to me, "Belief in miracles is pretty shaky just now." Why should this be so? Because the theologians are basing their teaching upon the theory of evolution. Men are not denying the story of the Virgin Birth of Christ on any historic evidence or because of any lack of moral integrity on the part of the historians, but to make their theology agree with their scientific theory.

Faith is breaking down, and a breaking down of faith is soon followed by a breaking down of morals. When a man loses faith in the Bible and the authority of Christ, he soon begins to set his own standard of morals. A student from Drew recently told me that he came across a group of students who were discussing theology in that institution, and one said he would not accept Paul's interpretation of Christ, he thought he could interpret Christ as well as Paul could. Another said 'Christ was only a personality, and I am a personality,' and so he thought he could set his own standards. The man who tells me these things also tells me that the morals of the students at Drew are breaking down, and that many are running to vile shows and not living up to the highest New Testament standard of life. Bishop Blake may try to make us believe that it does not make much difference what you believe so long as your life is good; but we all know very well that a good belief is the basis of a

good life. We all know very well that since Modernism has become popular among ministers, there has been a tremendous slump in morals in the ministry.

About a year ago I was listening to a professor teaching a class of theological students, and when the doctrine of the Virgin Birth came up, one young man said, "To me it is a physical impossibility." Now, what do we know about physical impossibilities? Jesus Christ taught that with God all things are possible. Augustine said "that a miracle is not contrary to nature, but only that nature which is known to us." "The ordinary operations of nature," he says, "were they unfamiliar, would excite not less amazement, and are in reality not less wonderful, than miracles." If the Almighty God saw fit to bring his Son into the world by a miraculous birth, why should modern science try to put God into a strait-jacket, and say that he could not do it, or even that he would not? If God saw fit to attest the authority of his Son by means of miracles, what argument can there be against such a procedure? Jesus appealed to his works: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36. The Jews said to Christ, "If thou be the Christ, tell us plainly," and Jesus answered them, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me." John 10:25. If Christ were born a natural birth and lived a natural life and performed no miracles, we would probably classify him with Confucius, Zoroaster, Buddha, and other such leaders of men just as Prof. William James actually does, calling these the Saviors of men.

Some one has said that one can be a Christian and an evolutionist if he is not much of either. Certainly, if any one believes in materialistic evolution as it is taught in many of our schools and universities, he will not be much of a Christian.

WHEN ALL ELSE FAILS.

MRS. JULIA A. SHELHAMER.

PERHAPS the greatest sorrow that could come to parents, is that of losing a child eternally. To know that the little darling God laid in your arms some years ago has fought against prayers and loving counsel and has dashed headlong into sin and finally into hell, is a grief beyond our ability to describe.

There are three thoughts I wish to emphasize in this chapter.

1. God willeth not the death of any, hence your child may be saved.

2. God is able. No matter how deep into sin one has gone, God can save, provided he can have the full co-operation of the child's will.

3. There are some prayers more easily answered than others. This is because there is little or no opposition in the form of antagonizing forces. God can more easily overpower all natural hindrances than he can a mind that is set against him. This is partly because Satan unites with a free moral agent to combat God. A simple little prayer will often bring an answer if it is for needed finances, health or some other material thing that can be answered without coming up against an obstinate mind. In the latter case prayer must be of a different nature. It must be prevailing, importunate, interceding. This will of course take more time than the other and will consume more strength, but it is necessary to the salvation of souls.

Importunate prayer often leads one to fast; and it is sometimes the case that if a person does not have a spirit of prayer for an unsaved one, a decision to fast and pray for that soul will bring that spirit of prayer which is so necessary to his salvation.

Dr. Chapman in his "Revival Sermons," says: "We have had days of prayer; I wonder how many of us have had nights of prayer. We have prayed minutes for our children. How many of us have prayed by the day for them?"

"Do you believe," said a young woman to me in the city of Boston, 'that if my mother and I should pray all night that my brother would be saved?' I said to her, 'If I were you I would pray all night if I were led to do it.' To my certain knowledge that brother had not been within four miles of the place of meeting. Before ten o'clock they were on their knees. At twelve o'clock they were praying, at three o'clock they were still crying out unto God, when the mother rose from her knees to say, 'I believe God will hear us;' and closed her eyes in sleep. I saw that young man the next evening stand in the great church and say that he had spent a sleepless night. I heard him say that he occupied a most important position in the city of Boston. He said, 'This morning, as the day was breaking, I gave myself to Jesus.' I think the story of the Shunamite is in the Old Testament that we might thus learn how to pray. 'As the Lord liveth and as thy soul liveth, I will not leave thee.'"

One evening my telephone bell rang. When I went to answer the call I heard a voice that seemed to me to be almost choked with emotion say, "Will you pray for me?" and I said, "Certainly, I will pray for you. But will you not meet me this evening at the close of the service?" I went to the service that night and at the close of the meeting there came up to me this man who had telephoned me. He said he occupied a responsible position as book-keeper in the city. He said, "My father is a minister, my mother is a sincere Christian. I have been feeling the power of their praying. I have felt a great sense of need in my soul, and when I heard the song this evening, 'O, mother, when I think of thee, 'tis but a step to Calvary,' I bowed my head and took Christ."

This young man may have been thus saved without much of a struggle, because he was truly penitent and had not resisted light as some have. But whether it is a long or short battle it will certainly pay to pray through and obtain the smile of God rather than lose the soul.

A Starless Crown.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Never, for a moment, let us aim at anything less than "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." The ambition for a starry crown—an "abundant entrance," is of the Holy Spirit, and should be cherished. With such inspirations were the apostles and holy martyrs fired. We are permitted to see much to encourage us. We are not without our conflicts. But conquests are seldom gained without previous conflicts. If Zion's foes are still, it is because her friends are idle. When the Lord works, Satan musters his forces to withstand. Of this we are aware; for we have been placed in circumstances when we were called to resist. But to the Christian warrior opposition is an incentive. Never has a battle been lost where a steady trust in Christ has been maintained. Those who are led into battle by following the Lamb, can never be overcome.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER VI.

PROPHETICAL PROOF OF THE DIVINE INSPIRATION OF THE BIBLE.

WE have studied the prophecies concerning the Jewish nation; let us now turn to the prophecies concerning Christ. Surely, if we can find that prophecy and actual facts fit in so that they dovetail exactly together, we have an irrefutable argument for the inspiration of the Word. Let us see if they do thus coincide. We read in Isaiah 11:1 that Christ would be a Jew. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In Matthew 1:1, 16, we read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." We find in Isaiah 7:14 that he was to be born of a Virgin; "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Matthew 1:18-25 we read, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name Jesus." In Micah 5:2 we read, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be ruler in Israel; whose goings forth have been of old, from everlasting." In Matthew 2:1-11 we find, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet; and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel. Then Herod when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem; and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before

them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Zechariah 9:9 says, 'Rejoice greatly, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' Mark 11:7-11 records, "And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way; and they that went before, and they that followed cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." Zechariah 11:12, 13 prophesies, "And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Matthew 27:3-7 finishes the

SPECIAL NOTICE!

It will be remembered by some of our readers that in our bill of editorial fare we promised to discuss the following question:

"Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?"

When we made the above statement, we thought that one article would be sufficient for the discussion of the subject as far as we cared to go into it, but, thinking on the subject, we find it grows and calls for a series of articles which we are now preparing in the form of letters and will be commenced in *The Herald* along about the first of November. We have been so constantly grieved with revival work that it has been impossible for us to give the attention to this very serious matter in which we are in danger of being misunderstood that we are compelled to give it more time and thought that we had at first supposed.

Faithfully yours,
H. C. Morrison.

story, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in."

The prophets recorded how he was to die. Isaiah 50:6 says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid my face from shame and spitting." Mark 14:65 records, "And some began to spit upon him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palm of their hands." Isaiah 53:12, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Luke 23:32-34 records, "And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the male-

factors, one on the right hand and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do." Psalm 69:21 relates, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Mark 15:36 says, "And one ran and filled a sponge full of vinegar, and put it on a reed and gave him to drink." Psalm 22:18 prophesies, "They part my garments among them, and cast lots upon my vesture." John 19:23, 24 records, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without a seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." Psalm 22:1 gives this prophecy, "My God, My God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" Matt. 27:46 gives the incident, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Psalm 34:30 says there were to be none of his bones broken, "He keepeth all his bones: not one of them is broken." John 19:32 records, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. Zechariah 12:10 prophesies, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Psalm 22:16 says further, "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and feet." John 19:34 records, "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." Isaiah 53:9 says, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." John 19:38, 41, 42 gives the occurrence, "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take the body of Jesus. Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Prophecy and history have taken the witness stand. Side by side they have stood and have been questioned. History is a merciless revealer of facts; it bends not to the wishes of any man; nor to the creeds of any faith; but testifies of that which is true. Prophecy said these things that have been quoted, in many instances from five hundred to eight hundred years ahead of time, and it has been shown by the unswerving testimony of history that the prophets did not lie. There can be no stronger proof of the inspiration of the Word of God than these unquestioned fulfillments of the prophecies that were given by men of old who claimed that they spake only as they were moved by the Holy Ghost. Thank God for the Old Book that has stood the test of the ages, and has come out from under fire with a clean record that cannot be doubted.

(Continued)

But right is right, since God is God;
And right the day must win;
To doubt would be disloyalty.
To falter would be sin!

John Wesley Misrepresented.

REV. R. H. CLARK.



THE *Pittsburgh Christian Advocate* of June 30, publishes an article written by Bishop William F. Anderson, the title of which is, "Our Wesleyan Inheritance." He represents Wesley as being but little concerned about doctrine.

Rev. Sam Jones said: "You can prove anything by the Bible." Let me give you an example. "Judas went and hanged himself." "Go thou and do likewise." "What thou doest do quickly." I have proved, first, that Judas hanged himself; second, that you should do likewise; third, that you should do so quickly. Wesley did make some statements, which, when disconnected and disjointed prove the Bishop's contention. I regret that the Bishop followed this method to prove that Wesley was indifferent to doctrine.

Many years ago a man was being tried in a Magistrate's court for failure to work the road. The Prosecuting Attorney read from the Law Code, "Every man who is twenty-one years old but under fifty years of age, must work the road three days annually." "Now," said the attorney, "we can prove that the defendant failed to comply with this law." The defendant said, "Mr. Attorney, that is a large book to have no more in it than you have read. Read some more." The lawyer hesitated, but the defendant said, "Mr. Lawyer, I insist that you read the next paragraph." The lawyer reluctantly read, "But he must have three days notice." "Now," said the defendant, "I did not have three days notice." The Magistrate said, "The case is out of court." Read a little more of the sermon from which the Bishop quotes, and you will see the Bishop's case is out of court.

The devil said to Jesus: "If thou be the Son of God cast thyself down; for it is written he shall give his angels concerning thee." But Jesus said: "It is written again, thou shalt not tempt the Lord thy God." The Bishop has given us what "Is written"; but he has not given what "is written again." Let us play fair with Wesley.

In Vol. I, of Wesley's Works we have his sermon: "Catholic Spirit." Wesley's text is 2 Kings 10:15. "And when he was departed thence, he lighted on Jehonadab the son of Recab coming to meet him. And he saluted him, and said to him, is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be give me thine hand."

Mr. Wesley seems to have known that some statements in this sermon would be misrepresented and misunderstood. On page 433, Vol. I. Mr. Wesley says: "There is scarcely any expression which has been more grossly misunderstood, and more dangerously misapplied than this. But it will be easy for any who consider the preceding observations, to correct any such misapprehension of it, and to prevent any such misapplication."

"For, from hence we may learn, first, that a catholic spirit is not speculative latitudinarianism. It is not indifference to all opinions. This is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being 'driven to and fro, and tossed about with every wind of doctrine,' is a great curse not a blessing; an irreconcilable enemy, not a friend to true catholicism. A man of a truly catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. It is true, he is always ready to hear and weigh whatsoever is offered against his principles. But as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor

vainly endeavor to blend them into one. Observe this, you who know not what spirit ye are of: who call yourselves men of a catholic spirit, only because you are of a muddy understanding: because your mind is all mist: because you have no settled consistent principles, but are for jumbling all opinions together. Be convinced, that you have quite missed your way: you know not where you are. You think you are got into the very spirit of Christ: when in truth you are nearer the spirit of antichrist. Go, first, learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit."

What tremendous, weighty words. The Bishop seems to have overlooked this part of the sermon.

Further quotations from Vol. I. Sermon, "Original Sin." Page 485. "Or to come back to the text, is every imagination of the heart evil continually? Allow this and you are so far a Christian. Deny it and you are a heathen still."

Page 349. Concerning hearing false prophets: "I can only say, if by experience you find hearing them hurts your soul, then hear them not: then quietly refrain, and hear those that profit you. If on the other hand you find it does not hurt your soul, you then may hear them still. Only take heed how you hear: beware of them and their doctrine. Hear with fear and trembling, lest you should be deceived, and be given up like them, to a strong delusion. As they continually mingle truth and lies, how easily you may take in both together? Hear with fervent continual prayer to him who alone teacheth man wisdom. And see that you bring whatever you hear to the law and to the testimony. Receive nothing untried, nothing until it is weighed in the balance of the sanctuary: believe nothing they say, unless it is clearly confirmed by plain passages of Holy Writ." Ponder these striking words. Jesus said, "Beware of false prophets." They are extremely dangerous; because they wear sheep's clothing. Let us be alarmed before it is too late to recover ourselves from the "snare of the devil."

Suffer a few quotations from, "Doctrinal Standards of Methodism," by Bishop Neely.

Page 75. "John Wesley's preaching and his writings were largely of a doctrinal character, and if we had nothing but his sermons, we would have a great and comprehensive body of divinity."

As Professor John A. Faulkner, of Drew Theological Seminary, has said of the Rev. John Wesley: "He was the greatest doctrinal preacher of the eighteenth century."

"The great mass of Wesley's sermons were decidedly doctrinal."

Page 74. "Not only did he preach and print doctrines, but he freely and forcefully entered into public controversies, and Wesley's opponents gave currency to his views in what they printed."

"Wesley always gave prominence to personal experience, spiritual life, and discipline, but he had constantly before him doctrine, doctrine first, and the basis of the others. His great care was doctrine."

As the Rev. West, D.D., of the Methodist Episcopal Church, South, said of Wesley: "He preached doctrines. Mr. Wesley did more in refuting theological errors and in formulating and expounding the doctrines of the Bible than any one man of the centuries." Let us hope our leaders will do likewise.

Page 75. "As a matter of fact Wesley taught Scriptural doctrines, and demanded corresponding beliefs from his hearers, and his followers. With his hearers of all classes he reasoned: but with his followers, after reasoning, he commanded."

Page 81. "Wesley never meant, or tolerated, indifference to religious opinions, or churches, or Latitudinarianism in theology. He would not have men of all beliefs come into his ministry and conference, and he would not allow people to come into and re-

main in his societies, regardless of doctrinal views held and uttered." Bishop Anderson says: "Methodism is big enough and broad enough for men of all shades of opinions."

Page 85. "Thus Mr. Wesley and his followers, on the 20th of July, 1740, marched out of the Fetter Lane Society, in London, and permanently withdrew from that body because of doctrines therein taught, and against which he had strongly protested."

Page 86. "Mr. Wesley broke with his early and beloved friend, the Rev. George Whitefield, because Whitefield taught Calvinistic doctrines to which he was opposed."

Page 87. "In 1765, before his conference, he said: 'I have no more right to object to a man holding a different opinion from mine than I have to differ with him because he wears a wig and I wear my own hair: but if he takes his wig off and shakes the powder in my eyes, I shall consider it my duty to get quit of him as soon as possible.' It is easy to see why Wesley had such clear vision. Let our leaders take the hint."

"Wesley wrote an octavo volume, 522 pages, on the 'Doctrine of Original Sin; According to Scripture, Reason, and Experience', in answer to Doctor John Taylor, the noted Socinian Minister, who had written his 'Doctrine of Original Sin,' a subject at that time apparently more interesting than it seems to be to some in the present time."

In view of the foregoing facts, what are we to make of the Bishop's statement: "John Wesley was one of the most tolerant of men, but he found it difficult to be tolerant toward the waste of time and energy involved in fruitless theological discussions." If theological discussions are fruitless, Wesley wasted much time.

Is Bishop Neely right in the following conclusion, found on page 75? "For any one to assert that John Wesley was indifferent as to doctrines and that he put little stress on doctrinal matters, is to assert that which is absolutely untrue, and no well informed and candid student of the history will venture the assertion."

If the good Bishop is opposed to controversy, it will be well for him to refrain from giving occasion for it.

The Optimism of Premillennialism.

This very interesting book is just off the press. It is well bound, in unusually clear type, on good paper, and contains 147 pages. It is for sale by The Pentecostal Publishing Company, Louisville, Ky., for \$1.00 the copy.

This book on an agitated subject presents the doctrine of the second coming of Christ in a rather new and striking way. We are sure it will be read with great interest. It is divided into eleven chapters with the following heads:

1. The Optimistic Outlook.
2. The Divine Objective.
3. The Divine Program.
4. Is the World Growing Better or Worse?
5. The Power of the Gospel.
6. The Fulfillment of Prophecy.
7. Concerning the Coming of Christ.
8. The Signs of Christ's Coming.
9. The Falling Away.
10. The Millennium.
11. Jesus is Coming Back to Earth.

Those who believe the teachings of the word of God on the second coming of Christ are accused of being pessimists when in fact they are the most optimistic people in the world. No people can have a brighter outlook for the world's future than those who believe that Jesus Christ will come and inaugurate a reign of perfect peace when we shall have a warless world. The Pre-Millennialist is, in the highest and best sense, a genuine optimist. Send and get this new book by Rev. H. C. Morrison and you will find it thoroughly interesting.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

REPORTS FROM SOUL WINNERS

AN ADVENTURE IN CHRISTIAN EDUCATION AND EVANGELISM.

Glyndon Grove is ten miles west of Springfield, O., on the old National Highway number one. This beautiful ten-acre lot of woodland is sprinkled with wonderful oak, elm, black cherry, hickory and cottonwood of some thirty years' growth. The shade is not so heavy however, so that there is a good mat of bluegrass carpeting the smooth level surface throughout. The Highway with its busy traffic is some forty-five rods distance retiring this beautiful spot in restful quiet. A country road passes the grove giving easy access to ample and convenient parking space for two hundred and fifty autos. A drilled well furnishes pure water for the thirsty traveler who comes hither. Birds and squirrels with their chatter abound throughout the grove.

Here five years ago the Western Ohio Holiness Association built a beautiful tabernacle seating about 1100. A splendid dining room with good kitchen and equipment was also added, together with an ample office building. These well proportioned buildings in white trimmed with green set well into the landscape, lending that attractiveness so often missed by the lovers of camp meeting life.

Glyndon Grove is easily accessible by good roads to a score of thriving Ohio cities; Cincinnati being 62 miles to the South, Middleton about 30 and Dayton about 18. Troy is 20 miles to the Northwest, Piqua about the same distance to the North. While Bellefontaine is 30 to the North, Delaware 50 to the Northeast, and Columbus 50 straight to the East. Springfield is just 10 miles East, and Xenia 20 miles Southeast. From every one of these centers people could get into a 10:30 morning service with less trouble than some folks have in going down town to buy a yeast-cake. The busses going east and west run by the camp forty-five rods away every half hour, and the Big Four and Pennsylvania Railroads come into Springfield from all parts of the State, with the very best of bus connection for the camp.

Glyndon Grove Camp Meeting was opened this year, July 21, under the auspices of the Western Ohio Holiness Association, assisted by Asbury College. The interdenominational spirit of good will in the services commended itself to all, several nearby ministers taking part, and bringing their people. One pastor brought his young people in several auto loads and was rewarded to find the altar services lined with his own folks seeking the Lord. So the camp grew in favor with God and man. The free dining-room laden with savory viands attracted the young and old, rich and poor. There was no murmuring nor complaining—not even about mosquitoes. (These birds were pleasantly absent.) Without trying to be exact, in the three special visitations by the Spirits power, there were some sixty seekers who prayed through to victory. The last Sunday night brought its fruitage with four or five hungry souls getting through. The workers this year were Professor M. V. Lewis, of Wilmore, Ky., and Miss Daisy Dean Gray, Dean of Asbury College, Department of Expression, for one week with the young people in a morning service. Dr. H. C. Morrison paid us a visit and preached three very wonderful sermons to the delight and edification of all. Tilden H. Gaddis, with his party of singers, was with us two days in most fruitful services. Several pastors visited the camp and generously loaned their assistance, making valuable contributions to its success. Professor Lewis was ably assisted in music by Brother and Sister Schell.

This camp has a future is the expressed and firm conviction of all who attended this year's services. A Glyndon Grove Interdenominational Holiness Camp Meeting Association was organized with representation from every known Evangelical denomination in Western Ohio. The new Board in its second meeting, called Dr. H. C. Morrison, Prof. M. V. Lewis, Tilden R. Gaddis and his party, together with the writer, for 1928 encampment. There is a plan by the Board to put on month-end evangelistic one and two-day meetings throughout the year in the various churches of Western Ohio. These meetings will be manned by the best evangelists and Christian workers. With the same spirit of unselfish good-will displayed in the Camp this year, these services have promise of growth and large usefulness. A summer school under the auspices of Asbury College Theological Seminary is in our plans for next July.

Memberships in the new Association at \$1.00 a year are sought by the Board. All who are interested in spreading scriptural holiness, and are in sympathy with the interdenominational spirit of good-will to all people, are eligible to membership. (Let us have your membership card by return mail).

Reported by Rev. E. L. Eaton, Director of the Life Service Department, Asbury College, and George S. Bucher, Secretary of the Camp Meeting Association.

RED ROCK CAMP—MINNESOTA.

Friends of Red Rock Camp Meeting, just outside St. Paul, Minn., will rejoice to hear that this year's camp which closed July 10, will go down as a memorable year in Red Rock history. For some sixty years now, God has been meeting with his people on this sacred spot. He did not fail us this year, but came with a glorious visitation of divine power. Many of the saints had prayed earnestly for the encampment, and they went forth expecting God to answer. And God came and did more than we had asked or thought.

The workers were Rev. and Mrs. John Thomas, and Rev. T. M. Anderson, of Wilmore, Ky., and Rev.

Floyd Nixon was in charge of the music, and Mr. Skinner of Taylor University, presided at the piano. From the very first service to the close, a gracious spirit of unity prevailed, and it is not surprising at all that with such people of God as our leaders, the preaching and singing should be owned of God himself. The writer was present at almost every service, and does not, at this writing recall one service that was barren of visible fruit. Almost 300 seekers were definitely helped at the altar. We deem this the outstanding achievement of the camp. And where the spiritual blessing comes, financial matters are easily taken care of. Mr. W. P. Carr, Treas., of John Fletcher College, and the able treasurer also of the Red Rock Park Association, says that this year was the best year out of the eight that he has served. A debt was taken care of, and in all some \$6,000 in cash and pledges was received.

Attendance this year was a marked improvement over last. More people stayed on the grounds. There were more preachers. More than a half dozen states were represented. Some from Canada were in attendance. The two Sundays of the camp and Monday, July 4th, were great days, when hundreds came from the Twin Cities and elsewhere.

The Asbury College Quartet was with us for a number of days. Likewise the Chicago Evangelistic Institute Trio, and the John Fletcher College Quartet. Dr. L. R. Akers, President of Asbury College, was with us for a few services; also Dr. J. L. Brasher, former President of John Fletcher College. All of the holiness schools had representatives on the grounds.

Dr. G. G. Vallentyne, of Minneapolis, continues as the much beloved president of the Association. Mr. A. P. Andrews again demonstrated his ability as Superintendent of Grounds. Surely the camp was wonderful. Eternity alone will reveal all that was accomplished. We give God all the glory.

Wallace G. Mikkelsen.

NORTH READING CAMP.

We have just closed what many think to be the greatest camp meeting ever held at North Reading Camp. The attendance was perhaps not as large as in former years on account of rain and cold, but the spirit was great and the results very satisfactory. A new twenty-room dormitory was completed in time for the opening and all camping facilities were taken and many turned away during the closing days of the camp.

Rev. George B. Kulp, Civil War veteran and prince of preachers, was greatly blessed of the Lord and preached with the unction and power of the Spirit, that made the saints rejoice and sent terror to the devil and his crowd. It is blessed to see how God is preserving the youth of this warrior of many battles and crowning his ministry with many souls in the fountain. Dr. James B. Chapman, Editor of *Herald of Holiness*, was indeed at his best, and preached to the great delight of all who heard him. Prof. C. C. Rinebarger was the director in song and soloist, and that means that the singing was good, but if the writer is to be the judge, the music was far ahead of the ordinary camp meeting singing.

Dr. Chapman was accompanied by Mrs. Chapman and the children, all of whom added much to the meeting, Misses Loise and Grace playing violin and saxophone, and Mr. Harold at the piano. With members of choir and orchestra from Malden, Lynn, Lowell, Somerville, Everett, Cambridge and Wollaston, and many other churches of the district, you would only expect just such singing and music as it was our privilege to enjoy.

Rev. H. V. Miller, District Superintendent, was in charge and from the first service labored day and night, with faith, patience and charity to make the meeting unprecedented in every way. There were more than one hundred and fifty who prayed through to definite victory at the altar. The climax was reached the closing day, July 4, Bro. Kulp preaching in the morning on, "Our Citizenship," and Dr. Chapman in the afternoon on, "The Second Coming of Christ." It would be difficult to describe the scenes of that day, with souls seeking the Lord at the altar throughout the day, some remaining at the altar until five o'clock the following morning.

The finances came easy, and the educational and missionary anniversaries were times of blessing and inspiration, especially the missionary address by Rev. A. H. Kauffman in the interest of our work in Palestine. Plans are going forward for a greater fall camp than ever, Sept. 2 to 5.

G. E. Waddle, Sec.

SEBRING CAMP MEETING.

The 1927 Sebring Camp Meeting has gone down in history as one of the best ever held since the camp's inception in 1905. It was characterized by a spirit of unity and prevailing prayer, and souls prayed through to reclamation, pardon or purity in almost every service. It was truly a blessed season of refreshing from the presence of the Lord.

There is no other camp like Sebring. It holds a unique position in the great Holiness Movement. The camp site—a beautiful grove of stately maples—surmounting an eminence originally known as Quaker Hill—was given by George E. Sebring to the cause of God to be held in trust by the Sebring Camp Meeting Association so long as it was used for the "spreading of scriptural holiness." During the past year the donor, Mr. Geo. E. Sebring, of Sebring, Fla., passed on to his reward, but his works are still following him. In recent years the burden and re-

sponsibility of the camp has largely fallen on the shoulders of Mr. and Mrs. W. L. Murphy. They have given unstintingly of their time and money for the maintenance and growth of the camp, that God's people might have a place to come and feast, and hungry, needy souls might hear the good news of a full salvation.

The workers for this year were C. W. Ruth, Dr. H. C. Morrison, Joseph H. Smith, T. M. Anderson, Lawrence Reed and Prof. and Mrs. Kenneth Wells. The young people's services were under the direction of Mrs. Joseph H. Smith and Miss Janie Bradford. Children's services were conducted by Miss Grace Ruth, daughter of Evangelist Ruth. Many of the children and young people prayed through to a definite personal experience in these services, and it was felt that these meetings were highly profitable.

Rev. C. W. Ruth was the very efficient platform manager for the camp. He saw to it that the machinery of the camp kept running smoothly. All friction was avoided by giving the Holy Spirit the greatest freedom and by keeping on hands a good supply of the "oil of gladness" to lubricate the working parts. The preaching was of a very high order given in the power and demonstration of the Spirit and God saw to it that his word did not return unto him void.

The singing under the efficient leadership of Prof. Kenneth Wells, Director of Voice at Taylor University, was inspiring and uplifting. Two new Grand pianos were loaned to the camp by the Schoch Studio of Alliance and at these pianos presided two of the most wonderful evangelistic pianists in America, Miss Thelma Atkinson, of Upland, Ind., and Miss Edwina Wilson, of East Liverpool, Ohio.

There were many visiting preachers and singers whose presence added inspiration and blessing to the camp, and who in return found refreshing for their own souls. The scope and influence of the camp is broadened by the encouragement that is given to the various phases of the Holiness Movement. A welcome is extended to the representatives of the holiness schools and colleges, and subscriptions are taken for the various holiness papers and substantial financial support is given the Chinese Missionary work of the National Holiness Association.

Some idea of the far-reaching influence of the Sebring Camp Meeting may be had from a census which revealed the fact that 32 different denominations and 19 different states were represented in attendance of the camp this year. One thousand dollars was pledged for the enlargement and improvement of the Children's and Young People's Tabernacle. Plans are being made for even a better and bigger camp next year.

Kenneth Wells.

LEILA CHURCH GETS THE BENEFIT OF A POWERFUL REVIVAL.

On July 4th one of the great meetings, or tent revivals of the year closed with a very touching sermon and altar call, in which all the space was filled. Many souls were saved and salvation was a gift to many graciously in prayer at the altar.

This revival was on the pastoral charge of Rev. H. L. Pearson, of Norman Park, Ga., under the auspices of the Evangelical Methodist League, of Louisville, Ky., Cochran Brothers of Asbury College preaching. The eighteen days of this powerful work in the cause of Christianity will never be forgotten in the lives of those who attended, and we thank the preachers for their time and labor here, pray for their victory in their revival to follow in this beautiful work of bringing souls to God. About seventy were saved in this revival and eleven sanctified.

Victory For Oak Ridge.

Four miles out from Tifton, Ga., at the Methodist Church, closed one of the most victorious gospel tent meetings of the church's history. This wonderful work was under the auspices of the Evangelical League of Louisville, Ky., Cochran Brothers, of Asbury College, preaching.

The meeting closed after a fifteen-day run and was a spiritual refreshing for Christians; the convincing and convicting gospel sermons brought the power of the Holy Ghost which brought on a soul-saving feast at the altar. About sixty people were converted to God. The altar of prayer has been the outstanding beauty of the revival.

Tifton, Georgia.

The two-weeks' tent meeting started the first of June under the auspices of the Evangelical Methodist League of Louisville, Ky., Cochran Brothers, of Asbury College, preaching. From the beginning the gospel sermons were of depth and power, and the attendance grew better day by day.

Harp music and beautiful songs was one great feature. Misses Anna Quigg and Clarice Morford gave their time and talent in the gospel worship and were appreciated by all who heard them. Before these preachers came to us their efficiency was well known as they held a successful revival here last year and were called back to us again for their gospel power. Their Christian spirit, and influence make the sinner and erring realize they must depend upon a Being greater than one's self and greater than the world gives us. A movement was made to erect a tabernacle in time to hold a meeting next summer. Eighty souls were gloriously saved in this revival, and two sanctified.

They will carry their tent to Leila Church, four miles from Lenox, Ga., to hold their second revival at that place; their first work was at that church last summer.

Mrs. R. Hooks.

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over all. Those persons who have been baptized by the Holy Ghost are entirely safe from any of the shallow conceptions or false teachings of Unitarianism. They are fixed forever in their abiding faith in the Lord Jesus Christ. Those who have received the Holy Spirit have gotten such a revelation of Jesus that they have no trouble in believing in the Virgin Birth, the Godhead, the sinless life, the absolute truth of the teachings of Jesus and the atoning merit of his suffering, of his triumphant, bodily resurrection, and his existence and intercessions at the right hand of the Father, his power to forgive sins, to cleanse and sanctify souls. The baptism with the Holy Spirit is a tremendous epoch in the history of a child of God and wonderfully confirms and establishes the faith of those who receive him in his in-coming, cleansing, and abiding.

How wonderful it is that the third Person of the Trinity, One and equal with the Father, should come to abide, to comfort, illuminate, and empower the child of God for service. We can think of nothing more marvelous in the scheme of redemption than that God, from whom we were separated by sin, should separate us from sin through the merit of our blessed Lord and Savior and come to indwell us. With what diligence, humility, self-examination, and earnestness we should pray, wait, long for and receive the Holy Spirit, and having received him how humbly we should walk in obedience to his blessed guidance.

There is this that should be remembered carefully. The Holy Spirit will never guide us into any teaching or action out of harmony with the plain teachings of the Word of God. This should be a final test in all impressions and leadings and if we should be impressed or feel led to say or do anything that contradicts the Word of God, as taught in Old Testament and New Testament Scriptures, we must conclude at once that it is not the leading or impression of the Holy Spirit. He is always and absolutely true to the Scriptures and the teachings of Jesus.

In the Epistle to the Ephesians, from which we have selected our text, we find constant reference to the Holy Spirit, his presence and his holy offices in the Church of God and the individual child of God. It is in this Epistle that we learn that we are "sealed with the Holy Spirit of promise." It is here we are taught that through Christ we have "access by one Spirit unto the Father" and "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20, 21, 22. It is in this wonderful Epistle that the Apostle gives us a description of the result of the indwelling of the Holy Spirit, saying, "For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord."

Immediately following the Text, in which we are commanded, "Be not drunk with wine, wherein is excess; but be filled with the Spirit," the Apostle goes on showing the

result of such filling. He says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How blessed is such an experience. What more could we ask than that the great scheme of redemption provides for the forgiveness of all our transgressions, the cleansing away of all our unrighteousness, and the indwelling of the Holy Spirit to bear witness to the truth of God's Word, to the Deity and saving and sanctifying power of the Lord Jesus Christ? Then, let us see to it that we be filled with the Spirit, that we be intoxicated with the indwelling and empowering of the Holy Spirit, who shall bring into us the spirit of the Lord Jesus, who shall make us more and more like the blessed Christ, ever remembering that the spirit of Christ is the spirit of holy courage, that would bear witness to the truth and who knew it meant the cruelty of the Cross, and a spirit of forgiveness and pity that could pardon and pray for those who nailed him there. The indwelling of the Holy Spirit means that we shall become wonderfully Christlike in our absolute faith in the Eternal Father, his Word and blessedly submissive to his will, and, at the same time, greatly concerned for the salvation of the people, always bearing about with us an attitude of pity, humility and mercy and love, even for our enemies. O that we may know what it means to be filled with, comforted and empowered by, the indwelling of the Holy Spirit.

ONE OF MY GREAT DESIRES.

CHAPTER II.

I said something last week about my great desire to establish and build up the Theological Seminary at Asbury College.

Throughout the history of the church, a very large per cent. of those called of God to preach the Gospel have come from among the poor. Every church from the very early history of its organization has been compelled to give large assistance to the education of its ministry. No doubt this will always be so. A revival which has wrought graciously under God in this country for the past three or four decades, known as "The Holiness Movement," has contributed in a remarkable way to the increase and building up of a faithful and zealous ministry. It would be hard to calculate the host of young men who have been converted in the revivals, conventions, and camp meetings of the holiness people. Hundreds of them have been assisted more or less in their preparation for the ministry at the holiness schools. They have gone out through the world and belted the globe with their full Gospel message and their glad testimony.

There are, in the various holiness schools, now in this nation, a large number of young men preparing for the ministry. They are under good instruction. They are making fine preparation. They will count in the time to come in the gracious work of bring-

ing a multitude of souls into the Kingdom of our Lord Jesus Christ. The thing in which I am deeply interested is the building up and making permanent the Theological Seminary at Asbury College. The school is well organized. It has an excellent faculty. We have one fine building. It has a number of classrooms, a beautiful chapel and dormitory space for a considerable body of young men. But we need much more room, a good, large loan fund, and an arrangement by which a number of these young men preparing for the ministry can do some work and, in this way, earn a part of their expenses. I am quite confident this can be done. I am praying about the matter. I want your prayers, I want you to join your faith with mine and I want your practical assistance in this very best of enterprises. This is a matter involving the salvation of souls, the saving of men from eternal darkness and the bringing of them into eternal life and glory with our blessed Master. What can we do better than to help in preparing and sending forth a consecrated, faithful, enthusiastic ministry to preach the Gospel to the perishing multitudes? To my mind, this is one of the greatest works and best tasks in which we can possibly engage.

Please join with me in prayer. Write me a letter. Ask me for some details of my plan. Promise a helping hand. Let's get busy and do something that will count for the glory of our Christ and the salvation of immortal souls for all time and eternity. I shall have more to say on this subject next week.

Faithfully, your brother,
H. C. MORRISON.

Central Holiness Camp Meeting.

THIS camp meeting covered July 28 to August 7, inclusive. The preachers were Rev. J. L. Brasher, D.D., of Alabama, the first few days of the meeting.

He gave us some great messages, and the people were greatly pleased with his soul-stirring sermons. Dr. C. F. Wimberly spent the last week of the meeting with us, and his ministry was with power and blessed in the salvation of many souls.

Rev. E. L. Griffey, of Irvine, Ky., preached us one powerful sermon. The writer preached seven times during the camp meeting. We were greatly blessed with the ministry of Rev. M. P. Hunt, a prominent Baptist minister from Louisville, Ky., who gave us three powerful messages which stirred the audience in a remarkable way. Brother Hunt related his story of the leading of the Lord up to a remarkably gracious baptism with the Holy Spirit received many years after he entered the ministry.

The song services were led by Rev. Harry Blackburn, of Milbank, S. D. We have never had any one at this famous camp who gave us more efficient service and won the confidence and love of our people more completely than did this old Asbury graduate of several years ago. Bro. Blackburn's wife attended him and rendered fine service in

duet and solo work. Harry Blackburn is one of the greetest camp meeting singers in the country. Quite a number of visitors rendered excellent service in song.

Rev. L. E. Otter and wife had charge of the young people's services. The last few days Miss Florence Sleicher was present and rendered excellent service with the young people. We have never had young people's services, which were held in one of the large League tents, conducted with more excellent, helpful messages than this year. Sister Hoffman had charge of the children's work, which she guided with gracious success. Mrs. E. C. Wills and Miss Anna Laura Jones presided at the pianos and are noted for their ability as musicians.

The dining room and kitchen were, as usual, under the control and direction of the W. C. T. U., of Wilmore, and merited the praise of every one for the excellent meals and beautiful service they gave us. They had two of the old-time colored women and one colored man doing the cooking. We challenge the entire world to produce any better cooks than these old-time colored people who know just how to prepare the food, season it and dish it out to the hungry multitudes.

Brother C. A. Lovejoy, who has large experience, is secretary of the meeting and was assisted most efficiently by Prof. J. B. Kenyon. Brother O. C. Garvey and wife have contributed much to the success of the camp by their devoted interest in beautifying the grounds, and the care of the dormitories for women. Mrs. Wyatt, who has charge of the dormitory for men, looked carefully after the comfort of the hosts of preachers and laymen who came and went during the meeting. Rev. J. W. Hughes, D.D., who was the principal agent in founding this encampment, pronounced this one of the best in its history.

At one time by actual count, there were ninety-two preachers representing many denominations in the audience. Not less than 125 ministers of the gospel attended the camp during the meeting, many of them taking an active part in working in the congregation and about the altar. Bro. May, Bro. Humphrey, A. P. Jones, Bro. Savage and Bro. Wills, with others, rendered faithful service in conducting the prayer and praise meetings. Our pastor, O. C. Seevers, was present at almost every service and endeared himself to us all, ever ready to perform valuable service in announcements, song, prayers, altar work and in every way giving help and inspiration to the gracious work of salvation.

A large number were at the altar and most of all of them prayed through to victory. Dr. Wimberly preached the closing sermon to a great audience and not less than twenty-five, smitten with old-time conviction, came forward for prayer; all but a very few, found the Lord in gracious mercy and salvation.

Considerable money was raised for expenses, brotherly love prevailed, and we have never seen better order at any place of worship in all of our lives. The outlook for growth and blessing of Central Holiness Camp Meeting has never been better. Rev. L. L. Pickett was with us from first to last and delivered one address on the Anti-christ. We used Bro. Pickett's last song book, and I have never seen a better for camp meeting work. It has old songs, new songs, and good songs. We are looking forward with faith and enthusiasm for the encampment for the year 1928 covering the last Sunday in July and first Sunday in August.

H. C. MORRISON.

Pleased With The Idea.

Dear Dr. Morrison:—

I read with interest your editorial headed "One of my great desires," in which you speak of your purpose to enlarge and make permanent the Theological Seminary of As-

bury College. I shall be very glad to hear more of your plans for this great and needed work. I know of nothing to which I could contribute more gladly than to the education of spiritual young men to preach the full gospel of our Lord Jesus.

I cannot make a large contribution, but I shall certainly be very glad to contribute all I can of my income to the work of which you speak. It has been my privilege to hear a number of young men from Asbury College preach the gospel and have been impressed with the earnest manner in which they deliver the message of the Lord. I shall watch THE HERALD with interest for what you have to say. A READER OF THE HERALD.

BUT LEAVES ONLY.

MRS. H. C. MORRISON.

JESUS had been to Bethany to spend the night with his friends, Mary, Martha and Lazarus, and in the morning as he returned to the city, he hungered, and when he saw a fig tree he sought for fruit to satiate his hunger, but alas, he found on it "but leaves only."

We do not know but what this barren fig tree, or rather this *fruitless* fig tree, represents a class of people who appear well at a distance, but on close inspection, will be found sadly lacking in the true and substantial elements of real character. Doubtless this tree had fooled many passers-by, with its beautiful foliage, but when the real value was sought, it was deficient. There are many people who live to make themselves attractive to the passers-by; they think if they can gain the attention of the world, their cup of joy will be full, but how empty and unsatisfying are such returns.

Then, too, we have persons who have identified themselves with the church, who are mere wall-flowers; they never contribute anything to the real growth and life of the church, but occasionally fill a small space in one of the pews, decorated with the most gaudy apparel and costly plumage they can afford, and sometimes cannot afford, hoping to attract the attention of those who *should* be assembled for the worship of God. Yes, such persons are full of the beautiful leaves of the world's adornment, but where is the fruit that should grow on the Christian tree? Where is that for which this hungry old world is longing and looking to the church of Jesus Christ to give? Just as the rank growth of the leaves saps the strength of the tree and makes it unable to bear fruit, so the deep-seated growth of worldliness saps the strength from that which develops the spiritual life and the one who should be a tower of strength in the cause of Christ, is rendered powerless to produce any fruit for the Master with which to feed this famishing world.

SHOWY CHRISTIANS.

Do any of our readers remember to have come across any of these "showy" Christians? Those who, when they start to church on Sunday morning, seem to be more on dress parade, than going to the house of God? Well, these are human (fig-ures) fig trees which appear beautiful from a distance but in their branches are jewels of gold and costly apparel, instead of the fruits of righteousness which the Master is seeking for in the lives of his followers. We are told, as children of the King, to be adorned with good works, which becometh women professing godliness. It was Lord Bacon who said, "Woman least adorned, was most adorned," but it seems in these days of craze after fashion, that we could more consistently say, "Woman in fashion's hideous garb" is most admired (by the world), but when a true woman is sought, the one in gaudy attire and shameless face is not considered for one mo-

ment. When we see how unsightly some of our sex appear on the street, and how they seem to be a walking temptation to the passers-by, we are almost ashamed that we are sisters by creation, and want to hie away that we might blush for them.

We talk about the need of revivals, but it seems to us we are in sore need of a revival of common sense, womanly modesty, and ideals above those of the fashion plate, among the female portion of our civilization. It is no wonder that we have so few *homes* in this our day, when the shallow-brained, street-gadding, midnight-roving, half-dressed misses of today are to be the mothers of tomorrow. It was said of France once, that she needed *mothers*, and so it may as truly be said of America, only with more emphasis. We hear it often said that the country needs *men*, but there have to be *mothers* lest we lack true men. A generation of mothers of the Susanna Wesley type, who feel their highest duty on earth is to train their children in the paths of rectitude and right, would mean a revolution in this or any other country. There is no higher calling, than that of shaping the destiny of immortal souls committed to our care, and we would whisper into the ears of the honest-souled, true-hearted mothers who may chance to read these lines, be true to your trust in training your children for God and a life of usefulness, and after while when the final balances are made, you will be surprised at the many sheaves which will be laid at the Master's feet, to your account, because you acted a true mother's part.

The World Says—

REV. W. E. HARRISON.

The World says, "Do or you will be done." The Bible says, "Do as you would be done by."

The World says, "Stand up for your rights."

The Bible says, "If any man sue thee at the law and take away thy coat let him have thy cloak also."

The World says, "When in Rome, do as Rome does."

The Bible says, "Prove all things, hold fast that which is good."

The World says, "Choose the lesser of two evils."

The Bible says, "Abhor that which is evil, cleave to that which is good."

The World says, "The end justifies the means."

The Bible says, "Shall we continue in sin that grace may abound? God forbid."

The World says, "Every fellow for himself."

The Bible says, "Bear ye one another's burdens."

The World says, "Treat every man as a rascal till you find he is not."

The Bible says, "Love hopeth all things."

The World says, "Tit for tat, you kill my dog and I will kill your cat."

The Bible says, "Return good for evil."

The World says, "Get all you can and can all you get."

The Bible says, "Lay not up for yourselves riches."

The World says, "Honesty is the best policy."

The Bible says, "Thou shalt not steal. Thieves shall not enter the kingdom of heaven."

The World says, "Sunday is a holiday."

The Bible says, "Sunday is a holy day."

The World says, "Self-preservation is the first law of life."

The Bible says, "He that saveth his life shall lose it. He that loseth his life shall save it."

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am going to write about our opportunities. Sometimes we do not appreciate the duties of our lives as opportunities for greater usefulness in our after life. Some people complain that the cause why they are not in positions of larger usefulness was because they had no schooling or helps when young. There was a boy who lived where there were no schools as we have now and while his brothers went to the war or worked on the farm he was set to care for the sheep. He led them where the green grass was best, the water clear and still, not in rushing torrents, a rod to fight off the lions and bears and a sling to practice throwing stones. He could write of all the things he could see, the sun, moon, stars, trees, flowers. He could play on a harp and sing of God and compare his work to God's care to him, and whatever his work he did it well. So well did he become in practice that he could throw a stone and hit a giant in the head and knock him down and take the sword from him and cut off his head and deliver his country from the army of the enemy. When the king wanted a man to play the harp there could be none found so good as he, and the king took him into his home to furnish his music. Little did he know that the amusements of his spare moments in his boyhood would bring him to a king's palace, or a victory over the enemy of his country. May we all, whether we work or play, do all we do for God and our fellowmen. Will some of the boys and girls tell us the name of this boy and the book where we read of him and his comparison of his life and work to God's care for his children? Dear boys and girls, may we all use the opportunities we have while young in such a way that they may bring us to the best of life for us and realize that a loving Father has a plan for our life for our good and his glory. We cannot know what is in store for us in this life, but if we fulfill our duties here we will be sure of a place in his heavenly kingdom in the life everlasting. With love to Aunt Bettie and The Herald cousins I am yours for life eternal.

Mary Hudson.

Dear Aunt Bettie: Here are eight of the sweetest little girls that I know of that are writing you, and they are so anxious to see their letters in print. I have been trying to train them up for the Lord but will have to give up the work on account of my health, so please pray for them that they may have another matron that will take up the work and lead them on. Would be glad to see these letters in print together. Mrs. L. C. Chambers. Matron Pennebaker Home for Girls, Harrodsburg, Ky.

Dear Aunt Bettie: How are all the cousins? May I join your happy band of boys and girls? The Matron takes The Herald and I enjoy reading the letters on page ten. I am twelve years old. Have I a twin? I have three sisters but one is dead. I have heard Brother Morrison preach at Harrodsburg, Ky. I like to hear him. I am saved. I live at the Pennebaker Home for Girls at Shakertown, Ky. I want to be a school teacher when I get big. I go to the Methodist Church at Harrodsburg. This is my first letter to The Herald. My birthday is March 30. Will you pray for the Matron because she is in bad health? My favorite verse is John 3:16. I live on a farm. I have a hen and chickens. I want to work hard and get back to my studies just as soon as I can.

Vivian Mearl Bland.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter. We take The Herald and I enjoy reading page ten. I go to the Methodist Church at Harrodsburg. I have heard Dr. Morrison preach there. I love Jesus and am trying to live for him. I live at the Pennebaker Home for Girls at Shakertown, Ky. I go to school in the home and I like it. I am twelve years old. I go to Sunday school ev-

ery Sunday I can. I have been reading The Herald for only a few months and enjoy reading it, especially page ten. How are you cousins? Are all you cousins Christians? Best wishes to The Herald friends.

Lillian Pearl Bland.
Harrodsburg, Ky.

Dear Aunt Bettie: I am a little girl who lives at the Pennebaker Home for Girls at Shakertown, Ky. The Matron takes The Herald and I enjoy page ten very much. I have heard Brother Morrison preach at the Methodist Church in Harrodsburg. Aunt Bettie, I want you to pray for me so I will be ready when the judgment comes. I want you cousins to answer my letter. I live on the farm.

Mabel Quinn.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: Here I come; look out so I won't scare you, for I believe I am a stranger among you cousins. This is the first time I have ever written to The Herald. I live at the Pennebaker Home for Girls at Shakertown. I have been saved but I haven't been sanctified. I love Jesus with all my heart and I am trying to live a Christian life. When I grow up I want to be a missionary, so will you pray for me. I am so glad that I chose Jesus for my Savior because life has been so happy. I go to the Baptist Church at Harrodsburg. The house-mother takes The Herald and I enjoy reading page ten. If any one will write to me I will be very glad to answer all letters received.

Valeria Ransdell.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald, and I hope to see it in print. I live at the Pennebaker Home for Girls at Shakertown, Ky. I have been saved but not sanctified. The matron takes The Herald and I enjoy page ten. I want you and the cousins to pray for me. I enjoy reading the letters. I am ten years old. I go to the Baptist Church in Harrodsburg, but I am not a member. I would not give all the Christian influence my matron taught for all the society. I have heard Brother Morrison preach at the Methodist Church in Harrodsburg. We have family prayer together. I hope Mr. W. B. won't be there.

Mamie Gibbs.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: Will you move over and let a little orphan girl join your happy band of boys and girls? The matron takes The Herald and I enjoy reading page ten. I am going to be a kindergarten teacher. I go to the Methodist Church in Harrodsburg. I have heard Brother Morrison preach and I like to hear him. I was converted in my home. I have the love of Jesus in my soul. Pray for me so that when the judgment comes I may be placed with the saved on the right hand of God. Dear cousins, write to me and I will answer all letters received. I live at the Pennebaker Home for Girls at Shakertown.

Velma Newberry.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: I am very glad to join your happy band of boys and girls. My house-mother takes The Pentecostal Herald. I read page ten and I enjoy it very much. I am eleven years old and trying to live for Jesus. I live at the Pennebaker Home for Girls at Shakertown. I am saved but not sanctified. Pray for me that I may live for Jesus. Pray for my house-mother for she is in bad health. I want to be a nurse when I get grown. I love to think about Jesus. My favorite scripture is John 3:16.

Margaret Messman.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: Would you and the cousins move over a little and let me talk with you a while? As this is first letter to The Herald I would like to see it in print. I live at the Pennebaker Home for Girls at Shakertown, Ky. My matron takes The Herald and I enjoy reading page ten.

I am saved but not sanctified. I want you to pray for me. I try to live as Jesus would have me to. I attend Sunday school at the Baptist Church every Sunday I can. I heard Brother Morrison preach at Harrodsburg, Ky. I like him fine. I think it would be better to tell more about our Christian life than describing ourselves. Man looketh on the outward appearance but the Lord looketh on the heart. My matron is in bad health. Will you please pray for her that God will restore her to health. I would love to hear from any of the cousins. I will try to answer all letters received. I will be watching for my letter in The Herald.

Josie Kátheleene Bader.
Rt. 1, Harrodsburg, Ky.

Dear Aunt Bettie: Here comes a Georgia Cracker if I'm permitted to enter your happy band. Say, wake up, Georgia boys and girls! I scarcely ever see any of your letters in print. It makes me feel like a stranger to see letters from all the states except Georgia. Now please let me see some in the next issue of The Herald. I'm a girl thirteen years of age. But anyway, I go to school and I'm in the seventh grade. I take music and have just stopped taking expression. I'm a lover of nature and music. I could sit for hours just hearing beautiful music. And I'd be content. In our small town there has been a revival. I was converted and joined the Methodist Church. Many lost souls found Jesus. Thank God, I found him too. Bro. Dunaway and song evangelist, Miss Anna Budman, conducted the meeting which lasted two weeks. Every one hated so much to see them leave. There's where I became acquainted with The Herald. I read it lots, and think it is a good paper. I say my prayers every night now and read two or three chapters in the Bible. Must say good-bye. Everybody write me and I'll assure you an answer.

Emma Jane Spink.
Austell, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am fourteen years old and am a Junior in high school. I am five feet, seven inches tall, have dark brown hair and eyes, and weigh 130 pounds. I go to the Nazarene Sunday school and my pastor's name is Rev. John Croft. We all like him fine. Who is my twin? My birthday is December 4. I will be glad to hear from some of the cousins and will answer all letters I receive. I hope Mr. W. B. is out for a hike when my letter arrives.

Mabel Band.
Rt. 4, Moscow, Idaho.

Dear Aunt Bettie: My birthday was July 12 and I was 13 years of age. I promised God that if he would help me pass the common school examination I would tell about it in the paper so he did. He helped me make an average of 89.5-6. I live on the farm and have one sister and one brother. My father takes The Pentecostal Herald. My mother gets God's Revivalist. My sister takes The Christian Home Magazine, and my brother and I get a little magazine named Everyland. I would like to hear from a Christian girl my age.

Ruby Sanford.
RFD, Clements, Kan.

Dear Aunt Bettie: Please move over and let a Kentucky girl join your happy band of boys and girls. This is my first letter to The Herald, so please put it in. I enjoy reading page ten. I am sixteen years of age, have brown hair, brown eyes, and fair complexion. I was saved a year ago under Rev. J. J. Smith. He is a fine preacher and loved by every one. I belong to the Methodist Church at Carrsville, Ky. We have prayer meetings every Sunday night at Thompson Chapel. I thank Brother Smith for helping me to find God.

Katie E. Johnson.
Smithland, Ky.

Dear Aunt Bettie: Will you move over and let a little girl nine years old join your happy circle of boys and girls? I have blue eyes, blond hair, fair complexion, and am three feet, six inches high. We do not take The Pentecostal Herald but my aunt does and we get it from her. I love to go to school and am in the fifth grade. How many of you cousins are Chris-

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tians? I am. Cousins, how many of you have read the book, "Beautiful Girlhood?" I have read part of it, and sure do like it. Who can guess my middle name? It begins with S and ends with E and has five letters in it. Rose Lancaster, I sure agree with you about giving to the poor.

Ruby S. Holbrooks.
Rt. 2, Comanche, Tex.

Dear Aunt Bettie: Thanks for printing my other letter in The Herald sometime ago. Philip M. Smith. I received your birthday greeting which has helped me greatly. I'm a sister of Rose Lancaster. I look so much like her that people are often mistaken and call me Rose. Well, as you cousins cannot guess my middle name I had might as well tell you what it is. It begins with A and ends with A, which is Amanda. I have kept you cousins guessing so long and as you have not guessed it you need not now. As Mr. W. B. might get a curl of my hair (roots and all) I had better bring this to a close and leave space for some one else to add a line.

Mary Lancaster.
Somerset, Pa.

Dear Aunt Bettie: Will you allow a little Kentucky girl to join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I am twelve years old and will be a freshman in high school here. We have been having a revival. Two young ladies from Louisville were here and several of my girl friends found Jesus. I belong to the Methodist Church. I hope I am received in your number and will hear from many of the cousins. My mother takes The Pentecostal Herald and I do enjoy reading the letters from the boys and girls.

Grace Pauline Haddix.
Quicksand, Ky.

Dear Aunt Bettie: I have just finished reading page ten in The Herald, I enjoy it very much. I was fifteen years old, June 19. My hair is a light brown, my eyes gray, my complexion fair, I weigh about 99 pounds. I go to Sunday school every Sunday I am able and intend to go to Epworth League when it begins this fall. I heard Billie Sunday this spring and thought him very good. I am going into my second year at high school. Katherine Hill, I guess your name to

be either Georgia or Virginia. Am I right? Thelma Smith, I guess yours to be Amy. My middle name sounds like another name for "Jolly." Who can guess it? I wish some of you cousins would write to me and tell me about yourselves.

Katherine Worth.
1322 N. 5th St., Geneva, Ill.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am ten years old and go to the Baptist Sunday school. I am in the fifth grade; our school began July 25. My grandma takes *The Herald*. I enjoy reading page ten very much. There is a missionary in China that has been writing to us; in one letter he sent us the kitchen god that the Chinese worship. His letters sure are interesting. Wake up, Kentucky boys and girls, you are letting the other States get ahead of you. Who has my birthday, September 21?

Helen Henry,
Index, Ky.

THE EVANGELISTIC CONFERENCE AT JUNALUSKA.

The program of the Evangelistic Conference to be held at Junaluska, N. C., August 21st to 26th is before me. It offers a most interesting bill of fare. We are publishing the same below. I shall be engaged in camp meetings during the progress of this conference and for that reason will not be able to attend. May the Lord graciously bless the brethren.

H. C. M.

Sunday, August 21.

11:00 A. M.—Sermon, Bishop Edwin D. Mouzon, Charlotte, N. C.

8:00 P. M.—Sermon, Dr. Arthur J. Moore, Birmingham, Ala.

Monday, August 22.

Subject: Our Need of a Revival.

9:00 A. M.—Devotional, led by Dr. Luther Bridgers, Gainesville, Ga.

9:30 A. M.—Our Need—as seen by one of our bishops, Bishop E. D. Mouzon.

10:15 A. M.—Our Need—as seen by one of our pastors, Dr. Robert E. Goodrich, Shreveport, La.

11:00 A. M.—Our Need—as seen by one of our evangelists, Dr. Burke Culpepper, Memphis, Tenn.

11:45 A. M.—Our Need—as seen by one of our laymen, Mr. O. B. Andrews, Chattanooga, Tenn.

Monday Afternoon.

3:00 P. M.—School of Methods: "The Opportunity of the Evangelist in the Coming Revival." Rev. L. J. Miller, Nashville, Tenn. This address will be followed by a round-table discussion of the subject.

Monday Night.

8:00 P. M.—Sermon, Dr. Arthur J. Moore, Birmingham, Ala.

Tuesday, August 23.

Subject: Preparation.

9:00 A. M.—Devotional, led by Dr. Lovick P. Law, Siloam Springs, Ark.

9:30 A. M.—Preparing for the Revival—"The Motive," Dr. Harry M. North, Wilmington, N. C.

10:15 A. M.—Preparing for the Revival—"The Means," Dr. Walt Holcomb, Tampa, Fla.

11:00 A. M.—"Methodism and Revivals," Dr. L. R. Akers, Wilmore, Ky.

Tuesday Afternoon.

3:00 P. M.—School of Methods: "The Opportunity of the Pastor in the Coming Revival," Dr. Arthur J. Moore, Birmingham, Ala.

This address will be followed by a round-table discussion of the subject.

Tuesday Night.

8:00 P. M.—Sermon, Dr. Charles L. Goodell, New York City, N. Y.

Wednesday, August 24.

Subject: Methods.

9:00 A. M.—Devotional, led by Rev. J. W. Carter, Lexington, Ky.

9:30 A. M.—Mobilizing the differ-

ent groups—Church and Community—"The Whole Church Engaged," Dr. R. L. Russell, Atlanta, Ga.

10:15 A. M.—"How to Reach the Unchurched," Dr. Thurston B. Price, Lake Junaluska, N. C.

11:00 A. M.—Sermon, Dr. Charles L. Goodell, New York City, N. Y.

Wednesday Afternoon.

3:00 P. M.—Schools of Methods: "Getting Results," Rev. Henry W. Bromley, Cynthiana, Ky.

This address will be followed by a round-table discussion of the subject.

Wednesday Night.

8:00 P. M.—Sermon, Dr. John A. Hutton.

Thursday, August 25.

Subject: Conservation.

9:00 A. M.—Devotional, led by Rev. John B. Andrews, Siloam Springs, Ark.

9:30 A. M.—Conserving the Results: "After the Revival—What?" Dr. Luther Bridgers, Gainesville, Ga.

10:15 A. M.—"Shepherding the Flock," Dr. J. W. Perry, Nashville, Tenn.

11:00 A. M.—Sermon, Dr. John A. Hutton.

Thursday Afternoon.

3:00 P. M.—School of Methods: "Relating the Revival to the Whole Progress of the Church," Dr. W. G. Cram, Nashville, Tenn.

This address will be followed by a round-table discussion of the subject.

Thursday Night.

8:00 P. M.—Sermon, Dr. Charles L. Goodell, New York City, N. Y.

Friday, August 26.

Subject: Consecration.

9:00 A. M.—Devotional, led by Rev. W. M. McIntosh, Columbus, Miss.

9:30 A. M.—"The Preacher and Prayer," Dr. Andrew Johnson, Wilmore, Ky.

10:15 A. M.—"The Preacher and His Devotional Reading," Dr. William F. Quillian, Macon, Ga.

11:00 A. M.—"The Preacher: A Man Sent from God," Bishop U. V. W. Darlington, Huntington, W. Va.

11:45 A. M.—"The Preacher and His Equipment," Dr. Arthur J. Moore, Birmingham, Ala. Consecration Service.

The music of the Conference will be in charge of the song leaders of our Church who are approved by the Committee on Evangelism.

On August 19 all railroads in the Southeastern Passenger Association except the Florida East Coast, Atlantic Coast Line, and Clinchfield, will sell round-trip tickets for one fare plus one dollar.

Arrangements are made for the entertainment of guests at the hotels including the Assembly fee for the six days of the Conference at \$15.

HOW OLD ARE YOU?

How old you say? You ask how old? I pray you friend, be not so bold; I am not old, and shall not be, Not in time nor eternity.

O yes, 'tis true, my coat and shoes, Their shing lustre soon will lose, My eyes wax dim—my hair turn gray, This well-wrought frame sometime decay;

But I, dear friend, please hear the truth— Shall ever have the bloom of youth. The years may come, the years may go,

But I each year shall younger grow, For I have found a secret, dear, Which drives away my every fear:

My life is hid with Christ in God, Because I trust the Living Word.

W. A. Van Gundy.
Wellington, Kan.

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

How Jesus Won Men, by L. R. Scarborough, D.D. \$2.00.

The evangelistic methods of Jesus made him the pre-eminent evangelist of all times. He found opportunity to win souls no matter where he went. In the synagogues, on the streets, by the seaside, in the fields, in the homes he visited, in the cemeteries, on the ships, among all classes of people, this Model Evangelist was at his task of bringing men to the Father.

Dr. Scarborough gives a study of the evangelistic methods of Jesus, and in this book shows him to be the pattern for us today. In the 290 pages he discusses the vital points of soul-winning. Some of the most suggestive of the 28 chapters are: "My Creed Concerning Christ"; "Jesus Starts a School of Evangelism"; "Evangelism By Spiritual Radio"; "Soul-Winning in a Cemetery"; "Jesus Won Where Others Failed"; "The Seeking Element in Evangelism"; "The Master Motive in Evangelism"; "Jesus Our Model in Intercession."

Every pastor and evangelist would profit by a careful reading of this splendid presentation of the Master as a personal soul-winner.

101 Hymn Stories, by Carl F. Price. \$1.00.

The title of this volume almost explains it. The stories are ones that center around the author and beginning of the hymns, or that tell how the hymns have affected various people through the years. In most instances the history of the hymn is told in a brief manner.

There are 109 pages in the book. It is a neat little volume. Such hymns as, "When I Survey the Wondrous Cross," "Nearer, My God to Thee," "Jesus, Lover of My Soul," that is, those that have stood out prominently as the leading hymns of the centuries are the ones treated.

The book is valuable for illustrative material; for historical data about the hymns; and for inspirational use. When I began to read it, it set me to singing at my desk.

Sermons on New Testament Characters, by Rev. Clovis G. Chappell, D.D. \$1.60.

Dr. Chappell's books are proving to be "best sellers" today in the religious world. This one is in its fourth edition, and is still going strong. In looking over his books I have tried to find the reason for this great popularity. I have at least found some suggestions for it.

The language is very simple and delightfully pure. There are few big words used. The sentences are likewise simple; practically none of them are complicated. They are rather like the staccato beats of a trip hammer. There is a suggestiveness in the thoughts that appeals. Imagination and illustration are used effectively. The sermons are all short; he knows how to say what he wants to say—and then sit down.

This book deals with New Testam-

ent characters. The titles of the chapters suggest the nature of the sermons. There are sixteen characters treated. Some of the best discussions are on the following: "The Evangelist—Philip"; "The Deserter—Demas"; "White Feathers—Mark"; "A Noble Boast—Paul"; "The Giver—Peter"; "The Drudge—The Elder Son"; "The Dying Fire—Timothy."

Days of the Son of Man, by W. M. Mackay, D.D. \$2.00.

Scotland is known as the land that produces preachers. There is something about the rugged life of that country which seems to produce men, rugged men, fit for the gigantic task of preaching. Dr. Mackay preaches in Glasgow. His sermons have an element of strength that make them worth while.

The emphasis should be on the word, "Days" in the title. This is a series of twenty sermons on the special days in the church calendar. While the direct aim of the book is to provide sermons for these special occasions, yet they are so given that they may be used most any time.

There is a sermon for Christmas, called "The Dayspring"; one for the close of the year on "Our Little Life"; a New Year sermon, "The Christian Mariner's Compass"; two sermons for Good Friday, called "The Groups Around the Cross" and "The Garden of Sorrow and Victory"; two for Easter, on "Seeking Christ in the Wrong Place" and "The Young Man at the Empty Tomb"; two for Whitsunday, "The Secret of Power" and "Waiting is—What?"

"The Rose in the Heart" is a beautiful sermon for a flower service. For Communion day there is a sermon on "Love's Tenses."

Many preachers have been looking for just such a book as this. If you do not use it in helping to sermonize, you will like it for your own personal spiritual profit. There are twenty chapters in the 287 pages.

The Twelve Apostolic Types of Christian Men, E. A. George. \$1.00.

"The Twelve" is a study in the lives of the twelve Apostles. It is a study of the characteristics of the men, their place in Christian service and their corresponding types today.

There are twelve chapters in the book. The first is a brief discussion of the Disciples. The next ten take up "Impetuous Peter," "John the Apostle of Love," "Sympathetic Andrew," "James the Martyr," "Doubting Thomas," "Matthew, Man of Affairs," "Prosaic Philip," "Nathanael the Mystic," "Judas the Traitor," "The Obscure Three." Chapter XII is a fine discussion of "The Twelve in Tradition, in Art and in Literature." This chapter alone is well worth the price of the book.

These discussions are full of suggestive thoughts, illustrative material and human touches on the lives of these marvelous men of New Testament times. It will interest you.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

PIKE'S PEAK CAMP.

L. D. Sharp: "The Pikes Peak camp that has just gone down in history was one of the greatest camps ever held on the hill. From the very first God's presence was manifested and souls began to pour into the altar. Rev. Chas. Stalker, that well-known Holy Ghost preacher, was at his best, his messages were freighted with Holy Ghost power which brought penitents to the mourner's bench. Rev. S. K. Wheatlake, that dear old veteran of a half century in the battle for God and souls, was at his best, and his ministry was a benediction to the entire camp. Gen. Supt. Finch, of the Foreign Missionary work, was on

hand full of fire and missionary zeal that added greatly to the spiritual tide of our camp. The services ran at high tide all day and up in the early hours of the morning, some praying through and some under the slaying power of God. The finances came easy, about seven thousand dollars being given for the different departments of the Lord's work. Rev. W. R. Cox, Gen. Supt., was with us the last few days of the camp; on the last Sunday morning he preached in the Friends Church and they reported a good service. The District Assembly of The Pilgrim Holiness Church convened on Monday after camp closing. Bro. Cox presided and God's blessing was on the Assembly."

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson X.—September 4, 1927.

Subject.—Solomon's Wise Choice. 1 Kings 3:4-15.

Golden Text.—Happy is the man that findeth wisdom, and the man that getteth understanding. Prov. 3:13.

Time.—About B. C. 1014.

Places.—Jerusalem and Gibeon.

Introduction.—It is remarkable how David's sons coveted their father's throne. When Solomon was but a lad, Absalom tried by every artifice he could conjure up to win the hearts of the people from David to himself, and he succeeded so well that he grasped for the reigns of government; but as he rode his mule beneath a tree his bushy hair caught in the limbs, and he was left dangling in the air. One of David's men came along, and thrust him through with a dart, thus ending the rebellion. The king was heart-broken, and went to his chamber crying: "O Absalom, Absalom, my son; would God I had died for thee." Perhaps Jehovah was chastising him for his terrible sin against Uriah and against himself.

David had promised Solomon and his mother that he should be the successor to the throne; but when the king was very old, Adonijah who seems to have been, in some sense, his father's pet, induced Joab the general of the king's army, and Abiathar the priest to make him king instead of his father. Having invited all the king's sons, except Solomon, he was anointed at a place called Enrogel; and the people cried: "Long live king Adonijah." But another scene was being enacted in the king's chamber in the royal palace. Nathan, David's faithful prophet, and Bathsheba, the mother of Solomon, were planning to consult the old king about the matter; and when each of them in order had laid the case before him, he commanded Nathan, Zadok, and Benaiah to set Solomon upon the king's own mule, to take him down to Gihon, and there anoint him king over Israel. When the news reached the ears of Adonijah and his supporters there was consternation in the camp. The people all forsook their new king, and fled to their homes. Adonijah fled to the tabernacle, and laid hold upon the horns of the altar. Through messengers sent to king Solomon he begged for his life, which was granted to him on condition that he would be a true man and behave himself properly.

One other thing occurred just before our lesson that is worthy of note: David numbered the people, perhaps to learn the strength of his fighting men; but the thing displeased Jehovah, and he decided to chastise him; but he allowed him the choice of one of three things: "Three years of famine, three months of flight before his enemies, or three days of pestilence." He chose the latter, and lost seventy thousand men before the pestilence was stayed by an angel. Draw your own conclusion: my conclusion is that it is a dangerous thing to provoke the wrath of Jehovah.

Comments on the Lesson.

4. And the king went to Gibeon to sacrifice there.—We call attention to the preceding verses of this chapter. Solomon made a fearful blunder, in that he made affinity with Pharaoh king of Egypt, and married his heathen daughter. He was already approaching heathenism, nor was it long before his strange marriage led him

into idolatry. The heathen worshipped their false gods on high places; and here we find Solomon worshipping Jehovah on the high places of Gibeon. It was a big day of worship; for Solomon offered a thousand burnt offerings that day upon that altar. There was nothing niggardly about his worship.

5. Ask what I shall give thee.—These were Jehovah's words to Solomon in a dream at Gibeon. The door to the richest blessings was thrown wide open to Solomon. What would you have asked for?

6. And Solomon said.—Here follows a recital of God's mercies to king David his father. He does not forget to give Jehovah credit for the throne that has passed down to him: "Thou hast kept for him this kindness, that thou hast given him a son to sit on his throne, as it is this day." He reminds Jehovah that he had made him king instead of his father, and in his humility calls himself "a little child." His request is rather astounding for a young ruler: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great people." That choice could not be beaten for sound sense and deep humility. Some modern rulers need to read, ponder and practice it.

10. And the speech pleased the Lord.—God likes humility and good sense; but he despises boastful ignorance.

11. God said unto Solomon, Because thou hast asked this thing.—Solomon could have ruined himself by asking for the things that men usually covet. God reminds him of the fact that he had not asked for long life for himself, nor for riches, nor for the lives of his enemies; but that he had asked for "understanding to discern judgment." Would that Solomon could have shown such wisdom in his later years. Had he done so, he would not have besmirched his own character and reputation; and he would not have brought reproach upon the Church of his God.

12. Behold, I have done according to thy words.—Gave him the understanding and the wisdom that he asked for. The work seems to have surpassed the asking; for God said: "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." How far down the ages God intended that this promise should extend, we know not; but we must not forget that, like all of his promises, this one depended upon Solomon's fidelity to the trust imposed upon him. If we betray our trust, God is always at liberty to withdraw his promises. Many a man who was once called to preach the Gospel, has lost, forfeited, his call through laziness, negligence and sin. Take heed what thou doest, and what thou doest not.

13. I have given thee that which thou hast not asked, both riches and honor.—That sounds like God. If we are sincere in our prayers, and if our faith fail not, our God will give us manifold more than we ever thought of or asked for. He is abundantly able; for he has riches untold. His resources are without limit. There shall not be any among the kings like unto thee all thy days.—What a pity

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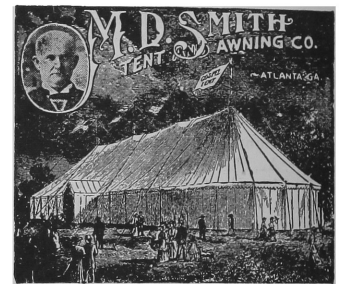
that Solomon so acted as to render it impossible for Jehovah to fulfill this gracious promise. God is even now looking for men and women whom he can trust with wondrous things for his Church and for the world. Can he trust you? If so, you will soon hear from Heaven.

14. Now comes Jehovah's condition: "If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." Solomon's closing days were pitiable. He turned away from God, died in darkness, and as far as we know, was lost forever. Years ago when I was a college boy, I heard Bishop A. G. Haygood deliver a masterly sermon on the life and character of King Solomon. He pictured the great man under the figure of a fine ship going out to sea with a costly cargo, with a band of music on board and sails standing out to a propitious breeze. All on board were happy until a fearful thunderstorm enveloped the ship, and she was lost to view for a long time. Finally there came a rift in the cloud, and the craft was seen near the other shore with rigging and sails torn to shreds, her masts broken and her hull broken here and there from the force of the waves. Then the clouds closed over her, and she was seen no more. The great preacher cried: "No one knows whether or not she ever reached her desired haven."

15. Solomon awoke; and, behold it was a dream.—Yes; it was a dream, but God was speaking to him through his dream; so that he went back to Jerusalem to offer sacrifices and to worship Jehovah. God spoke to William Booth in a dream, and he went out to begin the work of the Salvation Army. God who made men to dream can speak to them through dreams, and make his messages as clear as the noonday sun. "Your old men shall dream dreams."

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The Beck Brothers have recently closed a good meeting at Brownsville, Ky., and a number professed to be saved and united with the church. The people of Brownsville treated these brethren with much kindness and are planning for them to return for another meeting.

The Florida Holiness Camp Meeting that was announced to be held this summer has been cancelled. The winter camp will be held in March, 1928. For information, address Rev. H. H. McAfee, 1114 North Fern Creek Ave., Orlando, Fla.

The Millport Camp Meeting of the Alabama District of the Church of the Nazarene, will be held at the camp grounds, Millport, Ala., Aug. 31 to Sept. 11. Rev. Allie Irick and wife will be in charge, assisted by Rev. H. H. Hooker and wife, song leaders, and H. O. Shelton and other workers. There are 65 acres of woodland, plenty of shade and camping room and a fine spring of water. Bring your bedding and Bible and come to the Feast of Tabernacles. Address Rev. P. M. Covenington, Jasper, Ala.

The Jack Linn Party will conduct the camp meeting at Louisville, Tenn., Sept. 1-11. The party consists of Rev. Jack Linn, Mrs. Linn and Miss Imogene Quinn, the Hoosier Girl Evangelist. Friends of full salvation are asked to pray. Healing services will be held. Bring the sick or send requests.

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"ATHEISTIC BUNK."

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Clarence Darrow is said to have made this statement: "Life has only one purpose—the pursuit of pleasure and the avoidance of pain."

I wonder if the Christian Martyrs were in pursuit of pleasure when they clung to their religion and allowed themselves to be cast into the den of lions, rather than deny their Lord? I wonder if they were trying to avoid pain when they deliberately chose the stake and the flames, rather than turn their backs upon their God?

I wonder if they were seeking pleasure when they sang the praises of their God, as old Nero made them into flaming torches with which he lighted his arenas where he and his demons of perdition wallowed in bestial lust, drunkenness and sin?

I wonder if the beautiful maidens who sang psalms to the God of heaven, were enjoying the show when the Romans herded them into the bloody, reeking arena, and then turned the

ferce beasts of the jungle loose and watched them tear those tender, beautiful bodies into shreds?

I wonder if the Martyr Christians tried to avoid pain, when they deliberately chose the instrument of torture, rather than fall down and worship the heathen gods?

And let us come down to the years which made our own history replete with deeds of heroism, and ask Mr. Darrow if he thinks George Washington really enjoyed the horror of Valley Forge, or the ghastly battles which he fought for freedom from the yoke of England?

Let us ask him if he really thinks Lincoln enjoyed the agony of a disrupted Union. Ask him if he thinks Lee was fighting because he loved to fight, or if he thinks he had a principle at heart for which he fought until he was forced to cease his struggle?

Let us ask him if motherhood all over the world is working its life out to keep a little band together simply because of the pleasure of doing it, or is it a great love which God has placed within that mother's heart, which forces the tired limbs to go, and the weary fingers to work and the despairing heart to hope that some way, some how, some time, she will live to see her little brood a happy, joyous family?

Martyrs all over the world and through all the ages past, have faced the issue, without a thought of pleasure, or the fear of pain deterring them. Suppose they had assumed the attitude of Mr. Darrow. Just where would we be today?

And what if Jesus had avoided his Gethsemane? Suppose Jesus had slipped away and had not taken up his cross and staggered up the long slope of Calvary.

I wonder if Darrow thinks Jesus really enjoyed his cross? I wonder if he thinks Jesus enjoyed the crucifixion agony? Say, dear reader, what if Jesus had said as Darrow is quoted as saying: "Nothing can be changed." Suppose Jesus had said that? Where would our salvation be now? My dear reader, his agony changed our condition from that of a lost soul into a state of redemption.

"Nothing can be changed." Oh yes it can. Jesus on Calvary changed us from lost, despairing souls, into happy, joyous ones.

Let us go him one better and ask him if he thinks our many loyal preachers who are giving their lives for a mere pittance are seeking pleasure from their efforts, or if they are really trying to make this world a better place in which to live and rear our children?

Of course we know that Darrow and his kind have a great many reasons for believing as they do. We know that a great many professing Christians are mere pretenders. We know there are many pulpits filled by infidels who cast doubts over the Virgin Birth, the creation of man, and a lot of other things. Of course we know that any preacher who throws doubts over a single chapter of God's Word is simply sowing the seeds of doubt about the whole Book, but we have many who are sowing the seeds of belief and reverence in and of a God, and are bringing souls to Christ.

We are sincerely sorry for a man like Darrow who is looking at life in such a pessimistic way and through such blue glasses.

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(Graham, N. C.)
West Burlington, N. C., Aug. 28-Sept. 8.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Open dates, August.
Middletown, Ohio, Sept. 11-Oct. 4.

MILLER, REV. AND MRS. F. E.
(Louisville, N. Y.)
Richland, N. Y., August 21-Sept. 5.

MONK, ALONZO, JR.
Winslow, Ark., July 26-Sept. 1.
Paris, Tenn., Sept. 24-28.
October, November, December open.

MORRIS, (JUDGE) FRANK
(P. O. Box 1623, Dallas, Tex.)
Hagerman, N. Mex., Aug. 28.
Alamo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.
(552 Worth Ave., Greensboro, N. C.)
Hillsboro, N. C., Aug. 26-Sept. 4.
Open date, Sept. 6-30.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORRERY, JOHN.
Drainsville, Va., August 17-28.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Tarrant, Ala., Aug. 28-Sept. 11.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado
Springs, Colo.)
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.

POLLITT, S. H.
Wagoner's Chapel, Ky., August 15-25.

QUAKER QUARTETTE OF OHIO YEAR-
LY MEETING.
Damasus, Ohio, Aug. 23-28.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 14-30.

REED, LAWRENCE.
(Damasus, Ohio)
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Lake Junaluska, N. C., August 21-28.
Utica, Miss., Aug. 28-Sept. 9.
Ft. Worth, Tex., Sept. 11-23.
Birmingham, Ala., Sept. 25-Oct. 16.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Kingston, Okla., August 4-21.

RINEBARGER, C. C.
(Olivet, Ill.)
Oakland City, Ind., Aug. 26-Sept. 4.

ROMINE, JOHN A.
Mt. Mariah, Ala., Aug. 6-16.
Sanderson's Chapel, Ala., Aug. 17-25.
Chalybeate Springs, Ala., Aug. 26-Sept. 2.
New Bethel, Ala., Sept. 3-9.
Harmony, Ala., Sept. 9-17.

ROBERTS, T. P.
Campbellsville, Ill., August 18-25.
Circleville, Ohio, Aug. 26-Sept. 4.

ROOD, FERRY R.
(2538 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Gaines, Mich., August 28-Sept. 4.
Stayner, Ont., Can., Rt. 3, Sept. 18-28.
Lexington, Ky., Aug. 11-21.

SHANK, MR. AND MRS. R. A.
Kampsville, Ill., Aug. 8-18.

ST. CLAIR, FRED
(2444 Bowditch St., Berkeley, Calif.)
Portland, Oregon, July 31-Aug. 28.
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.

SHARROW, C. E. AND NEVA B.
(Wren, Ohio)
Open date, August 16-31.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Marion, Ohio, Sept. 8-18.
Wichita, Kan., Aug. 18-28.
Binghampton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.

SWEETEN, H. W.
Circleville, Ohio, Aug. 26-Sept. 6.

TEETS, ODA B.
(Aurora, W. Va.)
Mt. Nebo, W. Va., Aug. 17-31.

THOMAS, JOHN.
(Willmore, Ky.)
Clarksburg, Ont., Can., Sept. 9-18.
Carysville, Ohio, Aug. 28-28.

VANDALL, N. B.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.
Rochester, Pa., Sept. 8-18.
Baltimore, Md., Oct. 2-16.
Brooklyn, N. Y., Nov. 4-13.

VAYHINGER, M.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WATTS, E. E.
(Sandy Lake, Pa.)
Open date, August 9-31.
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 16.
Hookstown, Pa., Oct. 23-Nov. 6.

WELSH, H. W.
(Box 108, Olivet, Ill.)
Paris, Ill., August 14-28.
Olivet, Ill., Sept. 1-11.
Northfield, Minn., Sept. 4-18.

WELLS, KENNETH AND EUNICE.
Hopkins, Mich., August 18-28.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Aistyne, Tex., July 22-31.
Iredell, Tex., Aug. 19-30.

WILLIAMS, L. E.
(Willmore, Ky.)
Open date, Aug. 19-Sept. 4.

WIMBERLY, C. F.
Ringgold, La., August 16-28.

WINLAND, C. B.
Peoli, Ohio, Aug. 14-28.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

WIREMAN, C. L.
(7276 Scott St., Covington, Ky.)
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Binghampton, N. Y., Aug. 22-28.
Winchester, Ind., Aug. 30-Sept. 11.
Monticello, N. Y., Oct. 4-16.

YOUNG, R. A.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Millport, Ala., camp, September 1-11.
Workers: Allie and Emma Irick, H. H. Hocker. Music and congregational singing, J. L. Shelton and H. A. Forrester. For information write Juneus Shelton, Sec., Millport, Ala.

ARKANSAS.
Beebe, Ark., camp, August 11-22. Workers: Rev. Josiah Tucker, Willard B. Davis, song leader. Write Mrs. Callie Harrison, Sec. P. O. Box 12, Beebe, Ark.

BATESVILLE, ARK.
Workers: Rev. Mrs. Gussie Morris Gill, Rev. J. J. Douglas and wife. For information write E. A. Mashburn, Cor. Sec.

COLORADO.
Yuma, Colo., camp, August 18-28. Workers: Rev. L. N. Fogg, H. N. Dickerson. Mrs. J. Hester, song leader. For information write E. O. Walden, Yuma, Colo.

GEORGIA.
Indian Springs, Ga., camp, Aug. 11-21. Workers: Rev. H. C. Morrison, Rev. J. L. Brasher, Rev. C. W. Butler. Young People's worker, Mrs. Jere M. Glenn. Director of music, Mr. Ham S. Sewell. Address R. P. Burdew, Macon, Ga.

Sale City, Ga., camp, August 11-21.
Workers: Rev. Chas. A. Gibson, Rev. O. J. Nease. Song leader, Rev. Frank Watkins. Musician, Mrs. Frank Watkins. Special singers, The Vaughn Radio Quartette. W. W. McCord, President.

ILLINOIS.
Hillcrest, Ill., camp, August 18-28. Workers: Rev. E. B. Montgomery, Rev. T. P. Roberts. Prof. and Mrs. R. A. Shank in charge of singing and children. Chas. F. Benz, Sec., Kampsville, Ill.

Bonnie, Ill., camp, August 18-28.
Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.

Greenville, Ill., camp, August 18-28.
Workers: Bishop Joseph F. Berry, Rev. Guy Wilson, The Prestons, song leaders. A. B. Plog, Cor. Sec'y.

Normal, Ill., camp, August 18-28.
Workers: Rev. Harry W. Morrow, Rev. C. B. Fugett, Rev. Harold Johnson, song leader. Rev. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec. 45 West Allen St., Springfield, Ill.

Charleston, Ill., camp, Aug. 19-28.
Workers: Rev. T. H. Gaddis and the Moser Sisters, assisted by district preachers. Cor. Sec. Slater will represent missions. Correspond with Rev. W. M. Hall, Charleston, Ill.

INDIANA.
Ramsey, Ind., August 12-21. Workers: M. G. Stanley, J. B. Kelfel; Mrs. J. C. Gray, children's worker; C. C. Rinebarger and wife, leaders in song. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantsburg, Ind., camp, August 19-28. Workers: Rev. Monroe Vayhinger, The Payne Evangelistic Party, consisting of Sister Fannie Payne, Miss Bertha Pultz, Miss Ruth Cooper. For information write Chas. E. Cleek, Madison, Ind., Rt. 9.

Cleveland, Ind., camp, August 26-Sept. 4. Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgins, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.

Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. C. Rinebarger and wife, song evangelists. Write Mrs. Warlick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.

Wichita, Kan., camp, Aug. 18-28. Workers: Rev. Chas. H. Babcock, Rev. E. E. Shelhamer, Rev. T. M. Anderson, Mr. Ernest D. Bartlett, Harold Chapman and Prof. B. D. Sutton and wife. Address W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Haviland, Kan., camp, August 31-Sept. 11. Workers: Rev. A. E. Lacour, Rev. E. H. Craven, singer. Write A. L. Bevan, Secretary.

KENTUCKY.

Lawson, Ky., camp, Aug. 21-31. Workers: Rev. W. B. Riggs, Rev. Russel Patton, Rev. C. R. Vincent. Music in charge of the Mt. Carmel Quartet. Address Miss Mary Vandiver, Sec., Lawson, Ky.

Carthage, Ky., camp, Aug. 19-28. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon. For information address, J. R. Moore, Pres., California, Ky., R.F.D. No. 1, Rawlings, Sec., Bradfordsville, Ky.

Tolu, Ky., camp, August 18-28. Workers: Rev. Fielding T. Howard, Charles D. Lear, leader of song. Write J. W. Napier, Tolu, Ky.

MASSACHUSETTS.

North Reading, Mass., camp, Sept. 2-5, inclusive. Workers: Rev. J. L. Rogers, Rev. H. V. Miller. For information, address G. E. Waddle, Sec., 620 Columbia Rd., Boston, Mass.

MICHIGAN.

Penn. Mich., camp, August 17-28. Workers: Helen G. Biggs, Grace O. Bonline. Write for information to Rev. Olive Knapp, Pres., Edwardsburg, Mich.

Hopkins, Mich., camp, August 18-28. Workers: Rev. I. N. Toole, Dr. C. W. Butler, Dr. G. Arnold Hodgins, Mrs. Fred DeWeerd, leader of young people. Prof. Kenneth Wells in charge of music; Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Rt. 9, Grand Rapids, Mich.

Gaines, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. W. Butler, Miss Esther Williamson, Secretary. Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

Maybee, Mich., camp, August 11-21. Workers: Miss Edna Banning, J. C. Walker and wife, the Douglas Brothers, (Scottish duetists). Mrs. Clara Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 19-28. Workers: Rev. E. A. Young and other helpers. Address Mrs. J. E. Moody, Sec., Waynesboro, Miss.

Cleveland, Miss., camp, August 11-22. Workers: Rev. E. E. McKeithen, E. E. McKeithen, Jr., song leader. Write Mrs. S. C. Taylor, Sec., 297 S. Court St., Cleveland, Miss.

MISSOURI.

Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEBRASKA.

Kearney, Neb., camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

Imperial, Neb., camp, August 19-28. Workers: Thomas Clark Henderson, Jay and Virginia Rice. Jno. J. Kitt, Sec., Wauweta, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

Glassboro, N. J., camp, August 11-21. Workers: Rev. H. J. Olsen, R. G. Flexon, Alvin Young, Write M. Gallagher, 40 Myrtle Ave., Pitman, N. J.

National Park, N. J., camp, August 12-21. Workers: Rev. Bona Fleming, Rev. John Fleming, Mr. Burl P. Sparks, singer.

Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

OHIO.

Millersburg, Ohio, camp, August 18-29. Workers: Rev. E. L. and daughters. For further information write Mrs. E. D. Hedington, Sec., Millersburg, Ohio, Rt. 7.

Unopolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker, Prof. N. B. Vandall has charge of the music. Address Geo. W. Watan, Unopolis, Ohio.

Portage, Ohio, camp, August 18-28. Workers: Geo. E. Kulp and John E. Hewson, Song leader, A. H. Johnston and wife. Address E. L. Day, Sec.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. A. R. Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

OKLAHOMA.

Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Rev. Alie and Emma Irick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.

Holmes' Gap, Tenn., camp, Aug. 18-28. Workers: Rev. C. B. Jernigan, Rev. Mrs. Johnny Jernigan, J. D. Shelton, Chorister. Miss Johnny Jernigan, pianist and violinist. Miss Margaret Jernigan, soloist. J. W. Taylor, Sec., and Treas., Bush Creek, Tenn.

Greeneville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greeneville, Tenn.

Dyer, Tenn., camp, August 18-28. Workers: Dr. A. O. Henricks, Rev. S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.

Atlanta, Tex., camp, August 12-21. Workers: Dr. R. T. Williams, The Latham Sisters, pianist and leaders of song. Mary S. Perdue, Sec.

Noonday, Texas, camp, August 10-21. Workers: J. B. McBride, C. P. Gossett, song leader. F. B. Dickard, Sec., Hallsville, Tex.

VIRGINIA.

Spotsylvania, Va., camp, August 19-29. Workers: Rev. Fred Canaday, Rev. W. L. King, Rev. Bessie B. Larkin. Mrs. W. L. King and Mrs. G. B. King in charge of young people's work. Mrs. Merton Steelman and son, song leader. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Locust Grove, Va., camp, August 26-Sept. 4. Workers: Rev. F. E. Shoup, Rev. H. A. Frederick, Rev. J. M. Jennings. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Drainesville, Va., camp, August 19-28. Workers: Rev. John Norberry. Song leader, Mrs. Marion Birrell. For information address Anna L. Hyatt, Sec., 163 Adams St., N. W., Washington, D. C.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. O. True, Pres., Salem, Va.

WISCONSIN.

Hillsboro, Wis., camp, August 10-22. Workers: Preston Kennedy, James Bane, Raymond Lewis with Bro. Enyeart song leaders. For information address May Markee, Hillsboro, Wis.

A GREAT EXPERIENCE.

May the 4th will always be remembered as the greatest day on the calendar. It was my emancipation day. I have been a Methodist preacher for 25 years and God has honored my ministry in an unusual way, and the church has been a real mother to me, my brethren have been unusually kind and considerate. But some five years ago I became convicted for a deeper work of grace in my heart. It seems that I tried everything but to no avail. Joy seemed to die, the music slipped out of my message and I began to live in Paul's sad exclamation: "O wretched man that I am, who shall deliver me from the body of this death?" But I could not say with him: "I thank God through Jesus Christ, our Lord."

I came into the world with a subconscious pre-natal fear, a fear that had cast a shadow over all life's pathway. I lost my health, got into debt, and for three years I have felt that death would be a great boon, and but for the grace of God I would have sought to end it all.

The first of May the crisis came and I knew something had to be done. The afternoon of May the 3rd I took my Bible and went to the mountain and spent the afternoon and a part of the night waiting on the Lord. The morning of the 4th I slipped away to the mountain again. I was able to be more definite than ever before. I was able to say with a conviction I had not known: "Right here I will stay until I die or until God lifts the burden." Just before noon the clouds lifted and the Holy Spirit brought the 103rd Psalm to me as his message for me, and as I repeated slowly: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who satisfieth thy mouth with good things so that thy youth is renewed like the eagles." Without undue excitement and with but little

conscious emotion, I felt a thrill as an electric shock and I knew that God, for Christ's sake, had lifted my burden, and my fear, the fear of a lifetime was gone, forever gone. And the strange, sweet peace, God's peace simply flooded my soul. Only those who have been there can share the meaning of it all.

I know now what Moses found at the bush, what Jacob found at Jabbok, what Isaiah felt when the coal touched his lips, and I know the meaning of pentecost. I know what Mr. Wesley felt at a quarter to nine at Aldersgate Street. I know what Finney found in the evening of his conversion. I know something of Mr. Moody's experience as he walked along a New York street. I know my Lord who has been my Savior for years from the guilt of sin, as he becomes my Savior from the power of sin. I can now say "I thank God through Jesus Christ our Lord."

Weeks have come and gone. I have preached the same sermons, but they are different. I have been quietly measuring and weighing it all in the light of the Bible which is the only rule of our faith and practice. I find that in keeping with the meaning of pentecost I want to tell it. "Ye shall be witnesses," and that is the only apology for this paper.

It is too early to make plans, but I find a desire to throw our doors and our hearts wide open and invite tired, hungry, nervous people to come and rest, pray and get the full benefit of my experience. My years of study in the control of nerves would be a great help to many. If there are those whose lives are tormented with fear and haunted with failure, it will be the joy of my life to help.

W. Hardy Neal,

General Evangelist, Green Forest, Ark.

A series of sermons on days of special occasions in the church calendar is "Days of the Son of Man." It has some interesting material for special presentation. It was written by W. M. Mackay, D.D., and sells for \$2.00. Pentecostal Publishing Co., Louisville, Ky.

THE MODERNIST.

I've joined the modernistic crowd,
There ain't no inspiration;
The Pentateuch is all a fake,
And so is Revelation.

The Bible is not up to date,
It don't fit modern thinking;
The Jonah tale we can't accept,
Or David, and his slinging

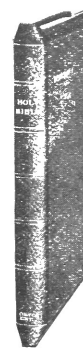
Theres Job, with all his ills and pains,
With no thought of complaining;
Which proves the story is a fake,
As modern minds now take it.

Take Moses, and his walking stick,
Old Pharaoh's crowd deceiving;
He never could have pulled that trick,
On modern minds, we're thinking.

So, as grand-dad was a monkey,
Then, I'm a monkey too;
I'll lay aside my Bible,
And crawl back to the zoo.

Rev. M. L. Watson.
Central City, Ill.

Every Christian wants to know how to be a better soul winner. Dr. Scarborough has given us a fine study of the methods of Jesus in this great task in his book, "How Jesus Won Men." It sells for \$2.00. Pentecostal Publishing Co., Louisville, Ky.



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6 Now when these things were thus ordained, the priests went always

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"THE METHODIST CRISIS"

Dr. Ridout has put into pamphlet form under above title the story of the fight for orthodoxy which took place on the floor of the New Jersey Conference, Asbury Park, N. J., last March, in which he and Dr. H. P. Sloan and others debated with Bishop Anderson and Dr. H. H. Meyer, Sunday School Editor, the issues of Modernism within Methodism.

In addition to Dr. Ridout's story there is a fine write-up of the affair by Rev. H. Decker who was present at the debate and whose story appeared in the "Essentialist."

Let every Methodist send and get a copy of this booklet. Every Methodist minister--North and South--should read the story. It will stir your blood. It will show you how Modernism is getting a terrific grip on Methodist Bishops, Editors and Leaders. It will also show you your duty to stand up and show your colors in the hour of peril.

Dr. Sloan, Dr. Ridout and others take the fight for orthodoxy right into their Annual Conferences and it is there the battle should be fought out. Price 15c, or 7 for \$1.00. PENTECOSTAL PUBLISHING CO. Louisville, Kentucky.

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The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

The fight against Sabbath desecration and for Sabbath observance.

The fight against lawlessness, and for obedience to the law.

The fight against trashy literature and for wholesome literature.

The fight against indifference and for a revival.

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and the only way for us to make the fight effective in your community is for you to help us by placing it into every home possible. You will be pleased to know that you can send THE PENTECOSTAL HERALD from now until January 1, 1928, for only 50c, and if we may have your co-operation, you will be instrumental in making this fight effective in your community.

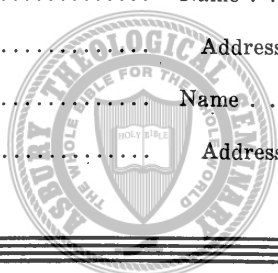
Allow us to suggest that you tell every one you come in contact with what THE PENTECOSTAL HERALD is fighting for, and tell them of this special introductory offer. Also speak to one or more financially able and liberal persons, tell them what you are trying to do, and ask for their co-operation in putting the paper into a number of homes. Then, too, you will find a number of people who tithe who will be glad to invest a little tithe money in a fight of this kind.

Use the blanks below and send in your list within the next few days, so as to give the subscribers the benefit of the full 25 weeks.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Aug. 31, 1927.

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BETTER THINK IT OVER.

By The Editor.

OUR probation will soon be ended. Our conduct fixes character, and character fixes destiny. Where will you spend eternity? Three books will be opened on the day of judgment—the Book of Life, the Book of Records, and the Book, which is the Bible out of which we shall be judged. The same old Book which says, "Without holiness no man shall see the Lord," and "The blood of Jesus Christ his Son cleanseth us from all sin," will be there. No one can deny the truth of its statements on that day.

* * * *

A searching sermon on secret sins, and the importance of confession and restoration often creates a stir and brings the most unexpected revelations to light. Preaching ought to uncover everything of a sinful character that the judgment day will reveal. Now there is pardon; then it will be too late to ask for mercy. Today the sinner may repent; in that day he will be punished. God grant that we may all sit under a ministry which will search us just as severely as the judgment day will. Now we can change; then it will be too late.

* * * *

If there is any man in the final day who will deserve hell above all others, it is the preacher whom God has called to proclaim the truth to the people, to warn them against sin, to call them to that holiness without which no man shall see the Lord, but who, instead, sought position and favor for himself, who sought the people's money and neglected their souls, who comforted them in their worldliness, excused their sins and joined with them in the ridicule of holiness. For such a poor, self-deceived soul there doubtless awaits a fearful judgment.

* * * *

How contemptible is the earnest preacher of righteousness who makes no apology for the plain words of the Bible on *sin*, *hell* and *holiness*, but who presses the awful truths home upon the people with an earnestness born of a consciousness of the presence of God and the value of human souls. We say, how contemptible is such a preacher to lawyers who are robbing their clients, and physicians who are seducing their patients, and professors of schools who have thrown away the Bible, and merchants who sell sand sugar, and real estate men who will tell two lies where one might have answered their dishonest purpose better, and bankers who are wasting their depositors' money in future, and politicians who have mortgaged their souls to the devil, and society women who murder their innocents and pet poodle dogs, and ecclesiastics who are the pets of wealth and the world's culture, who draw big salaries and let the people go unrebuked and unwarned into hell. The faithful preacher will many times be made to feel lonely and despised in this world, but he will meet a glad welcome in the next.

* * * *

Did you say that you did not believe in ho-

liness? Have you ever read the New Testament? You say that you have, but how is it that you missed that saying of Christ's, "Blessed are the pure in heart for they shall see God;" and that saying of Paul's, "Follow peace with all men, and holiness, without which no man shall see the Lord;" and that statement by the same disciple, "For this is the will of God, even your sanctification." "The very God of peace sanctify you wholly." My friend, we suggest that you talk less and pray more. There is coming a time when a heart from sin set free will be worth more to you than all the world besides. Better think it over.

A Chapter from My Autobiography

CHAPTER XXVI.

MY FIRST YEAR AS AN EVANGELIST.

MY first revival after my location to become an evangelist was held in Middlesboro, Ky. The young town was then on a boom. We had no church, and preached in a hall. Bro. Sam Peeples was pastor. We had a fine meeting at Pineville, at which Andy Johnston, one of the most noted quick shots in Kentucky (he had killed a number of men, and one woman), was powerfully converted. I shall never forget the night he was saved, and the scene which followed when he and the brother of one of his victims met in the altar and embraced each other. Poor Andy, he ran well for several years, but unfortunately was made town marshal, and not long after entering upon his duties was shot down while attempting to arrest a man and died in the streets with his boots on.

I pressed the battle almost without intermission for six months, and having not yet learned how to husband my strength, at the close of the first half year I was much fatigued, and suffering with sore throat. The last meeting of this first six months' campaign was held at Hopkinsville, Ky., Rev. Granville Lyon, pastor. Hopkinsville is one of the finest little cities in Southern Kentucky. The Southern Methodist Church is strong there. The church had been without a revival for sometime, and a fine crop of young people had grown up, and were ready for the harvest. Bro. Lyon, the pastor, was a fine song leader, mighty in prayer, and one of the most active pastors I have ever assisted in meetings. No one came to the altar that he did not speak to, no one was converted that he did not shake their hand, find out where they lived, and inquire into their wishes about church membership. He visited and prayed and looked after the delinquents through the day, brought in encouraging reports, and was all over the town pressing the battle in every quarter.

It will be hard for the reader to believe, when I say one-half of the pastors I have

assisted in meetings, take things entirely too easy. Many people come to the altar to whom they never speak, many get converted with whom they never shake hands, whose names and addresses they do not get, keeping in doors in the day, and failing to get notices of the meetings in the daily papers. It is hard to have a great revival with an easy going, inactive pastor, and there are many more such men in the ministry than one would suppose.

The meetings took a deep hold upon the town and country, and many nights after every seat was taken and all standing room was occupied, the doors were locked with many persons outside. The Rev. Thomas Bottomley, a superannuated Methodist minister, many years a member of the Louisville Conference, up in the eighties, but of sprightly mind and fervent spirit, was a great help to us. He was one of the most delightful old men I ever met, was loved by all the people, and a great moral and spiritual force in the community.

On Saturday mornings we had special meetings for the young converts only. Bros. Lyon, Bottomley and myself would each give them a short talk on the duties and privileges of the Christian life, the various means of grace, etc. Such meetings for young converts while the revival is on are of great value. They become settled and established before the enemy has opportunity to draw them away.

The Lord gave us a great meeting. I never saw brighter conversions in my life. All classes of people were touched, and something near one hundred members were added to our church. It was here that I met with Earnest Folks, a pure souled man with large heart and frail body, for whom later on I opened the way to the far West where he has been a faithful itinerant for many years. Just as the meetings were closing in Hopkinsville, Bishop Hargrove appointed me to the pastorate of Broadway M. E. Church, South, in Louisville, Ky., to fill out the last six months of Dr. Gilby Kelley's fourth year, Dr. Kelley having been compelled to resign because of poor health. Bro. Overton was then presiding elder of the Louisville District. He telegraphed, and afterward wrote me on the subject. My jaded physical condition and the fact that I was moving THE HERALD (Methodist) to Louisville at the time influenced me in the matter, so I took charge of the church, if I remember correctly, about the first of April, and remained until conference met in September. We had a profitable time; quite a number of people came into the church, and many were stirred up to seek a higher Christian education.

When I commenced the work at Broadway it was understood that I was still an evangelist, and under no circumstances would give up that work. Strong pressure was brought to bear, at the close of the six months, to bring me back to the pastorate; and I was offered a good church with much larger re-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

MISUSED SCRIPTURES.

Rev. O. G. Mingledorff, D. D.



ONCE a passage of Scripture has been applied in a wrong way, it is hard to set it right again. Some years ago this writer heard a celebrated bishop tell the Lord, that, according to his own Word, "the Gospel is the power of God unto salvation, or unto damnation." But the good bishop was not alone in his quotation: one may hear that, or something similar to it, almost anywhere in the churches. The bishop and his coadjutors make an effort to quote from 2 Cor. 2:15, 16, where St. Paul says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." Note that the apostle does not mention the Gospel in this quotation, but says that "we" are this savour. One is not surprised that he should ask: "And who is sufficient for these things?" Maybe this is a trick of Satan to make men shift responsibility from themselves to the Gospel; but the trick will not work. We are responsible for the souls of men.

Here is another that we met with some few days ago in an article written by a very learned college president, with D.D., LL.D. attached to his name: "For none of us liveth to himself, and no man dieth to himself." This is from Romans 14:7, and is an oft-quoted verse. The writer made it apply to our inter-human relations, as most men do when they quote it; but the verse has no such bearing. Had the writer quoted the 8th verse, he might have seen the folly of his interpretation. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." We are our brother's keepers; but the doctrine cannot be forced out of this passage, although many are making the effort so to do.

The writer used to sit quite frequently under the platitudinous vociferations of an old divine whose hatred of holiness was almost sublime. About two or three times in the course of a year he would enter his pulpit on Sabbath morning with flushed face, plus certain nervous movements of his limbs—a signal for a declaration of war on a small group of "holiness cranks" who, although they paid far more than their quota of the old man's salary and never missed a meeting of any sort in the church, were nevertheless a thorn in his side; for they made his tobacco taste bad and smell worse. On such occasions his favorite text was Philippians 3:13, 14: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In a few moments the old preacher's face would take on a scarlet hue, spit would fly clear over the book-board, while he seemed bent on pounding the insides out of the sacred Word. He never called names, but looked daggers at certain members of the congregation, declaring madly that St. Paul was too humble and modest to make any big claims; holiness was something to be lived, not professed. If he had just read the 15th verse, he would have found St. Paul professing Christian perfection; but that verse would have ruined his "Sugar Stick" forever. One could let the dear old man alone, but for the fact that he has a host of kinsfolk in the pulpit, who are playing with the same passage in order to fight holiness. This sort of thing is a shameful perversion of the Word of God. It is as reprehensible as the conduct of the old Quaker who used as a text the words, "Top-knot come down," when he wished to berate the

ladies for the manner in which they were wearing their hair. God-called men have no time for dealing in such trashy use of the Scriptures.

In Matthew 16:13-19 we have a passage that has long been a veritable battle-ground of foolishness. We quote the passage in full to get it before our readers. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias; or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee; but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.'" The Roman Catholics teach that this passage proves that Jesus Christ founded his church upon St. Peter as their first pope, and that he gave to him and all succeeding priests of their denomination authority to forgive sins; but not one word of this claim has ever yet been proved. The Master was making a beautiful play upon two words used in the Greek text, *Petros* and *Petra*, the former meaning a small stone and the latter a great table rock. He meant to say: "Thou art *Petros*—a little stone; but upon this *Petra*—a great table rock, Myself, I will build my Church." He does not say *found*, but *build*: the Church had been already founded upon him for more than four thousand years. He is the Rock of Ages, the cornerstone which had been rejected by the Jewish builders. He is, and always will be, the Church's foundation. No mere man ever was, or ever can be, big enough to be the foundation of the Church of God.

Some Protestant theologians have assayed to answer Rome by teaching that Christ has built His Church on Peter's confession: "Thou art the Christ, the Son of the living God." Alas! No confession is big enough for the Church's foundation. Her foundation is Jesus Christ crucified, risen, living, and reigning forever more. Nothing less will sustain her: nothing more is needed; for in him dwells all the fullness of the Godhead bodily; and his Church is complete in him.

Rome has made great claim to the keys of the kingdom. What ridiculous claims her priests make for their power to open the kingdom of heaven for a poor soul for a monetary consideration, or to shut the door against any one whom they may not approve. Were it not so serious because of the millions of duped souls who have been led to stake their all upon it for time and eternity, the thing would be laughable. It has cursed every spot on earth where it has obtained full control—cursed it, because it could do nothing else; for it is a snare and a falsehood, and can never command God's blessing upon its deceived people.

But what about the keys of the kingdom of heaven? What does the passage mean? "When the Jews made a man a *doctor* of the law, they put into his hands the key of the closet in the temple where the sacred books were kept, and also tablets to write upon; signifying, by this, that they gave him authority to teach, and to explain the Scriptures to the people."—*Martin*. "This prophetic declaration of our Lord was literally fulfilled to Peter, as he was made the first in-

strument of opening, i. e., preaching the doctrine of the kingdom of heaven to the Jews, and to the Gentiles."—*Clarke*. The words, "Whatsoever thou shalt bind on earth," etc., were well understood by the Jews; for they were accustomed to say, that whatsoever was done on earth by their priests was also done in heaven. They even went so far as to say that when the high priest offered two goats for a sin offering on the day of atonement, two goats were likewise offered in heaven; and that when the scape-goat was let loose on earth, one was also let loose in heaven. The strange expression meant that the ministers of the Gospel were to have divinely given authority to teach the Word of God to the flock, and to have oversight over them. It did not mean that they were to have authority to lord it over God's heritage, and to fleece them at will, as some seem to imagine; but they were to be true shepherds of the sheep, and—if need be—to lay down their lives for them. We cannot learn from the Bible that either St. Peter, or any others of the Lord's apostles ever claimed to have authority to forgive sins. Peter never claimed to be a pope, nor did any of the other disciples ever so consider him. St. Paul rebuked him pretty severely, and corrected his faults; but none of them ever kneeled down to him and kissed his big toe, or called him "the holy father." Nay, nay; Peter was just a plain man like the rest of them. Men fall on their knees before the pope today; but "as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." Not much pope in Peter. Thank God for such men as Teddy Roosevelt, who will not disgrace our fair land by bowing the knee to a foreign potentate.

One more passage will suffice for the present. In Matthew 26:27, in instituting the Eucharist, Jesus handed the cup of wine to the disciples, saying, "Drink ye all of it." A distinguished prelate came to our town once upon a time to preach and to administer the communion to the little flock of his denomination, who lived in that place. When all had partaken of the elements he commanded the old toothless pastor to get down on his knees. Then he fed him dry oyster crackers so fast that the old man's springs ran dry; and every time he would open his mouth for another cracker, the dust would fly, much to the amusement of certain youngsters who seemed to possess a full sense of the ridiculous. When the old brother had worried down the last cracker, the officiating clergyman turned around and drank all that remained of the bottle of wine. If he had known a little Greek, he would have known that the word *all* in the text is a translation of the Greek word *pantes*, and that the Master simply meant that all of the apostles should drink some of the wine. But the dear man seemed to greatly enjoy his bottle of wine; albeit, there was enough of it to have made some less doughty man beastly drunk. "Let all things be done decently, and in order."

Seven Deadly Fallacies.

Dr. Ridout has conferred a real favor on all pastors and busy Christian workers in getting out in such convenient form a series of neat booklets packed with just the right information as to the harmful fallacies of these seven blighting "isms" which are causing so much havoc among many well-meaning people. These booklets should have the widest possible circulation. It would do much toward steadying faith in the old-time religion.

F. A. WHITTLESLEY.
Pastor Methodist Episcopal Church, Severeance, Kan.

Wanted: A Living Christ for a Dead World.

Rev. L. R. Akers, D.D., LL. D.



CHRISTIANITY is essentially the religion of good cheer. The difference between it and Paganism may be found in a choice of prepositions. The one is a religion of sorrow; the other a religion for sorrow. While Christ was called "The Man of Sorrows" it is interesting to note that his message was one of optimism. "Be of good cheer for I have overcome the world." Never was the hour so dark nor the shadows so deep that Christ could not behold his cause triumphant. He saw Lucifer fall like lightning from Heaven. In a world rent asunder by greed and carnal strife, he beheld his Kingdom covering the world as the waters cover the sea.

Never had any one such cause for pessimism, yet never has the world seen such a glorious optimist. "He came unto his own and his own received him not." "There was no room for him in the inn." He it was who, with infinite pathos, declared, "The foxes have holes and the birds of the air have nests, but the Son of Man hath no place to lay his head." "He was despised and rejected of men; a man of sorrows and acquainted with grief; we hid our faces from him and esteemed him not. He was wounded for our transgressions, bruised for our iniquities. He was oppressed and afflicted and brought as a lamb to the slaughter. He was cut off out of the land of the living. He made his grave with the wicked." Yet "He did see of the travail of his soul and was satisfied."

Christianity has always suffered from its bleak and sour professors. Some people's faces, if they were not so long, would make good hind wheels for a hearse. We should remember that anything raven in religion is repelling. Yet even the strongest characters of sacred writ at times sought the shade of the juniper tree. Few are the spirits whose sunny hours have not been overshadowed by the indigo tints of life. During the after years of the World War, we have been impressed with the universal reaction of disillusionment and pessimism which seemingly has fallen like a pall upon all nations. From the high heights of idealism we have trekked down into the miasmatic swamps of selfishness and greed. We went into the war to make the world safe for democracy, while our ambassador at the court of St. James since the War has declared that "we went in to save our skin." Amid the toppling ideals of the preceding generation, in this age of crass materialism, and ultra-luxurious living, when it would seem that our people are daily bowing at the shrines of the false deities of pleasure, lust and luxury, it is indeed difficult to keep from feeling that "the world is out of joint" and suffering from the depressing pessimism which tends toward the paralysis of personal effort.

However, the antidote for this prevailing taint of gloom should not be a blind, superficial, Pollyanna optimism. The wisest course is for us to look squarely into the face of life and interpret its facts in the light of faith in man and in the purposes of God.

It is evident that throughout Christendom there is a dearth of revival spirit and a marked decline of the missionary passion. Dr. Northridge, fraternal delegate from Irish Methodism, stirred the last General Conference of the M. E. Church, South, with his account of the Irish Revival which is still on. Said he, "That revival answered the challenge of the empty pew." When we consider today the crowded "movie" palaces, the jammed ball parks and pugilistic arenas, the crowded resorts, and then the empty churches, we are keenly conscious that man's thoughts are not on the things of God nor his feet in the path of righteousness.

During the summer months we have wit-

nessed an almost abolition of the Sunday evening service in our churches, and even a union service of all churches fails to fill the auditorium of a single edifice. Too many prophets, like John McNeil of London, can say, "I have a church filled with holy memories and empty pews." We believe there is a cure for this condition. The remedy must be to take note of man's inherent desire for God and his fundamental instinct for worship, as well as his consciousness of sin and the need of deliverance from it.

Early Methodism made her spectacular rise to spiritual leadership in the world by way of the altar and the mourner's bench. The Gospel messages heralded by the mighty preachers of those days were concerning sin and its penalties, regeneration, and the sanctification of human hearts through personal faith in Jesus Christ and his vicarious atonement. Nine-tenths of the preaching of early Methodism was evangelistic and the other tenth had to do with the development of the spiritual life and the strengthening of the faith of the saints. Moral reform, social service, and humanitarian methods were magnified only as the fruits and graces of a genuinely transformed life, proceeding from a heart from sin set free.

Our beloved Methodism was born amid the shouts of new-born souls and she has made herself a world evangel through her mighty spiritual revival awakening. She has always fostered Christian education, but, during the years that have passed, she never made this necessary measure a substitute for the supernatural works of the Holy Spirit in human hearts.

Had we then the resources, membership, equipment and educated leaders which we now possess with the passion for the salvation of men which burned within the breasts of the early preachers, the accomplishments in those crude days would have swept the world with a divine conflagration of spiritual power, the results of which cannot be even imagined. Had we today that divine passion for bringing a lost world to the feet of our crucified Saviour, that passion which animated the heroic hearts of Asbury, Whitefield, Wesley, Coke, Whatcoat, and others, we could easily change the disheartening and alarming report of a stagnated church without an increase in converts and members, to the glorious announcement of the addition of a million souls for Methodism throughout the world.

It is high time that we realize the futility of man-made programs and return to the only source of power, namely, the guidance of the Holy Spirit and a recognition of his leadership as the head of this dispensation. Would that our bishops might issue a world call for a convocation of the Methodist ministry which would mean a tarrying before God in humility, contrition, and genuine sorrow for the spiritual barrenness and dearth that is so widely evident in the present day pulpit,—a tarrying that should endure until the long withheld Pentecost should again descend, tipping the tongues of his evangelists with the sacred fire of the skies and creating anew a ministry of John the Baptist, as well as Johns, Pauls and the Apostles. The insistent cry of every one who loves the Lord Jesus Christ should be that of the Psalmist of old, "Wilt thou not receive us again: that thy people may rejoice in thee?" This is the supreme need of the hour: a God-sent revival, not a man-made revival, a prayed-down revival in answer to the prayers of people who know and meet the conditions of prevailing prayer.

As I travel from one end of this land to another and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals and talk

with men and women in positions of influence and power in the church, my heart would be sick, yes, nigh unto despair, if I did not know God and that he answers prayer. When I hear the gross error and the superficial and unsatisfying things taught by many professedly orthodox ministers; the absence of a real, living Gospel from many who do not preach error but who are certainly not preaching the truth in its fullness and in the power of the Holy Spirit; the unconcern of apparently the great mass of the membership of our churches regarding the loss, both at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches; the almost forgotten family altar, and the neglect of private prayer, together with the openly avowed disbelief in prayer on the part of not a few; the inactivity in soul winning on the part of an overwhelming majority of the members of our church today; these things cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

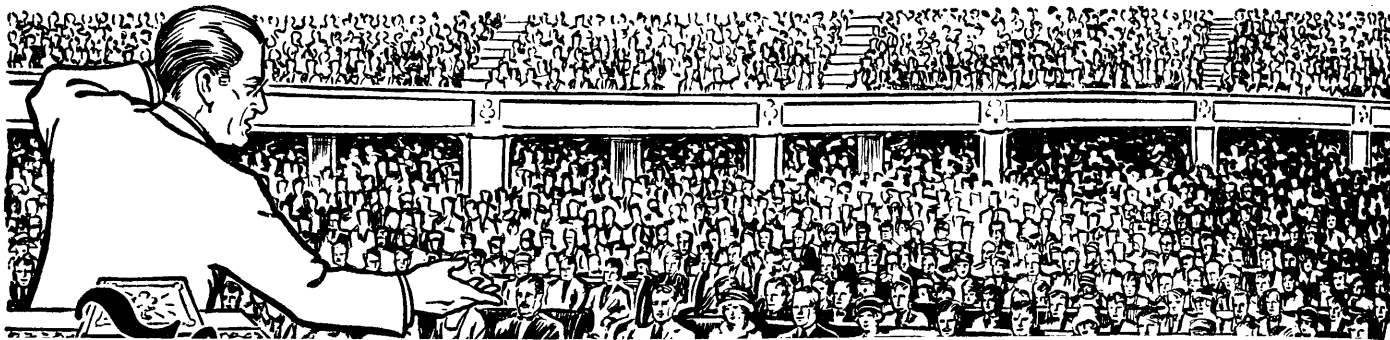
The spiritual barrenness of our own land has brought with it a marked subsidence of the missionary passion. The nerve of our missionary endeavor seems to be paralyzed. Our much boasted "far-flung battle line" of missions is being attenuated at a rapid rate. The spirit which gave it birth is receding into a mere impulse of spiritual interest.

The passion which gave birth to the most remarkable spirit of sacrificial service since the apostolic era appears to have been anesthetized at the very time when the object of its accomplishment was in its grasp. The soldiers of Christ, instead of pressing forward, in a conquering crusade which would bring the crown of victory are drifting about in barques of ease amid the lotus flowers of an enervated generation.

India, China, and the far islands of the sea still constitute the heartbreak of the Christ who died to save all men from the shackles of sin, superstition and despair. The situation calls for a desperately earnest endeavor; first, a universal getting together in a covenant of prayer,—intercessory prayer, definite prayer, intense prayer, persistent prayer; then the preaching of a glorious and conquering Gospel, a Gospel shot through with the shining promises of redemption from sin. This is no hour for a muffled message; no time for a bootleg religion; but the glorious truth of full salvation, which comprehends the regeneration of the human heart and its sanctification or cleansing from all sin; this complete cure, bringing with it the largest measure of growth in grace and consciousness of a victorious life,—this, and this alone, will suffice for present day needs and give humanity a surcease from its sorrow and sin.

A Thought for Thinkers.

The All-wise Creator has provided a sufficient remedy for every ill and placed it within reach of the suffering. A revival resulting in the permanent application of Golden Rule principles in every phase of life is the remedy and the only remedy that can save the world from utter ruin. Everything else has been tried and failed. The human family as it exists today is a conglomeration resulting from wars and rumors of wars, selfishness in constant action, wealth and poverty, education and ignorance, industry and idleness, luxury and starvation. Nothing but the revival indicated will give us the homes, the churches, the schools, the business and the society the world must have or fail. God will give such a revival to the world as soon as the people are ready to receive it. Think! DR. ROBERT L. SELLE.



THE KISS OF JUDAS.

Rev. Edward R. Kelley.

"Judas, betrayest thou the Son of Man with a kiss."—Luke 22:48.

THE last private conversation the Master had with his disciples had taken place. The last pass-over feast had been eaten, and the first Lord's supper had been partaken of. It was while sitting at the table partaking of the last named feast that the Master said to the arch traitor: "What thou doest, do quickly." And immediately Judas left the room to complete his bargain for the sale of the life of his Lord to the officary of the Church of God—at that time. After singing a hymn the Master withdrew from the room where the feast and Supper were eaten and went to the Mount of Olives, accompanied by his disciples, and withdrew himself into the deep shadows of the olives of Gethsemane there to meet with his Father face to face. With the great heart cry he approached the Father; "Father, if Thou be willing, remove this cup from me: nevertheless not my will, but Thine, be done."

Judas had gone from the room hurriedly, and angry and uncomfortable; for his secret sin had been discovered; and having found his fellow conspirators and receiving from them the thirty pieces of silver—the price of a common slave—he comes with the money in his pockets, and as he walks the music of the jingle of the coin is sweet to his ears; and in this spirit he leads the rabble into the presence of the Master. What a picture!

Is it not rather strange, think you, that Judas should have added the awful, hellish horror of a kiss to the treachery of his betrayal of his Lord? Why, one would naturally think that Judas himself would have shuddered at such a thought, but, poor fellow, he had sold his soul to the devil and now he was only reaping his reward.

But this only illustrates to what extent a man will go in sin; to what extent the current of wrong-doing and the life of sin will carry a man when he once gives himself up to it. You will recall the first time you ever swore, and how the blood rushed to your face in a blush of shame, and then later on it became a habit and grew on you until almost every word you spoke was an oath. You will recall the first glass of strong drink you took and thought nothing of it, but after a while the habit grew and the appetite increased until you became an outcast from society, friends and home. Oh! how sin will drag a man down toward hell.

Have you ever thought seriously about the character of Judas? Upon one occasion some one asked Dr. Chapman: "Doctor, can you tell me why it was Jesus chose Judas as a disciple?" "I am not concerned why Jesus chose Judas," the man of God replied, "but I am concerned why Jesus thought enough of me to call me to his side, to be his follower." This man loved money. He enjoyed to have it about him, and this enjoyment increased during the time he was the Lord's treasurer.

One would naturally think his association with the Master would have made a different man of him, and that it would be impossible for him to have such base thoughts and de-

sires, but we are confronted with this fact: *Keeping company with Jesus failed to make this man what he should have been, and what Jesus desired him to be.*

There is a lesson just here for us. It is this: It is not safe to *presume* too much on the fact that we have been reared and tutored in Christian homes and under Christian influences, or that we belong to some church. It is much better to be brought up in a Christian home, rather than to be brought up in a home where Christ is not known; but this alone does not mean that you are a child of God. It has not been very long since we heard in Methodist circles something about the "preservation of the child." This pernicious teaching originated in the fertile brain of one of the leaders of Methodism, and its author denied the fact of inherited depravity in the heart of the infant. But see here! Here is your little boy, with golden, flaxen hair and eyes of blue. He is like other children of his age when he wants his way and can't have it. He gets mad just like they do, and just like some of you big, over-grown Christians do. Do you for a moment think that I'd care to have my child "preserved" in that condition? It is a fact that at the present time and age he is innocent, but would it be either satisfactory to him or to his parents for him to continue through life with that sin-principle within him? Ah! my brother, it is possible to be brought up in a Christian home, surrounded by the best of Christian influences, taught the Apostle's Creed, the Lord's Prayer and the Ten Commandments, and at last wind up in hell. We may be brought up under such circumstances as these and in the midst of such surroundings, and still be out of harmony with Jesus Christ. The men who assisted Noah build the ark, and to whom he preached, were all lost. King Hiram was the first man to put his name on the subscription list for the building of Solomon's temple, but he never enjoyed so much as a glimpse of it. And Judas was the treasurer of the Lord for three years or more and got meaner and more devilish, until he sold his Master for thirty pieces of silver. Many of you condemn this man for the bargain he entered into, but I have known people, members of the Church and professed Christians, to sell their Lord for much less than what Judas received for the Master. I have known Jesus to be sold for a dime, ay! for a nickel. Every time you attend the rotten theatre, every time you sit at the progressive euchre or bridge whist table, every time you attend the dance; you sell Jesus for much less, very much less than what Judas sold him for. *Judas got more for the Master than what many receive for him today.*

Ah! but that kiss! Have you ever thought how black and hellish it was? God put no such idea into the head or mind of that man. It was conceived in hell and born of the devil. Do you think he thought how it would look at the time? Do you think he cared anything for appearances? He cared not for any of these things. They concerned him not. It was the manner he had in ful-

filling his part of the hellish contract he had entered into with the official members of the Church—at that time. Little by little this man had lost all interest in Jesus as the Messiah, and thought he could affect an outward affection that would blind the eyes of the other disciples. It looks as if he succeeded pretty well, too, does it not? But I am sure of this one thing: *He did not deceive his Lord.* We may be able to hide our secret sin from the eyes of our friends and companions, but *we cannot hide it from God's eternal sight.*

Let us look for a moment at the attitude of Jesus when he received the kiss of the arch-traitor. Elizabeth Stuart Phelps in picturing this incident says: "The lips of Jesus curled. Every fibre in his being recoiled. But he submitted to the embrace of Judas, as a god might submit to the touch of a befooled spirit in the process of some plan of events too grand to be disturbed by personal repulsion." This may be considered good rhetoric, but it is not true. I cannot get myself to believe even for a moment that the lips of Jesus Christ curled in scorn as Judas planted the kiss of treason upon his face; but I can believe that his great heart almost broke as his own disciple, one whom he had called and ordained to preach his gospel, took this means of debasing more completely his own soul. *The lips of Jesus never curled in scorn upon any soul;* but his great heart has been torn and wrenched more than once at the faithlessness of his followers. May God help you and me to be true to him!

The awful thing of it all is, that Judas' heart did not break; but it did not. He had gone too far now. He never repented of his foul, devilish deed. If he had, the Master would have gladly forgiven him. His heart was filled with remorse at his foulness and he hanged himself and went to hell. Repentance never drives a man to suicide; but it does drive a man to God.

I have given you a fearful, an awful, a terrible picture! Now then, what message has all this in it for us? Is your heart right with God? The difficulty with Judas was his heart. *He was wrong in his heart,* not in his head. If you are a sinner tonight, it is because you have never given your heart to Jesus. You may give him your head and even then be finally lost; but if you will give him your heart you will be eternally saved. Outwardly this man was a good church treasurer. In a formal way he seemed to be like the rest of the twelve, but *at the heart he was out of tune with Jesus.*

"Master, my heart is out of tune,

A poor, discordant thing;
With chords that will not chime aright,
And notes that falsely ring;
With many a harsh and jarring tone
And many a broken string.

"To Thine own golden keynote, Lord,
Tune Thou this, heart of mine;
And shape my will's poor wavering flight
Till it is one with Thine;
And dwell with me until I reach
The Father's house divine."

Another difficulty with Judas was, he had lost genuine loyalty and devotion of heart for the Master. This is a fearful state to enter into, but, O! so many have thus lost out, either consciously or unconsciously; and like Samson, you go out as at other times and shake thyself and "wist not that the Lord has departed" from you.

Brothers, when you and I consider even for a moment what Jesus has done for us, we can but acknowledge that *he deserves the most perfect loyalty and obedience that we can possibly render him.* Is it not too bad that he has to suffer on account of our disloyalty, as he does? How often have we been guilty of wrenching his great heart of compassion and love?

The story is told of General Robert E. Lee that some months after the Civil War had ended one of his old soldiers met him on the public road as he was riding to Lexington, Va., to take his seat as president of the college, and said to him: "General Lee, will you do me a favor?" "Certainly," the general said. "Then please get off of your horse." The great commander did as he was asked, and after the man had tied the animal to one of the near-by trees he came back and said: "General, I am one of your old soldiers, and I just want you to let me give three rousing cheers for 'Marse Robert.'" General Lee's

head fell upon his breast as the first yell was given. The next yell was choked in sobs, while the third died away in tears. Ah! my brother, if such loyalty as that can be aroused in the soul for a brave and generous leader of men, what shall we not give to Jesus Christ, who thought it not robbery to be equal with God, but he emptied himself and came in the form of a servant that through him we might have life, and that we might have it more abundantly? Will we not yield to him, as Christian men and women, our very best? Some one has said; "The great trouble with Judas was that he never gave himself in any self-denying surrender to Christ. He was all the time receiving from Christ, but he never gave back anything." And such an attitude as that always means ruin. And is it not just as true of many today? Is it not true that many fail at this all-important point, and by your failure fall short of the great enjoyment of the real "worth-while" Christian; the blessing and experience of holiness!

Dr. G. Campbell Morgan, the great English preacher, tells of a young woman who came to him after a service and said: "I wish I had five loaves and two small fishes that I could give to the Master." "But you have a talent, do you not?" the man of God asked. "None that I know of." "Do you

sing?" he asked. "A little." "Well, this is the talent that God has given you. Will you not use it for him?" Hesitating for a little while at first, afterward she yielded her voice to God and Dr. Morgan had her sing the following evening in the meetings he was conducting. That night one man gave his heart to the Master; not on account of the preached message, but through the gospel of song, and for years he has been one of the greatest personal workers for Jesus in England. I call upon every man, woman and child here to bring what you have and place it at the feet of your Lord, be it great or small, and from this hour on be God's fully surrendered child. Brothers, think! how much Jesus has done for you and me, and how little we have done for him. O, I declare unto you that it should break our hearts!

"General Booth, what is the secret of your power?" asked a man of him upon one occasion. "The secret of my power lies in this one thing. When I said to God: 'God, take the best there is in me and use it for Thee.' Not till I got to the place where I could give the best I had in me to God, did I have victory and power." Believe me, brothers, it pays to give God our best. Will you do so just now; just at this moment? Come.

Can a Christian be An Evolutionist?

Rev. W. M. Young, A. M., Sc. D.

"BY MEANS OF RESIDENT FORCES."

WE wish to take up in this article the third point of LeConte's definition that "Evolution is (1) continuous, progressive change, (2) according to fixed laws, (3) by means of resident forces."

This last proposition that the world and all that is in it and all other worlds and suns came into being "by means of resident forces," is the basis of that vast amount of materialism, agnosticism, and atheism which is spreading over our country. Prof. E. D. Cope says: "The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without interference of agencies that are external to it. It holds this to be true of the combinations and forms of inorganic nature as well." Those who adhere to such a belief can have no use or place for a transcendent God, objective answers to prayer, evidences of prophecy, the providential care of God, or any form of miraculous power. A complete loss of faith is the natural and inevitable outcome of such a belief.

Dr. Alfred Fairhurst, in "Atheism in Our Universities," says: "The greatest mistake that universal evolution makes is its claim that the forces manifested in the inorganic world are the sum total of forces that exist in the universe, and that, consequently, out of their action on matter sprang all things."

We may charge up a very large proportion of the crime which is blighting our fair country to the crass materialism which grows out of belief in this third proposition of evolution. The newspapers of June 24, 1927, told us that, "Hugh, Ray, and Roy D'Autremont sped under guard toward the state penitentiary today to spend the remainder of their lives in expiation of the dynamiting of a mail train in the Siskiyuu Tunnel of Oregon in 1923, in which four men died.

"Assuming the guilt in a statement, Hugh, who is 23 years old, told the story of the three brothers—how they absorbed the ideas of Schopenhauer, Huxley and Darwin, and steeled themselves with a philosophy that carried them through one of the highest

crimes in the history of the modern north-west."

How ministers, bishops, and legislators can read such a statement as this from one of the most noted criminals of our times, and then bolster up the theory advanced by Darwin, Huxley, and Schopenhauer, is more than some of us can understand.

Let me quote the following from Fairhurst's book, "Atheism in Our Universities:" "A Christian had two sons. He sent the older one, a very bright boy, to a university. He graduated with honor. He brought home much Latin and Greek and things he had learned, but he left his Christian faith behind. The teaching he got did the work. The second son was kept at home. He was a great worker in the church and a man of undimmed faith. *Must a university, dependent on public funds, be so organized as to destroy Christian faith?*"

I am personally acquainted with three very bright young ladies, and was pastor of each of them in different churches. One of them, having attended a university for three years, came back an avowed agnostic, but would not tell her parents for fear they would not send her back for the fourth year. She had been brought up by good Christian parents and was one of our best young people in Epworth League and Sunday school.

The second young lady was brought up in a Christian home; her mother was the daughter of a Methodist preacher: she was a girl of unusual ability and led her class in High School. She was one of our good workers in Sunday school and Epworth League in a large city church. After one year in the university she could talk agnosticism like a full-fledged agnostic.

The third young lady was daughter of the president of a great First National Bank, a man of unusual piety. His home seemed to be almost ideal. He was one of the leaders in a great church. He told me that he selected the safest and most Christian college of which he knew, that his daughter might be safe from unbelief; but after the young lady was in college six months, she had lost her faith.

God has given my wife and me seven sons and three daughters, and all we can give them is an education, and yet we are afraid

of the influences of the modern university, and even of the theological schools of our own denomination. There are a few colleges yet that have not bowed the knee to the modern Baal; God bless them, and may their tribe increase!

But, if materialistic evolution be true, perhaps we will have to abide by the results whatever they be. We deny that such a theory is true. Prof. G. T. W. Patrick says that when we explain everything by means of evolution, then we have to explain evolution, and Prof. Patrick is an evolutionist. He says: "Another difficulty with the theory called *Energetics* arises from the fact that science does not at present reduce ultimate physical concepts to one—namely, energy. The present analysis seems rather to stop with two—energy and electricity—or perhaps with three—energy, electricity, and ether. Furthermore, it appears that positive and negative electricity are different 'entities,' if we may call them entities, so that any monistic hope coming from pure science seems to be vanishing." Are we to believe in a "creative evolution" arising out of "energy, electricity, and ether?" Shall we give up the worship of an Almighty, Omniscient, and Omnipresent God, to bow down to the forces of nature? Is there wisdom in dirt? Can "energy, electricity, and ether," create mind and soul, and give design and purpose through all the realms of nature? The space of the present article will not permit an argument against so-called "creative evolution," but it may be that at some future time the editor may have space for such an article.

We are glad to give to the readers of THE HERALD the following lines from a recent letter that came into our office from the evangelist, Rev. Raymond Browning. "I will be preaching (Sept. 4-18) over broadcasting station WOAN of Lawrenceburg, Tennessee. Wave length 285½." Tune in on WOAN some evening and hear Bro. Browning. His messages are always helpful and never fail to profit the hearer.

It has been said and truthfully, "The hand that rock the cradle is the hand that rules the world."

"CHRIST IS ALL AND IN ALL."

REV. B. F. DURLING.

WHAT a marvelous statement is that given above. How comprehensive in its meaning. How much it means in the life of one who can truly say "Christ is 'all and in all to me.'" Yet how necessary that one be able to say this. Upon this ability hangs destiny. Nothing more vitally concerns a human soul than the relation it sustains to the infinite Redeemer. Some relation it must sustain. Is it a saving relation?

When we consider the various realms which exist in God's creation, we find that in some very important way Christ is related to each. He is the Creator and Preserver of all. From archangel and galaxy, to electron, all owes its existence to him; for he is God. As some one has so well expressed it, "Jesus is God on earth; God is Jesus everywhere."

In every realm Jesus is supreme. Consider this in nature; he is its Author. He thought and willed, and it came into being, and is moving on with its procession of unfolding wonders. From the rose and lily, which caught their beauty from his creative hand, to the mountain standing snow-capped in its sublime solitude; yea, to the highest constellation, all owe their existence to him. Not a sun leads on its planets, nor Pleiades rolls onward its suns with harmony as of symphony, but is guided by him. All move at the impulse of his will. By him at last, as a vesture will they be folded up and changed. May we not suppose that they will be clothed with a still brighter glory when that "new heavens and new earth" shall be brought forth?

Turning now in thought to other realms and those in which man himself is more visibly and actively present, we find there the influence of Jesus. In literature, should this be withdrawn, how would the greatest masterpieces of the world be blotted out. Gone would be the inspired prophecies and poetry. These are some of the world's greatest literature. There would be no Dante, that one golden voice of ten otherwise "silent centuries." Where would be Milton that "Organ-voice of England?" Gone would be the highest strains of Tennyson, who wrote, "Strong Son of God, Immortal Love." Faint would be the voice of Browning, without the inspiration of the divine. The highest notes in literature would be withdrawn were it not for the influence of Christ.

So, the greatest achievements in art are due to this same great source of inspiration. The works which have immortalized Raphael and Angelo were those suggestive of the Christ. The galleries of art would be stripped of their choicest treasures were all such removed.

The finest examples of architecture which Europe and America possess in their cathedrals, would have had no existence had there been no Christ. What is now the great glory of France and England would have had no existence. So America never had known that stately cathedral now being erected, which with its unfolding beauties, crowns the height overlooking the metropolis of the world.

So too, it may be said that music's greatest charm owes its existence to the divine Author of music. From the time when the "Morning Stars" sang together, to the hour that Richard Wagner sent forth his sacred "Parsifal," music has reached its sublimest heights when it has stood related to him. Hence came Hayden's "The Creation." Also that greatest of all Oratorios Handel's "The Messiah." Mendelssohn's "Elijah" owes its existence to him whose own the prophet was. Silent had been all without him.

We may now turn our thoughts to that higher realm, that of Grace. Here all, *all* is due to Christ. To him we owe our Redemption making possible pardon and transformation of character. Without him there had been no Bible, that source of our civilization and of our happiness. There could have been no Paul, Luther, Wesley, Moody; no pulpits publishing the glad story; no gospel transforming sinners clothed with their scarlet sin, into saints destined sometime to stand amidst the absolute purity of Heaven. All this we owe to him. Life made victorious and death, "the abundant entrance."

How the sunset of life is made radiant by his presence. As the closing hours of day, when the sun is sinking behind the western hills, and the scattered clouds, drinking in of his light, make the way of the departing day glorious, so Jesus, present in life's closing hours, fills them with peace and heavenly light. Or, as the sunset-gleam shining across the ocean's bosom lights a golden pathway upon the waters, so as the spirit is passing out of the narrow stream of time, looking out upon the ocean of Eternity which it is nearing, the Sun of Righteousness clothes the opening way of that untried deep with a celestial beauty and light. It is Jesus the light of the world and of Heaven. As Eternity deepens in its wonders of beauty, glory and love, every advance will be made with him whom our souls adore. Earth's crown of Thorns will have become Heaven's diadem of glory. We shall ever see new beauties shining forth from the character of him who loved us. This will be not because he changes, but we shall grow in our power of appreciation. Our consciousness of God will be increasing. The vision of Jesus will forever become brighter. No matter to what heights Eternity may bear us, or upon what sublime outlooks we may be placed, Christ will be to us still, all and in all. Our quickened, celestial sight may gather within its vision the glories of far-flung worlds; our hearing adapted to heavenly symphonies, may be thrilled by strains of which Beethoven's harmonies would be scarcely a faint suggestion; our hearts may swell with emotions of adoration known only in Heaven, yet he still will be *our all and in all*.

Twentieth Century Methodism---or Modernism.

REV. A. S. HUNTER.



THERE is not a God merely because the church says so. The liberal-minded man of today examines his several experiences, and these lead him into the presence of an organizing, integrating force, a purposive agency, which he recognizes as God. The greatest stimulus to a belief in God, is the satisfaction we find in him, for a dominant need for such a being. The principal question is, "What kind of a God do we believe in?" I would rather live in a godless universe, than one worshipping the kind of an ogre set up in some minds. We must rid ourselves of a Hero God, who fiddles in paradise while hell burns. On the other hand, we cannot tolerate a Pollyanna God, who smiles on the wickedness of men. God must embody the highest conceptions of the human mind.

How far is that from the pagan conception of the gods, as pictured in Psalms 115 and 135? "They that make them, are like unto them"—their gods are whatever their own minds conceive as gods. So we are here told that "God must embody the highest conceptions of the human mind."—He is to be a creature of the human mind, the product of examining our own "several experiences." Man finds "a dominant need for such a being"; namely, "an organizing, integrating force, a purposive agency"; and, in his own

thought, he constructs such a god as he imagines he needs. We may have as many kinds of gods as there are varieties of human experience.

Apparently, twentieth century pagans have improved on their ancestors of three thousand years ago, and now discard the clumsy, material tree. Instead, they make a mental conception suffice—"the highest conception." What is "the highest conception?" of the producers and exploiters of the vile films and plays now in vogue? And their "god" embodies that! Evidently that, whatever it is, is rather popular at present; if one may judge by Hollywood, New York, etc. In this connection, Romans 1:21-22 makes interesting collateral reading. Three times it is stated that "God gave them up," in their progressive degrees of villainess. Has he done the same in this twentieth century?

Then, the God of the Bible and of Christians of all ages, seems to be a dreadful "ogre," out-Neros Nero, and must be banished. Of course that is easily done, seeing he is but the creature of the human fancy. How far is all this from Eddyism—think a god, and it is; unthink it, and it is not! And so one could run on indefinitely, showing the wholly false conceptions of the above quotation. Each reader can carry the thing out to its logical conclusions for himself.

Who is it that says all this? A Buddhist? A Brahmin? A Confucian? An atheist? An infidel? Was it Paine? Was it Ingersoll? No, none of them. He is a Methodist doctor of divinity, a member of one of our oldest conferences, pastor of a "leading" Methodist congregation in a great city.

The above quotation is taken from the Gazette Times of Wednesday, March 30, 1927, and is an excerpt of a sermon preached in a series of union pre-Easter services. The speaker was Doctor Albert E. Day, of the Pittsburgh Conference, Methodist Episcopal Church, and is pastor of Christ Church, Pittsburgh, Pa. He has been preaching since 1904, and is a relatively recent product of our modern schools.

And this is the church of Wesley, and Asbury; the church which was raised up and thrust out "to spread Scriptural holiness over these lands"; the church, which, during a century, was the mightiest evangelistic force on earth since apostolic days; the church which saved England and America from Paineism a hundred years ago; the church which made the moral wilderness to blossom with righteousness like the rose! To this has it come! In another twenty-five years, should it continue on the path, where will Methodism be? Where will the world be?

GOD IS! He is the great, eternal fact of the universe! Epithets, as "ogre," "Nero," "Pollyanna," etc., do not change nor affect him—they do affect us! Our believing this or disbelieving that, makes no difference in God's character—it does make a difference in our character. Man did not make God, neither can he get rid of God nor make him over. *God is*, and he is *what he is!* *God is*, before man ever examined his "several experiences." God is a Person. He is the supreme Person. He is much more than "an organizing, integrating force, a purposive agency." He is something beside a satisfaction "for a dominant need" in humanity. God is the Originator, the Creator of all that exists; including man, body, mind and spirit. Our intellect, with which we think, is from him. "God is a Spirit." "God is Love." God is Holiness. God is omnipotent, omnipresent. His thoughts are infinitely higher than "the highest conception of the human mind." Let puny man "stand in awe and sin not" in his pride and presumption.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

SPRINGTOWN, WEST VIRGINIA.

With the coming of September 28, the Lord will have closed out four years of service in this part of the Lord's moral vineyard. The charge (Hiawatha) consists of four appointments, serving six operations in the famous Pocahontas coal fields. The coal companies furnish the churches and pay part of the pastor's salary. They also bore a large part of the expense of erecting a splendid home for the pastor which they furnish with light, water and coal.

The transitory nature of the population, combined with worldliness, sin and indifference, on the one hand, and fanaticism on the other, makes church work very difficult. But we find among those, who handle the "black diamonds," some of the Lord's precious jewels, and we rejoice over the fact that we have seen some real work of salvation which, we believe, will stand the test of the judgment.

We have had some good revivals during these four years. Our last was conducted by Rev. T. W. Beeler, of Wilmore, Ky., Conference Evangelist of the Kentucky Conference, M. E. Church, South, and Prof. R. E. Frost, of Salvisa, Ky., one of our General Song Evangelists. I have never had more consecrated, earnest, hard working helpers than these men. Bro. Beeler is a strong dispenser of the Gospel, preaching it in an attractive, convincing, yet uncompromising way. He preaches the doctrine of entire sanctification in a way that people cannot fail to understand and see the need of it. He is fearless in his denunciations of sin and yet sinners are attracted to him and are saved. His altar work is thorough. He does not urge penitents to make a profession before they repent.

Bro. Frost is a sweet singer. His solos, reinforced by a Spirit-filled life, reach and stir the hearts of the people. But he is more than a singer. He knows how to help people through to an experience of salvation, by prayer and testimony. His work and presence meant much to the success of the meeting.

Among other results of the meeting, one young man was reclaimed, sanctified, and called to preach. He expects to enter Asbury College after finishing at a preparatory institution. C. A. Pangle.

MEAFORD, ONTARIO, CANADA.

It has been a long time since the writer sent in a report to *The Herald*. If we are not mistaken our last report had to do with the Blissfield, Mich., campaign, which was a meeting truly blest of God. It will be a joy to look back to that glorious outpouring of the Holy Spirit and the altar scenes where so many souls sought God for pardon and purity. Tustin, Mich., was the next place on our slate and there again we saw the power of God come down upon the crowded congregation. So packed was the place that actually we were handicapped when we came to the altar work. God's people were united in a beautiful spirit of Christian unity. A number of churches standing for evangelical faith and the whole Bible joined heart and hand for the salvation of souls.

Riverside Methodist Church, Flint, Mich., was our next appointment and again the Lord was in the midst to bless his own Word. Large crowds attended and God gave a harvest. The Easter Sunday was a day long to be remembered on account of the crowded church and the well filled altars.

The Temple Methodist Church, Muskegon Heights, Mich., was next on the list and even though the meeting was a short one, nevertheless the Lord made it a worth while one. Crowds of young people attended the services and many of them sought salvation and the blessing of holiness of heart and life. The church building is a very beautiful one. God be praised for the privilege of seeing such sights as were witnessed in many of the services in the Temple Church.

From Muskegon Heights we jumped away over to Orchards, Wash., where we held two weeks and a half meeting with the Methodist Church. Here we encountered one of the hardest battles in many a day. The community seemed to care nothing for the church, revivals, or anything of the kind. The pastor and little band of faithful workers have been doing their best to bring the people to Jesus, but for years, it seems, the results have been very meager. We did see a few at the altar as seekers, but there was not a real break.

From Orchards we went to Portland, Ore., and on down the coast to our little home at Hermosa Beach, Calif., to renew acquaintances with wife and son after being away for very nearly five months. After three weeks we left for Chiloquin, Ore., where we held a camp meeting with the whites and Indians. Chiloquin is on the great Klamath reservation where hosts of Indians live. Perhaps two-thirds of the congregation was made up of the red skins. A number of the chorus choir were Indians. They do like to sing. Our good friend, Rev. Dean Poindexter, a graduate of Asbury College, is in charge of that work. He is a faithful shepherd of that flock away on those mountains. He weeps over their condition and lays himself out in every way to bring them to God. God bless him. We had seasons of melting and power during those ten days. Mr. Murray Morford, a student of the Portland Bible School, had charge of the music. He is a fine young man and has a beautiful high tenor voice which he is using entirely for the glory of God.

From Chiloquin, Ore., to LeRoy, Mich., is a long distance, nevertheless, we reached it on schedule time and opened the two-weeks' campaign with a fine crowd. All the Christian forces of the little vil-

lage united with the evangelist and singer and the Lord visited the place in a blessed way. The meetings were held in the Town Hall owing to the fact that there wasn't a church large enough to take care of the attendance. The victory didn't come without a battle, but we fought it through in his name, and the victory came. There were many forward as seekers. The people came for miles and miles around. Miss Hannah Dahlstrom, of Reed City, Mich., held some children's meetings, presided at the piano and sang. She is one of God's faithful young women and is very efficient. She sings the Gospel with power. Our friend and brother, Mr. Ugo Nakada, of Japan, spent three days with us in the Leroy campaign and he was blest and made a blessing to the people. He has just finished his musical education having graduated from two of the leading music schools of Chicago. He has a very fine baritone voice. He expects to return to his native land the coming fall to assist his father who has the oversight of more than 150 holiness stations. God bless this splendid young man.

Our meeting here at Meaford, Ont., Canada, has been rather up-hill business up until the present writing but the blessing of the Lord has been poured out and a number of young folk have broken down and are seeking his face. The Lord be praised for the manifestation of his presence and power. The Gospel Workers are separate from the union of churches in Canada and are a fine spiritual lot of folk. Their work as an organization is small but God is using them to do a good work. They feel they are called to do a humble but faithful work for the Lord and souls wherever doors of opportunity are opened to them. The people of other churches are bound to respect them because of the unselfish way they carry on their work. They are a fine lot to work with. We closed July 31, then hastened to Michigan, for the Romeo camp. The Lord be with all his people, everywhere. Geo. Bennard.

METHODIST STATE CAMP MEETING SELECTS WORKERS FOR 1928.

The Michigan State Holiness Association of the Methodist Church closed its 42nd annual camp meeting at Eaton Rapids, this week after a very successful ten-day session. The meetings were well attended by people from all over Michigan, Northern Indiana and Ohio. More than one hundred pastors of Michigan visited the camp this year, many of them staying all through. Bishop Nicholson preached the first Sunday morning. Evangelists Paul Huff, and Turbeville preached daily to fine crowds, good spirit, and encouraging results.

Rev. H. D. Skinner, pastor of First Methodist Church, Muskegon, Mich., is the newly elected president and announces the following workers as selected for 1928 camp: Bishop Nicholson, of Detroit; Bishop Oldham, of South America; E. Stanley Jones, famous author and outstanding missionary of India; Rev. Will Huff, world evangelist; Rev. Raymond Browning of Wilmore; Rev. John Thomas, Welsh evangelist, of Wilmore, Ky.; Rev. Jos. Smith, of Redlands, Calif., well known at Eaton Rapids; T. M. Anderson, of Wilmore, Ky.; and Miss D. Willia Caffrey, of Spokane, Wash., as young people's leader; Rev. Lloyd Nixon, Methodist pastor of Lowell, Mich., will again act as musical director and leader of chorus choir. This will be Rev. Nixon's ninth year at Eaton Rapids; he was also elected First Vice President of the camp. Rev. J. C. Willits, of Holland, was elected Second Vice President. Howard Skinner, of Muskegon, Mich., expert pianist, will return for his sixteenth year. Mr. Skinner excels as an accompanist and as a vocalist.

Rev. Fern Wheeler, pastor-evangelist of Charlotte, Mich., faithful secretary of the camp for past ten years, was unanimously re-elected. M. B. Crawford, of Eaton Rapids, is treasurer. The new Trustees are Cary Seipp, of Woodland, Hubert Post, of Albion, and Rube Wolcott, of Battle Creek.

THREE GOOD MEETINGS.

I have had three good revivals since the opening of my summer's campaign. Sardis, Ohio, was my first one. This camp is just three years old, but you would think it much older if you could see the great crowds that attend and how the camp is organized. Brother Hales, the pastor of the Methodist Church there, who is the platform manager, is one among the truest souls we have in Ohio Methodism. Prof. Allbright and wife had charge of the music and I want to say that there is no better in the song field. Brother Rush, the president of the camp is a mighty man of God and is putting time and labor, money and prayers into this camp to make it go and I predict for them a great future. There were a number that bowed at the altar and found the Pearl of Great Price. It was a great blessing to labor with these consecrated co-workers.

My next meeting was at Walton, Ky., where I have been pastor since the first of the year. I did my own preaching and for two weeks we waged battle against the common enemy. He fought hard to hold his ground, but the last week his hold was broken and such a revival as they had not had in many years came to the Walton Methodist Church. There were upwards of thirty professions of reclamations, regenerations and sanctifications. We received into the Church at the close a nice class in which there were two entire families. All the church folk that attended this revival testified that they were wonderfully blessed and thanked God for the great revival. Brother G. R. Tomlin came over for

the last services of the meeting and helped us out in the singing, for which we were all very grateful. J. W. Parish came over with his good people and added fuel to the fire as well as the good folk of Carter's Chapel, whom Brother G. R. Tomlin shepherds, and by the help of all these good people and with our good people at Walton standing so nobly by the gun and the gunman, while he fired volley after volley into the ranks of the enemy helped to make this meeting possible for the white banner of holiness to float once more over the Methodist Church in Walton. We closed this meeting with one of the best Quarterly Meetings on Sunday night during the entire year. Our beloved presiding elder, Dr. J. L. Clark, gave us a wonderful message full of love and encouragement. To God be all the glory.

Our next engagement was with Rev. Gordon Rainey, Helena, Ky., which was another hard-fought battle but a glorious victory. Brother Rainey had the ground well prepared for the sowing of the gospel seed. He is closing out his fourth year and has the love and respect, not only of his own people, but of the entire community. He and his dear ones carry the burden for souls as few people do. There were a number blessed at the altars of the church, being either reclaimed, regenerated or sanctified. Entire families were brought into the Kingdom and also into the church. I was entertained in the parsonage and never had better. We had some great times around the family altar. God heard our prayers and poured out his Spirit and gave us the salvation of souls in the revival. At the close, the pastor took a nice class into the church and will be able to come up to Conference with a good report. Blessings on pastor and Helena folk. We are winding up our Conference year at Walton and Florence and hope to meet you at the seat of our Annual Conference with everything in full and the blessings of our God upon us. T. P. Roberts.

KAMPSVILLE, ILLINOIS.

Since my last report I have assisted in five meetings, the first on Fairfield Circuit with the pastor, Rev. J. L. Miller. This was a very good meeting in spite of the fact that the services were rained out almost every other night during the three weeks we were there. A number were blessed at the altar and the church greatly strengthened. We had a very fine Junior Choir in this meeting which added much to the success.

While here I received a call to Pennsylvania to assist Rev. Henry Shilling at Emericville M. E. Church. This meeting was preceded by four weeks of cottage prayer meetings and continued for five weeks. A goodly number sought the Lord and found him precious. These Pennsylvania Dutch are a very fine class to labor with and showed us every kindness. The pastor and wife are products of God's Bible School and although a young man, Bro. Shilling is a mighty preacher of the Word. He expects to enter Asbury College this fall for his college work and we predict a great future for him.

From here we went to Mahaffey, Pa., and assisted Rev. Samuel Hughes in a meeting at Newtonburg M. P. Church. This neighborhood has been cursed with Russellite teachings and the people seemed minded to wait the "second chance." While in this part of the state I attended the tabernacle meetings conducted by the Bosworth Brothers for a few days, and saw some almost unbelievable miracles of divine healing. My faith was strengthened to take hold of God for my own health and he is answering prayer for me in a marvelous way.

My next meeting was with the Kittanning, Pa., Camp, and the evangelists in charge there were Rev. John Thomas and wife. How we did enjoy the ministry of these saints. Their rich, unctuous messages were greatly owned of God and there were some fine cases of conversion, sanctification and healing. This is the second time I have been privileged to labor with this camp and I found them growing in many ways. The new dormitory building added much to the comfort of those who stayed on the ground.

From this camp I was called to Cisne, Ill., where a meeting was already in progress at the M. E. Church with Dr. John Harmon as evangelist. Dr. Harmon was president of McKendree and Kansas Wesleyan Colleges each for a number of years and is widely known. He drew good crowds at every service and a goodly number united with the church as a result of this meeting. This was my eleventh meeting since Conference last fall and I praise God for the great field of labor he has given me this year in which to sing the old gospel story. "I can do all things through Christ who strengtheneth me." Mrs. Etta Foiles.

GOOD SUMMER MEETINGS.

I have had some good meetings during the summer, Bryantsville, Ky., Sunfield, Mich., Portsmouth, Va., and the famous old historical Ruggles camp meeting near Maysville, Ky., and am now in the Acton camp meeting near Campbellsville, Ky. The Lord has honored the gospel, souls have been blessed and the kingdom extended. There have been over five thousand chapters of Scriptures read by the people in these revivals.

I am now pressing on in the regular revival field in which I have been engaged for years. Pray for my Fall and Winter meetings. From the Acton camp we go to the great Evangelistic Convention of the General Evangelists of the Methodist Church, South, at Lake Junaluska, N. C.

Andrew Johnson.

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(Continued from page 1)

muneration than I was getting in the evangelistic field, but I felt to return to the pastorate would be to break my covenant with God. I had a definite call.

(Continued)

ONE OF MY GREAT DESIRES.

CHAPTER III.

Following up what I have been saying with reference to the permanent establishment and enlargement of the Theological Seminary of Asbury College, I wish to take you a little more fully into my confidence.

What we need is a large new building with ample basement containing kitchen and dining room, with three floors above ground for offices and dormitory space. This building should become a sort of clubhouse for young men preparing for the ministry. They should organize themselves with the proper officials, do their own buying, cooking and housekeeping.

When I was a student in the Seminary at Vanderbilt, Wesley Hall was just such a place. We had a committee and this committee appointed a young man who had once been a traveling salesman, who bought all of our food, much of it in bulk, to great advantage. We hired our cooks and each student paid his proportion of the expenses. We lived comfortably and at the same time remarkably cheap. We practiced careful economy and formed a most delightful co-operative fellowship.

We need just such a building and arrangement here in the Asbury Seminary. The young men could buy their food in bulk, do their own butchering, cooking, dish-washing and every phase of the work in running this club and could get along at a remarkably small outlay of actual cash. What a splendid arrangement this would be for young men called into the ministry who have small means, strong wills and good-grit, who are willing to work with their hands in order that they may educate their heads and keep their hearts warm with the love of Christ and human souls.

Can you conceive of any better way to make an investment of some of your means? If you are wealthy, here is your opportunity to invest a goodly sum of money for your Lord and the spread of his Gospel. If you are in moderate circumstances, here is a place for some of your tithe. If you are poor, here is an opportunity to drop in your two mites.

I am hoping to live to see such a building and such an organization, filled with God-called young men on fire with the perfect love of Christ preparing themselves to go out into the world's great fields so white to the harvest.

Let me hear from you. Tell me you want to help in the greatest work in which we can possibly engage. This is a subject in which I am so greatly interested that I shall have to speak to you again next week.

Faithfully, your brother,

H. C. MORRISON.

Important Notice

By some means the impression has gotten abroad that Rev. Andrew Johnson, D.D., of Wilmore, Ky., has quit the evangelistic field and is devoting all of his time to lecturing on evolution. This is a mistake.

Brother Johnson is devoting his time to the evangelistic work and occasionally delivers a lecture on evolution. He has a very convincing lecture, answering the sceptical views and teachings of evolutionists, but his great work is preaching the Gospel and winning souls to Christ. Those desiring his services will remember that his postoffice address is Wilmore, Ky. He is an earnest and powerful preacher of Christ, and him crucified, for the full salvation of all who come to him by faith.

Pruning Needful For Fruitage.

MRS. H. C. MORRISON.

A gentleman had many rosebushes in his garden and the gardener came with his shears to cut off the branches unmercifully, as it seemed to him. He begged him to be more considerate, as the bushes had borne about 3,000 roses the season previous. "And how many do you expect this summer," he asked. "Well, about 4,000," the man replied. Then he took his knife and cut off still more. "Why, you are not leaving anything to the bushes," he protested. "I am not cutting away anything but wild branches. Or do you want your bushes to bear leaves instead of roses? I know what I am doing."

There is a lesson in this for us as Christians; one we would do well to heed and practice in our lives. We admit that the pruning is unpleasant and, for the time being, disfigures the beautiful bush which stands out in all its magnificent foliage, but foliage is not what we are after as Christians. The fig tree was beautiful to behold, but the Master said, "Cut it down." There was a significance in the fact that he found thereon *nothing but leaves*—only show.

There are many Christians who are perfectly willing to be adorned by the religion of Jesus Christ who are not willing to adorn it. It is not in their line to submit to the pruning that is necessary to bring out the full capacity of their spiritual being, so they grow in outward show and thrive apparently, but when it comes to the fruit season, we search in vain for the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, kindness and many others which grow profusely on the life that submits to the divine pruning and rubs up against the blade with sweet submission realizing that thereby he will be more fruitful for his Master.

It seems sometimes that the gardener will almost tear the bush to pieces when he undertakes to prune it, but he understands his business and knows just how much limb to leave in order to produce the most and best fruit. So we as Christians may feel at times that the Divine Gardener is shaving us pretty close, and is severing us from what seems

at the time, most necessary to our happiness, but hold still, he understands his business and will only take away from you that which will hinder your highest development and fruitfulness. If we are fully submitted to him, he will trim us up to suit himself. It is true that, while we are going through the pruning process, we may not be shouting happy, and appear as beautiful as at other times, but when the new life sets in, and the buds begin to peep forth, and later the beautiful fruit of a ripened Christian experience appears, you will know and understand that he knew what was best. We must not thwart his plans, nor chose any way other than the one he indicates.

"God will not change; the restless years may bring—

Sunlight and shade—the glories of the spring,

And silent gloom of sunless winter hours,
Joy mixed with grief—sharp thorns with

fragrant flowers;
Earth-lights may shine a while, and then

grow dim,

But God is true; there is no change in him."

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER VII.

ITS DIVINE INSPIRATION PROVED BY ITS EFFECT UPON THE WORLD.

ONE of the strongest arguments that can be brought concerning the Divine authority and inspiration of the Bible is that of its effect upon the world of men. It is safe to make these state-

ments. If the Bible were not inspired, then it would have been the production of men and no more than any other book. If it claims to be inspired, which it does, then the test of that claim must necessarily be worked out in human experience. The resultant facts will either bear out its claim, or prove that claim to be false. Theory must go down before facts. It would be a fearful tragedy if the Bible were mere theory. As Huxley said, "A tragedy is the murder of a beautiful theory by a gang of brutal facts." The moment a fact strides into view theory must slink out. Is it a fact as attested by human experience that the Bible is the Word of God; or is it a beautiful theory of reformers of ages gone by? Let us examine its record of influence.

One ineffaceable fact is Jesus Christ himself. Critics might try to do away with his Divinity, his Virgin Birth, and all the claims he made as to his power, but there is one thing that cannot be done away with, and that is the fact of his existence. Lecky, the historian, says, "The simple record of three short years of Christ's active life has done more to generate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." His influence pervades the greater part of the earth today. It might be claimed that he was an

impostor claiming that which he could not prove, but it must be admitted that he did live, and that his influence moves on today. Flavius Josephus, the learned and authentic Jewish historian essays of Christ, 'Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.'

Here we have the records of two authentic historians as to the fact of Christ's sojourn on earth, and their estimation of his influence. And the tribe of Christians, millions strong, increases as time goes on. Every agency of charity today is in operation under his name and influence; every hospital stands as a testimony of the Great Physician who came and who had compassion on the multitudes about him and "healed all they brought unto him." Every great educational system began operation under the influence that he has brought to bear for the enlightenment of the race. Even by those who do not accept the fact of his Divinity, he is hailed as the peerless man. When a certain preacher of world renown was speaking to a temperance body in India he closed his address with a tribute to Jesus Christ. He said, "I know that the taking down of the black flag of the brewery and saloon in America was in the heart of a young man two thousand years ago, who was called Jesus of Nazareth." The audience cheered his remarks, and in reply a judge, prominent in that country rose up and said, "No tribute that you can pay to this man Jesus will be objected to here."

Napoleon Bonaparte said, "I know men; Jesus Christ was no mere man." Renan said in substance, that this man who said he would take the burdens of the world on his shoulders was the One who brought order out of chaos, and kept the world aright. Here is a man that the Bible tells us about as having been conceived by the Holy Ghost in the womb of a virgin; as having been born in a manger; who came from the carpenter's shop and proclaimed that he was the Son of God; who was crucified by Pilate; who was laid in a tomb for three days, and then arose and proclaimed that he had the keys of hell and death; who ascended into the clouds announcing to the disciples through the angels that he would come in like manner as he had gone. And it is the testimony of thousands even today that they have tested the promises that the Book makes about this man and have found personally that it does not lie. Such stupendous facts could never be given the slightest degree of faith if it were not for their Divine origin.

Because of the testimony of the Word concerning Jesus Christ, the Man of Palestine, and the revelation of God through him, this Book has made itself felt among nations as no other book has. A few hundred years ago our Anglo-Saxon ancestors were worshipping in the forests of western Europe. Behold them! It is about time for the sun to rise; and there stands a Druid priest before the multitude on the regular feast day, with a glittering knife in his hand. Before him is an altar, and upon that altar lies a living human form. As the sun begins to tint the eastern skies with bars of orange, gold, and gray, the people begin to chant, and just as the gleaming light flashes upon that cold, cruel steel the priest plunges the knife into the heart of the victim and another sacrifice is made to the sun god. But those hundreds of years have passed; and today the white

race shudders at such heathenism. A few hundred years ago the races in Africa were doing the same things that our ancestors did; but the tragedy is that they are still doing those things. What was it that changed our ideals, and brought from the forests a savage race of men who have developed into the Christians of today? The answer is simple; the white people have had the Bible, the Inspired Word, to teach them a system of ethics and religion; while the men of Africa have had no such advantage. Had the conditions been reversed, there is no doubt that we would have still been savages, and Africa would have been the enlightened nation of the world. It is the testimony of the nations of the earth that where the Word of God has been carried those nations have risen to heights hitherto unknown. Would it have that effect if it were not supernatural?

When the period in history known as the Dark Ages was on, the Bible was in the hands of a few. The common people knew practically nothing concerning its teachings. Ethics ran along a low level. Education was slightly regarded. But Martin Luther discovered that in this Book was a message that the just shall live by faith! He rose up from his knees and standing on the sacred stairway resolved to give to the people that revelation that had come from God through the Scriptures. What was the result? The fires of the Renaissance climbed high and higher until they swept over Germany. Schools were established; the Word was put in the hands of the people, and in a few years Germany was a Christian nation, and soon became a leader in educational circles. The effect has reached down to this day, and Luther's teachings have left their mark of piety on the hearts of the people.

In England, about three hundred years ago, practically the same conditions as those of Germany were manifest. The common people were not permitted to have the Bible. The only opportunity they had to read it was to pay a certain amount to the priest for the privilege of going to the church where it was chained to the pulpit, and reading it. But an agitation sprang up and was concluded with the granting of an opportunity for the common people to have and read the Book. A few years later John Wesley came proclaiming salvation by faith, here and now; the witness of the Spirit to that salvation; and the fact that one can be made perfect in love in this life. The people thronged the squares to hear him, and a mighty revival of faith in the teachings of the Word of God sprang up. The ethical principles that were inculcated by these teachings broadened her culture, gave a foundation for the establishment of her schools and colleges, and lifted her to moral and literary achievements that were hitherto impossible. The result was that England became the greatest missionary nation of the world, and was saved from religious oppression and despair. This is what the Bible has done for that country.

Why was America founded and colonized? Was it by a band of men who came here seeking gold and vast riches? No! The first to establish a permanent colony upon its shores was a band of brave men and women who came seeking not the wealth of this world, but seeking a place where they could worship God according to the dictates of their own consciences. And the first thing that they did when they reached shore was not to rush out into the forests seeking the best places where the most of material things could be produced, but it was to kneel and devoutly thank God that it was now their privilege to reach a shore where the Word of God could run and be glorified in their lives without let or hindrance. And this thought is written in the constitution of this country; that all men are free to read and believe this Book, and worship God according to their faith. Thank God! Where does America stand today in the list of nations? She stands as the richest nation of the world.

She stands as the nation that upholds the principles of democracy and freedom for all men. She stands as the nation that proclaims her moral beliefs without fear or favor. She is heralded as the nation of all nations, and her government is imitated by many of the other peoples of the earth. She leads in finance, in politics, and in morals. America! The land of the free and the home of the brave is the nation that she is because of the Book that has been her guide.

(Continued)

Annual Conference "Appointments."

A. W. ORWIG.

One of the most interesting transactions of an annual conference is the assigning of the preachers to the various fields of labor. With some of them it doubtless is a matter of anxious concern, especially if they expect to be transferred to a different charge. Some may accept the change with open expressions of disappointment. Others may possibly attribute unkind or sinister motives to the appointing power.

Any man who has been a member of a conference only a few years ought to know something of the difficulties confronting those making the appointments. When we consider the lofty and holy calling of the Gospel ministry, and what Christ and his apostles suffered, we should feel highly honored to be assigned even the lowliest pulpit.

Especially reprehensible is an attempt to secure a charge simply because of its popularity or unusual financial advantage. Of course "the laborer is worthy of his hire," as Jesus himself declares; but those who have true faith in God will trust him as to really necessary temporal support.

BISHOP SIMPSON AND THE DISAPPOINTED

YOUNG PREACHER.

The "appointments" had been publicly read on Saturday afternoon, and the young preacher complained to the bishop that he could not accept the one assigned to him. The salary was too small and the place not congenial to his tastes. The bishop tenderly expostulated with the young man and requested him to pray over the matter and to hear him preach on Sunday. The text was, "None of these things move me, neither count I my life dear unto myself," etc. As the bishop very vividly portrayed the apostle Paul's perils, persecutions and great sufferings, and as he repeatedly took up the victorious cry of the apostle, "*None of these things move me*," the young preacher's soul was very deeply stirred. He received such an exalted conception of the blessedness and glory of "the Gospel of the grace of God," that he startled the congregation by rising to his feet and exclaiming, "*Anywhere, anywhere, my Lord!*" And with abounding joy and faith he gladly went to his new place of holy service.

Beloved brethren in the Gospel ministry, a new and enlarged vision of Calvary, with its infinite adaptations to the great needs of a lost world, will doubtless settle all real or imaginary difficulties connected with our God-given work. And a thoughtful reading of the mighty apostle's extraordinary experience, as depicted in 2 Cor. 11:24-27, may help very greatly to reconcile us to any privations which may fall to our lot.

At a certain Methodist annual conference, near where I live, a prominent visitor publicly said that some of the preachers would "lose their religion" if they did not get the "appointments" they wanted. Doubtless the statement was more caustic than correct. Disappointment does not necessarily imply degeneracy. God help all of us to be truly willing to "follow his steps" "who, for the joy that was set before him, endured the cross, despising the shame," that we may be exalted with him "at the right hand of the throne of God." And may our sincere language be

"Where he leads me I will follow,
I'll go with him, with him all the way."

OUR BOYS AND GIRLS

Dear Aunt Bettie: You kids move over and make room for one who has been reading page ten all these years looking for one who has a birthday dated March 31, 1849, but have never found one whose birthday is March 31 any year. If Aunt Bettie don't think I am too young to spoil a little space on page 10, here's at you. I have written a few times and my letters were all published, except one. I love children and don't like to see them crowded out. I live in the largest state in the U. S., and as far as I can get one way, without taking water. Look on your maps and find Corpus Christi and you will have me located. I wish you could all see our city, especially those who do not live in cotton States. Its cotton every-where a vacant lot or plat of ground can be found to store it. All the large warehouses, compresses, sheds, etc., all full and sometimes as many as five big ships in port, loading cotton for foreign markets. We have many new buildings going up, so the sound of the hammer is heard many places. We have as fine bathing beach as can be found anywhere, with large bathing houses and other conveniences as can be found at most places of this kind. Our First Methodist Church is building a large Sunday school educational building. That and the other repairs being made on church, annex and parsonage, will cost about 70 or 75 thousand dollars. The Annual Conference will meet here in October. We have a number of good churches in Corpus, and all have fine pastors, good Sunday schools and large congregations. Wish all the page ten correspondents could look in on us, take a swim, go to church, catch a fish, eat some of our delicious figs, berries, melons, oranges, grapefruit, and such like and then take a trip through the country to see the millions of acres of level black land almost like a snow-bank at times when the cotton opens. Now don't think we are boasting without a cause when we tell you we are folk down here with the greatest body of fine land imaginable. People come here in their cars from all the States and away up in Canada. I am not getting any pay for this advertisement. Be good children. A good wish for all including Bro. and Sister Morrison. I had a fall in June, broke three ribs and have been in the hospital seven weeks. Wish you could have seen the flowers, good things to eat and drink the good people brought me. I think there are lots of good people this year, don't you? By, by.
H. C. Cobb.

Dear Aunt Bettie: Will you move over a little bit and give me a seat among your boys and girls? This is my third letter to The Herald. I am interested in page ten. I live on a farm with my father and mother. I have one sister and three brothers and they are all at home. I go to Sunday school every Sunday I can. Our pastor is Brother Judkins at Granville. I am eleven years of age. My birthday is March 6. Have I a twin? If so, I would like to hear from them. I weigh 70 pounds. I think we will have to shake the Tennessee boys and girls up from sleep because the other States will get ahead of us. I hope Mr. W. B. is out. Gracie Phillips.
Granville, Tenn.

Dear Aunt Bettie: May I join your happy ring? I am a little girl age twelve, and in the sixth grade. This is my second letter to The Herald, but Mr. W. B. got the first one, so I hope that he is eating his breakfast when this arrives because I want to surprise my mother. I guess that you all are wondering how I look, so I will describe myself. I have light brown hair, gray eyes, and fair complexion, weigh 105 pounds, and am five feet, two inches tall. My birthday is Sept. 19. Have I a twin? If so, write to me and I will answer. Who can guess my middle name? It starts with J and ends with T and five letters in it. The one who guesses it I will write to them. I haven't any sisters, but I have one little brother (Wilbur) five years old. W. J. Plunk, we would like to hear from you again. Hazel Thom-

as, I read your nice letter. We would like to hear from you again also. My name is Hazel too. Well, I will close hoping to see this in print. Love to Aunt Bettie and all the cousins.
Hazel J. King.
Box 1F, Ellenton, Ga.

Dear Aunt Bettie: Will you let a little Indiana girl join your happy band of boys and girls? My father takes The Herald. My daddy is a preacher. I am a Christian. Margaret G. Williams, I guess your middle name to be Genevieve. Am I right? Don't forget to send me your picture. Who has my birthday, August 25? I will be ten years old. Have I a twin? Who can guess my middle name? It begins with L and ends with A. Who ever can guess it I will be glad to send them my picture. I have two brothers, Charles Lee and Earl Wayne. Earl is six years old and Charles is seven years old. I live in the country. Why don't you wake up, Indiana boys and girls? Don't go to sleep on the job. I would like to hear from some other cousins.
Florence L. Sharp.
Rt. 2, Roanoke, Ind.

Dear Aunt Bettie: Will you let an Indiana girl join you and the cousins? I have been to Sunday school today. I go every Sunday. My father is the superintendent and I am the assistant secretary. Our pastor's name is Rev. H. G. Wedding; we like him fine. I belong to the U. B. Church, but I attend the M. E. as it is nearer to me. Mary Case, I guess your middle name to be Elizabeth. Am I right? Margaret Williams, I guess your middle name to be Genevieve. Am I right? If so, don't forget your promise. I also have your birthday, July 13. Will close with best wishes to The Herald family.
Clara Sturm.
Elizabeth, Ind.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? My grandmother takes The Herald and I like to read page ten. I am twelve years of age and in the seventh grade. I have black hair and brown eyes. I live on a farm. I ride horseback. I have for my pet a cow which I enjoy very much. Mattie M. Burgess, I guess your middle name to be Marie. If I am right don't forget your promise. I go to church at the M. E. church every Sunday. My birthday is April 6. Who has my birthday?
Floy F. Garner.
Rt. 5, Charleston, Ark.

Dear Aunt Bettie: Here comes one of the Louisiana cousins again. I enjoy reading page ten so much till I'm going to write again. I am always glad when The Herald comes. We are having a revival meeting now. Our pastor is Rev. Bro. George. I go every chance I get. I love to go to church and Sunday school. My Sunday school teacher's name is Miss Chessie Yates. I belong to the Methodist Church. I am five feet and four inches tall, weigh 112 pounds, have dark hair, blue eyes and wear glasses. How many of you cousins will be glad when school starts again? I will. Come on, Louisiana boys and girls, don't let the other States beat us. Who can guess my middle name? It starts with F and ends with Y and has five letters in it. The one that guesses it I will write to them.
Estell Mixon.
Rt. 1, Box 138, Crowville, La.

Dear Aunt Bettie: I have written to The Herald before but I need to be introduced again, as you probably have forgotten me. I am thirteen years of age and I am five feet and three inches tall. I weigh 120 pounds. I go to Sunday school every Sunday that I can. I belong to the Free Methodist Church. I have a sister and brother-in-law in the ministry. They belong to the Nazarene Church. They live in Wisconsin. I have a brother still out in sin. I want all of you cousins to pray for him that he may be brought into the fold also. I was sick all through the month of April, and they thought that I wouldn't live over it, but I sure did and I am thanking

the Lord for it. I wasn't saved then but along in May there was a good holiness revival came to town. The preacher was Brother McKay. I wish all of you cousins could hear him. My mother takes The Herald and I enjoy reading page ten. I am wondering if I have a twin? My birthday is April 18. If any one can guess my middle name which begins with L and ends with E, has six letters in it, I will write to them. Well I must close for fear of Mr. W. B. Helen Ludlow.
2812 Highland St., Eldorado, Ill.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a Nebraska girl. I was ten years old August 10. I am four feet and three inches tall and weigh sixty-five pounds, have black hair, brown eyes and dark complexion. I will be in the fifth grade when school starts. I like to read page ten. I have two brothers and two sisters; am the youngest of the family. My mother and father are both living. I go to the M. E. Church. I go to Sunday school every Sunday I can. I would like to receive letters from both the boys and girls and I will be sure to answer all I receive.
Pauline McNett.
Alliance, Neb.

Dear Aunt Bettie: Your club was so inviting just couldn't resist opening the door and coming in. Now since the door is open if you don't mind, I'll stay awhile. This is my first time to write, so if everything I have to say isn't all right, please let me know. Oh! I do enjoy reading your letters so much. Virginia Winkle, I certainly enjoyed your letter and oh! so many more. But how sad I feel when I find not a single one from my state writes. Am sure they read The Herald. I most feel like a stranger. Georgia is a real State. I love it because of the good peaches and watermelons. So I love the state of Kentucky because of the beautiful grass and horses. Horseback riding is my favorite sport. God has made things so beautiful. Think how pretty he has made the flowers and various kinds of trees! I love nature and praise God for making things so beautiful and being so gracious to me. I am not blind, or crippled, and my health is of the best now. I used to be sick all the time and missed two years in school, but now I am all well, and thank God for letting it be so. There are three brothers and five sisters in my family. We all have a good time, only one of my brothers is in Central America. How I wish he were here, but he has told me many interesting things about that country I did not know before. What do you all do since school is out? I take music, then I have lots of house work to do. Every day I practice three hours and sometimes more. I can be happy always with music. My music teacher is so good and sweet. I practice on her account more than my own for she does so much for me.
Rose Spink.
Austell, Ga.

Dear Aunt Bettie: I have read page ten in The Herald for several years. I sure enjoy it. This is my first letter to the cousins and you, and I hope Mr. W. B. does not claim my letter. I am eighteen, have brown hair and eyes. I am five feet, four inches tall. Who has my birthday, May 11? I belong to the Methodist Church and go every Sunday. We also attend Wichita camp meeting every summer, which we enjoy very much. I would love to hear from all of the cousins who care to write to me.
Hazel Gleason.
Larned, Kan.

Dear Aunt Bettie: As I have never seen any letters from South Dakota, thought I had better add a letter from the Sunshine State. We live on a large farm. My father and two brothers are farming about 500 acres this year. My brother George attended College at Brookings, S. D., last year, and my other brother, Verald, attended College at Huron, but they have both quit school now and gone to farming. I was eleven years old December 11, and am the only girl, but very tall for my age. We live just across the road from the Methodist Church. I attend church, Sunday school, and prayer meeting quite regularly. We have just had some very good revival meetings in our church conducted by Rev. C. A. Jacobs. He

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is a fine holiness man. I am a much better Christian since these meetings. Three years ago we took a trip down through the Ozark Mountains. We thought the scenery was very beautiful. We also have taken a couple trips through the Black Hills of South Dakota where President Coolidge is now spending his summer vacation. The scenery is just grand. The Black Hills are really mountains instead of hills. I have climbed Harney Peak three times. It is the highest point between the Rocky Mountains and the Atlantic Ocean. Margaret Williams, I guess your middle name to be Geraldine. My middle name begins with E and ends with E and has six letters in it. I will write to the one that guesses it right.
Alys E. Bateman.
Cavour, S. Dak.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? I live on a farm and am a member of the South Methodist Church. I go to Sunday school every Sunday. We have church once a month. Our revival meeting started August 7th. I have black eyes, dark hair and a dark complexion. Who can guess my age? It's between twelve and sixteen. My birthday is April 3rd. I take The Herald and do enjoy reading it. Aunt Bettie, wake up your Louisiana boys and girls, don't let the other States get ahead of us. This is my first letter to The Herald and I would love to see it printed on page ten.
Ethel Young.
Rt. 3, Box 90, Church Point, La.

Dear Aunt Bettie: Will you let a girl from Blackwell join your happy band of boys and girls? I have written before and saw my letter in print so thought I would write again. I have dark brown hair and blue eyes. I love to go to Sunday school and church. I am a Methodist. I think every boy and girl should go to Sunday school and church for we need a Bible education as well as a school education. Who can guess my age? It is between seven and twelve. I have two grandpas and two grandmas and a father and mother living, so I am happy and thankful. I want my daily life to always count for Jesus. I will close with love to Aunt Bettie and all the cousins.
Ruby Mae Covey.
914 West College, Blackwell, Okla.

ARKANSAS DISTRICT.

The work on this District is coming just fine. We were never in better shape, and the work of Bible Holiness is coming on fine. The pastors will come up to the Assembly with good reports, and some progress will be made along most every line.

Rev. J. W. Bost held a very successful meeting for Pastor Huston, at Waldron. The work was left in good shape, and the evangelist was invited back another year.

Rev. Allie and Emma Irick held a good meeting for Rev. L. L. Gaines, of the North Little Rock Church. Many were brought to the Lord, but not what was expected. However, the work is in better shape than for some time, and prospects are good for the future.

Rev. J. L. Wallace has done some good work on the District with Rev. T. C. Grigsby and wife at Eldorado and Fordyce.

Rev. Lee Hamrick held a good meeting for Rev. J. K. Davidson at Fort Smith. We will be glad when we can have a church right down in town at this place.

Rev. J. K. Davidson held a good meeting in Van Buren, and organized a brand new church.

Rev. Lee Hill, that prince of young preachers, has just closed a good meeting at Sutton.

Rev. W. O. Felts recently closed a good meeting at Pleasant Grove. Felts is a splendid pastor, and is loved by his people.

Rev. J. H. Huston recently closed a good meeting at Shark, and organized a good church.

Rev. J. D. Wiggington, Jonesboro, where there has been so much trouble for the past three years, is moving along fine, and making good progress.

Rev. J. R. Francis is now in a meeting at Russells Chapel. We are expecting a repetition of Pentecost at that place.

Rev. C. C. Cluck has just closed a good meeting at Vilonia. This is the best meeting that Vilonia has had in some time, according to reports.

The State Camp Meeting is now history. It was the best we have ever held. The Flemings were at their best, and never did better preaching than at this camp. Prof. Rinebarger and his good wife were with us, and never did better singing than at this time. Many people from over the state and out of the state came and camped. For a young camp, we feel we made an enviable record. We had more than forty camps, and about 250 on the grounds in the camps, over 400 knelt at the altar, about 50 anointed for healing, about \$5,000 in cash and pledges for the grounds, shed, and workers.

Our pastors over the state recognized in a large measure what the camp means to them, and came and encouraged their members to come. The children's services were real blessings to the children and the grove services were times of powerful refreshings. District Superintendents Chalfant, Balsmier, and Owens were with us, and Rev. A. H. Kauffman, Dr. Benton and Mrs. Standridge were with us representing their several interests.

We are now looking forward to the camp for another year. We must have 500 campers, take on new enthusiasm in our work on this District, and plan second blessing holiness in every nook and corner of this Wonder State. Join us in prayer to this end.

John W. Oliver.
Dist. Supt.

"REJOICING IN HOPE."

Will O. Scott.

With the heart open to receive the truth one does not have to go far to find the most conclusive evidences of man's immortality. It is only when men have closed every avenue for the entrance of light, by their unbelief that they speak of dying as "a leap in the dark."

There is at times, to every intelligent individual, the vision of something better beyond this vale of tears. "A solemn murmur in the soul

Tells of a world to be;
As travellers hear the billows roar
Before they reach the sea."

Columbus, as he looked out over the trackless ocean to where it touched the horizon, and then at his globe where only one side was marked as land surface, concluded there must, of necessity, be another hemisphere to match the one already discovered. And it was his faith in the unseen that moved the heart and opened the purse of Queen Isabella of Spain, that sent the bold intrepid navigator across the uncharted sea to be the discoverer of a new continent.

It is related of Col. Ingersoll, the noted agnostic, that when nearing his end, his two daughters came to his dying bed and solemnly requested their father to give them his final decision regarding the future life. "We have frequently heard your popular lectures," said they, "and the bursts of loud and frequent applause that greeted them as your eloquent lips gave expression to your pronounced disbelief in the immortality of the soul. Now we want to know, in all sincerity, whether you desire that we who will soon be left fatherless shall follow your teaching or those of our mother which, you know, have been just the opposite?" Quickly but faintly came the answer, "Seek a refuge for yourselves."

When the planet Uranus was giving astronomers no end of trouble by fluctuations in its orbit, they suspected the presence, somewhere out in space of another revolving world with powerful attractive force. In pointing the telescope to a certain part of the heavens, like a bow drawn at a venture, their fondest hopes were realized in the discovery of Neptune. So when individual men like Luther are so strong that neither nations nor armies can break them; so brave that lions have no terrors; so holy that temptations cannot lure nor sin defile them; so pure in walk that God walks with them—shall not we infer an attracting, though unseen world, high and pure and strong as Heaven, like that roll-call of heroes of faith (Heb. 11) whom the world to come influenced "that they might obtain a better resurrection." If we turn to the pages of Holy Writ how often we find from Moses on Sinai to John on Patmos the truth running down along the line that the grave is not the goal of man, that God is the God of the living and not the dead. In conversation with his disciples Jesus removed every doubt from their minds regarding the future by saying, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

How beautifully a noted divine has expressed his estimate of the value of the soul: "However stately the human structures erected, or life-like the statues chiseled, the soul is grander than them all. The soul of Dante, or Shakespeare, or Milton, was more sublime than their poems. The soul

WHAT'S IN A BOOK?

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REV. Z. T. JOHNSON, A. B., B. O., M. A.

The Gist of The Bible, by A. E. Bell, D. D.

"The Bible in a Nutshell" very nearly describes this capital book. The author gives a short discussion of about two pages of each book in the Bible. In each one he shows the origin, nature, purpose and teachings of each one of the sixty-six books in the Holy Scriptures.

Dr. Bell, in his analysis of the books of the Bible, takes the conservative stand, and his messages ring true to the Old Faith. His explanation of Genesis, or of Ecclesiastes, is easily worth the price of the book.

After looking over this volume carefully I said to the Business Manager, "This is the finest book you have in the house." I pass that judgment on to you. If you want something that will be a vital help to you in your prayer meetings, in your preaching, and in your own study of the Book of books, be sure to get this one. It costs only \$1.50.

The Leaven of the Sadducees, by Ernest Gordon. \$1.50.

This is a book of eight chapters in 163 pages. It was written especially as a book of source information, showing the actual facts as related to the attitude of the modernists in their attack on the fundamentals of Christianity. There are many quotations from leading modernist authorities. Many of these are startling in their blatant defiance of the Scriptures.

Concerning the book, Bishop Candler says, "The Leaven of the Sadducees is a startling exposure of Unitarian designs on the evangelical churches of the United States. I think that all of us who have the ear of the public should seek to promote its wide circulation. If the facts which it contains are brought to the attention of the evangelical churches I believe they will be aroused to the most vigorous opposition to all these betrayers of trust."

If you want some first-hand information on this vital subject of modernism vs. fundamentalism, you should have this book.

Animal Land, by W. A. Colcord. \$1.75.

Animal Land is a book of three hundred choice stories, each of which centers around some animal. It has 427 pages of interesting material written especially for young people and children. When the children want a story, this is a good book to furnish interesting stories for parents to read to children, for teachers, and for children themselves to read, but also is to foster a spirit of kindness toward all animal life.

The Better Way, by Beverly Carradine, D.D.

In this book of sermons or addresses, Dr. Carradine deals in his own interesting way with the deeper things of Spiritual life. The specific aim of the book is to lead people into the blessing of sanctification.

There are twenty-two chapters. Some of the most suggestive are: "The Better Redemption," "The Better Hope," "The Better Covenant," "A

Better Experience," "A Deeper Salvation," "How I Entered," "Divine Fellowship," "Why Another and Subsequent Work of Grace?"

The simplicity of style, the purity of language, the depth of teaching, are the essential elements of the book.

The Singers of Judah's Hills, by C. A. Boy. \$1.25.

The author tells eighteen stories in this book, each one centering around a well-known Psalm. They attempt to give the original setting of the Psalm, and to show how they came to be composed. The stories are not expository, nor are they critical, but there is a charm about them that appeal to the reader. They certainly help one to catch the real spirit of the Psalm better.

There are eighteen chapters in the three divisions of the book. Part I has eight chapters on "Songs of God's Out-of-Doors." Part II has four chapters on "Songs of Worship." The third part has six chapters on "Songs of Trust."

You will enjoy the stories given here, and they will help you to understand and enjoy these eighteen Psalms better.

Motives and Methods in Modern Evangelism, by Dr. C. L. Goodell. \$1.50.

Dr. Goodell gives a wide range of discussion in these lectures on Evangelism. Beginning with "The Evangelistic Motive" he shows that we must realize that men cannot get along without Jesus Christ, and clear through the book this thread of thought runs until in the last chapter called "The Evangelistic Imperative" he shows that there must be the heart cry of evangelism surging through the soul of the true preacher of the Gospel.

It is impossible to adequately describe this book in such a limited space. The author discusses such vital phases of evangelism as prayer, Bible study, preaching, personal work, Sunday school evangelism, visiting, Men's evangelistic clubs, etc. The question is treated from every practical angle. Thus the book is not only inspirational but is also very practical in its nature.

Christ and His Companions, by W. J. Bryan. \$1.50.

Every one knows that William Jennings Bryan was thoroughly orthodox in his Christian faith. For years he taught a Sunday school class in Miami, Florida that had a membership of hundreds. In this work he gave many of the talks that appear in this book.

As the title indicates the discussions center around Christ and the men with whom he had the most intimate dealings while he was on earth. Mr. Bryan shows Jesus as intensely Divine, yet thoroughly human. Jesus is revealed simply, lovingly and firmly. The discussions are thoroughly alive.

There are twenty-eight chapters on that many subjects. You will enjoy every one of them.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

of an Angelo was nobler than St. Peters; that of Mozart diviner than his music. The soul of Newton was infinitely superior to his wonderful discoveries—yea, grander than the shining worlds which he bound together with bands invisible. Yes, the soul is superior to all the apparatus of modern inventions and discoveries. What visions of beauty and grandeur did the mind of Milton create, after his eyeballs were closed to every ray of earthly light. Destroy any or all organs of sense and yet the mind continues to reason, the imagination to soar, the judgment to discriminate, the conscience approve, or condemn."

What wondrous truth!

"If all our hopes and all our fears

Were prisoned in life's narrow bound;

If travellers through this vale of tears

We saw no better world beyond;

Oh, what could check the rising sigh?

What earthly thing could pleasure give?

Oh, who would venture then to die?

Oh, who could then endure to live?"

"Sermons on New Testament Characters," by Dr. Clovis G. Chappell, has had a large sale. Its pointed discussions will interest you. Price \$1.60. Pentecostal Publishing Co., Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson XI.—September 11, 1927.

Subject.—Solomon Dedicates the Temple. 1 Kings 8:1-11; 11:62-63.

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1.

Time.—B. C. 1004.

Place.—Jerusalem.

Introduction.—Our subject covers so much ground, that we shall be able only to touch it here and there. It will be well for the reader to get before his mind certain facts that are preliminary to the dedication.

I. This is the temple that king David wished to build for the worship of Jehovah, but was not permitted to build. However, he spent much of the time of his later years providing material for it. The material thus provided consisted of gold, silver, brass, etc. No one has ever been able to calculate its value. Could we compute it in our money, that would give us little idea of its value in the money of David's kingdom. Maybe one will get a rough notion of the value of this provided material, if we copy the computation of others and say that it was worth millions, whatever that may mean.

II. The temple when finished was costly almost beyond our conception. Valued in our money, it was worth millions of dollars. It stood on Mt. Moriah; and although it did not cover such an immense space as one at first blush might suppose, yet when we consider its many rooms and apartments, we are astonished at its floor-space. The tabernacle proper did not follow the dimensions of the old wilderness tabernacle, but was much larger. Everything was measured by cubits, instead of feet; but according to the best calculation it must have been about thirty feet in breadth, ninety feet in length, and forty to forty-five feet in height. Of course, this does not include the outer court. It will pay the reader to get some first-class work on the temple, and read it carefully.

III. I am rather amazed at the number of men who are said to have been used in building the temple. They were at work in forests and in stone quarries, felling timbers and hewing them out for the structure, cutting out great blocks of stone and preparing them for their places; for we are to bear in mind that nearly all this material was put into exact shape before it was taken to Jerusalem. The Bible indicates that the structure was erected as nearly in silence as possible. Other multitudes of men were busy conveying cedar timbers by sea from Tyre. But those great stones, how did they move them in those days? We know not, but the work must have required thousands of men to do what a few skilled men could now do with well equipped machinery. I have tried to calculate the number of men employed in building the temple, but do not know how nearly correct I am. It must have been nearly two hundred thousand. Suppose my readers make calculations for themselves.

IV. As we approach the day of dedication, one may well use his imagination to picture the scene. No two of us will see it alike; but such mental pictures create life and enhance interest in the study. I think every one who could do so went to church that day. It must have been a

surging mass of men, women, children, with an almost innumerable host of animals. The animals brought together for sacrifice numbered thousands; and there must have been a great drove of beasts of burden, such as asses, camels, horses, etc., for some had come from considerable distances. Some one says there were more than a million human beings on the ground—maybe there were several millions. Nobody knows anything about it. Suffice it to say, that it was the greatest dedication day in all history.

V. Some people may not agree with me in this fifth item. Solomon's temple was no criterion for the churches we are to build now for the worship of Almighty God. That was built for the entire nation—the only one they had; and it was intended to attract the people of Israel, and to draw them away from heathenism. We are erecting great church buildings, in large measure, to satisfy our own personal vanity. O, we speak of building them to draw the multitudes; but they pass by without entering them. Is it too much to say that the multitudes in their poverty and squalor are not wanted in many of our costly churches? God is not glorified in such a waste of money while the heathen perish for the Gospel. Any one is welcome to kick me who may wish to do so; but I declare that this thing is a ridiculous farce and an ignominious failure. Erecting immense costly edifices to attract the perishing multitudes, is to offer them bricks and stones when they cry for food. Nothing can ever attract them, save a holy Church preaching a blood-stained "Gospel with the Holy Ghost sent down from heaven." That will attract anywhere, from a brush arbor to a cathedral.

Comments on the Lesson.

1. The first thing to be done on the day of dedication, was to "bring up the ark of the covenant of the Lord out of the city of David, which is Zion." Zion was the place of worship prior to the erection of the temple. For this purpose Solomon called together the elders, the heads of the tribes, and all the chief men of the nation. He would give dignity to the great occasion, and that was right and proper.

2. Note this verse for the time of the year in which the dedication took place. In our calendar the Jewish month Ethanim covered the latter part of September and the early part of October.

3. All the elders came, and the priests took up the ark.—The former were an escort; but none but the anointed priests were allowed to handle that sacred treasure. Maybe we are too careless today about the worship of God: we have, in large measure, lost reverence for holy things. "Holiness becometh thine house, O Lord, forever." With us such places are about like barns, or club houses.

4. This was moving time. Not only did they bring up the ark, but the tabernacle and all its holy vessels. Most of these things would be useless in the temple, but they were sacred and must be cared for.

5. Sacrificing sheep and oxen, that could not be told nor numbered for multitude.—This is one of those hyperboles in which the Hebrew mind revelled. It simply means a large number.

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6. This verse needs to be quoted in full: "The priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." This is holy ground. The ark was a type of heaven, and the light that shined in the holy of holies typified the Divine Presence.

7. The cherubims spread forth their two wings over the place of the ark.—These images were of gold. Their presence typified guardianship over the ark and its sacred treasures, but they were not worshipped, for that would have been idolatry.

8. They drew out the staves.—These were bars run through rings, and were used in carrying the ark. Now that it had reached its final resting place, they would be needed no more, so were put out of the way.

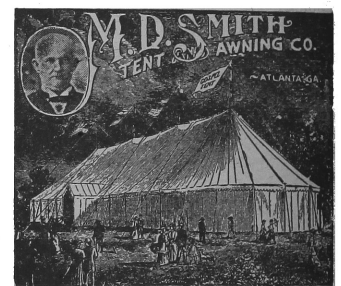
9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb.—In their wanderings and their wars they had lost Aaron's budding rod, the golden pot that had manna in it, and perhaps the golden censer. The nation was growing poor through sin.

10. When the priests were come out of the holy place, the cloud filled the house of the Lord.—This was indicative of Jehovah's presence and of his approval. It was the same cloud that hovered about the old tabernacle in the wilderness.

11. So that the priests could not stand to minister because of the cloud.—I suppose that the cloud was too dense for them to see in the midst of it. The glory of the Lord filled the house of the Lord.—Glory seems to be but another term for the cloud. In the sixth chapter of his prophecy Isaiah records a vision of the same sort of glory in the temple.

Solomon's great prayer of dedication comes between this eleventh verse and the two verses that close the lesson. It is a model prayer of its kind. Perhaps it has never been surpassed. Read it carefully. It seems to touch everything that could ever happen to Israel, and even reaches beyond her borders to the Gentile world.

62. The king, and all the people with him, offered sacrifice before the Lord.—It is blessed to find that Solomon gave the people a part in the worship of that wonderful day. They had built the temple; and they had



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as much right there as did Solomon their king.

63. This verse gives us some idea of the sacrifice: "Two and twenty thousand oxen, and an hundred and twenty thousand sheep." That was immense, but not so large when we consider the multitudes of people who had come up to worship at the dedication of their beautiful temple.

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EVANGELISTIC AND PERSONAL.

Rev. A. S. Beck: "We recently closed a tent meeting near Columbia, Ky., in a little town called Garlin, in which there were 17 souls converted and one received the baptism with the Holy Ghost. Mr. M. O. Stevenson and family kindly cared for us while there. We are invited to return next year."

The Callis Grove camp closed with a sweeping victory. Rev. F. T. Howard did the preaching; he is safe and sound on the doctrine of holiness. This camp has been running for eighteen years and this year's meeting was second to none. Miss Dorothy Huyett led the music and Miss Ethel Sagaser played the piano. All of our workers rendered most valuable service.

Eaton Rapids Camp Meeting for 1927 had great crowds, fine preaching, and many at the altar. Rev. John Paul, S. H. Turbeville and Will Huff did the preaching. Debts were all paid and cash in treasury to finance next year's camp. The workers for next year are Rev. Raymond Brown, Will Huff, T. M. Anderson, John Thomas, full time; Miss Caffrey, Bishop Oldham and E. Stanley Jones, and Joseph H. Smith part time. Rev. H. D. Skinner, Methodist pastor at Muskegon, Mich., was elected president to succeed Rev. W. G. Nixon, deceased, and Rev. Fern Wheeler, of Charlotte, Mich., was elected secretary.

Margaret K. Crammond, Evangelist, and Prof. C. C. Crammond, Pianist and song leader, are open for meetings September 1. Address them 815 Allegan St., Lansing, Mich.

Rev. R. F. Whitehurst, Wilmore, Ky., has some open dates after September 1.

FRED ST. CLAIR'S REPORT.

We had a most terrific battle at Cheney, Wash., but a blessed victory. Hallelujah! Meeting continued six weeks, and we preached to at least 2,000 people in the tent; saw altar full several times and some prayed clear through to salvation and entire sanctification. Brothers Galloway and O'Harra did yeoman service in prayer, preaching, shouts and general usefulness.

A remarkable thing connected with our stay there was dear Bro. and Sister Bloomquist turned their whole house, nicely furnished, over absolutely to the evangelists. Can you beat that? And they lived in a two-room outhouse in the back yard.

We came to beautiful Portland to rest before our meeting here with Brentwood Church. We attended the Nazarene Camp, conducted by "Uncle Buddie" and Evangelist Earl Wilde. It was tremendous. At least 400 seekers and scores prayed through to victory.

We are here to August 28. Then LaGrande, Ore., September 4 to October 2. God's very best for all The Herald family. Fred St. Clair.

Dear Herald Readers:

Being a reader of *The Herald* for many years makes me want to write a few words. I hardly know what would become of us if it was not for the great messages we receive through the columns of *The Pentecostal Herald*. I like to keep up with the slates of the evangelists, and when convenient always spend a night or week-end where one of these men are laboring.

It was my pleasure recently to visit Ghent, Ky., where M. V. Lewis was in a campaign with the Methodist Church. I have read his reports for many years, also noticed the commendation of those he had assisted until I was eager to see and hear him. My heart was filled with gratitude and praise when he stepped to the platform in his masterful, unassuming way, announcing his hymns in such a manner, every one would sing them with ease and grace. It affords me great pleasure to be in a town or community where such meetings are being held. The people of Ghent said no man had ever been to that town that won the people so completely as did Bro. Lewis. May God give us more like him. A Salesman.

DANVILLE, KENTUCKY.

Will you please report through your good paper meetings we just held in three places?

I was called to Heart's Chapel by Pastor J. G. Root on the 20th of June for a two-weeks' meeting. We found the church anxious for an old time revival and through strong faith and waiting on our God in much prayer we were able to see our heart's desire brought to pass. We leaned heavily upon the arm of our dear Lord and poured forth his message as given through the work of the Spirit which will always give results. There were 20 that prayed through at the altar in the old-fashioned way for pardon or cleansing. Brother Root is a pastor of strong faith and much loved by his good people. I have never worked with a man of a sweeter spirit than dear Brother Root. May God continue his blessings upon this man of God and his fine people.

From Heart's Chapel we went to South Corbin with Pastor Earl Catron, who had a large tent waiting for us. Brother Catron's people were a fine bunch of folks to preach to. They came out and crowded the big tent every evening. It was estimated that we had 600 people to preach to in the evening services. The day services were small but God was there in great power to bless and save. We preached the Gospel in its fulness and kept on our knees before God in prayer and fire fell in the good old Bible way. Folks fell at the good old place of prayer and wept their way through to gracious victory in Jesus. Brother E. C. Milby led the singing for us. He had a large choir of young people who did some fine singing. Also, we had the Young Men's Orchestra which rendered us splendid music. Brother Milby is a wonderful song leader. He is safe and the best of all is that he knows the Lord. For results in this meeting, the dear Lord gave us 45 souls either for pardon or cleansing. Thank God forever. The dear old gospel has never lost its power.

Our third meeting was at Brodhead, Ky., with Pastor G. A. Young. Bro. Young just turned us loose to the leadings of the Lord and for two weeks we poured forth the truth in its purity and in the second week the break came with 23 saved and sanctified. Brother Milby had a fine choir and good music. He is a young man who can just get the folks to sing and have them in fine shape to receive the gospel message to follow. This was a time of great victory through Jesus' blood. This was my third revival in Brodhead. So successful was the meeting at the close we asked for a testimony as to our return in the future and there was an unanimous call to return. Rev. M. L. McGraw.

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REV. B. A. CUNDIFF.

The author of this most excellent book enjoyed and preached the experience of entire sanctification thirty-nine years. The author gives chapters on the different theories of holiness, and closes with a chapter on the Bible view of this great theme. Price, 15c.

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This book deals with the problems now facing the churches, and points out God's method of doing it. Especially does this book emphasize the need of the blessing of entire sanctification to empower one for effective service in one's work for the Master. Price, 10c.

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A sermon by one of the leading evangelists of his time. The author was very successful in leading thousands of souls into this experience. Price, 10c.

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An expose of Christian liberalism, which is becoming so prevalent in the land, and one needs to be informed about it and how to combat it. This book will be very helpful. Price, 15c.

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A sermon dealing with the real partners of the devil. The author handles the subject without gloves and starts the reader to thinking. Price, 10c.

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The author writes a story of when and where he was converted in a style that is especially attractive to children. Price, 10c.

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Piedmont, Ala., Aug. 22-Sept. 4.

GRANT BROTHERS.
Thomasville, Mo., August 16-31.

HENDERSON, O. R.—ROTHWEILER, D. L.
Nekoma, Kan., August 16-31.

HOTCHKISS, ROY L.
Hull, Iowa, August 30-Sept. 11.

HYSELL, HARVEY B.
(Box 1235, Charleston, W. Va.)
Mt. Nebo, W. Va., Aug. 17-31.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Eccles, W. Va., Aug. 18-Sept. 4.
Mohnton, Pa., Oct. 9-23.
Open date, Oct. 30-Nov. 13.
Camden, N. J., Nov. 16-Dec. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LAMBERT, B. D.
Oil City, Pa., August 14-Sept. 3.

MACKEILL, JAMES—DAVIS, JOHN W.
Beaumont, Tex., August 7-Sept. 11.
Burkeville, Tex., Sept. 18-Oct. 2.

ROBERTS, BYRON F.
Jamestown, Ohio, Aug. 24-Sept. 11.

SMITH AND MCCLURE.
Richmond, Ill., Aug. 21-Sept. 11.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.
Winchester, Ind., Sept. 1-11.

ARTHUR, FRANK E.
Huntington, W. Va., Aug. 17-Sept. 4.

BABCOCK, C. H.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BENNETT, W. G.
Manchester, O., Aug. 10-Sept. 1.

BRENNAN, A. P. AND MRS. A. M.
Ava, Mo., August 24-Sept. 4.

BROWNING, RAYMOND.
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BURNETT, W. EVANS.
(Lake Charles, La.)
Alexandria, La., June 17-25.

CALLIS, O. H.
London, Ky., Aug. 31-Sept. 4.
Salem, Va., Sept. 9-19-9.

CAROTHERS, J. L. AND SADIE.
Nespeher, Idaho, August 17-31.

CHATEFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

COMER, G. F.
(Stanford, Ky.)
Open date, Sept. 4-25.
Louisville, Ky., Sept. 27-Oct. 2.

COX, F. W.
(Lisbon, Ohio)
Portland, Ore., Sept. 1-13.
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

DAVIDSON PARTY.
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Open dates for Fall and Winter.

DYE, CHARLES.
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Toledo, Ohio, Sept. 4-18.
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

DUNAWAY, C. M.
Greenville, Tenn., Sept. 1-12.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Delanco, N. J., August 26-Sept. 5.
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Denver, Colo., Sept. 11-25.
Chicago, Ill. (1st church), Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
Ingersoll, Okla., Aug. 26-Sept. 4.
Marksville, La., Sept. 9-18.
Shreveport, La., Sept. 19-Oct. 2.
Chicago, Ill., Oct. 9-23.

FLEXON, R. S.
(Shackelfords, Va.)
Delanco, N. J., Aug. 17-Sept. 5.

FRYHOFF, A. J.
(Singing and Preaching Evangelist)
(3172 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FUGETT, C. B.
(2513 Holt St., Ashland, Ky.)
Cape May, N. J., Sept. 9-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Mulberry, Ohio, Sept. 2-18.
Mt. Washington, Ohio, Sept. 23-Oct. 9.
Binghamton, N. Y., Oct. 14-30.
Huplock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.

GANN, J. A.
(Town Creek, Ala.)
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Crawfordsville, Ind., Sept. 7-11.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLEASON, RUFUS H.
(Central, S. C.)
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-18.

GLENN, REV AND MRS. J. M.
Eastman, Ga., Sept. 4-18.

GROGG, W. A.
(Ronceverte, W. Va.)
Pinch, W. Va., August 20-Sept. 3.

GROSE, JOHN A.
(Shepherdstown, W. Va.)
Front Royal, Va., Aug. 21-Sept. 4.
Odenton, Md., Sept. 5-11.

HALLMAN, W. R. AND WIFE.
(5478 Ridgewood Ct., Chicago, Ill.)
Sloan, Iowa, Aug. 30-Sept. 4.
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.

HARRIS, B. F.
Riley, Kan., Aug. 17-Sept. 4.

HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Bushville, N. Y., August 21-31.
Manhattan Tabernacle, New York City,
Sept. 6-16.
Open dates, October, November, December.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
(Box 1322, Mobile, Ala.)
Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.
Mobile, Ala., Oct. 1-8.

HOWARD, FIELDING T.
(Wilmore, Ky.)
London, Ky., Sept. 7-9.
Kingswood, Ky., Sept. 9-15.

HULSE, AARON.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Wilkesburg, Pa., Sept. 2-25.
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW
London, Ky., (Conf.) Sept. 1-5.
Terrills Creek, Ky., Sept. 6-16.

JONES, LYMAN.
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Open dates.

JONES, LUM.
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Britton, Okla., Sept. 4-18.
Hugo, Okla., Sept. 21-25.
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
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Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY FRANK E.
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LILLENAS, HALDOR AND BERTHA.
Connersville, Ind., Oct. 2-16.

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LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Louisville, Tenn., Sept. 1-11.
Knoxville, Tenn., Sept. 13-25.

LOVELESS, W. W.
(London, Ohio)
Lexington, Ky., Sept. 7-11.
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
(Wilmore, Ky.)
August and September open.
Richland Center, Wis., Sept. 28-Oct. 23.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Oakland City, Ind., Aug. 25-Sept. 4.
Patrickburg, Ind., Sept. 11-25.

MAXWELL, PROF. S. A.
(Graham, N. C.)
West Burlington, N. C., Aug. 28-Sept. 8.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Middletown, Ohio, Sept. 11-Oct. 4.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Danville, Ill., Sept. 1-10.
Middletown, Ohio, Sept. 11-Oct. 2.
Lockland, Ohio, Oct. 9-23.

Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, REV. AND MRS. F. E.
(N. Y.)
Richland, N. Y., August 21-Sept. 5.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Fairland, Ind., Aug. 23-Sept. 11.
Bedford, Ind., Sept. 23-Oct. 9.
Armel, Colo., Oct. 11-30.

MONK, ALONZO, JR.
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MORRIS, (JUDGE) FRANK
(P. O. Box 1523, Dallas, Tex.)
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.

NELSON, S. S.
(832 Worth Ave., Greensboro, N. C.)
Hillsboro, N. C., Aug. 26-Sept. 4.
Open date, Sept. 6-30.
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

NORRERY, JOHN.
Ocean Grove, N. J., Aug. 29-Sept. 3.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Tarrant, Ala., Aug. 28-Sept. 11.

OWEN, G. F. AND BYRDIE.
(1415 West Pike Peak Ave., Colorado Springs, Colo.)
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.

POLLITT, S. H.
Wagoner's Chapel, Ky., August 15-25.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Stringtown, Ind., Sept. 25-Oct. 9.
New Castle, Pa., Oct. 14-30.

REED, LAWRENCE.
(Damasco, Ohio)
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Lake Junaluska, N. C., August 21-26.
Ft. Worth, Tex., Sept. 11-23.
Birmingham, Ala., Sept. 25-Oct. 16.

RINEBARGER, C. C.
(Olivet, Ill.)
Oakland City, Ind., Aug. 26-Sept. 4.

ROMINE, JOHN A.
Chalybeate Springs, Ala., Aug. 26-Sept. 2.
New Bethel, Ala., Sept. 3-9.
Harmony, Ala., Sept. 9-17.

ROBERTS, T. P.
Circleville, Ohio, Aug. 26-Sept. 4.

ROOD, PERRY E.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

RUTH, C. W.
(1535 Nowland Ave., Indianapolis, Ind.)
Gaines, Mich., August 28-Sept. 4.
Stayner, Ont., Can., Rt. 3, Sept. 18-23.
Lexington, Ky., Aug. 11-21.

ST. CLAIR, FRED
(2444 Bowditch St., Berkeley, Calif.)
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.

SANFORD, E. L. AND WIFE.
(262 Engman Ave., Lexington, Ky.)
Nicholasville, Ky., Aug. 23-Sept. 5.
Open date, Sept. 7-19.
Pikeville, Ky., Sept. 21-26.

SHARROW, C. E. AND NEVA B.
(Wren, Ohio)
Open date, August 16-31.

SHELHAMER, E. E.
(6419 Bushby Way, Los Angeles, Calif.)
Marion, Ohio, Sept. 8-18.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.

SWEETEN, H. W.
Circleville, Ohio, Aug. 26-Sept. 5.

TEETS, ODA B.
(Aurora, W. Va.)
Mt. Nebo, W. Va., Aug. 17-31.

THOMAS, JOHN.
(Wilmore, Ky.)
Clarksburg, Ont., Can., Sept. 9-18.
Carysville, Ohio, Aug. 23-28.

VANDALL, N. B.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.
Rochester, Pa., Sept. 9-18.
Baltimore, Md., Oct. 2-16.
Brooklyn, N. Y., Nov. 4-13.

VAYHINGER, M.
Indianapolis, Ind., Sept. 15-19.
Lawson, Ky., Sept. 20-29.
Osgood, Ind., Oct. 2-23.

WATTS, E. E.
(Sandy Lake, Pa.)
Open date, August 9-31.
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 16.
Hookstown, Pa., Oct. 23-Nov. 6.

WELSH, H. W.
(Box 108, Olivet, Ill.)
Olivet, Ill., Sept. 1-3.
Northfield, Minn., Sept. 4-18.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Irredell, Tex., Aug. 19-30.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open date, Aug. 19-Sept. 4.

WINLAND, C. B.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

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Rising Sun, Ind., Sept. 7-15.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Winchester, Ind., Aug. 30-Sept. 11.
Monticello, N. Y., Oct. 4-16.

CAMP MEETING CALENDAR.

ALABAMA.
Millport, Ala., camp, September 1-11.
Workers: Allie and Emma Irick, H. H. Hocker. Music and congregational singing. J. L. Shelton and Mrs. H. A. Forester. For information write Juneoos Shelton, Sec., Millport, Ala.

INDIANA.
Cleveland, Ind., camp, August 26-Sept. 4.
Workers: Rev. John T. Hatfield, Rev. G. Arnold Hodgkin, Wright Brothers, Song leaders, Miss Florence Wyse, pianist. For information write Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Rt. 3.
Oakland City, Ind., camp, August 26-Sept. 4. Workers: Rev. J. B. McBride, Rev. Ira Aykers, Rev. C. E. Rinebarger and wife, song evangelists. Write Mrs. Warrick Yeager, Sec., 518 S. Hall St., Princeton, Ind.

KANSAS.
Haviland, Kan., camp, August 31-Sept. 11. Workers: Rev. A. B. Lacour, Rev. E. H. Craven, singer. Write A. L. Bevan, Secretary.

KENTUCKY.
Lawson, Ky., camp, Aug. 21-31. Workers: Rev. W. B. Weaver, Rev. Eussel Patton, Rev. C. B. Vincent. Music in charge of the Mt. Carmel Quartet. Address Miss Mary Vandiver, Sec., Lawson, Ky.

MASSACHUSETTS.
North Reading, Mass., camp, Sept. 2-5, inclusive. Workers: Rev. J. L. Rogers, Rev. H. V. Miller. For information, address G. E. Waddell, Sec., 620 Columbia Rd., Boston, Mass.

MICHIGAN.
Gaines, Mich., camp, August 26-Sept. 4. Workers: Rev. C. W. Ruth, Dr. H. C. Morrison, Rev. H. L. Cox, Rev. C. W. Butler, Miss Esther Williamson. Secretary, Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Mich.

MISSOURI.
Ava, Mo., camp, August 25-Sept. 4. Workers: A. P. Breneman and wife, C. E. Woodson and local assistants. For information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

NEW JERSEY.
Erma, N. J., camp, Sept. 9-13. Workers: Rev. C. B. Fugett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.
Fletcher Grove, Delanco, N. J., camp, August 27-Sept. 5. Workers: Rev. Theo. Elsner, Mrs. Theo. Elsner, Rev. Richard G. Flexon, Jr.

OHIO.
Unipolis, Ohio, camp, August 25-Sept. 4. Workers: L. S. Hoover, Rev. Herb Walker. Prof. N. B. Vandall has charge of late music. Address Geo. W. Watman, Unipolis, Ohio.

Circleville, Ohio, camp, August 26-Sept. 4. Workers: Rev. T. P. Roberts, Rev. Howard W. Sweeten, Rev. Charles L. Slater, Rev. E. A. Keaton, Cor. Sec., 481 N. High St., Chillicothe, Ohio.

Findlay, Ohio, camp, August 11-21. Workers: C. H. Stalker, B. H. Haynie, Mrs. A. A. Smith, W. B. Vandall, singer. Miss Florine Ewing, pianist. G. W. Egbert, Sec.

OKLAHOMA.
Blackwell, Okla., camp, August 25-Sept. 4. Workers: Rev. C. H. Babcock, Rev. Geo. Bennard and Willard Davis. Address Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

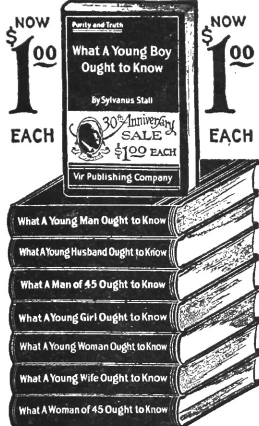
Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Revs. Allie and Emma Irick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

TENNESSEE.
Greenville, Tenn., camp, Sept. 1-11. Workers: Rev. C. M. Dunaway, Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greenville, Tenn.

VIRGINIA.
Locust Grove, Va., camp, August 26-Sept. 4. Workers: Rev. F. P. Shoup, Rev. H. A. Frederick, Rev. J. M. Jennings. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

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WALKING WITH GOD OR THE DEVIL, WHICH?

Mrs. Kathleen Arnold.

In traveling the journey of life, every individual who has reached the age of accountability is walking either with God or with the devil; but one thing suré, nobody is walking with both at the same time. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon." Matt. 6:24. We willingly serve those whom we love: If we love God, we will render unto him a willing service, which is the only kind he will accept. Such a service includes the keeping of his commandments: Jesus said, "If you love me, keep my commandments." John 14:15. "He that hath my commandments, and keepeth them, he it is that loveth me." 14:21.

If we are falling down at this point, we need not go around professing to be Christians; for in reality, we are not. We may succeed, however, in making somebody think we are; we may deceive the people, and even deceive ourselves, but we cannot deceive God; for he knows the most inmost secret of our hearts: nothing can be hidden from him. There may be sins of which some people are guilty, and which they have succeeded thus far in covering up; but never mind, God knows, and some day the world may know. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14. There may be loud profession without real possession. There may be a mere outward righteousness, which is not the righteousness of God imputed and imparted through faith in Jesus Christ, but only a human righteousness; a kind that may be found among the unconverted, and even among the heathen. The Pharisees possessed this special type of righteousness, and they lived it, too; but Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye can in no case enter into the kingdom of heaven." Matt. 5:20.

We fear, however, that there are many professed Christians who, today are living far below even this standard of righteousness. Many of the scribes and Pharisees no doubt, lived beautiful lives; they did a number of commendable things; their lives no doubt were far above that of the average Christian of today;—but Jesus said: "Woe unto you scribes, Pharisees, hypocrites! for ye shut the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that entering to go in." Matt. 23:13. "Woe unto you, scribes, Pharisees, hypocrites; for ye make clean the outside of the cup and the platter, but within are full of extortion and excess." Matt. 23:25. "Oh!" but you say, "I am not of that kind." But, my friend, you would better be sure; it may be that you don't know exactly what kind you really are. Perhaps, you would better ask the Lord to show you your heart. But if you do, don't fail to ask him to give you grace to bear the sight. Do you have the love of God in your heart? If not, I seriously question that you are his child. You may belong to the church—the biggest and finest church in the town or community; you may also be regarded as one of the most loyal members of that church, and yet be in the "gall

of bitterness and in the bonds of iniquity." You may be even the impersonation of liberality, going to the extent of giving all your goods to feed the poor and also giving your body to be burned; yet, if you have not charity, or love, it will profit you nothing. 1 Cor. 13:3. There are people today who are held in high esteem in the church to which they belong, who seem to be good, "awfully good," sanctimoniously good, and yet they are rejecting the truth, fighting "Holiness of heart and life," and are putting a question mark over nearly every fundamental doctrine of the Bible. They say, "It is impossible to live without sin," notwithstanding the fact that God's word says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9. Jesus came that

He Might Save His People From Their Sins.

Not in their sins, as some people seem to imagine, but from their sins. Listen, brother, sister, if you are not saved from you sins, you are not saved at all: get that, and keep it. "Oh!" but says one: "The standard is too high." Well, I am not responsible for that; Jesus held out that very standard, when he said: "Be ye therefore perfect, even as your father who is in heaven is perfect." Matt. 5:48. Yet some say, that we can't live it. How then are we going to get a heaven? In Heb. 12:14, we read these words: "Follow peace with all men, and holiness (sanctification) without which no man shall see the Lord." Take God's word for it, brother; not what some man says about it.

If The Bible Doesn't Teach Sanctification,

and that almost from lid to lid, will you kindly tell me what you think it does teach. It seems to me that if it doesn't teach this, it could hardly be depended upon to teach anything very clearly. There is enough in the 17th chapter of St. John, to convince anybody with an unprejudiced mind, that this prayer of Jesus was for the sanctification of believers. If it does not teach this, then we fail altogether to get its significance. In no place did Jesus teach his disciples that they should keep on sinning. Surely none of them got that impression; nor did the Apostle Paul so understand the gospel: For he says, in Rom. 6:12, "Shall we continue in sin, that grace may abound?" God forbid. How shall we who are dead to sin, live any longer therein?

According to the teaching of the Bible, the Christian can have but one attitude to sin and that is "total abstinence." He must refrain from all sin: nor does the matter stop there: he must shun the very appearance of evil. 1 Thess. 5:22.

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The fight against worldliness in the church and for a holy people.

The fight against immodest dress and for a modest womanhood.

The fight against those who would destroy the Bible, and for the Word.

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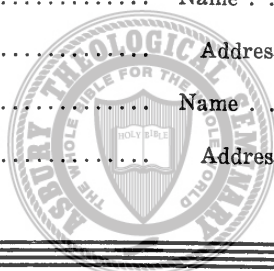
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Dr. H. C. Morrison, Editor
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Louisville, Ky., Wednesday, Sept. 7, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 36.

GOD ANSWERS PRAYER.

By The Editor.

THERE is much complaint coming from many quarters of the lack of spiritual life and revival power in Methodism. We hear that the modern liberalists are in positions of power and influence; that there is much dangerous teaching in our training schools for Sunday school teachers; that there is much modern skepticism taught in our Summer Schools for young preachers. Have we tried prayer? Have those persons in the Methodist Church, north and south, believed in the power of the gospel, gone to God with a mighty cry for a manifestation of his power among Methodists?

* * * *

We do not believe that those of us who hold steadfastly to the original doctrines of Methodism, the possibility and importance of great revivals, have yet done our very best at the mercy seat. Let us try prayer. Let all true Methodists, north and south, who are grieved over the inroads that false teachings are making among us, gather about the throne of God and call upon him for gracious displays of his power in turning back the tide of unbelief and the bringing in of a great revival.

* * * *

Not long since I suggested in one of our great camp meetings, that we Methodists who love the whole Bible, the Methodist Church, and who desire a mighty revival of religion, unite ourselves to fast and pray on the first Friday morning of each month. A number of persons responded at once to this suggestion, and we are hoping that devout Methodist people of the various Methodist Churches, but more especially of the M. E. and the M. E. C., S., will fast at the breakfast hour on the first Friday of each month, and tarry at the throne of grace before God for a mighty awakening in Methodism, for a gracious outpouring of the Holy Ghost upon the church.

* * * *

God hears and answers prayer. He has not changed, his truth has not changed and human nature has not changed, neither has the plan of salvation changed since the days of John Wesley, Bishop Asbury, and a host of Methodist saints who are now in glory. Let us carry our cause to high heaven and call upon God to answer with divine fire, moving mightily upon the church, staying the tides of unbelief, worldliness and wickedness, and giving us a mighty revival of salvation.

* * * *

It is quite true that there is much false and dangerous teaching being spread abroad in our Methodism. Let us ask God to confuse the gainsayers, to lay his hand upon those who would bring in false doctrines, discount the atonement, and draw the people away from the mighty saving truths of the gospel. God is mightier than man, than all men. He can stand up in defense of his own truth and put the seal of his power upon his

people. We are approaching a great crisis in Methodism, in fact, in the religious history of the nation. Let us go to God in prayer. We are not asking for any sort of organization; we are not forming a prayer league, but we are begging that multitudes of Methodists meet about the throne of grace upon their knees the first Friday morning of each month in an earnest cry to God to stay the tide of false teaching, to pour his Spirit upon his people, to confuse the counsels and plans of the enemies of regeneration and revivals of religion, and to awaken in the minds and hearts of the Methodist people of this nation the importance of a great revival of true religion. We would not suggest that prayer be offered on this subject only on the first Friday morning of each month, but we do suggest that this be a time of special fasting and prayer for a gracious manifestation of God's power in the confusion and overthrow of false teaching and the granting of a mighty revival of pure religion.

ONE OF MY GREAT DESIRES.

CHAPTER IV.

I have great confidence in that class of people scattered throughout these United States known as "The Holiness people." I have had opportunity for close acquaintance with them. I believe in their intelligence, their piety, their sincerity and zeal. To me, their work has been quite remarkable. They have kept up their church relations, paid their per cent. for the building of churches, schools, orphanages, salaries for pastors and, at the same time, they have contributed in a marvelous way for the building up of this great revival movement.

They have built up a number of schools. They have built rescue homes. They have opened up missions. They have sent out missionaries and have established considerable work in foreign fields. They have helped to educate thousands of young people who feel a call to the ministry and other fields of Christian service. I understand that by many they are regarded as noisy enthusiasts but lacking in true devotion and practical religion. I do not see them in that light at all. They have spent hundreds of thousands of dollars in the great camp meetings to a good and glorious purpose. In these camps a vast multitude have been saved from wicked lives, made good, devout Christians and thrifty, intelligent citizens with the highest moral standards. In these camp meetings, thousands of souls have been sanctified and have become liberal contributors to the work of God. No figures can tell what a host of immortal souls have been converted, saved from hell and landed safely in Heaven because of the holiness camp meetings scattered far and near over these United States.

When I hear people ridiculing the holiness folk for their lack of practical religion and an intelligent use of their means, and the direction of their zeal, I like to point them to Asbury College. The work done in this institution in the last seventeen years is quite remarkable. Seventeen years ago, school opened with less than 250 students, including little children in the primary department. The outlook was indeed gloomy. Our buildings were inadequate. We had no heating plant, no waterworks, a poor library, no bathtubs nor sewerage system, no gymnasium, a small faculty and less than seventy-five college students in the school. The rest of the student body was made of Academy and Primary students.

Behold, what God hath wrought! We now have a much enlarged campus with eight large brick buildings ranging in cost from \$50,000 to \$225,000 each. We have quite a number of frame buildings, a vast heating plant, excellent waterworks, a fine sewerage system, ample tub and shower baths, something over 600 college students last year with a fine Academy bringing the total number of attendance up to considerably over 800 students. This great work has been done by those despised and ridiculed Christians called "The Holiness people." Scarcely a dollar has come to the upbuilding and enlargement of this plant from any one who did not profess full salvation through faith in the Lord Jesus Christ; other monies that may have come to us have come from persons who were thoroughly friendly to the doctrines we believe, the experiences we profess, and the great principles for which we stand.

I am looking to God's holiness people to help me in this enlargement of the Theological Seminary. I believe in God, in the Lord Jesus Christ, his Son, and in the Holy Ghost. I believe that the Holy Ghost can make profound impressions upon the people, make them see and feel their obligations and appreciate their opportunities. I want the great HERALD family to join with me in earnest prayer for this enlargement of which I am writing. We want to prepare the way for devout, earnest young men with small means or no means to get into this theological school and prepare themselves for a faithful and earnest soul-winning ministry.

Please let me hear from you and help in this good work with large sums or small, all the way from one to ten thousand dollars or more. I believe there are a number of consecrated women who are able and will be willing to contribute liberally to this good work. I believe there are men scattered over this nation who will not hesitate to help forward in this splendid task. Please understand that I am not asking you to send me any cash at this time, but I am asking you to become interested and to indicate to me that you will be glad to help, and something of the amount you might be able to contribute.

Faithfully, your brother,

H. C. MORRISON.

(Continued)

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OF ASBURY THEOLOGICAL SEMINARY

AN OPEN LETTER TO BISHOP BERRY.

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

My Dear Bishop Berry:



I have read with deepest interest the address of the Bishops on spiritual conditions in the Methodist Church delivered at your meeting at Warren, Pa., and published in the New York *Christian Advocate* under the head of "The Bishops and Spiritual Rebirth."

The utterance is a notable one and very frank and open. It shows that the Bishops are deeply concerned about the condition of our Church from the standpoint of the spiritual.

The Bishops certainly set a worthy example to the church when they gave up a day to heart-searching inquiry about spiritual matters.

"For an entire day the Bishops of the church gave themselves to deep heart-searching, to unreserved surrender of themselves to the Lordship of Jesus Christ... and for the endowment of the power of God."

That the Bishops are stirred up as to the unspiritual and worldly state of the church is clearly seen by this statement:

"Extensive correspondence by the committee with district superintendents, pastors, laymen, educators and editors, disclose a desperately low spiritual vitality within our membership. Deeper than all meager and disturbing statistical returns was revealed the primary need of spiritual rebirth in Methodism."

Furthermore, the Bishops confess the need of real spiritual convictions in the following words:

"The Bishops are unanimous in their conviction that a piercing sense of the appalling spiritual need in the church can come only through the convicting power of the Holy Spirit, and not by any attempt to discover some new human mechanism or to rely upon some cleverly conceived evangelistic method."

That the Bishops stand willing to co-operate in an evangelistic movement looking toward this new birth of Methodism we are assured by the following:

"There should be new chapters written in the evangelistic life of every district in Methodism. To that glorious achievement, through this district leadership the Bishops dedicate themselves anew. With one accord the entire Board of Bishops recognized the obligation of every Bishop to take the Area leadership in direct evangelism."

The Bishops are calling for a change in methods when they say:

"Back of all effective evangelistic methods we recognize the urgency of the making of a new evangelistic mind and the creation of a different evangelistic method.... An evangelistic motive dominated by the spirit of our Redeemer must control all our varied evangelistic methods or modern Methodism will be going through evangelistic motions without the spiritual motor power of a new and needed modern Pentecost."

The Bishops are aware that the situation in Methodism cannot be changed immediately, that it will take time to change things, hence they say:

"We do not forget that it is the work of more than a season or a year, to change completely the spiritual mood of the church, but we declare our purpose to help make the coming year but the beginning of years in the development of a victorious evangelistic life in Methodism."

Now Bishop Berry, the whole of Methodism, I think, ought to feel encouraged by this

deliverance on the part of their chief shepherds. You are the Senior Bishop of the church; you retire at the next General Conference, and through you I desire, as a Methodist preacher of over thirty years' standing, to call your attention to a few things which I believe will have to be changed in the Methodist Episcopal Church before we can hope to witness any very successful evangelistic achievements.

In the first place, Bishop, how has it come to pass that in all your addresses and appeals to the church the office and work of the evangelist is never recognized? In this particular address the district superintendent, the pastor, the layman are recognized, but the evangelist is never mentioned. We have hundreds of Methodist evangelists in this country—they are revivalists; they go to dead places and raise the dead; to desert places and make them blossom as the rose; to desperate situations and pray things through; to hopeless churches and bring on new life and these things they do through the old-time religion, the mourner's bench, and the old-time power! Why, in the evangelistic movements put on in the districts and the areas, etc., are the evangelists ignored and too often men put at the head of things who have never been soul winners nor revivalists?

Again, Bishop, how may we hope to have a "spiritual rebirth" when so many district superintendents are utterly opposed to evangelism on their district, and discourage their pastors from attempting to hold revival meetings? In some Conferences the district superintendents seem to maintain a policy of positive indifference and too often active opposition to special revival meetings. Many of those district superintendents treat with harshness pastors who have revivals; more especially do they set their faces against ministers on their districts who preach holiness and push the great doctrine of entire sanctification. It is a fact, Bishop Berry, that Methodist preachers who are true to the great central idea of Methodism—holiness—are men who invariably have awakenings and revivals on their charges. They get sinners saved, backsliders reclaimed and believers sanctified; they build up the churches; they raise the collections; they have good congregations, they have live prayer meetings and bring prosperity to the church, but too often when Conference comes on they are moved at the behest of some unspiritual official member of the church and sent to some obscure and hard place, whilst the modernistic preacher who seldom sees a soul converted, is exalted to a prominent church.

Then, Bishop, another matter which must be corrected before we can hope to have much of a spiritual rebirth, is this matter of modernistic training of our young ministers. It is a sad, heart-breaking fact that our young preachers taking their training in our official schools and in the summer schools are being taught and trained in a manner that makes it impossible to be Methodist preachers and revivalists. I have had many first-hand reports from the summer schools which are invariably managed by a set of ministerial educators who are modernists to the core. Some of these instructors make fun of Methodist doctrines; they belittle our great founder, John Wesley; they teach salvation by character instead of through the precious blood; they undermine the inspiration of the Scriptures; they teach religious education as a substitute for regeneration by the grace of God; they make it hard for students who stand by the "old paths." Many devout soul winners and full salvation preachers in the pastorate have expressed to me their dread of the summer schools. They are so shocked with the Mod-

ernism and Unitarianism that prevails and the worldly program put up that they feel they imperil their soul and their Christian experience by attending these schools.

In fact, Bishop, I know so many things about those summer schools of theology that I am bold enough to say that as at present carried on their abolishment would be a distinct gain to spiritual Methodism and would mean much to the movement towards the spiritual rebirth so much desired by the Bishops. We cannot expect to have a spiritual Methodism when we oblige our young preachers to go to schools where evangelistic fervor and fire are taken out of them and they are subjected to processes which destroy their faith in the "old paths" and the old gospel and make them peddlers of Modernistic oddities, instead of preachers of a great Redemption.

The Bishops say "that it is the work of more than a season or a year to change completely the spiritual mood of the church." Bishop, what is it that brings about a "spiritual mood" in the church? Will intellectual processes do it? Will the dominance of modernistic philosophy do it? Will the promotion of so-called Religious education propaganda in which sin, conviction of sin, regeneration and justification by faith are almost completely ignored, do it? Will socinian doctrines and unitarian practices contribute anything to a new spiritual mood?

Then, Bishop, how are we going to get back the evangelism that we have lost and bring on a spiritual rebirth which, as you say, is "Methodism's primary need," unless we get back to the principles and doctrines with which we started out? How about our great chief doctrine of Christian Perfection? Does not our Discipline declare that "God thrust us out to raise up a holy people"? To be exact the Discipline says: *"We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the Continent and spread Scriptural Holiness over these lands."*

I have heard you, Bishop, Berry, on several occasions exalt the great doctrine of Entire Sanctification. I have heard you deplore the fact that this great doctrine had got so much into the hands of fanatics and radicals. I have heard you exhort the preachers to preach this great truth. No one has ever heard you cast a slur at the great doctrine of Christian Perfection. You have often preached at the holiness camp meetings and the people have enjoyed your messages. Bishop Simpson was a mighty preacher at the holiness camp meetings. Bishop McIntyre preached it marvelously. Bishop Joyce set his Conferences on fire as he preached the pentecostal blessing. Bishop Warne has preached it through his marvelous ministry, also Bishop Oldham, but the majority of our Bishops of today are never heard to preach on our chief doctrine.

Then, Bishop, pardon another word. How is it that our Bishops nowadays never have any revivals when they preach? and how is it that it is a rare thing to hear of sinners being converted when our Bishops preach? It is true, Bishop Henderson is always at it sounding the evangelistic note and having people forward to the altar, but why do not more of our Bishops upon great occasions when they come to preach aim to get souls converted under their preaching? If the Bishops are going to head a new evangelistic movement for the rebirth of Methodism may we not expect from now on that they will preach more soul-saving sermons than is their common habit? Crowds come to hear the Bishop when he preaches. If he would preach toward the altar of prayer and call sinners to repentance, and invite seekers for salvation to come to the altar it would be a

blessed thing. Let our Bishops lead the church in this matter. Let our preachers take a leaf out of the Bishop's book as to how to win souls every time they preach and a new day will dawn upon the Church.

Dear Bishop, I have spoken out of my heart. My convictions are back of every word I have written, nor have I spoken as a man uninformed on these matters. I know whereof I speak. I shall hope and pray that

the spiritual rebirth of our Church may certainly take place.

Sincerely yours,

GEORGE W. RIDOUT,
Methodist Minister.

MODERN APOSTLES OF FAITH.

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

CHAPTER XXV.

JOHN A. BROADUS.

IT is a very rare achievement for one man to rise superior to all his brethren of a great denomination. This cannot be possible in the economy and polity of Methodism; of course, Methodism has her outstanding men which tower above the others, but when the highest pinnacle is reached, and they are elected to the episcopacy, honors strike a *dead level*—a flat rate, as it were. There is a wide range of difference among those chosen as bishops; but the man of small calibre is still "Bishop", carrying all the honors which attach to the office, or to any of his colleagues.

But in a denomination more democratic, and with a congregational form of government, it is possible for a man to reach an altitude of position and power where the ecclesiastical wheel of fortune cannot swing a man of smaller mould. We believe this position was reached by one man, in a way, individual and peculiar, in the person of Dr. John A. Broadus who, for many years, was the president of the Southern Baptist Seminary, and leader of the great Southern Baptist Church. Such distinction did not come to this man of his own brethren alone; but it was a consensus of opinion that found its way into the thinking of other denominations. The theology of this particular church is considered a bit narrow—a close corporation, religiously speaking; but its conservatism was not so narrow as to limit the place occupied by this great leader of his fellows. In other words, Dr. John A. Broadus was bigger than his church, and cosmopolitan enough to rise above creeds and dogmatism.

We do not presume to hint that Dr. Broadus did not believe with all his heart, the tenets and doctrines of his church; but we do say there was a bigness about him, so sincere, and yet so omni-christian, that leaders of other faiths felt and appreciated the majesty of the man. While he believed his particular doctrines, yet his spirit was so wholesome and generous, that those who differed with him were fellowshiped with such a catholic spirit that creeds were forgotten. The mind of Dr. Broadus was so towering, that small things like prejudice and sectarian narrowness found no place in him. The man was great enough not to recognize his own greatness. There are two kinds of greatness: one is such, as to carry a self-consciousness of the Who and What; the other is dominated with simplicity and humility to such a degree that the knowledge is never quite found out.

Dr. John A. Broadus belonged to the latter class. There was a charity about him touching other men and creeds that won for him a place of nation-wide renown.

•We doubt if one single man ever wielded a greater influence upon a great church, as did he on the Baptist Church in America, in general, and the Southern Baptist Church, in particular. He placed an indelible stamp upon the preachers of that faith in his generation, and his influence is living today and is bearing fruit. We can but attribute to Dr. Broadus some of the credit for the fearless and unequivocal stand taken by that denomination recently, touching the faith of the Bible. It must be said to the honor of the Southern Baptist Association that, by unanimous action, they proclaimed to the world their absolute orthodox stand on the

Bible, and the authenticity of Revelation. They will permit no teacher in college or university who does not stand foursquare for the Bible, as over against Modernism, that is being fostered so boldly in some religious denominational families.

Dr. Broadus was a scholar—par excellent, and along with it, held a faith of childish simplicity. His personality was so marked, that though dead, is still speaking in the great assemblies of the Baptist Church. It is being done through the hundreds of preachers who were so fortunate as to sit at his feet. The by-products of his faithful soul reflect light on the Southern Association.

John Albert Broadus was born in Culpeper county, Va., Jan. 24, 1827. Of his childhood and early preparation for his life work we have no sure data. However, he was educated at the University of Virginia, and as a recognition of his ability, was chosen soon after graduation as assistant professor of ancient languages in his *alma mater*. He entered upon these duties at the age of twenty-four. In the year 1853, he was called to the pastorate of the First Baptist Church of Charlottesville, Va., and continued in this field until 1859, when he was called to the chair of New Testament Greek and Interpretation, also of Homiletics in the Southern Baptist Theological Seminary, which was then located at Greenville, S.C. When this institution was moved to Louisville, Ky., John A. Broadus was elected the president, a position he held with unusual distinction until the day of his death.

The Southern Baptist Seminary served the entire southland, and no doubt many candidates for the ministry living beyond the bounds of the Southern church, as well as other denominations. Therefore, Dr. Broadus has given his personal stamp to more young preachers, than perhaps any religious teacher in America. The standards of admission looking to a degree, in this school, were equal to any others in the country; but young ministers of all ranks—even after serving churches and with families, have gotten some training at this great center of religious education. These facts, however, as to the personnel of the student-body, their educational qualifications, are hearsay.

We must acknowledge another important fact; this school, we believe to be as free from every taint of modernism as can be found in the United States; we mean among the theological seminaries. We believe the impact of Dr. Broadus has never been destroyed. The charge of genuine scholarship must have the taint of the modern viewpoint is overwhelmingly refuted in the life of this great leader. We doubt if in all America there was a Greek scholar superior to Dr. Broadus; and as a New Testament critic, he stood at the head of his denomination, and throughout the country even of other faiths. However, he wrote very little in the line of research; but enough of his reviews appeared in the religious journals to give him first rank among scholars.

Dr. Broadus was the teacher of Dr. Gross Alexander, who for years was the teacher of New Testament Greek in Vanderbilt University, and who was also one of the outstanding Greek scholars in America. Dr. Broadus said that Dr. Alexander was second to none in New Testament Greek.

Dr. Broadus did not write many books; but the ones he did write were masterpieces. In 1870 he published "Preparation and De-

livery of Sermons," than which nothing greater and more practical was ever given into the hands of young ministers. It is a classic, and was adopted as a text-book in seminaries of other denominations, and was in the course of study for undergraduates, not attending seminaries. He also prepared a book on the "Harmony of the Gospels," which was in keeping with all his other excellent contributions. He wrote in the 'Religious Herald' on travels, and other data of value in the east. In 1877, he published a volume of "Lectures on the History of Preaching"; in 1884 he wrote "Three Questions as to the Bible." This was a great scholarly credential of the old Book. In 1886 he wrote a commentary of the book of Matthew, and the same year published a volume of "Sermons and Addresses."

The memory and influence of such a man remains as a benediction to the religious people of a whole nation. As a preacher his greatness was in his simplicity; he was scholar enough to submerge the "show of much learning" and translate his rich, mature "beaten oil of the sanctuary" to the level of a plain gospel preacher whom the common people heard gladly and understood. Dr. Broadus was big enough to see greatness in others—a rare qualification. We once heard him say, that Dr. Bledsoe of the Southern Methodist Church, was the greatest analytical mind America ever produced.

As to the exact date and circumstances of Dr. Broadus' death, we have been unable to secure. Our recollection is that he died early in the year 1895. He sleeps beneath an unpretentious monument in beautiful Cave Hill Cemetery, Louisville, Ky. As a man of consummate scholarship, deep piety, and simple orthodox faith, wielding an influence for righteousness second to no man of his generation, we are glad to place his name in the long list of "Modern Apostles of Faith."

MISUSED SCRIPTURES.

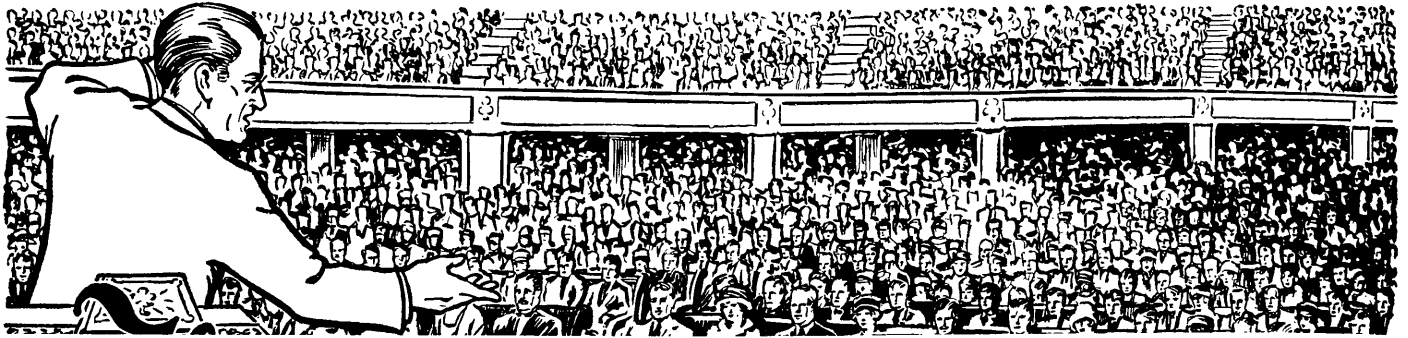
REV. O. G. MINGLEDORFF.

No. II.

WE begin this paper by a consideration of Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." It is false exegesis to make this passage mean the *mind* of Christ.

That is modernism, not Christianity. In this verse St. Paul uses the Greek word *Pneuma* whose primary meaning is mind or breath; but in the New Testament it usually carries the meaning of Spirit. In the third chapter of the Gospel according to St. John it is used in both senses, wind and Spirit. It is doubtful if a single passage can be found in the entire New Testament where this word carries the meaning of mind. When St. Paul exhorts the Philippians to "Let this mind be in you, which was also in Christ Jesus," he uses the expression *touto phroneite*, think this. The Greek word commonly used to express mind or disposition is *phroneema*, sometimes *phroneesis*. The Spirit of Christ, the Holy Spirit, is given instantly at the moment of regeneration; but getting the mind of Christ is the work of years. Some years ago the writer was so unfortunate as to hear a brother preach from the text: "If any man

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DAVID'S DOWNFALL AND RECOVERY.

Rev. E. E. Shelhamer.

Text: "But the thing that David had done displeased the Lord." 2 Sam. 11:27.

A man may climb to the top branch of a tree, but if he should lose his hold he falls and, as a rule, continues to fall until he is at the bottom. Sometimes he may regain his hold but generally he keeps slipping until he hits terra firma. In like manner when men begin to break step with God they are so enamored by the temptation that they do not fully realize that they are slipping until they find themselves under guilt and condemnation.

Here we have a full-sized picture of the "Man after God's own heart," falling from a mighty pinnacle. Infidels in all ages have gloated over David's sin, though they have not "acknowledged" as did he, their transgression, nor written their penitential Psalm.

Let us look at the facts. In the first book of Samuel 13:14, David is mentioned as a man after God's own heart. More than a half century later, when corrupted by power and indulgence, and led astray by temptation, he sinned, repented, and suffered. When it was said that David was 'a man after God's own heart' he was a lad with a stainless record, ready to take the place that Saul had failed to fill, and do whatever God commanded him. Acts 13:22. His life as a whole was marked by rare humility and nobility. The wrong things which he did were things which were done by other kings and monarchs in his day and in other days without rebuke and with little reproach. But for those things David was smitten with sore affliction, and doomed to perpetual trouble; while the account of them has been written down in all its details, without suppression, apology or defence, and sent down through the ages, giving infidels an 'occasion' to blaspheme (2 Sam. 12:14); and they read the record and denounce king David, forgetting that some of their own records if fully unfolded might be as dark as his.

In studying this sad picture we will see the steps other men have taken in getting away from God. David for the time being had conquered all his enemies, but we read, "After the year was expired at the time when kings go forth to battle David sent Joab and his servants with him and all Israel. But David tarried still at Jerusalem."

1. *He was idle.* This will ruin any man, family or nation. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem" and ceased to fight the battles of the Lord. Then when ease, luxury, and popularity came, he went down with a crash. It would put a stop to a lot of disgrace and divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. This is what damned Sodom. We read, "This was the iniquity of Sodom, . . . Pride, Fullness of Bread, and Abundance of Idleness was in her and her daughters."

2. *He allowed his eyes to wander.* "In an

eventide, (after an afternoon nap) David arose from off his bed and walked upon the (flat) roof of his house and from the roof he saw a woman." Drop the curtain! It is too sad! The mighty Samson also "saw a woman" which led to his downfall. This seeing business is a serious thing. Peter spoke of "Having eyes full of adultery and that cannot cease from sin." The eye is the avenue to the soul. Most men who have fallen into sin first looked, then desired, then planned and yielded. It would have been a great blessing in disguise if some men had been born blind. Either this, or been so thoroughly sanctified as to have power not to look the second time, yea, if necessary to turn the back and, like Joseph, flee. It is wonderful to have self mastery over your eyes and every other part of the body and be able to say, "Stay at home and mind your own business." Temptation must be nipped in its incipency. Job realized this when he said, "I made a covenant with mine eyes; why then should I think upon a maid." 31:1. If this were necessary in Job's day, it is much more so today.

3. *He became curious.* "David sent and inquired after the woman." An old writer said, "Idleness and curiosity married together beget envy." True! Let any one be idle and curious and he will likely pry into the affairs of others where he has no business. All sin begins in thought. He who is able to call back and control his thoughts will never go into sin of any kind. No doubt we will get a higher reward in heaven for good thoughts than good acts; for our thinking determines our behavior. In fact it is impossible to say an unkind word, or perform an unholy deed except as one has first thought along a similar line. No marvel then that we read, "As he thinketh in his heart so is he." This then is the real man, regardless of what he professes. He is no better than his thoughts. Tell me what you think and I will tell you what you will do if you have the opportunity. Tell me your mental pictures and I will tell you your standing with God.

4. *He became oblivious to others' rights.* "David sent messengers and took her." Here he loses all sense of justice and deliberately becomes a high-handed robber. There was no domestic, or physical excuse for this act. But when a man loses his footing and is swept into the vortex of evil desire, there is no telling how insane he will become. It is too late to reason with a man when he is half-crazed with passion or rage. The time for putting on the brakes was way up the road, before the declivity of the incline was so steep. Satan takes as much delight in getting one to inwardly consent under a whisper to let down just one rail and look over the fence for a moment, as later on when the same victim is stone blind to a future good and ruthlessly tramples under foot or throws to the winds all semblance of restraint. It is impossible for a collapse to come except for the slightest indiscretion up the road there.

One step leads to another. Next, Beth-Sheba "sent" word to David that caused the

cold sweat to come. Now he must cover up his devilry as quickly as possible, so he "sent" to Joab, saying, "Send me Uriah the Hittite."

David was a great sender. Five times did he "send," then God began to send sickness, sorrow, and sedition upon him and his household. When a man takes the first step out of divine order he does not look down the road and see an awful harvest awaiting him. This one step may require a thousand others to undo it if ever it is undone. O, the blindness and deception of sin!

This is a dark picture, but there is another side to it. David was a great sinner, but he was also great at confessing. The penitential psalm (51) is one of the sublimest pieces of literature ever written. In it we find the personal pronoun thirty-five times in the first sixteen verses. This, perhaps was the chief reason why David was "restored" to the favor of God and the throne, while poor Saul lost everything—because he could not humble himself. Some men fall so hard and low that they cannot be gathered up and put together again: Saul, Absalom and Judas were such men. But though David and Peter went down, they were too sincere to stay down. There was something left, out of which to make a saint. Their repentance was so genuine that God was moved with passion to forgive.

Look at David! When Nathan the prophet confronted him with his sin, instead of equivocating he prostrated himself in dust and ashes. The prophet had hardly finished his burning message and left the king's palace, until God told him to return and say, "The Lord also hath put away thy sin; thou shalt not die."

According to the Mosaic law, anyone found guilty of adultery was to be stoned to death. But David so humbled himself that the death penalty was transferred to the illegitimate child. What a thought! That we can so abase ourselves and plead the merits of Jesus, that living faith will seize and sheath the uplifted sword and instead, receive the kiss of reconciliation.

True, like the Psalmist, we may be chastened for our sins, but if we can truly say, "I acknowledged my sin and mine iniquity have I not hid," perhaps God will yet rule and overrule so that in the end others may take warning and profit from our sad mistakes. Amen and Amen.

Seven Deadly Fallacies.

Dr. Ridout has conferred a real favor on all pastors and busy Christian workers in getting out in such convenient form a series of neat booklets packed with just the right information as to the harmful fallacies of these seven blighting "isms" which are causing so much havoc among many well-meaning people. These booklets should have the widest possible circulation. It would do much toward steadying faith in the old-time religion.

F. A. WHITTLESEY.
Pastor Methodist Episcopal Church, Severance, Kan.

Authenticity and Inspiration of the Scriptures.

REV. Z. T. JOHNSON, A.M.

CHAPTER VIII.

THE BIBLE IN PERSONAL EXPERIENCE.



WE turn to another phase of argument that proves the inspiration of the Scriptures, that of personal experience. The effect of the Sacred Page on the lives of men cannot be estimated.

Leaving out the lives of Abraham, Moses, John, Peter, Paul, and many others mentioned in the Word, we can trace the balance of power in the history of the world in the lives of such men as Chrysostom, Augustine, Luther, Calvin, Wesley, Cromwell, Washington, Brooks, Asbury, and Woodrow Wilson. Those men of high ideals, who have stood for principles of right instead of might; who have advocated the cause of the common people, and led in the onward march of civilization have been men who were taught to believe in the Bible as the Inspired Word of God. What would the Dark Period of history have been without its Chrysostom and Augustine? What would the Reformation have been without its Calvin and Luther? What would the revival of the eighteenth century have been without its Whitefield and Wesley? What would America have been without its political leaders like Washington, and Lincoln, and Wilson? What would its influence have been without its preachers like Phillips Brooks and Bishop Asbury? Every great movement must have its leaders, and those who lead aright must be imbued with unselfish principles, with principles that are set forth in the Word of God. Daniel Webster said, "If there is anything in my speeches that has had power in them it is because I study the Word of God." Ruskin said, "If there is anything in my style that is good, it is because I was saturated with the Bible, and my mother made me read it." Quoting from Dr. C. L. Goodell: "Benjamin Franklin, when our minister in Paris, grew weary with the French words of criticism and said to a group of men one day, 'Gentlemen, let me read you something.' He read to them from the book of Ruth. When he came to those words, 'Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me,' the most beautiful vow in all literature. One of the most blatant of the critics said, 'Where in the world did you find that rapturous pastoral?' 'O,' said Franklin, 'This is the book which you attempt to despise, and about which you do not know.' In the hour of weariness and stress the mind turns to the Book of books and finds within its page the soothing balm that brings restful repose."

The Bible has left its indelible imprint upon the ages. Suppose that by some strange chance, in a single night the ethics of the Bible entered into the imagination of the whole world. Suppose it took possession of every human life; reshaped to its own pattern the ideals, the wills, the politics, the tempers, the literature, and the appetites of mankind; and the whole world awoke with the Christian religion supreme? Certain results would immediately follow; there would be no liar's tongue, no rogue's brain, no thief's palm, no scolding wives, no faithless husbands, no wrecked homes, no broken-hearted mothers; hunger and strife would be vanished; wars would cease, and the sword and spear and shield would be hung up forever.

Suppose the opposite. Suppose the conviction prevailed that God is a dream; ethics are no longer binding; religion is a fraud; and heaven is a fairy tale. Think what would follow: the last hymns of adoration and praise to God would be sung; the Bible would be relegated to the musky book shelf; mortality would be shortened and the fear of arraignment before a just God would completely vanish. Under such conditions all the disruptive forces of society would gain a new and strange energy, and civilization would die. Why is this so? It is so because as F. Bettex, in his book, "The Bible the Word of God," says, "The Spirit shows that this Word in the past and the present, among the high and the lowly, among all nations, is the only Word and Book that has power to change sinful men into children of God; the only one that teaches and enables men to live patiently and die happily. The Christian, whose soul is heartily tired of the incessant change of things, of phenomena that ever evade our grasp, of the monotonous and hollow song of human knowledge and ability, and of the falsehood of the world that is in him and about him, reaches out after this Divine Word, and there finds absolute words, eternal rocks; and in him the word of Christ is verified: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

What else needs to be said concerning the effect of the Bible upon the world? It stands as a monumental testimony to itself! As L. Gaussen, in his book, "Theopneustia," says, "One of the strongest proofs, no doubt, of the Divine authority of the Scriptures, is that majesty of theirs which fills us with respect and awe; it is the imposing unity of that Book, the composition of which extends over a period of fifteen hundred years, and which has had so many authors, some of whom wrote no less than two centuries before the fabulous times of Hercules, Jason, and the Argonauts; others in the heroic days of Priam, Achilles, and Agamemnon; others in the days of Thales and Pythagoras; others in the age of Seneca, Tacitus, Plutarch, Tiberius, and Domitian; and who all, nevertheless, pursue one and the same plan, constantly advancing, as if they all understood each other, towards one sole grand end, the history of the world's redemption by the Son of God; it is this vast harmony of all the Scriptures; this Old Testament filled with Jesus Christ, as well as the New; this universal history, which nothing of time, and which, when its scenes of the past have come to a close, continues them onward with those of the future, until the moment arrives when all the world's empires shall have become the possession of Jesus Christ and his saints:—at the first page, the earth created for the reception of sinless man; in the following pages, the earth cursed for the reception of man ever sinning; at the last page, a new earth for the reception of man who will never sin more! At the first page the tree of life interdicted, paradise lost, sin entering into the world by the first Adam, and death by sin; at the last page, paradise found, life again entering into the world by the second Adam, death vanquished, no more sorrow to be found, God's image restored in man, and the tree of life in the midst of the paradise of God. Assuredly there is in this majestic whole, commencing before there were men, and continued on to the end of time, a powerful and altogether heavenly unity; a convergence of long ages, universal, immense, whose grandeur captivates our thought, transcends all our human conceptions, and proclaims its Author's Divinity as irresistibly as, on a summer night, the view of a sky glittering with stars, and the thought of all those shining worlds which revolve day and night in the immensity of space."

The Bible! Love it and live! Hate it and die! Believe it and rise up in righteousness to eternal life! Doubt it, and go down in darkness to eternal death and despair!

THE WELLS OF SALVATION.

HELEN OAKLEY.



GOD very significantly uses water as the symbol of spiritual life. Only those who have lived in desert lands can appreciate the value of an unfailing water supply. As we read the Scriptures

and note the multitude of references to water, to rivers, springs, fountains and wells it may mean little to us; but how appropriate it was and how easily it was understood by the Hebrews, as they saw around them parched lands and wells dried up during long periods of drouth. Without water, life could not be sustained, and every water supply was highly prized and guarded. Fortunate was the man in possession of a well which would not fail in a continued drouth. Thus God has used that physical element which is so essential to man, to represent that life so necessary to our spiritual being. And as we look into his Word with this in view, we find some precious spiritual lessons.

What man, having in his possession a well, would let it lie idle and untouched, depending upon a cistern for his water? The capacity of the cistern is limited; and if the little it holds is not soon used, it becomes stale and stagnant. If nothing were taken out, it would soon evaporate, leaving naught but sediment. But how many people we see today, who might have possession of the wells of salvation, yet are satisfied with a cistern experience.

They have turned from God's way for them and have put their dependence in man-made ceremonies and creeds. It may be that these have been dug out and built with no small cost and labor, but they prove to be only cisterns.

The prophet Jeremiah cried to Israel in warning because they had "forsaken God, the fountain of living waters, and had hewed them out cisterns, broken cisterns, that can hold no water." They were trusting in the empty worship of idols instead of the living God. If we make an idol of wealth, or pleasure, or works, expecting to find therein the happiness, comfort and satisfaction we should find in God, it will be to us a disappointment. We may rejoice, when times of refreshing come from on high, that our cistern is filled;—but when the heat of the summer of trial, the scorching winds of opposition come our cistern will appear as it really is, a broken cistern, out of which the blessing and spiritual life have gone.

There are those who have not been content with a cistern supply; they have not rested short of the fulness of God's blessing. With the drill of prayer and faith they have pierced through every rock of doubt and sin that appeared; and at last, having broken through to the Fountain Head of his life, God has poured blessing into their souls. And then, as Jesus promised, out of their lives "flow rivers of living water"; they are a blessing and help to every one that comes in contact with them. They are as streams in the desert to souls thirsting for God.

The more a well is used, the better and fresher will be the water obtained. In proportion as the soul gives out to others, so is its own supply increased and enriched. If we have a continuous out-go from our life God will take care of the inflow. When too little is given out, the life becomes stagnant, its freshness and joy go, the testimony becomes stale and the prayer life weak.

With what delight does the weary desert traveller reach the cool waters of a flowing well; but how distressing, how disappointing, to arrive at a well where one had expected to find water, only to find it dry and empty. "What a tragedy!" we say, and rightly; it might mean that traveller's physical death. But how callous and indifferent

(Continued on page 9)

MISUSED SCRIPTURES. (Continued from page 3)

have not the Spirit of Christ, he is none of his," the preacher interpreting it to mean the mind of Christ. His purpose seemed to be to make religion easier for his worldly people; but if he preached the truth, there was not a Christian in the entire congregation, he himself being counted among them. We have seen multitudes of converted people; but we have seen very few people who really had the mind of Christ. This modernistic interpretation is common at the present time, but it is very misleading and very dangerous.

There is a large batch of passages lying around the doctrine of the final "preservation" of the saints, nearly all of which are misinterpreted. Take Ezekiel 18:20: "The soul that sinneth, it shall die." This certainly cannot apply to an unregenerate soul; for it is already dead in trespasses and in sins. Its only application must be to a converted soul. There is no reference here to the death of the body, for that will come, whether one sins or not. The plain inference is to spiritual death. It may be argued that this is Old Testament teaching; but inasmuch as God never changes, we may know that it takes regeneration in all ages to start a soul towards the kingdom of heaven.

Rom. 8:37-39 is a good case in point: "Nay, in all these things we are more than conquerors through him that loved us; for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Thank God. There is nothing finer than that. But the apostle has said nothing about himself, the free agent Paul. Has he lost his free agency? Has he been turned into a mere machine? If so he is ruined forever. I trust that there is no place in any world where a soul cannot sin. I am sure that there will be no probability of one sinning in heaven; but if the possibility is taken away from us, we shall be no better than sewing-machines. Our service to God will be robbed of all merit. Unless we keep our free wills, we shall be unable to enjoy the bliss of heaven. Let us not use the Scriptures to our own ruin.

What a blundering use has been made of 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Some have tried to save their doctrines by declaring that it means that God will not impute sin to a converted soul, no matter what he may do. Others tell us that this refers only to the soul, but that the body will continue to sin as long as one breathes the breath of life. The writer confesses his inability to comprehend such meaning. Sam Jones was once asked for his opinion of this passage. His reply was short, but clear: "Can an honest man steal?" The simple meaning of the verse is that one cannot keep his salvation and continue to sin against God; for "no man can serve two masters."

If the above interpretation be correct, what shall be done with 1 Kings 8:46: "There is no man that sinneth not?" Eccl. 7:20 is almost identical in language: "There is not a just man upon earth, that doeth good and sinneth not." Multitudes who love sin glory in these two passages. "Of course, everybody sins; why cannot I use my liberty and sin some too?" And they do. They roll sin as a sweet morsel under their tongues. The writer once heard an old gentleman rejoicing because Moses "broke all the commandments when he smashed up the two tables of stone." He declared that Moses broke the tables because God never intended that we should keep his commandments; and he even went so far as to vow that he made no pretense at keeping them. If these two pas-

sages mean what they say, we are face to face with irreconcilable discrepancies between their teachings on the subject of sin and that of the New Testament; but, fortunately for us, the best Hebrew scholars inform us that the translation is defective in both texts. Dr. A. Clarke says: "The truth is the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation *Kal*." The *if* in the preceding clause throws some light on the parenthetical sentence now under discussion. From this standpoint Dr. Clarke translates the passage thus: "There is no man that may not sin." This brings out the sense of the Hebrew, and harmonizes the passage with other passages throughout the Bible. One rule of interpretation is, that a disputed passage must not be so interpreted as to make it conflict with other passages whose meaning is perfectly clear; the rule is a good one.

In line with the foregoing passages comes almost the entire seventh chapter of the epistle to the Romans. It is passing strange how anyone can so twist his judgment as to make that chapter apply to a converted soul. How can anyone be a Christian, and be "sold under sin" at the same time? That contradicts Romans 6:14: "For sin shall not have dominion over you." If one is sold under sin, he is the bond-slave of sin. St. Paul is describing, under the guise of his own personality, a man who wishes to do right, but cannot because of his bondage to sin. When he would do good, evil is present with him. He fails to do what he desires to do, but does the very thing he did not wish to do. This seems

SPECIAL NOTICE!

It will be remembered by some of our readers that in our bill of editorial fare we promised to discuss the following question:

"Will the Opposition to the Old Methodist Doctrine of Sanctification and the Propaganda of Modern Liberalism in Methodism Make the Organization of Another Methodist Church a Necessity?"

When we made the above statement, we thought that one article would be sufficient for the discussion of the subject as far as we cared to go into it, but, thinking on the subject, we find it grows and calls for a series of articles which we are now preparing in the form of letters and will be commenced in *The Herald* along about the first of November. We have been so constantly pressed with revival work that it has been impossible for us to give the attention to this very serious matter in which we are in danger of being misunderstood that we are compelled to give it more time and thought than we had at first supposed.

Faithfully yours,

H. C. Morrison.

to be rather an old realization among men. How is this from Ovid?—

"My reason this, my passion that persuades; I see the right, and I approve it too; Condemn the wrong, and yet the wrong pursue."

This from Adrian may turn some heathen light on the problem:—

"For, truly, he who sins does not will sin, but wishes to walk uprightly: yet it is manifest that what he wills he doth not; and what he wills not he doth."

If we compare St. Paul in his seventh chapter with St. Paul in his eighth chapter of this epistle, we shall find a marvelous difference. If he is saved in the former, what has happened to him in the latter? In the one he is "sold under sin," a slave to it, and is crying out: "O wretched man that I am! who shall deliver me from the body of this death?" But hope has already sprung up within him, for he is shouting: "I thank God through Jesus Christ our Lord." In the next chapter he is no longer under condemnation. "For the law of the Spirit of life in Jesus Christ hath made him free from the law of sin and death." It is possible that some, in their desire to leave room for the work of entire sanctification, have concluded

that this seventh chapter portrays the status of a converted soul; but such begging of the question is not necessary. We do not need to minimize regeneration to make room for the work of entire sanctification. Each has its own place, and each is a perfect work of grace.

What a miserable mess certain self-styled theologians have made of the two words *death* and *sleep* as they are used in the New Testament. In 1 Cor. 15:52 St. Paul uses the future tense of the Greek word *koimao* with reference to certain persons who will be alive on the earth when Jesus returns. The English is, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." In 1 Thess. 4:11 he uses the same word in exactly the same sense as it is used in the foregoing quotation. What does he mean? Is this what is termed "soul-sleep"? Never! There is no such folly taught in the Bible. The primary import of the word *koimao* is to sleep, but its secondary meaning is to die. That is its New Testament signification. We use our English word *sleep* in exactly the same sense. What a shame that ignorant fanatics will continue to trouble the Church of God with their unqualified foolishness.

An offshoot from the preceding heresy is the effort to destroy the wicked forever, and to blot hell out of the Bible. They tell us that eternal punishment cannot be; but God says it can be, and that it shall be. The same Greek word, *aiōnios*, that is used to describe heaven is used to describe hell. If the latter is but temporary, so is the former. This is clearly stated in Matthew 25:46, as well as in other parts of the Book. At least three different Greek words are used in the New Testament to portray the punishment of the wicked. While it is true that all of them may sometimes be used to express complete destruction, they cannot be so twisted as to mean the entire annihilation of the wicked, without doing violence to the plain teaching of the Book. According to the Bible, hell is a place, a lake of fire and brimstone, that will continue to burn forever. It is the penitentiary of the universe—a place of punishment for the devil, for demons, and for hopelessly depraved human beings. Twist words as we may, we can never obliterate hell. I hope it is real, just as it is described in the Bible, for if that language is figurative, then hell is awful sure enough. Figures are but shadows of realities.

A fearfully misused passage is 1 Cor. 9:27. St. Paul says: "I keep my body under, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." An awful thought! But some tell us that St. Paul had no fear of being finally lost, but that he was afraid of losing "the keen edge of his experience." Paul uses the Greek word *adokimos*, which means disapproved, worthless, reprobate, rejected, worthy of condemnation. That looks dangerous to this writer. Once at sunset he stood on the deck of a ship that was steaming near the coast of Africa. The captain handed him his field-glasses, and directed him to look across a certain point of land. There lay the hull of a great ship several miles inland. It had been carried there by a tidal wave during a terrible storm that had swept that coast some years prior to that hour. The captain said, "Sir, that is what St. Paul means by being a castaway. That ship will never see the ocean again." It is an awful thing to destroy the Word of God to sustain our creeds.

The writer has endeavored to be fair and candid in these papers. Permit him now to exhort his younger brethren in the ministry to devote themselves to a careful, critical study of the very words of the sacred Book. Ignorance may be excusable in some places, but it is not excusable in the pulpit. The discussion is far from being complete; but enough has been written for the stimulation of all conscientious souls.

REPORTS FROM SOUL WINNERS

A GLIMPSE OF SYCHAR DAY BY DAY, 1927.

Aug. 4: First service at seven thirty p. m. A large audience present. As expressive of his own feelings, Pres. Lewis asked the song leader if he would not have sung as an opening song, "This is like heaven to me." It struck a responsive chord in the audience and they sang it as only folks at a holiness camp sing. Sychar is a heavenly place to multiplied thousands. At its close, with tears in his voice, he said, "Our Bro: Yates, I reckon, has been the one name of all Sychar folks whom you have had in mind as we sang. He is singing in a nobler, sweeter song up in the choir of heaven." Your scribe was called on for the first prayer. Evangelist E. Hilton Post then from Heb. 2:28 brought the first message. It was as to the unshakeable kingdom, the one that is obtainable in no way but as a gift from God, for us right here and now that he spoke. Two were at the altar. The day was good, the weather being perfect. But rain or shine Sychar days are all good days. Sychar has naught but such.

Friday, Aug. 5: The weather has warmed up. So has the meeting. Two from Pasadena, two from Oregon, and one from Missouri arrived today. Large early morning prayer meeting. Rich testimony meeting at eight thirty. At ten Bro. Owen, a prime favorite here, preached from Eph. 4:11-16. It was as to the gifts of the Spirit and their purpose, the perfecting of the saints, the edifying of the body of Christ, the Christ. At two p. m. Bro. Post, another one always welcomed here, took the incident of the woman who had been bound by Satan 18 years for text. Complete healing will result when we get in touch with Jesus was his thought. Five at the altar. The young schoolteacher came through with a shout. At 7:15 Bro. C. M. Dunaway, who is here for the first time, captured the folks with his sermon on the evidences of the divine sonship of Jesus Christ. At the early prayer meeting a fine looking large man, quietly and unobserved, save by two brethren, received Jesus as his sanctifier. The Spirit is at work.

Saturday, Aug. 6: The tide, as we say, is up. Before Bro. Post could get at his sermon, at ten a shout got on the folks and when they would let the preacher get to his sermon seemed very uncertain. And at the close of it when they would leave the altar seemed also a question. The Lord is in the camp. At the young folks' meeting this evening at six o'clock, Miss McGhie gave a strong sermon on how to be saved and four bowed at the altar. At one of the services last year the audience was asked to pray for a good woman out in Oregon who was very ill and seemingly near death. She and her husband are here this year for the meeting. They are from Grass Valley, Oregon. They wanted to become a part of the place that had prayed for them in their trouble. As soon as her recovery was assured they began looking this way. Much prayer and praise are going up. A full altar of seekers closed the services of the day.

Sunday, Aug. 7: Heavy shower last night, but it was kept off until after midnight. God watered our souls today. From six a. m., the hour of the early prayer meeting, until ten p. m., when near twenty were at the altar and, I think, every one of them prayed through before the retiring bell had rung; the meetings went on and on. The last one to get through was a young woman who, under instructions by her pastor, took Jesus and the work was done. Seven sermons during the day gave all a chance to hear. The ring meetings under the lead of Bro. Bush, a returned missionary from Africa, are big and good. Having come to Sychar with steam up, stopped for a while at this station, the ring meeting is a place for the escaping of surplus steam and is heard there every day at six o'clock p. m. Ready to pull loads as soon as the ten days are over the popping of the safety valves at that meeting and the escaping surplus steam blesses the souls of those who stand under the trees there and hear and take part.

Monday, Aug. 8: The first Monday of the camp is Memorial Day when the names of those of our number who have gone on are read and a sermon preached at ten a. m. This year Bro. Owen did the preaching of it. Text John 11:25, 26. Two at the altar. This service always takes on the character of rejoicing over the victory that has come to our number in their promotion to heaven. At two p. m., Bro. Post took Psalm 51 and showed from it that the man of the text had an intelligent understanding of his case, knew what the matter was, that it was inbred sin, and wherein was his only hope of relief. Among those at the altar were two sisters who, side by side, bowed and both prayed through to victory. That was a cheering sight. A gray-headed brother, known by your scribe, came to meeting today because his wife wanted to come. He came just to please her. She had an object. It was successful for the sermon seemed for him specially. He went to the altar, not to please his good wife, but to get soul rest. It pleased the Lord to meet him there. How he did rejoice. It is dangerous to come to Sychar if you don't want to be sanctified wholly.

Tuesday, Aug. 9: Bro. Woodford Taylor, of China, our representative on the foreign field, came today. It may interest you to know that even now representatives are here from California, Oregon, Nebraska, Missouri, Minnesota, Illinois, Indiana, West Virginia, Kentucky, Pennsylvania, New Jersey, New York, Michigan, Georgia and Florida. More states will send folks before the meeting is over. At the two o'clock hour Bro. Dunaway finished his sermon began yesterday on the babyhood of Chris-

tians. Interestingly, convincingly and helpfully he handled his subject. Paul's defense before Agrippa was the subject of Bro. Owen's sermon at the night hour. His contrast between the outlook of the Christian and the man who was not, raised a shout in the camp. At the morning hour Bro. Post gave a clear exposition of what holiness is. The day closed with seeking mourners at the mercy seat. Sychar days are full days, full of seeking, finding, rejoicing. The atmosphere is charged with the spirit of praise. Miss McGhie and Miss Gorsuch give their young folks chance at most of the services to give expression to it and the ring meeting and eighty thirty a. m. People's Meeting are given over to it entirely.

Wednesday, Aug. 10: This is Missionary Rally Day with us at Sychar. It is in charge of Bro. Goodwin of the Board. Counting the five children of Bro. and Sister Taylor there are nine present today. The son and two of the daughters of the Taylor family are now at Taylor University preparing for the mission field. All of these children were born in China and spoke the language before they spoke English. Both Bro. and Sister Taylor spoke on the work they were engaged in. Bro. Roy D. Adams of the Oriental Missionary Society doing evangelistic missionary work both in Japan and Korea, as I understand, spoke representing his work there. Bro. Raymond Bush of Africa, now waiting to be returned, spoke on Africa. The Bro. Goodwin of the Association spoke, calling on the people not to let any money they gave here to in any way affect their home giving. The collection called for amounted to just a little bit under eight hundred dollars. Sychar supports Bro. Taylor. So many young people get their call to the work here, or finally yield to the call while here, that Sychar feels she must have a personal representative over there in some part of the world. Twenty at the altar at night. Something like 30 young people at an altar service at the Missionary meeting gave themselves to special work.

Thursday, Aug. 11: And now Virginia and Mississippi are added to the states represented here in addition to Ohio and three foreign countries, Africa, China, Japan. Gratifying results are coming at each service. Young people in numbers are finding God in conversion and entire sanctification. A stranger to drop down here from some other planet would be impressed that holiness must be very popular from what they would see here among all classes from the ones of eight years and under up and all with shining faces and the great majority with praises coming from their hearts as they witness to the cleansing power of the blood. Like an engine standing at a station where there is a popping of the safety valve and then an escape of steam the folks here give vent to the pent-up steam of praise and everybody rejoices. Congregations are very big. Receipts at the gate during the day are in slight excess of last year.

Friday, Aug. 12: The early morning prayer meeting had 206 present by actual count. And the people prayed. Asbury, Taylor, Cleveland Bible Institute, Chicago Evangelistic Institute, Bethel Orphanage of the mountains of Eastern Kentucky, and the work being done by Sister Evangeline Reams at the Rescue Home of Columbus have all been represented from the platform in ten minute speeches. These all stand for holiness and so Sychar stands by them. Bro. Post preached at the ten o'clock hour, Bro. Dunaway at two p. m., and Bro. Owen at the night service. Their subjects were, in the order named, The tabernacle, The second coming of our Lord, and Heart purity. Each one pointed to the absolute necessity of absolute obedience. Fruitful altar services followed each sermon. And now the state of Washington is represented here. This makes 18 states here.

Saturday, Aug. 13: The boys and girls and the little tots had their annual march down from Chase Auditorium through the grounds to the meeting place of the ring meeting near the front entrance. I counted 155 in line of march not counting their leaders nor the musicians that headed the line. What that tells for the future we know from what we know of those now in the active work that in other days your scribe has seen in a similar marching line of Sychar youngsters. That line will in the near tomorrow have of their number in foreign field and all over this land of ours working for the Lord. An address by their leader, Miss Gorsuch, Pres. Lewis, and testimonies from them and also songs after the opening prayer by a former leader Sister Crouse, made that service of much interest to great numbers that collected to hear. Sychar attends to her finances on Saturday that the Sabbath may be a day of worship indeed. So at the two o'clock hour they called for five thousand dollars to apply on the indebtedness still on the dormitory and got it and thirty dollars more. Nor did it take any pulling and hauling to get. Bro. Post took it up.

Sunday, Aug. 14: Rained hard from seven up to near noon. But the main auditorium was filled as usual. The People's Meeting was never larger nor better than today. And the receipts at the gate fell short but \$176.00, in spite of the rain. The sermon at ten o'clock by Bro. Owen caused such a wave of praise as your scribe never saw at any meeting anywhere before. Wider and wider it spread until it seemed as if all would be swept from their feet. The holy joy that swept that great auditorium when the people shouted, wept, laughed, and cried while the hallelujahs and amens went up in mighty volume exceeded anything ever seen or heard here. As overflow meetings Bro. McLaughlin, of the Evangelical Church, preached at one o'clock and Bro. Charles

Kolb at two. Bro. Post preached the regular two o'clock sermon at which time ten bowed for the fullness of the blessing. Then Bro. Dunaway brought the last message on three great crises, death, the resurrection, the judgment. It brought seekers to the altar. Sychar has never had a better meeting than the 1927 one. We thank God. Africa, Japan, China, California, Oregon, Washington, Nebraska, Minnesota, Michigan, Illinois, Indiana, Missouri, Iowa, Kentucky, Virginia, West Virginia, Mississippi, Georgia, Florida, Arkansas, New Jersey, New York, and all parts of Ohio have been here. All roads lead to Sychar. God honors Sychar and Sychar praises him. Some ninety young people gave their hearts to God this encampment.

Wm. R. Chase.

CALLIS GROVE CAMP.

The writer is hereby reporting one of the greatest camp meetings he has had since at Centerville, Ind., in 1924. This one has just closed at Callis Grove, Trimble County, Ky.

The fire began to fall on the third day of the meetings, and souls were praying through along during the week following, until on Friday night when the greatest break came, at which service the long altar was most filled with adult penitents, most of whom prayed through to blessed victory.

During the ten days there were many services in which the old tabernacle, and towering beeches of the grounds were caused to echo with the joyful praises of the newly redeemed. We were told by the camp committee and many of the grounds that this was by far the greatest camp in fifteen years of its history. It is indeed a comfort to all hearts concerned to know that there is a going in the mulberry trees which indicates somewhat of a turning back to a greater spirituality in Zion. God speed the day.

Crowds coming from surrounding communities, towns, and southern Indiana swelled the attendance until hundreds were assembled; and the Sunday morning praise services were times of refreshing and power.

This camp is situated near the birth places of evangelists H. C. Morrison and O. H. Callis. While there it was our privilege to see a number of the near kinsmen of the latter wonderfully blessed at the altar of prayer.

The song leaders of the meetings were Misses Dorothy Huyett, and Ethel Sageser, both Asbury College graduates. We are now in route for the Old Hurricane Camp of Crittenden County, Ky., and solicit prayers of The Herald family for a great harvest of souls at that place.

Fern Grove Camp.

We wish to report another good annual encampment held at the Fern Grove Camp near Greenville, Ky. The preaching was done this year by the well known author, lecturer, and preacher, Dr. C. F. Wimberly, of Charleston, S. C. Brother Wimberly certainly did endear himself to the people of the Fern Grove Camp and his service was requested for another year. There were a number who prayed through during the ten days, some who had been seekers for the blessing of sanctification for years.

There are some improvements being placed on the grounds of this camp each year and the committee hopes before the time of next encampment to have the grounds well lighted with current from the Kentucky Utility's system.

Respectfully,

Fielding T. Howard,
Evangelist, Wilmore, Ky.

ARMSTRONG GROVE CAMP.

This camp is located near Kittanning, Pa., and is held under the auspices of the Armstrong County Holiness Association. The date of the meeting for this year was July 14-24. The camp is only in its third year, but its growth has been amazing. From a mere half-dozen the Association has passed the two hundred mark in membership. This was by far the best year yet. A good spirit pervaded the entire camp period. People came from distant points and all the meetings were well attended. On the last Sunday evening 1100 people were in attendance.

Rev. and Mrs. John Thomas were the preachers for this year, and they favored the camp with the preaching of the highest order. There must have been well over 100 seekers at the altar. It was a gracious sight to behold new subjects of the King giving their allegiance to him, and being owned of him.

Mrs. Etta Foiles, of Illinois, was the leader in song, and she sang the gospel in a very effective way. Much credit is due Mr. and Mrs. Mark R. Smith as the founders of the camp, and for the burdens they have borne on its behalf.

We believe Armstrong Grove Camp has a great future. The best of workers will be engaged for next year. T. M. Anderson is among this number. We extend an invitation to all to join us next year at camp. For information about the camp write Carl R. Hammerly, McGrann, Pa.

Yours for more and better camp meetings,
Carl R. Hammerly.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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A Chapter from My Autobiography

CHAPTER XXVIII.

WHEN THE PENTECOSTAL HERALD WAS BORN.

WHILE pastor at Frankfort, I went to assist the pastor of our church in Maysville, Ky., in a protracted meeting. I think at the time of my going to Maysville, I had not less than thirty calls in my Conference to assist in revival meetings, most of them in the largest churches in the Conference. As it was impossible for me to assist more than a very few of these churches, it occurred to me that through the medium of the press I might speak to these people. The subject arose before me many times always to be dismissed, but to return again.

Kentucky Methodism had suffered untold injury, because that publicly and privately, from the pulpit, and about the streets and firesides, the altar of prayer, mourning over one's sins, and rejoicing because of the forgiveness of them, had been set at naught and in every way possible made the constant subject of ridicule. Hence, it had come to pass that in many portions of the state, especially in the "Blue grass region" our Methodist churches had largely discarded the use of the altar. In the revival meetings people were asked to "come forward and give me your hand, and God your heart." And so they came and joined the church, thousands of them, without much conviction, any altar instruction, or any sort of evidence, at the time or afterwards of having experienced a new birth. I saw this, much of it, participated in it somewhat, but with a heavy heart. My own conviction had been deep, my altar struggle a severe one, and my conversion like a sunburst from a dark cloud.

I think I can safely say there were Methodist churches all about us, whose walls had not resounded with the shouts of a newborn soul for many years. I anticipate any possible objector, by saying now, it is useless to deny these statements. Many of us now living were on the field, and are well acquainted with the facts. Thousands of people joined the Methodist Church on the basis of "A profession of faith," instead of that of a personal experience of sins forgiven, and the new birth. That a few souls were soundly converted there is no doubt, but that the majority of those coming into the church were converted, had passed from death to life, there is no probability.

Dancing, card playing, theater going, and attending horse races among our Methodist people were so commonplace that but little was thought or said of it. As the matter of the paper came up for consideration, all of the above facts passed before me. But worst of all there had arisen among us a small class of men, of considerable culture and influence, who claimed to be "advanced thinkers," who seemed to hate the old Methodist doctrines worse than they did sin. They never let an opportunity pass to strike at fundamental truth. The doctrines of inherited depravi-

ty, the necessity of the new birth, the consciousness of pardon, the remains of the carnal mind, entire sanctification, and the future punishment of the wicked were all assailed and ridiculed.

To cap the climax, the only paper in the state claiming to represent Methodism was at that time the willing mouthpiece of these deluded brethren. In the pulpit, at District and Annual Conference, camp meetings and everywhere, John Wesley Hughes, Charles Boswell, myself and a few others fought these men every time they struck *old Methodism*. The common people rallied about the old flag and revivals were breaking out here and there. But we were in great need of a paper that we might combat false teachings and spread the truth of Bible salvation broadcast. These things lay on my heart day and night, and one night during the meetings referred to above, as I lay in bed thinking, the conviction that God would have me publish a paper came upon me with such force that I could not refuse to undertake it. The duty of the work was so plain that I believed at the time, and since then have never doubted, that God was leading me. My health was poor, I had never written enough for publication to fill one page of this paper; I had not a single dollar, and owed a small debt, but the voice of God was in my soul, and my mind was so clearly made up that all doubts and questions were swept away and I could hardly wait for daylight, to begin my work. I believe the divine leading in this matter was as clear as my call to preach.

To combat worldliness in the church, to lift up a standard against the teachers of false and un-Methodistic doctrines, and to spread the doctrine of Christian holiness as taught by Paul and proclaimed by the founders of Methodism, was the purpose which filled and animated me. I arose early and wrote out that day the matter for the first issue of the new paper. I told the people what I proposed to do, and before leaving Maysville they gave me twenty-one yearly subscribers.

(To be continued)

THE INDIAN SPRING CAMP

I have been attending Indian Spring camp meeting off and on many times for something more than a quarter of a century. The camp covering Aug.

11-21, was one of the greatest I have ever attended in all of these years. Thousands of people came to the meeting; they manifested a deep interest in the gospel messages. I was told that not less than one hundred and twenty-five preachers were present. As the poison of modernism makes way in the church, a host of devout people are becoming more deeply interested in the Holiness Movement and a constructive work that is going on in Bible teaching and Christian experience in the great holiness camp meetings.

Rev. C. W. Butler, D.D., Rev. J. L. Brasher, D.D., and this writer were the preachers at the camp. Dr. Akers, president of Asbury

College, was present and preached one very impressive sermon, which was listened to with great attention. Ministers were present from various states and rendered gracious service in the cottage prayer meetings, about the altar, and in creating an atmosphere of prayer and faith.

Mr. R. F. Burden, of Macon, Ga., president of the camp, presided with a patience and good humor that could not be excelled. Rev. J. M. Glenn, D.D., secretary and treasurer, was instant in season and out of season. He and Mrs. Glenn, with a fine force of consecrated workers, had charge of the young people's meetings in which a large number were either converted or blessedly sanctified.

Prof. Hamp Sewell, with a great choir and instruments and excellent voices, had charge of the music. Sewell is a great leader, untiring, and stands like an Aaron and Hur to hold up the hands of the ministers. His shining face and amens were an inspiration to us who delivered the messages. Drs. Butler and Brasher were greatly blessed in breaking the bread of life to the hungry multitudes, and were highly appreciated by the Board and the people who heard the Word.

The long altar was filled with seekers at almost every service, and frequently the side altar had to be used to accommodate those who were weeping and praying their way to the Lord. One of the interesting features of the meeting was the sanctification of a devout colored woman. She came as a nurse assisting an invalid woman to the meeting; powerful conviction fell upon her; she came to the side altar and was graciously wrought upon by the Holy Spirit. Her joy was unbounded. She was heartily welcomed into Canaan by a host of people who gave her the glad hand of fellowship and rejoiced with her in the full salvation of her soul.

There is always reserved at Indian Spring a few seats for colored people and quite a number attended and enjoyed the services. One old saint bound in black amen the preachers and helped us forward with her happy endorsement of gospel truth. "Aunt Treecy," the great old saint, black as a crow's wing, who came to Indian Spring for years, and who was nearly a century old, has gone away to glory. She was a marvel of God's grace and walked in the high places of perfect love.

Mrs. Osborne had charge of the large Dodge Memorial for preachers and looked after their comfort with great care. She, with her faithful colored women assisting, took excellent care of the Lodge for workers. Mrs. Broyles, of Florida, with her sisters, had charge of the hotel and dining room. More faithful women never looked after the physical wants of the people than they did; excellent food, well cooked and splendidly served. I must not forget the faithful colored people who cooked the food in the hotel and many large boarding houses and private families who camped on the ground. They are devout Christian women and no better servants, or kinder souls can be found on the earth. May God bless them.

Indian Spring stands out as one of the greatest religious gathering places on the continent. There is nothing just like it. The spirit of fellowship, good humor, the Christian courtesy and kindness make one think

of the Millennium, when peace and love shall reign supreme.

I do not know that any one kept count of the number of souls blessed at the altar of prayer; there must have been several hundred. Many days there were more than fifty at the altar in the main tabernacle, besides those who sought and found salvation in the young people's and children's meetings. Last year several thousands of dollars were expended in improving the grounds. The large Mathews' Memorial building was purchased and put in beautiful order for the camp meeting home of the wives of preachers. This year a large barn was put in shape for a comfortable camp for ministers' sons, who were under the care of Rev. John Gamble, an old Asbury boy. I think there were not less than fifty Asburians on the grounds, neck deep into the good work of prayer, praise and soul winning.

The Board passed a resolution inviting this writer to be with them at these annual camps as one of the workers during life. This touched my heart deeply, and I promised to accept the invitation. If God spares me, I hope to see thousands of souls converted and sanctified at the altars at Indian Spring Camp Ground.

May God bless the president and spare him, and all the officials and workers, and prayers and givers, who have made this camp such a power for good in the world. Something over \$4,000 were raised for improvements and enlargement for the good work. All praise be to the blessed Trinity! The Holy Ghost was in our midst at work among the people. The word of God was powerful, the blood of Christ was applied with cleansing power. We were humbled, and quickened and blessed. Pray for Indian Spring Camp and make your arrangements to be present next year.

Christ the True Foundation.

MRS. H. C. MORRISON.



HY should there be such diversities of opinions as to what is the true and right way in matters religious? It is the devil's prerogative to get people muddled on the essentials of religion, to divert their attention from the "one thing needful," and get them to searching after that which cannot save the soul.

Paul, in writing to the Corinthians, 3:11, tells them, "For other foundation can no man lay than that is laid, which is Jesus Christ." When people have not the true experience of salvation in their hearts it is very easy for them to be led away into erroneous ideas of salvation, and are ready to fall in with every ism that chances to come their way. If Christ is the true foundation, then we are not safe only as we build upon him. If our building is of wood, hay, stubble, when it is revealed by fire it will not stand the test.

In a matter that is as important, and that means so much to us as the question of eternal life, it seems we would search the Scriptures night and day to see if we are traveling the right way. It is a weakness of humanity to want that which is tangible, that which can be paraded before men, and in which the "I" of carnality is master of ceremonies. The same writer to the Corinthians warned them by saying, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."

We get very smart sometimes and think we can improve upon the Lord's plan of salvation. In these latter days we find men who have decided that we do not need the convicting power of the Spirit upon the hearts of sinful men. We do not need to repent of sin, nor come to an altar of prayer

in contrition for our sins. We can grow up into Christianity, and all we need is to step out of the Sunday school into the Church, when we become full-fledged Christians. But what are we to do with those sins which blackened our souls! What disposition can be made of the guilty past, and what can change the heart of stone into a heart of flesh! If it is true that sin cannot enter heaven we must get rid of it somewhere between this world and the world to come. If we cannot atone for our own sins who is to take them away! Surely salvation is of the Lord, and no man cometh unto the Father but by Jesus Christ, the sinless One, who tasted death for every man.

It is true we can improve our methods of Sunday school teaching, we can devise better ways to conduct meetings in our Epworth League, etc., but when it comes to the saving of the soul there is none other Name given among men whereby we must be saved, but the blessed Redeemer who came to redeem us from all iniquity, and to purify us unto himself a peculiar people zealous of good works. Without the shedding of blood there is no remission of sins, yet we find those who are strangers to this blood-bought salvation saying that we can train up children in the way they should go, and conversion is not necessary for them.

You may take all the modern theories and notions of the present time, no matter who hatches them out, and we can knock them all into smithereens with that one passage of Scripture spoken by our blessed Master, "Ye must be born again." We need to remember that the "kingdom of God is not in word, but in power." When we decide that the inventions and plans of men can take the place of God's Spirit, we are left to disappointment, and in the end, despair. No, the truth is, the farther we get from spiritual things ourselves, the more we are inclined to resort to human means to save from sin. The old-time way is the only way—repentance and faith in the blood of Jesus Christ, which brings a conscious knowledge of sins forgiven, and that peace which passeth all understanding. If the love of God is shed abroad in our hearts by the Holy Spirit we will love what God loves and hate what God hates. His service will be our chief delight, and it will be easy to love him supremely and our neighbor as ourself. Nothing short of this can meet the divine requirement as contained in the first and greatest commandment. God help us to steer clear of the man-made schemes of salvation and cling to the cross of Jesus, by which we are crucified unto the world and the world is crucified unto us. "I am the way, the truth, and the life. No man cometh unto the Father but by me" Let us seek the only true way of salvation

Announcement.

After an absence of two years, during which I have enjoyed a much needed rest, I am back in Millersburg, Ky., and have resumed ownership and control of the Millersburg College, and am making all necessary preparations to open the school on Thursday, Sept. 22.

The warm welcome accorded me, not only by the people of Millersburg, but by friends all over the state, is most inspiring and encouraging, and it is with great confidence and enthusiasm that the president and his faculty are beginning their work in the college.

The Elementary, Junior and Senior High School courses will be maintained as heretofore, the Senior High being fully accredited in Class A. The special departments of music, including piano, voice, violin and pipe organ, together with art, expression and home economics, will be under the supervision of thoroughly competent instructors.

I have taken charge of the college too late to issue a new catalogue, but the catalogue issued by my predecessor will furnish interested ones such general information as they

may desire with reference to courses of study, rates for board and tuition, etc. Any special information desired will be gladly and promptly furnished on application to the president.

To the Alumnae and former pupils of the college, as well as to all friends and prospective patrons, we send this announcement, and ask for your hearty co-operation in every way that you may give it.

The honorable history of seventy-seven years which is back of the school, together with the pleasant, safe and inspiring environment which is constantly present, makes a strong appeal to discriminating parents who have daughters to educate. We solicit correspondence. C. C. FISHER, President.

Millersburg College, Millersburg, Ky.

THE WELLS OF SALVATION.

(Continued from page 5)

we are at the tragedy of the dry wells all around us. Lives that were once full of joy and freshness, blessing all whom they touched, now are dry and empty. The Apostle Peter calls them, "wells without water."

We see them in the church, with no power in prayer, no testimony, no passion for lost souls; we see them in the pulpit with no unction and no message for dying sinners. There has been water in the well at one time, no doubt of that; and how many thirsting, perishing souls come now for the water of life, only to be turned away in disappointment. If it were only disappointment, we could hold our peace; if it were only the physical life that would perish, we might even then appear unconcerned; but what a responsibility is ours when it is spiritual death they suffer—when it is eternal life they forfeit, when it is immortal souls that perish for lack of a Spirit-filled ministry and church.

Back of every well, richly flowing with pure, sweet, satisfying water, there must be a hidden source of supply—there must be an underground current or spring. Back of every spiritual life, flowing with peace and joy, lies an underground stream—a hidden supply. That hidden supply, that underground stream, is in God. The Psalmist says "all my springs are in Thee." He is the Fountain of living waters. He has an unlimited supply, exhaustless riches of mercy, of grace, of peace, and of joy flowing like a river.

We read of Achsah the daughter of Caleb, who asked of her father springs of water; and he gave her both the upper and nether springs. We praise God for the joys and the sweet waters of our upper springs; are we as faithful to praise him for the testings and the sometimes bitter waters of the nether springs? The same God who led Israel from bondage, yet humbled them and proved them, that he might do them good at their latter end. Truly, all our springs are in him, whether they be of joy and sunshine or testing and shadow.

Need we lack, friends? If we lack the joy we thought to find, is it because his supply failed? Has his grace proved insufficient? Does his stream run low?

God says "No." "My grace is sufficient for you." His promise is, "With joy shall ye draw water out of the wells of salvation."

Has the peace departed that once was yours? Listen again to what God says, "Oh, that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

Just as water flows into the well, if the channel is clear, so will streams of peace and joy and grace in abundance flow from our God. If the supply runs low, search your well for the hindrance. The same drills of confession, prayer and faith that brought you life from God, will break through the obstruction and let the streams of God's blessing into your soul.

OUR BOYS AND GIRLS

DAILY "JOY" FOR CHILDREN.

Abbie C. Morrow Brown.

"Thy Word was unto me the joy and rejoicing of my heart."—Jer. 15: 16.

October 1.

Memory Text: "Love one another, as I have loved you." John 13:34.

Story: This was the Golden Text. A brother and sister were learning it together. She said to her brother, "Love; that is easy, it means a big hug and a kiss, 'one another,' that means you 'are one and I am another; you love me and I love you.'"

Poem:

Little children who love,
Are like Jesus above,
It pleases His heart
That they have a part
In his love.

Prayer: Heavenly Father, help me to love like Jesus.

October 2.

Memory Text: "Thou, Lord, art good, and ready to forgive." Ps. 86:5.

Story: Eddie came down stairs and said, "Mama, the Lord Jesus forgave all my sins, last night." "How do you know?" "I asked him twice." "What are your sins?" "I tease grandma, I don't mind you, and I pull kitty's tail till she squeals."

Little Eddie did not do these things afterward. He loved Jesus.

Poem:

"One dear gift above the rest,
'Tis the sweetest and the best,
God's own Son sent down from heaven
That we all might be forgiven."

Prayer: Thank you, heavenly Father, for sending Jesus to forgive all my sins, and keep me from sinning."

October 3.

Memory Text: "Look . . . on the things of others." Phil. 2:4.

Story: Two little slum boys were looking in the garbage barrels, hoping to find something to eat. The elder picked out a peach. He rubbed out the rotten part, and handed it to his little friend, and said, "You may bite little Billy, cause you ain't found nothing." Billy took a little bite. Then the big boy said, "Bite bigger, Billy, bite bigger."

Poem:

"Lord, help me live from day to day,
In such a self-forgetful way,
That in my work, and in my play,
And even when I kneel to pray,
It all shall be for—Others."

October 4.

Memory Text: "Take us . . . the little foxes that spoil the vines." Song of Solomon 2:15.

Story: Years ago, as I was to give a Bible Reading on Little Foxes, at our Young People's Meeting, I took my little four-year-old Rilla Pate, not thinking she would understand, but because there was no one to leave with her. On the way home she said, "Aunt Abbie, when mama don't want me to do anything I tease her, I think that is one of my little foxes." I had not spoken of teasing.

Poem:

"Among your tender vines I spy,
A little fox named 'By and By.'
Then set upon him quick, I say,
The swift young hunter, 'Right away.'
'Around each tender vine you plant,
I find the little fox, 'I can't.'
Then fast as ever hunter ran
Chase him with bold and brave, 'I can.'
'No-use-of-trying,' lags and whines,
This fox among your tender vines?
Then drive him low, and drive him high,

With this good hunter, named 'Ill try.'
"Among the vines in your small lot
Creeps in the young fox, 'I forgot?'
Then hunt him out and to his pen
With, 'I will not forget again.'
"A little fox is hidden there
Among the vines, named, 'I don't care'.

Then let, 'I'm sorry', hunter true,
Chase him afar from vines and you."

Prayer: Jesus, help me to chase every single little fox out of my life.

October 5.

Memory Text: "Ask anything in my name. I will do it." John 14:14.

A mother was suffering and slowly dying from a terrible cancer. Her little 12-year-old boy said, "You are not going to die. I cannot live if you die

Jesus said he would do anything we asked in his name. Mama, you kneel right down here and pray, and I will go in the other room and pray."

He was gone a long time. When he came back to his mother she was healed.

Poem:

"I know a world sunk in sickness and shame,
But I know a Name, a wonderful Name,
'Tis Jesus."

Prayer: Lord Jesus, teach me to pray.

October 6.

Memory Text: "My God shall supply all your need." Phil. 4:19.

Story: A little four-year-old girl was hungry and here was nothing in the house to eat. She went into the hall bed-room, and knelt, and said, "Jesus, send me a slice of bread and butter." A friend of mine passing through the hall heard her, and sent a grocery boy with a basket of good things. The little girl stood on a chair as, one by one, they were taken out. The last, was a loaf of bread. The child clapped her hands and said, "Mama, wasn't Jesus good? He didn't stop to cut the slices, he sent the whole loaf."

Poem:

Praise God from Whom all blessings flow,
Praise him all we who surely know
That he supplies our every need.
Praise him who is our God indeed.

Prayer: Jesus, I do praise Thee, that Thou art so good.

October 7.

Memory Text: "While we were yet sinners, Christ died for us." Rom. 5:8.

Story: A little girl was naughty and said "I won't." Her mother said, "You love mama, do it for mama." "I won't do it for mama," she said. "You love you Sunday school teacher, do it for her." "I won't do it for her." "You love Jesus, do it for Jesus." She threw herself down on the floor and wept, and said, "Oh, I will do it for Jesus, because you see he bowed his head and died."

Poem:

Praise God for Jesus' matchless love,
Who came and died and lives above.
To intercede for you and me,
That we may ever like him be.

Prayer: Heavenly Father, help me to remember how Jesus suffered on the cross for me, so that I might love him and live with him forever.

Dear Aunt Bettie: I have just been reading some Bible stories and have some good news for the cousins. These Bible stories were written by Miss Eggermeyer. There are 233 in the book and they are as good stories as I have ever read. It is a beautiful book, bound in fine cloth, with a lovely picture stamped on the front in orange, blue and gold. With so many stories there have to be a lot of pages to make room for them all, so I looked to see and there are over six hundred pages; and at the end of the book there are 48 pages of questions about the stories that are not counted in the 600. The best part of it is the pictures. No matter how good a story may be some good pictures always make it better. There are over 175 illustrations in this book and fifteen of them are colored.

I haven't had time to read all of the stories but those I have read are fine. Miss Eggermeyer makes everything so plain. One of them that I have just finished is "How King Saul Lost His Throne," and I could understand it every bit just as easy.

I am wondering if some of the cousins would not like to have one of these books? If any of them would like to get one without it costing them one cent I think it can be done. All of the cousins that would like to have one of these fine story books write to me in care of The Pentecostal Herald, Louisville, Ky. Frank Morrison.

Dear Aunt Bettie: Here I come again. Have you forgotten me? We are having some nice summer weather here. About two weeks ago we had a revival meeting. Rev. Frank Baker and wife were here a week helping us out. We had a very good meeting.

I received my Testament for selling the Mottoes and thought it was nice. See if any of you cousins can guess my middle name? It begins with I and ends with E and has seven letters in it. How old was Jesus when he was crucified?

Bernice I. Barnard.
Bloomington, Md.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am fourteen years old and am in the sixth grade at school. I am five feet, three inches tall, have red hair, blue eyes, and fair complexion. Margaret G. Williams, I guess your middle name to be Margaret Genevieve Williams; if so, don't forget your promise. I am taking The Herald and love to read it. I belong to the church and go to Sunday school every Sunday I can.

Annie Haywood.
Rt. 2, Mt. Pleasant, Tenn.

Dear Aunt Bettie: I have just been reading some good letters in The Herald. Won't you please move over and let me into your pleasant corner? I enjoy reading page ten. Sometime I find some letter from our neighborhood. I sure like for us Kentucky folks to write our part of the letters. We are having a Nazarene meeting at the Methodist Church; a lady is doing the preaching. I like to go and hear her. I live one mile from church and school-house. I go to Sunday school nearly every Sunday. We have a good Sunday school. Some of our neighbors have left and we miss them in our school. Mrs. Ida Marshall was one of our good Sunday school teachers. She went to Ann Arbor, Mich. We would all be glad to have her back again. Mrs. Pollie Taylor is our Sunday school teacher and we all love her. Bro. Turner is our preacher again this year. My birthday is Sept. 7. I am eleven years old.

Corda I. Thomas.
Glens Fork, Ky.

Dear Aunt Bettie: Will you please let another Virginia girl join your happy band of boys and girls? I love Jesus and I am trying to live a Christian life. I go to Rivermont Baptist Church. I heard Dr. Morrison at the Rivermont Ave. Methodist Church. He certainly is fine. My mother takes The Herald and I enjoy reading it. I want to know if I have a twin? I have brown hair and blue eyes. I am thirteen years of age and my birthday is November 5th. I want all of the boys and girls to write to me. As this is my first letter to The Herald I hope to see it in print.

Ruth Moser.
Box 218, Lynchburg, Va.

Dear Aunt Bettie: I have just been reading some good letters in The Herald. I live in West Virginia on a farm of three hundred acres. I am ten years old and in the sixth grade. I am four feet, eight inches tall. I have dark hair, blue eyes, and have a light complexion. I weigh eighty pounds. Katherine Hill, I guess your middle name to be Virginia. Am I right? If so, make your promise good. I will have to close hoping to hear from some of the boys and girls.

Marie Matlick.
Rt. 2, Newburg, W. Va.

Dear Aunt Bettie: Will you let a little West Virginia girl enter your happy band of boys and girls? I have brown eyes and brown curly hair. I am four feet and nine inches. I am nine years old. I go to church. I live on a farm. We have twenty-one acres. I wish some of the girls and boys could guess my first name; it starts with A and ends with A. I wish some of the children would answer my letter.

A. Garnet Summers.
Rt. 4, Box 302, Morgantown, W. Va.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? This is the second time I have written to The Herald. My father takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday. I teach the primary class and enjoy it very much. I don't see many letters from Louisiana. Wake up, Louisiana girls and boys, and don't let the other states get ahead of us. Will close hoping to see this letter in print.

Ursa Belle Longman.
Thornwell, La.

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Gentlemen: Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheets of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly

Dear Aunt Bettie: I am a young girl nineteen years of age. I have black hair and dark brown eyes, and am five feet, four inches tall. I would be glad to hear from some of you girls and boys. I will answer all letters received.

Ruby Hudson.
Red Boiling Springs, Tenn.

Dear Aunt Bettie: I am a little girl nine years old and in the fourth grade. My birthday is April 6. I go to Sunday school every Sunday that I can. I hope Mr. W. B. is taking a bath when this letter arrives as it is my first letter. Will some of the cousins write to me? I will gladly answer. I have two sisters. My mother and father are saved and sanctified. My sisters and I want to work for Jesus who died for us.

Carol Strohmayr.
Banks, Ore.

Dear Aunt Bettie: Will you let another Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald and hope to see it in print. My mother takes The Herald and I do enjoy the tenth page. I am ten years old, four feet, two inches tall. I have brown hair and blue eyes. I am in the sixth grade at school. I have read much in the Bible. My middle name is Josephine. Any of you cousins that have my birthday, name, or age write to me. My birthday is Jan. 24. I would like to correspond with any of you girls. I hope Mr. W. B. is taking a vacation when this letter is received.

Lillian Berkley.
Spring Lick, Ky.

J. Paterson Smyth's popular book has now been published in a small edition called "A People's Life of Christ." It is a splendid story, interestingly told. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

A TINY TESTAMENT.

This Testament is bound in leather, stamped in red ink, has a wonderfully clear, large type for a small book. The type is nonpareil. The size is 2½ x 4¼ in. thick, and the weight is 2 ozs. The regular price of this Testament is 75c. We are closing out 50 of them at 50c each, postpaid. Pentecostal Publishing Company, Louisville, Ky.

FALLEN ASLEEP

NEVELS.

The death angel visited the home of Rev. F. O. Nevels, Feb. 6, and claimed him for the home above, where he rests from his labors, but his works will follow him. He died near the church he had served for several years. He will be greatly missed by all who knew him. He loved his Bible and preached the gospel, pure and simple, as he found it in the Word. He was born in Elba, Ala., but his parents moved to Dale county where he was reared and married. He leaves a wife and seven children to mourn his departure. While we mourn our loss, yet if we are true to Jesus we shall meet him again where partings are no more.

Brother Nevels was 71 years of age last July. He gave his heart to God early in life and lived a consistent Christian. We laid him away in the cemetery at Isagora, his funeral being conducted by Rev. John Howell.

T. A. Ogburn.

DISCIPLESHIP.

Paul C. Scott, A.M.

A young man came to Christ with running feet,
Seeking the way of eternal life to know;
Expecting some pious maxim to repeat,
Some liturgy, as homeward he would go.

"Keep the commandments!" Jesus began to say,

The young man spoke, "All these have I observed

From my youth up until this very day,
Neither one jot nor tittle have I swerved."

"One thing thou lackest," Jesus then replied,

"Sell that thou hast if thou wouldst perfect be;

Consecrate thy all whate'er betide,
Take up thy cross and come and follow me."

Sorrowful, the young man went away,
The disciples speak, "We have left all for thee!"

"And ye shall receive," I hear the Master say,

"A hundredfold in time and eternity."

A new book of illustrations, well selected and aptly told is "1001 Illustrations for Pulpit and Platform," by Dr. Aquilla Webb. It sells for \$3.00, but is worth far more. Pentecostal Publishing Co., Louisville, Ky.

THE BIBLE.

Rev. David Judson Starr, D.D.

This Bible's a star in every sky;
Its message gives hope to every man;
Its breath is a life that can never die;
It reveals to man the "Faultless Plan."

In its bed there flows the river of peace,
Whose water of life laves every shore;

It gives to the captive a sweet relief;
Its voice is a Psalm forever more.

It makes the desert a garden of love;
It makes the savage a man of God;
It puts in the lion the heart of a dove;
It gives to the king a righteous rod.

It welcomes the Magdalenes who come;

It offers a crown, when the race is run;

It gives the exile safe passage home;
It brings to the Father his prodigal son.

It quiets the fears of the raving wild;
It gives new strength to the weary and faint;

It blesses the life of the new-born child,

It pillows the head of a dying saint.

Made free from the love of sin, and earth,

Transformed by grace of the heavenly birth,

By its light we will walk through the land of the dead,

In a path that leads to Life's fountain head.

Go, bring in its stead, vain mortal who can,

Something of hope for a dying man;

But until you have something for men who die,

Strike not this sun from our noon-day sky.

The foregoing poem was presented to me by the author. He is now at Christ's Hospital, Cincinnati, Ohio, waiting for the happy summons of his Lord to come home and rest from his labors. Now up in the nineties, he has had a remarkable walk with God, having worked in his vineyard for over half a century. Though nearly blind and almost deaf, yet God is his daily comforter.

Dr. Starr is a friend of Asbury College, and has recently requested that a number of his books be given to our library. May the Lord bless these lines to the glory of his name.

W. L. Nofcier.
Wilmore, Ky.

One of the best and most scholarly histories on the life of Christ is "The Days of His Flesh," by Rev. David Smith, D.D. It goes to the bottom of the subject. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

GOOD MEETINGS.

The first two months and a half of our new Assembly year has been spent by the writer and wife on the Pittsburgh District. We held three revivals during this time, the first with our Church at Claytonia, Pa. Rev. C. F. Heald was the good pastor. Our crowds were splendid here, the best in the history of the church, it was said. God came on the scene and gave us around 40 seekers.

Our next meeting was a tent revival with our Butler, Pa., church, and was our second meeting there. The people had been without a pastor for some time, and some other hindering causes made it a hard battle, but God gave us a few seekers with 22 at the altar the last day of the meeting.

Our next meeting was a tent campaign at Ulrichsville, Ohio, church. Rev. Chas F. Whetsell is the wide-awake, hustling pastor. Bro. Whetsell is one of the best pastors we have ever worked with and had affairs in good shape for a revival. Our crowds were fine throughout the meeting, and it became necessary to procure extra chairs for the last week. The pastor is evangelistic and had started the meeting a few days before we arrived and God gave him seekers. Counting them as they came there were between 90 and 100 seekers during the meeting. Rev. and Mrs. Albright, pastors of the New Philadelphia, Ohio, church, and their good people attended and helped greatly. The pastor will get some members as will Bro. Albright. The folks stood right by us and unanimously invited us back for another revival. On with the battle. Pray for us.

V. W. and Marguerite Littrell,
Evangelists.

WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

"The Fountain of wisdom flows through books."—Greek Proverb.

The Days of His Flesh, by Rev. David Smith, M.A., D.D. \$2.00.

The author says, "The aim of this work is two-fold. In the introduction I have endeavored to vindicate the historicity of the evangelic records and adduce reason for believing . . . that they present Jesus as he actually lived among men, and not as he appeared to a later generation through a haze of reverence and superstition. . . . And in the subsequent chapters I have sought . . . to justify the Church's faith in him as the Lord from Heaven."

This history of Jesus is written in a scholarly manner. It is as complete as any history I ever read. It deals with the life of the Master in the manner one would write an authentic history of Napoleon, or Washington. The text is complete with reference notes. At the bottom of each page the references are noted. There are side notes with the text, showing the subject discussed in each paragraph. There are also Scripture references whenever a passage is referred to. If one wants a completely organized, authentic, chronological history of Christ, he will find it in this book. At the same time it is so written that the average reader will enjoy its pages.

It is a beautifully bound book of 540 pages, with a green cover and gold title. The paper is thin enough to make it not too heavy. I can highly recommend it. The fact that it has gone through fifteen editions shows that my judgment does not stand alone.

1001 Illustrations for Pulpit and Platform, by Rev. Aquilla Webb, D.D., LL.D. \$3.00.

This is a companion book to the famous one by the same author, "One Thousand Evangelist Illustrations" that has had such a wide sale. It brings a fresh collection of new material, which assures the preacher of plenty of fuel for his fire.

The material is arranged alphabetically. In addition to this, there is a complete index of the fifty general subjects treated. There is also a topical index of the 1001 illustrations used. Thus one can easily find any kind of illustration he wants for sermon building. The stories used are not the stereotyped kind, but are fresh and instructive.

The book is worth the \$3.00 as mere reading matter, but it is of inestimable worth to the public speaker who is seeking illustrations to drive home great truths.

Fathers and Sons, by Samuel S. Drury.

The watchword of this book is, "My boy is my business." It was written especially to "The man who wants to be a better father. It is built around

the conviction that on the day the boy is born the father's travail begins and that from that day he has an inescapable job, compounded of pain and joy."

There are ten chapters covering the home, school, work, athletics, play, friends, religion, etc. They are well written, with an interesting style. I have never read a book with more sound advice in it than this one. You do not have to agree with the author in all he says in order to get great value from his writings. Every chapter is full of suggestive thought.

The work sells for \$1.50, but it is worth many times that price to the man whose "best investment is his family," and whose "Boy is his business." It will make him a better father.

Sermons and Addresses, by Rev. John . . . Broadus, D.D., LL.D. \$1.00.

Dr. Broadus became widely known through his book, "Preparation and Delivery of Sermons." He was a scholar, preacher and teacher of preachers.

These sixteen sermons and addresses were taken by stenographers at different places, and after revision were printed in book form. Some of the best are: "Worship," "Encouragement to Pray," "The Apostle Paul as a Preacher," "On Reading the Bible by Books," and "Education in Athens." Baptists will appreciate the chapter on "American Baptist Ministry in A. D. 1774."

The book is nicely bound and has 302 pages.

A People's Life of Christ, by Rev. J. Paterson Smyth, \$1.50.

The book of which we write is the new pocket edition, bound in cloth, with round corners, with 502 pages, but printed on thin paper so it is less than an inch thick. The type is good clear book style. It was written "for the common people." This means that its style is simple, easy to follow, and practical.

Dr. James Moffatt says of it: "It makes the historical Jesus live before the reader's mind." Prof. Chas. R. Erdman says: "A vivid, fascinating, popular review of the earthly life of our Lord. The author shows no fear of the miraculous and writes with refreshing confidence . . . The effect can hardly be other than a new love and devotion to Christ."

The story of the life of Christ is treated under six general headings. The first tells of the "beginnings." Part II is written under the subject, "When Christ Came." Next is "The First Year." "Capernaum" is the heading of Book IV. The fifth part discusses "Memories of the Jerusalem Road." The last division centers around "Jerusalem." There are fifty-six chapters.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

REQUESTS FOR PRAYER.

Mrs. M. R. C.: "Please to pray that I may be born again and then filled with the Holy Ghost."

Pray for a backslidden sister to be reclaimed, and for other members of the family to be saved.

Mrs. E. H.: "Pray for me to be healed of blood poison, and that my heart may be healed also."

Mrs. F. H.: "Pray for my lost husband who is drinking."

E. M.: "Please to pray that I may be healed of a nervous affliction."

E. C.: "I am a great sufferer and

there is no hope save in the Lord's healing touch. Please to pray that he may undertake for me."

Mrs. C. N. C.: "Please to ask God to heal me, and that I may not have to undergo an operation."

Mrs. Lawlis, a patient in Sunnyside Sanatorium, desires prayer that she may be healed of T. B.

T. K.: "Please pray that I may commit myself entirely to God's will and accept all that he has for me."

M. A. K.: "I desire the prayers of The Herald family that I may be healed and my sins forgiven."

SEE PAGE SIXTEEN

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson XII.—September 18, 1927.

Subject.—The Kingdom Divided. 1 Kings 12:12-20.

Golden Text.—Pride goeth before destruction, and an haughty spirit before a fall. Proverbs 16:18.

Time.—About B. C. 975.

Places.—Shechem and Jerusalem.

Introduction.—One may get a fair idea of the rise and fall of the Jews, if he will picture to himself a great mountain range. The foothills begin to show themselves above the level as far back as the days of Abraham; but the rise is far from steady. Like the rocky range, there are hills and valleys, slopes and plains; but all the while the sea-level is being left farther and farther below—each hill is higher than the last one, and the valleys do not drop so low. At last the highest point is reached at the dedication of Solomon's temple. For a time the nation seemed to live upon a great tableland; but this happy condition was short lived; for Solomon was destined to lead his people far down the slopes, into barren plains, and through deep, rugged canyons from which they would never be able to extricate themselves. There is nothing worse for a nation than bad rulers. The descending foothills were after an up-and-down fashion, much as had been the ascent on the opposite side of the mountain. At times the hilltops glowed in beautiful sunlight. Then came dark valleys, shut in by fogs and lowering clouds. The once great and proud nation stepped from the last plateau of their mountain life, not into a rich sunny plain with waving fields of grain and lowing herds of cattle and flocks of bleating sheep, but into the quicksands and quagmires of a galling slavery among the Ninevites and the Babylonians; and finally to be crushed by the cruel power of Rome, and scattered to the four corners of the earth. Read the golden text.

Sin divided the kingdom of Israel. Some contend that the rivalry between Ephraim and Judah, growing out of the jealousy of the former tribe, had much to do with the desertion of the ten tribes from the throne of David; but that is rather questionable. True, Ephraim had produced some great leaders, and it was but natural that she should be anxious to rule the nation; but Jehovah caused the division as a rebuke to the sins of Solomon, and of the sins of the whole nation; for they were a rebellious and backsliding people. God's law forbade the Israelites to intermarry with their heathen neighbors; and it is in this regard that we find the fearful sin of Solomon, for which the entire nation was made to suffer. Rulers cannot sin without cursing their people. When they sin, they lead their people into sin; and divine chastisement comes alike upon all. The secret of all this trouble is to be found in Solomon's harem of a thousand women—mostly the princesses of heathen nations. At this far distance, it is not easy to pass just judgment upon him; but Solomon seems to have lost sight of the well-being of Israel, in order to satisfy his unholy ambition, and to appease his vile beastliness. He sacrificed his kingdom and himself upon the altar of insatiable lust. The very soul of decency shudders at the thought of a harem of seven hundred wives and three

hundred concubines. Jehovah would not stand it, but brought vengeance upon the house of Solomon.

It is somewhat remarkable that Jehovah would not bring this chastisement directly upon the head of Solomon because of his love for David. But before the sinful old ruler breathed his last, he knew what was in store for his throne. God sent the prophet Ahijah to Jeroboam to inform him that after Solomon's death he would be made king of ten of the tribes. This news reached Solomon's ears, and he made an attempt to slay Jeroboam, but he saved himself by fleeing into Egypt, remaining there until the death of Solomon.

Rehoboam, the only son that Solomon had, as far as we are aware, took the throne at the death of his father. Indications are that he was a worthless sort of a man, and utterly unfit to rule Israel. Shortly after he ascended the throne, Jeroboam with the heads of the people went to secure a promise from him that he would lighten the burdens which his father had heaped upon the nation. He first held a council with the older men of his kingdom, who advised him to grant the request of Jeroboam and his company; but discarding their advice, he called together the young men who were of his own stamp, and they advised him to increase the burdens and to chastise the people more severely than did his father. This entire history is deeply interesting and instructive. Solomon had done some great building around Jerusalem, but very little in the north; so that the people of that region were not very loyal to his throne, a thing that Rehoboam seems to have suspected when he went to Shechem to secure their endorsement of his kingship. He would curry favor by going to them on that occasion. It was here at Shechem that the matters in our lesson occurred.

Comments on the Lesson.

12. Come to me again the third day.—This was pursuant to the orders of Rehoboam made when Jeroboam and the people went to him with a request for the lightening of their burdens. He was expecting them, and they had a right to an answer from him.

13. The king answered the people roughly.—He was following, to his ruin, the advice of that gang of youngsters whom he had called together after the older heads had given him some sensible advice. Pity he could not have had sufficient good sense to heed their counsel. It may be well to state that Rehoboam is not the only young fool who has run into trouble in this way. There are several skeletons along the way.

14. My father made you yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.—This is strictly oriental language. They love to deal in figures. Solomon had been cruel, but Rehoboam would be worse. Solomon had taxed them heavily and had conscripted multitudes of them into his service; but Rehoboam would outdo him on all sides. Poor consolation for a troubled nation.

15. In this verse we find the cause for the division of the kingdom. "The cause was from the Lord, that he might perform his saying, which the

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The School With a World Vision

Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat." Other things may have been contributory to the division, but this is the kernel. Because of Solomon's sin Jehovah's wrath had fallen upon the nation.

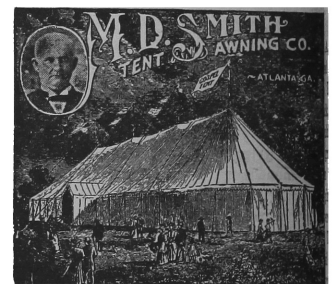
16. In this verse we hear the answer of an indignant people to a worthless tyrant: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." The house, or dynasty, of David is meant. Like many another tyrant, Rehoboam had gone too far to ever come back. Doom had fallen, ere he realized what he was doing. A few other rulers have done likewise. Julius Caesar, Napoleon and the dead Czar, could they come back to earth, might tell us something interesting just here. Call on the ex-Kaiser: he has information, if he will condescend to impart it.

17. As for the children.....of Judah, Rehoboam reigned over them.—We wonder why the tribe of Benjamin is not mentioned. It went with Judah under the crown of Rehoboam. Later on it is so mentioned.

18. Then king Rehoboam sent Adoram, who was over the tribute.—Rehobam is still "sans gumption"; but he will learn after awhile. He might have known that an indignant people would stone his tax-collector. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.—He is learning some sense; albeit, he is getting it in the school of experience; but, as my dear old grandfather used to tell me when I refused to follow his advice and got into trouble, "Fools will learn in no other." All right, Rehoboam. Safety first. Your absence is better than your company.

19. So Israel rebelled against the house of David unto this day.—The time when this history was written. No date is given.

20. Here we have the crowning of Jeroboam to be king over the ten seceding tribes. For the future the nation will be under two kings, will be two nations. Sometimes the two kingdoms warred against each other.



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Sometimes they drew together in a sort of friendly relation; but nothing could reconcile them. They had become so vile and so rebellious, that God had to select a mere handful of them out of which he would bring the Christ.

To a thinking man this history is inexpressibly sad, because of the fact that God has had to repeat it so often in dealing with our race. There are whole denominations of so-called church people who have not heard from Heaven in years. Like the Jews, they have a name to live, but are dead. They are God-forsaken, and wist not that such is true. And what is true of churches is also true of tens of thousands of individuals. They are dead, but know it not. They will never live again.

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EVANGELISTIC AND PERSONAL.

C. Jennings, 217 S. Second St., Louisville, Ky., is open for calls as a worker in revival meetings. He has several years' experience in this work and is efficient, not only as choir director, but solo work as well.

Rev. F. C. Brown, of the Nazarene Church, Ohio District, Box 144, Sciotoville, Ohio, is available for calls. He is willing to go anywhere the Lord may lead.

Dr. S. A. Danford, who has been pastor of a Methodist Church during the past year, will be available for meetings after September 1. He can be addressed at 1177 W. 11th St., Eugene, Ore.

S. S. Nelson: "The Lord gave victory in the Second Wesleyan Methodist Church, Roanoke, Va. The attendance increased from night to night and wave after wave of glory swept over the people until a number were saved and sanctified."

W. T. Lackey: "I have been reading The Pentecostal Herald for a number of years and feel it has been of great value to me. I searched for the light for many years, but while Brother Fred Tucker was holding a meeting for me he asked me to subscribe for The Herald, and thanks be to God, he has cleansed me from all

Rev. A. S. Beck: "We recently conducted a tent meeting in Howe. The first week the people did not back, but the second week the people would not hold the people. Conviction gripped the people and boys and men from 14 to 53 years were saved; girls from 16, and women up to 60 were converted at the altar of prayer. There were 19 converted and united with the Methodist Church. The church was about gone, but it is revived and I am invited back next year. Some of the leading men of the community were saved and came into the church. We had old-time shouting, praying and salvation."

F. P. McCall: "The meeting at Nashville, Ga., is now history; we had a good meeting in many ways. Crowds were forward for prayer and about two dozen offered themselves to the Lord anywhere he leads, and scores of others asked for prayers for the Spirit-filled life. I am sure that some real work was done that will yet tell for the kingdom. I was disappointed though, that we did not witness more results. I am at Hanson, Fla."

E. L. Sanford: "Our meeting closed at Bethel Ridge, Ky., with R. T. Wilson, Aug. 21. We had ninety-one to pray through at the altar, either for pardon or cleansing. The result of the meeting was all that could be expected by the pastor and the official members. To God be all the glory. We are now with Rev. M. G. Shelley at Gunn's Chapel in a good meeting. Some have found the way and many others are under conviction. We predict a great revival at this church."

Pastor A. Reilly Copeland, of Tabernacle Baptist Church, Waco, Tex., did the preaching for an old-fashioned brush arbor meeting in the town of Satin. Many people came from surrounding communities and more than 100 people responded to the invitations, half of whom were reclaimed, and many of the others united with the Baptist Church by baptism,

letter and statement. The large baptismal service that was held on the Brazos river Sunday afternoon was attended by an immense crowd. The attendance and interest throughout meeting was said to be best of town's history. Rev. L. B. Arnold, of Waco, led the revival singing.

A. M. Martin: "We have just closed an old-fashioned Methodist revival at Pecan Island, La. Bro. Marvin Beadle, of Lafayette, La., a student for the ministry at Asbury College, helped us in the preaching. Our little Methodist Chapel was crowded every service. The folks were very busy with the cotton crop, but they came to our services faithfully. The last night about twenty-five came to the altar and the Lord answered our prayers in mighty power. During the terrible flood we were forced to move at Lafayette. The town of St. Martinville had from two to six feet of water, our church had eight inches of water on the floor. Some of our members have moved to California and things are rather serious since the overflow; however, the Lord is with us, the refugees have returned to their homes and we are receiving many invitations to preach the gospel all through the overflow section. The Parish of St. Martin is about 99 per cent Roman Catholic, and mostly French speaking people. We are glad to bring them the Bible, and the preaching of the Kingdom of heaven in their own language."

SEATTLE, WASHINGTON.

The Pierce County Holiness Camp Meeting, Tacoma, Washington for 1927, is now a matter of history. But there are real and tangible results that will abide as "an imperishable memorial when earthly monuments will have crumbled into dust."

Rev. Nettie Springer, evangelist, brought daily Gospel messages that were both soul-stirring and inspiring. No one could sit under her rich ministry and be the same afterward. Time and again the altars were well filled with seekers who had a heart need either for pardon or heart holiness, and many gave definite witness to having obtained the blessing sought.

Rev. Miss Inaz Batchelor was the evangelist for the children and young people. This young woman has a passion for her work that at times almost consumes her. This writer witnessed scenes that must have engaged the attention of the upper world. The long altars clear across the tabernacle were filled with children between the ages of 4 or 5 up to 14 or 15 years of age who were weeping or confessing their way through to the cross and afterwards with streaming eyes and shining faces gave clear testimony of having definitely found the Savior. I would unhesitatingly recommend these two workers who toil so faithfully and successfully for the upbuilding of the Kingdom of Christ and the perpetuation of true holiness in the earth.

The educational feature was also given its proper place. Prominent among these was Dr. C. H. Watson, President of Seattle Pacific College who, on invitation from the management of the camp delivered an address on Tuesday afternoon, "The Church and the Child." Other holiness schools were also represented at different times during the camp.

In many respects it was one of the best camp meetings it has been my privilege to attend for a long while.

Rev. N. J. Lund.

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Two of Brother Huff's great sermons, the title of the second one being "Soul Rest." In the first sermon the author deals with the mind of Christ as to its spiritual consciousness, as to its characteristics, and as to the how of our fullest possession of it. The second sermon deals with "His Rest," the rest he has provided for the struggling believer. Price, 20c.

Scriptural Holiness

REV. B. A. CUNDIFF.

The author of this most excellent book enjoyed and preached the experience of entire sanctification thirty-nine years. The author gives chapters on the different theories of holiness, and closes with a chapter on the Bible view of this great theme. Price, 15c.

The Vision of a Popular Minister

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The experience of a minister who was satisfied and at ease in Zion, but when the Lord got hold of him he found that he was self-centered and unsaved. Price, 10c

Sin in Believers and Advice to Those Sanctified

JOHN WESLEY.

Two sermons. The first sermon is a point of utmost moment to every serious Christian, the resolving of which very nearly concerns both his present and eternal happiness. In the second, Mr. Wesley's first warning is to watch and pray continually against pride. There are five more warnings in this sermon which are vital to every Christian. Price, 15c.

Doing His Will or Going to Hell

REV. JAMES M. TAYLOR.

This book sets forth the doctrine of entire sanctification as taught in the Scriptures; also that it must be obtained here on earth. Price, 10c.

Malice

REV. J. B. CULPEPPER.

This is a most forceful writer and he handles this subject in a very interesting way. You will be thankful for the privilege of reading this book. Price, 15c.

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A thrilling story for young people; it will interest them as well as instruct and help them. Anyone will read it with pleasure and profit. Price, 15c.

I Want 'Er Go 'Ome

JAMES KNOTT MACKRELL.

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This is a most excellent interpretation of what it is, of who is to receive it, and its effect upon the recipient. Price, 10c.

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This book deals with the problems now facing the churches, and points out God's method of doing it. Especially does this book emphasize the need of the blessing of entire sanctification to empower one for effective service in one's work for the Master. Price, 10c.

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REV. E. A. FERGUSON.

A sermon by one of the leading evangelists of his time. The author was very successful in leading thousands of souls into this experience. Price, 10c.

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REV. G. W. RIDOUT.

An expose of Christian liberalism, which is becoming so prevalent in the land, and one needs to be informed about it and how to combat it. This book will be very helpful. Price, 15c.

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A sermon dealing with the real partners of the devil. The author handles the subject without gloves and starts the reader to thinking. Price, 10c.

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REV. J. B. CULPEPPER.

The author writes a story of when and where he was converted in a style that is especially attractive to children. Price, 10c.

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REV. J. H. COLLINS.

Dr. H. C. Morrison says this book is one of the clearest presentations of this subject he has ever read. Price, 15c.

A Whiskey Hatch

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The sub title of this book is "Chickens will come Home to Roost." It is an interesting and awful story of the effects of whiskey. Price, 5c.

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A salesman once said of this booklet, "If you will read it without both laughing and crying, you may have it for nothing." You will like it. Price, 5c.

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BABCOCK, C. H.
Thomas, Okla., Sept. 15-25.

BOWMAN EVANGELISTIC PARTY.
(Hillsdale, Ill.)
Middle Grove, Ill., Aug. 28-Sept. 11.
Sherrard, Ill., Sept. 12-25.

BROWNING, RAYMOND.
Lawrenceburg, Tenn., Sept. 4-18.
Asbury College, Sept. 29-Oct. 9.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Novoo, Ohio, Sept. 1-11.
Jackson, Ohio, Sept. 15-25.
Open date, October and November.

BULINNETT, W. EVANS.
(Lake Charles, La.)
Alexandria, La., June 17-25.

BUSSEY, M. M. AND WIFE.
Cloverdale, British Columbia, Canada,
Aug. 21-Sept. 11.

CALLIS, O. H.
Salem, Va., Sept. 9-10-19.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

COMER, G. P.
(Stanford, Ky.)
Open date, Sept. 4-25.
Louisville, Ky., Sept. 27-Oct. 2.

COX, F. W.
(Lisbon, Ohio)
Portland, Ore., Sept. 1-18.
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Lansing, Mich., Sept. 25-Oct. 9.
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

DAVIDSON PARTY.
Carrollton, Ohio, Sept. 15-25.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Toledo, Ohio, Sept. 4-18.
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

DUNAWAY, C. M.
Greenville, Tenn., Sept. 1-12.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Denver, Colo., Sept. 11-25.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(252 Hackworth St., Ashland, Ky.)
Marksville, La., Sept. 9-18.
Shreveport, La., Sept. 19-Oct. 2.
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
(3172 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Aug. 28-Sept. 18.
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(1812 Williams Ave., Ashland, Ky.)
Cape May, N. J., (camp) Sept. 9-18.

New Bedford, Mass., Sept. 20-Oct. 2.
Harenton, Del., Oct. 3-14.
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(1805 Ravenna St., Cincinnati, Ohio)
Mulberry, Ohio, Sept. 2-18.
Mt. Washington, Ohio, Sept. 23-Oct. 9.
Binghamton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.

GANN, J. A.
(Town Creek, Ala.)
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Crawfordsville, Ind., Sept. 7-11.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio)
Open dates.

GLEASON, RUFUS H.
(Central, S. C.)
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.

GLENN, REV AND MRS. J. M.
Eastman, Ga., Sept. 4-18.

GROSE, JOHN A.
(Shepherdstown, W. Va.)
Odenton, Md., Sept. 5-11.

HALLMAN, W. R. AND WIFE.
(5476 Ridgewood Ct., Chicago, Ill.)
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.
St. Clair, Minn., Oct. 18-30.

HODGE, H. W.
(190 S. 16th St., Flushing, N. Y. City)
Manhattan Tabernacle, New York City,
Sept. 6-16.
Open dates, October, November, December.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
(Box 1322, Mobile, Ala.)
Louisville, Ala., Sept. 1-14.
Open date, Sept. 18-30.
Mobile, Ala., Oct. 1-8.

HOWARD, FIELDING T.
(Wilmore, Ky.)
Kingswood, Ky., Sept. 9-15.

HULSE, AARON.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Wilkesburg, Pa., Sept. 16-25.
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW
Terrills Creek, Ky., Sept. 6-16.

JONES, LYMAN.
(North Kingsville, Ohio)
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Britton, Okla., Sept. 4-18.
Hugo, Okla., Sept. 21-25.
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
(Singer)
Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY FRANK E.
(1220 Tecumseh St., Indianapolis, Ind.)
Urbana, Ill., Aug. 24-28.

KNAPP, J. F.
(1810 Young St., Cincinnati, Ohio)
Russell, N. Y., Sept. 11-Oct. 2.
Ogdensburg, N. Y., Oct. 4-23.

LACOUR, E. A.
Haviland, Kan., Aug. 31-Sept. 11.
Charles City, Iowa, Sept. 16-Oct. 2.

LEWIS AND EMEYART.
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Eau Claire, Wis., Sept. 7-18.
Akron, Ohio, Sept. 25-Oct. 16.

LILLENAS, HALDOR AND BERTHA.
Connersville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Louisville, Tenn., Sept. 1-11.
Knoxville, Tenn., Sept. 13-25.

LITTRELL, V. W.
(1610 M Street, Lincoln, Neb.)
Perry, Okla., Sept. 4-18.

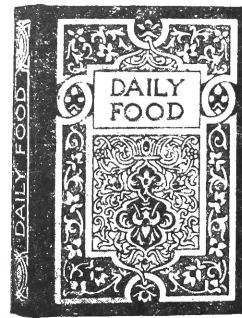
LOVELESS, W. W.
(London, Ohio)
Lexington, Ky., Sept. 7-11.
Columbus, Ohio, Oct. 8-25.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
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McBRIDE, J. B.
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Patricksburg, Ind., Sept. 11-25.

MAXWELL, PROF. S. A.
(Graham, N. C.)
West Burlington, N. C., Aug. 28-Sept. 8.

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Lockland, Ohio, Oct. 9-25.
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

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Rancerve, W. Va., Oct. 12-25.

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Tarrant, Ala., Aug. 28-Sept. 11.

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South Portland, Maine, Sept. 18-Oct. 2.

POLLITT, S. H.
Wagoner's Chapel, Ky., August 15-25.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 14-30.

REED, LAWRENCE.
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Cumberland, Md., Sept. 10-20.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Lake Junaluska, N. C., August 21-26.
Ft. Worth, Tex., Sept. 11-23.
Birmingham, Ala., Sept. 25-Oct. 16.

ROMINE, JOHN A.
Chalybeate Springs, Ala., Aug. 26-Sept. 2.
New Bethel, Ala., Sept. 3-9.
Harmony, Ala., Sept. 9-17.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
Lexington, Ky., Sept. 4-Oct. 2.
Zanesville, Ohio, Sept. 14-25.
Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.

RUTH, C. W.
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Lexington, Ky., Aug. 11-21.

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Spokane, Wash., Oct. 9-Nov. 6.
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Pikeville, Ky., Sept. 21-26.

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(5919 Bushnell Way, Los Angeles, Calif.)
Nevada, Ohio, Sept. 8-18.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.

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Carysville, Ohio, Aug. 23-28.

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Carmichael, Pa., Nov. 20-Dec. 4.

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Indianapolis, Ind., Sept. 15-19.
Lawson, Ky., Sept. 26-29.
Osgood, Ind., Oct. 2-23.

WATTS, E. E.
(Sandy Lake, Pa.)
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 18.
Hickstown, Pa., Oct. 23-Nov. 6.

WELSH, H. W.
(Box 108, Olivet, Ill.)
Northfield, Minn., Sept. 4-18.

WHITAKER, J. H.
(Box 385, Arlington, Tex.)
Van Alstyne, Tex., July 22-31.
Iredell, Tex., Aug. 19-30.

WINLAND, C. B.
Layland, Ohio, August 31-Sept. 14.
Athens, Ohio, Sept. 18-Oct. 2.

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Rising Sun, Ind., Sept. 7-18.
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Burlington, Ky., Sept. 20-Oct. 2.

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NEW JERSEY.
Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Fugett, Rev. E. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J., R.F.D.

OKLAHOMA.
Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Revs. Allie and Emma Irick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

TENNESSEE.
Greeneville, Tenn., camp, Sept. 1-11.
Workers: Rev. C. M. Dunaway, Miss Ruth Harris in charge of music. Address Mrs. Flora Willis, care Mrs. C. A. Vann, Greeneville, Tenn.

VIRGINIA.
Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

SEOUL, KOREA.

285 Pil Woon Dong.

My Dear Friends:

Allow me to introduce myself to you. I am a native Korean who has been molded by the Lord for nine long years in Asbury College.

In the fall of 1916, under Dr. H. C. Morrison's preaching, the Lord saved me; the following night he sanctified me in the basement of Asbury Administration Building. God called me to preach. Through his call, I came out to Korea and have been fighting in the battle line. The following are a few facts of happenings through my preaching:

The days since I left you friends in America have been filled with interesting and varied experiences; how I wish I could tell you in detail about the precious experiences that the Lord has given me and the wonderful way in which he has blessed and led in every meeting. I do praise him for his love and care and keeping power. He saves and sanctifies just now, praise his Name. There have been hard places and discouragements, but he has helped me to stand true. I love the Lord more than ever, and he has given me a greater love for the souls of lost men than I ever had. Pray for me.

I have been back in Korea only a few months and I have been kept busy going from one meeting to another. I have had many more calls than I could accept and many short meetings of only a few days when I was not able to stay longer. When I had been here less than six months, roughly counting, the number of those who testified to being blessed, saved, sanctified, or reclaimed numbered five thousand, nine hundred and fifty-five. To God be all the praise.

I have been under close police and detective observation since I came. In Japan there were many, many questions to answer and as I entered Korea, at our port City, Fusan, I was ushered to the police headquarters for more questions. But I felt that I could bear inspection, and before I left I asked that we have a word of prayer together. I dare say the first time prayer had been heard in that place, but they were very reverent and we parted as friends. In my childhood home town where we were holding a meeting, two detectives were sent to take notes on my sermons, but the Spirit of God got hold of those men, they were put under deep conviction for their sins, and one of the men cried for mercy and was beautifully saved. Their interest in the meetings caused them to forget the notes and after we had gone they went to the pastor and asked him to give them a few notes on my sermons.

The Korean people are hungry for the Gospel message and their faithfulness is shown on every hand. We were holding a meeting in North Korea. It was mid-winter, the snow was deep and the weather bad, but in spite of all this, numbers of people came from the surrounding country and stayed in the church which was a poorly built and poorly heated building. Some brought a little rice or other grain for their food, and some had very little to eat during those days, but they stayed right there and if they couldn't sleep at night, they would sing and pray and were always ready for the early morning prayer meetings at five o'clock.

In another place, I held a week's meeting with gracious results and the people begged me to stay longer, but I could not. Later these people heard that we were to hold meetings in a

city some twenty-five miles away and about thirty of them came walking this distance bringing their rice, to attend the meetings, and how great was their disappointment when they found that other arrangements prevented our being there.

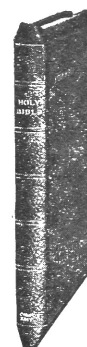
Many people are asking about the non-Christian influences that are at work in the East. Bolshevism and other isms are tainting the minds of some of our young people, and some troubles have arisen in the churches, but I am thankful to say that I have had no trouble at all in my meetings. In Seoul, our Capital city, we had a three-days' meeting with about thirty-five Christian workers and teachers. The first day I preached, one man came to me with a number of questions, but I would not answer him. I said, "Brother, you just wait; at the close of the meetings if you are not satisfied I will answer you then." The second day, questions and criticisms gave way to humbler spirits, heads and hearts were bowed and the third day, they were in tears. But the God of mercy hears every earnest prayer and our meeting closed with a beautiful testimony meeting in which practically every one took part. Many said that they had been in Christian work for years but had never had a real experience before.

In one of our big churches in Seoul, we might call it a center of our most intellectual people, we were told not to expect any great results. "You see these people are educated," they said. I said, "Well, let the educated ones come and the Lord will educate them," and he did. We had a gracious meeting; the church was filled and when we went from there to another church in the same city, these same educated people followed us and almost crowded the other people out. The church was filled and people stood clear out to the street. Hundreds of people testified to a work of grace wrought in their hearts in those meetings. It's the old-time religion that brings results and I am trying to bring the old truth.

I have seen the Lord work some gracious results in the lives of individuals and churches. In one church, which had been cold and indifferent, the Lord blessed mightily; 570 people were blessed; there were 110 new believers, 55 decided to become titheers, 49 family altars were erected, and 39 pledged themselves to do personal work. I have heard lately that whereas that congregation used to be but a handful, the church is now packed every Sunday and people go early to get a seat. In another place, some boy students had been in the habit of interfering with the services and calling out, "Stop," but the Lord got hold of them and put a stop to that. In another place, there were four school girls who were at outs and while I preached one got up and gathered the others about her and they cried and begged forgiveness and made up with shouts and singing. In that same meeting, there was a man whose sister had committed suicide because of some trouble with a missionary. Hate filled his heart and it was not until he had cried and prayed for three nights that he could testify, "I now have peace in my heart, and I hold nothing against anyone." He also testified to the fact that he felt called to preach.

Korean women are great smokers and the Lord has helped me to show many of them what a filthy habit it is and many have testified to how their tobacco has found its way out the back door.

I wish I might tell you more about



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6 Now when these things were thus ordained, the priests went always

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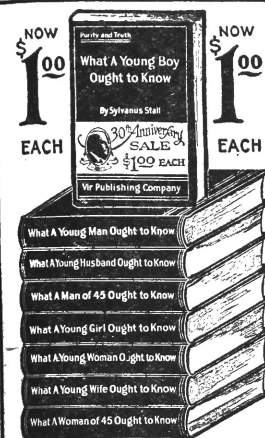
my people. Through your help I have been able to carry on this work, and friends, I do not believe you can be sorry for what you have given. The Koreans are poor and their contributions are necessarily small. There are so many things we could do if we only had more funds. "A great many people could be reached if we had a tent for some of our meetings. Don't you want to help us get one? All you give goes directly into the work, and we will appreciate every gift, great or small. Send your contributions to Dr. F. H. Larabee, Wilmore, Ky. He will forward to me accordingly.

Yours in his service,

Robt. Chung.

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What a Young Man Ought to Know

Part I.—Strength.—The manly mystery of self. Part II.—Weakness: How to overcome. Part III.—Envy to be shunned and consequences of being dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc., etc.

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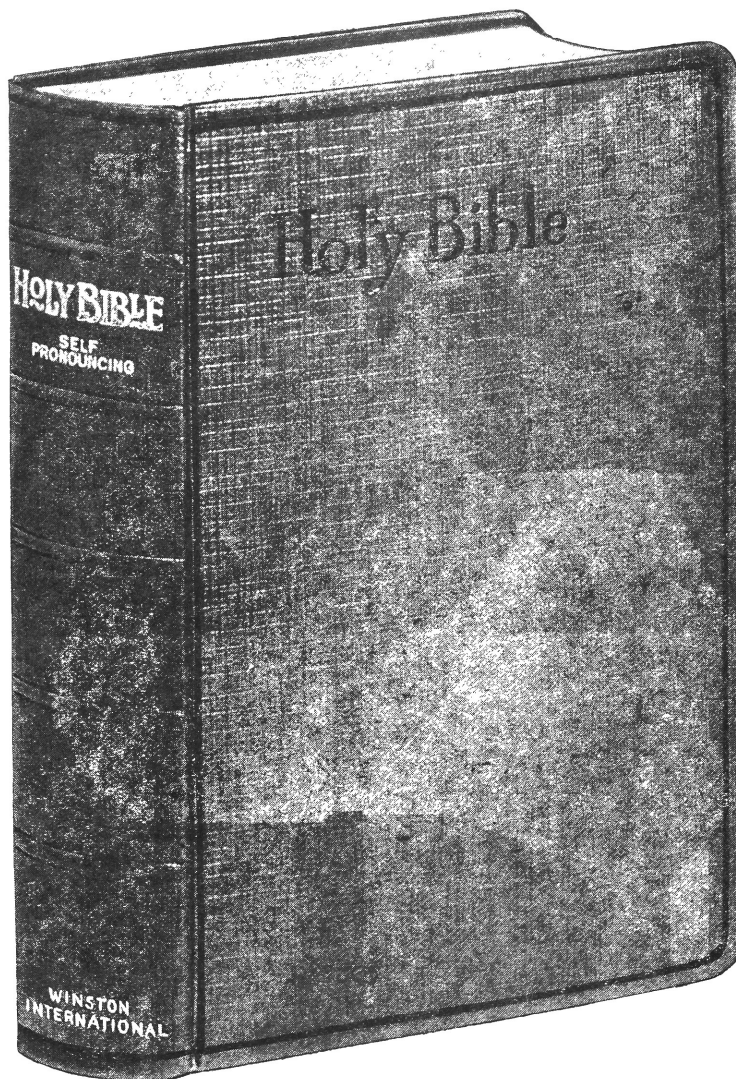
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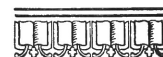
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PRAY FOR METHODISM.

By The Editor.

WE believe that almost any impartial student of the religious history of the world will admit that the rise and spread of Methodism marks one of the most remarkable revivals of religion in the history of the Christian era.

No doubt, Methodism has been a powerful evangelical force. It has dealt directly with the individual; it has insisted that there is salvation for every man, and that the individual human being must be born again. Methodism has taught that Jesus died for all, and has laid special emphasis upon the fact that the blood of Christ cleanseth from all sin.

Out of the Methodist revival have come all the blessings that logically follow as the fruits of a great spiritual awakening—missions, schools, orphanages, homes for the dependent old, hospitals, and a great aggressive force for prohibition, and many blessings that come into the economic life of a nation. Godly people are like salt and light in a community. There is a penetrating power, an illuminating grace in godliness that cannot be tabulated, which is invaluable in the spiritual, moral, social and industrial life of the people.

The Methodist revival, and the great church that has come out of it, has made a contribution to the salvation, welfare, progress and development of humanity which can only be reckoned up in eternity. There can be no question but that there has come a spiritual dearth in Methodism. Once her rules were strict against the various forms of worldliness, and they were enforced. These rules have been very largely removed from the Discipline of the Methodist Church, and the tides of worldliness have rolled in upon us. A dangerous brand of modern skepticism, which wears the disguise of religious devotion, is making fearful inroads upon the Methodist Church. It has gained a very firm foothold in our schools; it shows its pleasant and plausible face in our Sunday school conventions for teacher training; it stands up very boldly and speaks out its doubt in our Summer Schools for young preachers; it has gotten into our literature, it has crossed the ocean and appears in our mission fields.

These unscriptural teachings are having a paralyzing effect, and are most dangerous. It is time for God's people to rally about the cross of Christ and the standards of true Methodism. We must not sit still, but we must protest in most earnest fashion. In last week's issue, we suggested that we betake ourselves to prayer; that we call upon God to show his power in our midst. He can lay his hand upon false teachers; he can turn back the tide of worldliness; he can send down revivals upon the people; he can give us victory over every foe. Let a host of Methodists throughout the nation observe the first Friday morning in each month as a

time of fasting and prayer. Let us call upon God unitedly to visit the people, to arouse the Methodists, to awaken a mighty protest against false teachers, and to give us a great revival of pure religion that will check the oncoming tide of unbelief, worldliness, lawlessness and anarchy. Remember that we are not asking for an organization, nor forming a society, but asking for united prayer. It is useless to attempt that in which God will not help. It were in vain to labor for a good cause without calling upon him for leadership and divine power.

An Open Letter to Another Young Preacher.

My dear Young Brother:

YOUR letter of recent date has been received and read with great interest. Your situation is not as unusual as you seem to think. We have many Methodist churches today where no revivals of religion have been held for many years. In these churches, many of them large and influential, in our cities, there are a generation of members who have grown up without seeing a revival of religion or any one graciously regenerated at their altars.

Most of the cities in every part of the nation have grown rapidly in the last twenty-five years. Thousands of church members have moved into these cities from towns, villages and country places and joined the city churches by letter. This, with the additions made from the Sunday schools on Decision Day, has kept up the congregation in many of our city churches and they have been able to keep and, in many instances, to increase their membership without the expense and annoyance of revivals of religion breaking into their regular schedule of euchre parties, dances, theatricals, pageants, church suppers and social rounds.

I note that you say the former pastor of this church was very much opposed to the evangelists and in fact to any form of revivals; that he insisted that the day for revivals had past and that his people have come to believe in his views on the subject. I note also that you say he was very generous in his attitude toward modern liberalism and made the impression that he was very broadminded and beautifully tolerant toward any and all sorts of religious teachers provided those teachers were not strong adherents to the inspiration of the Scriptures and the necessity of the supernatural in regenerating power and sanctifying grace.

I can understand how the ministry of a man of this type for a number of years would have a very deadening effect upon the congregation. I note what you say about the strong bias of your superintendent of the Sunday school toward liberal teaching and

that with several of his teachers he insists that all the children need is careful training and bringing into the church on Decision Day when they are old enough to make a choice for themselves. I think this condition of things is far more common than you suspect.

I understand how that a young man like yourself, with your training, your devotion to the Bible doctrine as interpreted by Wesley and the early founders of Methodism, would be grieved over the situation in which you find yourself, and I am not surprised that you should say, "I scarcely know which way to turn or what to do." May I offer you a few suggestions?

First of all, do not undertake to do anything startling or radical for the present. Possess your soul with great patience; keep in close touch with the Lord; be a Christian gentleman; bring the people to feel that you are consecrated, that you walk with God, that you love them, that you are not a fault-finder, but that your one great desire is to help them forward in their religious life, the upbuilding of their church and the general good of the community.

Second, make it a point to visit and treat with great courtesy and Christian love all of the old people of your congregation. They feel a bit lonely; many of them are heart-hungry; and if you will visit and pray with them, it will be a great comfort to them and you will win their sympathy. They will love you and a consciousness of their love and confidence will be a real comfort and help to you.

Third, win your young people. Learn their names. Do not undertake to be too familiar with them. Preserve the dignity of a Christian minister, but take a real interest in them. Talk with them about their studies and find out what they are thinking about. Make them to feel that their pastor is their devoted friend and that if they have any problems or troubles you will be glad to render them any assistance in your power. Keep in mind always that you are paving the way for a gracious revival of religion and the winning of the souls of your people for Christ.

Fourth, win the respect of your official board. Do not undertake to break up and change their programs, but work with them, get their confidence, make them feel that you are a safe counsellor, that they can afford to listen to you and be guided by your advice and suggestion. This may take time, but you will remember that you are paving the way for a revival to win souls for all eternity.

Fifth, Remember that there is great power in the Gospel. Prepare yourself carefully and preach the Gospel. Preach it with authority, but be careful to speak the truth in love. Make the people to feel that you are acquainted with the Holy Scriptures, that you are acquainted with the God who gave the Scriptures, that you have the spirit of

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

SEVEN WONDERFUL YEARS.

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



WAY back in the years when I was a young preacher just beginning my ministry in the New Jersey Conference, there were a number of the old school holiness leaders prominent in the Conference sessions and pentecostal meetings. There was W. B. Osborn, the founder of Ocean Grove; W. B. Stockton, the "sweet singer of Israel"; Dr. O'Hanlon, the old man eloquent; W. N. Ogborn, Dr. Ballard, and others, but prominent among them with his silvery locks and his face with the glow of heaven upon it, was Dr. George Hughes, Editor of "The Guide to Holiness." Dr. Hughes was the leader of the Pentecostal Meetings held then in the afternoon and sometimes at night. Once I remember when Bishop Warren was presiding that, in the morning session Dr. Hughes took the floor and in the course of his speech he told his experience, and the old man was full of glory and of God as he praised God for sanctifying grace and pentecostal power. One of his daughters, since gone to heaven, sought the blessing of holiness in one of those Conference Pentecostal Meetings. Another of his daughters, Miss Jennie Hughes, has made history in connection with the work of God in China, and it is largely about her marvelous work there that this story is being written.

It will be remembered that Miss Hughes made a notable record as a missionary under the Woman's Foreign Missionary Society of the M. E. Church and had built up a great school at Kukiang, Central China. Time came when pressure was brought to bear upon her work there along modernistic lines; she could not subscribe to it and she resigned and she and Dr. Mary Stone went out "alone with God" not knowing what the future might bring. They had less than one hundred dollars between them when they resigned from the W. F. M. S., but, like Abraham, "they went out not knowing whither." They thrust themselves absolutely upon the Lord and the most miraculous things have occurred. They went back to China and started work at Shanghai and now after seven years they have property valued at approximately \$700,000 and a mission work going on doing marvels for God.

From the beginning, I have always had the deepest interest in this great work and have sought to keep in touch with it all along the lines of its developments. Sometime ago I spent an evening with that dear man of God, Dr. A. F. Nast, of Cincinnati, whom the Lord strangely led to sponsor the work of Miss Hughes and Dr. Stone at the beginning. He and his good wife (who has since gone to heaven) went to China and spent a year there helping, encouraging and aiding the work in its foundation work. Dr. Nast, at the time of my visit, had in his home, two choice Chinese girl students, products of the work, who are taking their college work at Asbury College. It was truly delightful to hear Dr. Nast tell of the wondrous leadings of the Lord in the Shanghai Mission field.

Let me here stop to say a good word about Dr. Mary Stone. She is a Chinese woman who came to America and took her degree in Medicine in one of the foremost schools of medicine. She is a brilliant woman and an impassioned speaker; her English is perfect. It was a great morning for Foreign Missions at Asbury College last year when both Miss Hughes and Dr. Mary Stone took the chapel hour between them. Asbury College Volunteer Mission Band naturally took to the Chinese Mission Movement under Miss Hughes and Dr. Stone and as a result one of our choicest young women who had given herself to Foreign Missionary work, Miss Emily Haskins, went back to China with Miss



MISS JENNIE HUGHES.

Hughes and Dr. Stone in August, 1926, and worked with them till they were forced by the Revolutionists to leave China and go to Korea.

A few weeks ago we had a delightful interview with Miss Haskins in her mother's home at Binghamton, N. Y., during which she told us some thrilling stories of events which happened round about Bethel at Shanghai, while that great city was in the throes of the Revolution. But through the good mercy of God and his protecting hand the property and all its interests were preserved intact.



DR. MARY STONE.

Let it be remembered that "Bethel" which is the name given to Miss Hughes and Dr. Stone's great work at Shanghai, has now a plant consisting of The Tabernacle Church, Hospital, School, Boys' Dormitory, Girls' Dormitory, Nurses' Home, Teachers' Home, and other accessories, and all this came about without any Board or Society back of them—Faith and Prayer brought it all to pass.

While war raged round and about Shanghai, the Communists threatened Dr. Mary Stone's life if she did not put into her services the worship of some Chinese Deity; because she would not do this threatening letters became more terrible till at last she was doomed to die if she did not comply with conditions laid upon her by the Communists. It was such a common thing in those stormy days for undesirable people to be carried off and done away with, nobody knowing how, that Dr. Stone and her co-workers—Dr. Phoebe Stone, (sister) Miss Hughes, Miss Ernsberger, Miss Emily Haskins, Miss Huppert, Miss Mayo, Miss Fulmer, Miss Fuss, agreed that it was wisdom to leave and go to Korea till the storm was over; in the meanwhile the work would be left in the hands of good, consecrated Chinese workers. Let Miss Hughes herself tell what happened:

"Did you know that we went to Korea for two months? I tell you we found plenty to do over there. It is a pathetic land, for the people are under bondage too heavy for words to express, and though, of course, we could only work in the Korean missions and churches as we were invited to speak through an interpreter, we found another very needy field waiting for us. There are thousands of Chinese over there and here we found the work God has sent us to Korea to do. For several weeks we held evangelistic meetings in the little dead Chinese church. We found the pastor eager to have an awakening there, but he did not have enough of the fire in his own soul to kindle a flame, and so everything was smoldering. Our group of Bethel folks, Americans and Chinese, all plunged into the work there, holding out-of-door song service followed by the revival meetings inside the church. The latter was packed every night. Many people could not get in, but stood at the windows outside. The Lord gave us many souls, seventy of whom we know were gloriously saved. We organized Bible classes and left the work when we came away to be carried on by a little group of faithful evangelical missionaries from China who have taken refuge in that country.

"The first of June we returned to China. Many attempts while we were gone were made to take this property of Bethel. Do you know the hymn, 'He Rolled the Sea Away'?"

"When Israel out of bondage came,
A sea before them lay;
My Lord reached down His mighty hand,
And rolled the sea away.

CHORUS

"Then forward still, 'tis Jehovah's will,
Th' billows dash and spray;
With a conquering tread we will push ahead,
He'll roll the sea away."

"Well, this is what the heavenly Father, the Mighty God of Israel, has done for us over here in Bethel. For some reason he has stretched out his loving hand over this property, and while mission buildings and land amounting I presume to hundreds of thousands of dollars are wrecked, this property is intact today. We feel as though it were indeed sacred ground. It is God's place as never before and Mary and I have rededicated it all over, his land, buildings, equipment and folks, to God for God's use. We are living in Bethel!

"The arsenal is buzzing away day and night with the work of turning out ammunition. The commander of the troops in Shanghai is living in the 'Haunted House' next to Bethel where we first started our work. Thousands of troops are in buildings up and down this road. Many of them are buildings that have been unlawfully seized from the Chinese, and here we are in Bethel in the midst of it all, tucked away quiet and calm and peaceful. Soldiers come to our gates for a doctor when in need. Many

of them come into the dispensary every day for treatment. Some of their wives and little ones are in our wards. At a nearby Gospel hall the soldiers attend the services every night. One of our new missionaries, Miss Fuss, who came to us from Philadelphia, and is now my secretary and gives her evenings for evangelistic work in the Gospel hall, has been teaching a Bible class Sundays with both soldiers and civilians in it and most profound interest and attention has been given her. She passes the soldiers along the streets at night as she walks with our little group of evangelistic workers and is unmolested. Is it not all wonderful?

"Our evangelistic meetings are going on in several halls. In one of the halls where I sang and spoke last night the place was simply packed. It is located right down in the slums of the city in the midst of what we call the 'worst element' and this 'worst element' is being won for Jesus Christ. The hall was simply overflowing with people. They seemed to be flowing in and out of ev-

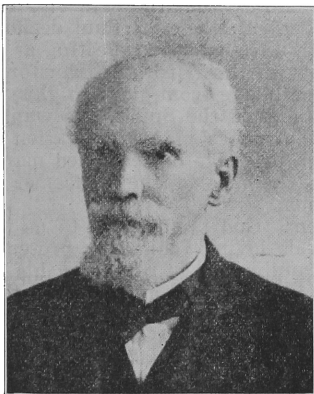
ery door and window in the place. It is only a cheap little hall, right on the street, but men, women and children, men with faces stained with sin, women of the same brand, and hosts of little children attend these meetings every night in the week. We opened this hall in February right in the midst of all of the war conditions here. It has never been closed one night. There is scarcely a night but what someone finds Jesus. Sometimes a dozen or fifteen or more in one night are brought to the Lord. And do they stand? Oh, I wish you could have heard the testimonies I heard last night. Men deep-dyed in sin a few weeks and months ago shouting Hallelujah with clean faces, clean clothes, working hard and rushing back to get to the meeting every night ushering in the people. The minute the unsaved come to the altar these new converts rush forward to get their arms around them to point them to their Jesus. They would have to do this work for we have not enough evangelists to go around.

"Our little group that has been here while we went to Korea we found utterly worn out and we are all trying to get under their burdens and pull along with them. I cannot make them stop working. I have had to threaten to lock one of our young pastors up in a hospital room if he did not stay away from the meetings for one week at least and rest. When I heard that he had fainted after preaching the other night I sent for him and I said: 'Andrew, you have got to stop this week.' He said: 'Just wait until this week of special meetings are over.' I said to him: 'Why, you have evangelistic meetings every night. You will never get through with them.' He answered me: 'Well, just this one more week.' Then when I showed him the danger of a permanent breakdown and that he must take his rest he looked at me as if I was sentencing him to the gallows, and with eyes swimming with tears and passion for souls vibrating through his earnest tone he said: 'Oh, Miss Hughes, let me preach just once more before I rest.'"

MODERN APOSTLES OF FAITH.

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

CHAPTER XXVI.



EDWARD MCKENDREE BOUNDS.

A story of continuity: David Brainerd, a missionary to the American Indians, kept a diary. After his death Jonathan Edwards published it; William Carey, a humble shoemaker, read it and went to India; Henry Martyn read it, and went to Persia; McCheyne read it, and went to the Jews; E. M. Bounds read it and went to his knees. He remained there until he solved the problem of intercessory prayer to a degree without a parallel in the history of Methodism. On that particular night, no lights shown in the little village except the flickering street lights. But "one other light glimmered through the shutters into the spacious enclosure of an old southern home. But the light was not all that shone there, it was indeed dim compared to the vision of the man who was now preparing for work of the day. Shortly after four o'clock, the watchers at Heaven's outposts flashed the message to headquarters: 'Behold he prayeth.'"

The vision was that of a practical mystic—a man of piercing black eyes, slight, spare figure. As he knelt, it was no mere whisper in which the prayer was breathed. Edward M. Bounds believed and practiced audible supplication. Perhaps few think it matters in what voice we pray. Few think to pray in a voice that moves. Dr. Bounds' praying voice possessed a confidence, an earnest assurance we have never heard reproduced. Dr. Bounds did not merely pray well, that he might write well about prayer; he prayed because the needs of the world were upon him. He prayed for long years upon subjects to which the easy-going Christian rarely gives a thought. He prayed for ob-

jects which men of less faith are always ready to call impossible. Yet, from these continued solitary prayer-vigils, year by year, there arose a gift of prayer-teaching equalled by few men in history. He wrote transcendently about prayer, because he was transcendent in its practice.

Edward McKendree Bounds was born in Shelby County, Mo., Aug. 15, 1835. He studied law, and was admitted to the bar soon after he was twenty-one years of age. He practiced law until he was called to preach, three years later, and was admitted into the traveling connection of the Missouri Conference, M. E. Church, South, and appointed to the Monticello charge. While serving the Brunswick circuit, war between the States was declared, and the young minister was made a prisoner of war because he would not take the oath of allegiance to the Federal Government. He was sent to St. Louis, and then to Memphis, Tenn., from which prison he soon secured his release. He traveled over one hundred miles on foot to join General Price's Command in Mississippi. He was at once promoted to a commission of Captain of the Fifth Missouri Regiment, a position which he held until the close of the war; but was captured and held a prisoner at Nashville, Tenn.

After the war closed Rev. E. M. Bounds served churches in Tennessee and Alabama. In 1875 he was transferred to the Missouri Conference and stationed at St. Paul's Church, St. Louis, Mo., and served there for four years. In 1876 he married Miss Emmie Barnett, of Eufaula, Ala., who died ten years later. In 1887 he married Mrs. Hattie Barnett, who passed away four months after her saintly husband, which occurred at Washington, Ga., August 24, 1913. There were born to Dr. Bounds two children by his first wife, and five by his second.

After serving several pastorates, he was sent to the First Methodist Church, at St. Louis, Mo., and then a second time at St. Paul's in the same city. His fine qualities soon became known to the church at large, whereupon he was appointed editor of the *St. Louis Christian Advocate*, and served in this field for nine years. His gifts were further recognized, and he was elected Associate Editor of the *Nashville Christian Advocate*, the organ of the M. E. Church, South.

As he devoted himself more and more to the deeper things of the Spirit, he felt a call to a ministry peculiarly his own, and to do this took evangelistic relation to his church; but spent the past two decades of his life with his family at Washington, Ga., and

most of the time was used in the "Upper Room" as it were, and writing the "Bounds' Spiritual Life Books."

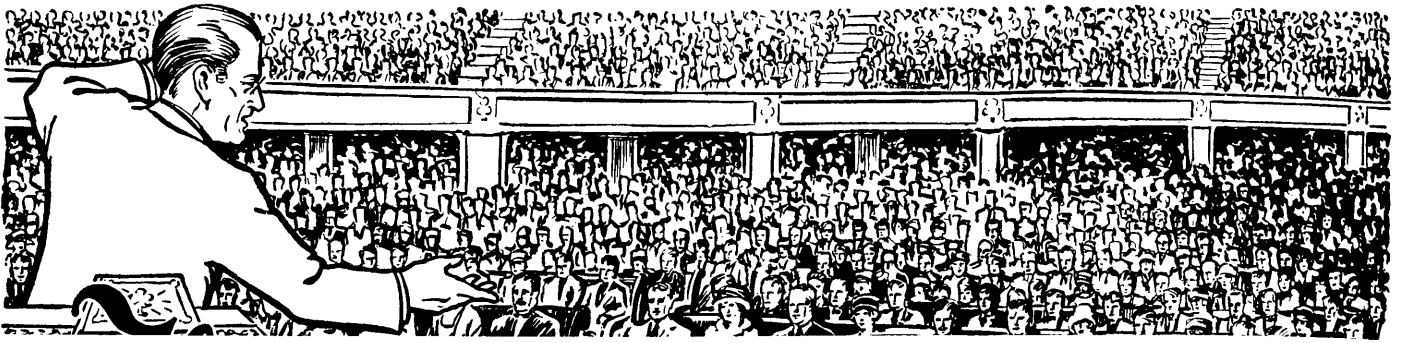
Dr. Bounds was the embodiment of humility; anything that smacked with the spirit of show-off, or pretence, was revolting to his sensitive soul. His life was "hid with Christ in God," with a seraphic devotion to his Lord and Savior. He was a Methodist of the John Wesley type, experiencing and proclaiming the blessed doctrine of entire sanctification as a second definite work of grace witnessed in the heart by the Holy Ghost. He had reached that altitude of spiritual vision and passion for a lost world, that self was entirely forgotten. It was no uncommon thing for his host, where he happened to be visiting, to find him alone in the church on his knees and in his room hours before dawn crying and pleading with God for a lost world. This is what he called the "Business of Prayer-ridge." It was when saturated with this Heavenly Ozone that he wrote his classics on prayer. Life with him was a struggle; but his ministry when living, overlooked and unappreciated by his church, is now coming into its own since his translation to the Glory. His books are now running into thousands, and are bringing peace and help to multitudes in this and in other countries, as they are translated into other languages.

Dr. A. C. Dixon was once preaching in Atlanta, and a copy of "Preacher and Prayer," by E. M. Bounds was given him by a friend. Then at Christmas, another copy was sent by another friend. That he should receive two copies of the same book, was a bit strange to him. Dr. Dixon said: "There must be something in this little book worthwhile, or two of my friends would not have selected the same book for me. So I read the first page until I came to the words: 'Man is looking for better methods; God is looking for better men. Man is God's method.' That was enough for me, and my appetite demanded more until the book was finished with pleasure and profit."

One of the most cultured and pious editors, some years ago, had this to say of the *Spiritual Life Books*:

"The books produced by Dr. E. M. Bounds, constitute one of the rarest types of literature with which we are acquainted. Reading Doctor Bounds' books is like experiencing a heavenly gale in a tropical clime. Especially is this the case with one who knew and loved him as did this writer. His style is of the highest order of striking, sententious elo-

(Continued on page 6, col. 1)



GOD'S HUMAN MIRROR.

Rev. G. Whitefield Simonson, S. T. D.

"But we all, with unveiled faces reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. 3:18.

YES, beloved Christian friend, that is what God made you "a new creation" for. He plans to hold you in the hands of his providence, and turn you about before the folks who see you so that they may see the "image" of the Divine Redeemer in your life and love and labor. O, it is a startling story—a wonderful love-story—that St. Paul is telling us, of God's purpose to make us reflectors of his life and love, by the power of the Holy Spirit.

Did you ever stop to think that all our likes and dislikes of folks are governed, very generally, by the impressions made upon us as we look into their faces? Impressions made otherwise are often changed, when we look into a person's face. A striking illustration of this is seen in the experience of Saul of Tarsus. He had formed a fixed opinion of Jesus of Nazareth, conceiving him to be an enemy of the pure religion of the Hebrews, and believing that his followers were so hopelessly gone bad that they were only fit to be arrested, imprisoned and killed. But something happened to Saul one day, as he was traveling from Jerusalem to Damascus, that stunned and blinded him for a while; and it also surprised and confounded his friends so thoroughly that they never seemed able to understand him after that; I mean those friends who shared with him the desire to do away with the followers of Jesus of Nazareth.

It was the power of the face of Jesus, into which Saul looked on that memorable day, that changed the whole substance and direction of his life. And so certain was he that he had received direct commission from the Divine Christ himself, that he did not hesitate to place himself on an equal footing with the Twelve who had known the Lord in the days of his flesh. Hear his testimony: "Am I not an apostle? Have I not seen the Lord? For I received of the Lord that which also I delivered unto you."

O yes, my friends, St. Paul was sure that he had seen the face of Jesus Christ! So certain was he of that, that he fearlessly declared that he and every other believer possess in their own faces mirrors that will reflect the outline of the face of Jesus Christ. Listen to him! "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The human face with all its defects is the mirror that God has chosen by which to discover himself anew to sinful men.

THE MOST WONDERFUL FACE WAS MARRED BY SIN.

The face of Christ was scarred by sin. No, not his own! No, no, no! It was for you and me that he was marked by sin for all eternity. "Himself bare our sins in his own body on the tree."

"It was my sins that nailed him there; My disobedience made him bleed."

Sin is the strangest stupidity of which man is guilty; it promises pleasures in a falsely painted paradise; it throws sand into the eyes of the soul, attempting to destroy the vision of him who stands at each heart's door pleading: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Who would feed sawdust to their fowls and expect them to live? What musician would undertake to render a symphony on pasteboard instruments with threads of cotton string? On tins and tubes that had not known the Master workman's touch? Yet this would be the veriest wisdom when compared with the attempt which men make to satisfy their soul's craving for holy harmony with God, without a personal vision of God. And it is the face of God that the heart of man is straining to see. As a gentleman said to his friend: "I start into Italy tomorrow to look upon her scenery and to walk through her galleries of art, more to see if I cannot find some picture which shall fulfill all my yearning and tearful feeling touching the Lamb of God which taketh away the sin of the world; than for anything else. If I could anywhere find his face set forth in its whole mingled majesty and tenderness, so that which I feel I could also see, I should wish to abide by it forever and never go back to my country any more."

This is the cry of a soul that has seen Christ, and then feels that he would stay on the mount alone with Jesus. Peter felt that way on the Mount of Transfiguration. One of our hymn-writers has voiced the same sentiment:

"My willing soul would stay
In such a place as this;
And sit and sing itself away
To everlasting bliss."

And we must not carelessly criticize such a soul. O what a privilege to really see the transfigured face of Jesus in your heart! But Jesus wants to take us down from the Mount, and lead us among earth's sorely afflicted folks, and turning us among them, let them see himself reflected as in a mirror.

And Christ's face seen by the heart overcomes the power of sin. A Christian woman, delicate in body but devoted in her service for Christ and needy humanity, was called one night to the bedside of a dying girl in the slums of a city. She found the girl in a large room full of men and women, relations and associates; for the girl was very popular. The room was full of smoke. Under ordinary circumstances, this lady would have been unable to endure the tobacco-laden atmosphere. A Christian friend who accompanied her said: "I better clear the folks from the room." With a strange look she simply answered: "It is good for them to be here." She remained until the early hours of the morning, quietly ministering in Jesus' name, when the soul of the sufferer slipped away. With her tender hands she performed the last loving services to the poor body; and then walked home with her

friend in the gray of the morning. "I thought every moment I should find you swooning because of the tobacco smoke," said the friend. With a strange look in her face she simply said: "Were they smoking? I only saw Christ." The fact was later revealed that some of those sinful folks discovered God anew in the face of that Christian woman; and gave themselves to Christ that night, to be saved from their sins.

The human face redeemed is God's appointed mirror to reflect the glory of the face of God. "The children of Israel saw the face of Moses, that the skin of Moses' face shone." And when St. Paul declared, "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," he wanted us to know that God's plan of salvation included the high privilege of redeemed mankind revealing the face of the Redeemer to their fellowmen.

Listen! God is speaking to us today, as his loyal, loving children, presenting his great family plan of featuring his love and service in our hearts and lives, by the power of his Holy Spirit working through us that which is well-pleasing in his sight. He waits for his children to speak their glad soul-sur-render to him.

Have we done so? Do we know his gracious abiding, by the indwelling of his Holy Spirit? May we not each one sing our absolute surrender to our heavenly Father, in the blessed words of Charles Wesley?

"Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise."

And Longfellow sings of the same wonderful truth in his "Image of God":
"Celestial King! O let Thy presence pass
Before my spirit, and an image fair
Shall meet that look of mercy from on high.
As the reflected image in a glass
Doth meet the look of him who seeks it there,
And owes its being to the gazer's eye."

THE FACE OF JESUS CHRIST REVEALS THE WISDOM AND LOVE OF GOD.

God's gracious plan was for a personal revelation. He showed himself to Abram and Lot, to Moses and Gideon, to John the Baptist and Saul of Tarsus, in terms of a human life. And he requires that every heart thus discovering him shall show forth the Divine presence from their lives. It may not be a very accurate picture of Christ which any human life reveals; but Christ will certainly be discovered if his image is impressed upon a human heart.

During the last half of the nineteenth century, it is likely that the best known face on earth was that of Queen Victoria. It was on every postage stamp in the British Isles, in India, Australasia, Canada, South Africa, and also on all English coins. On the west

coast of Africa an inland chief, who was also a trader, came on one occasion to the port for trade. The merchant offered him a twenty-franc French gold coin. The black man turned it over and over, noting the eagle, then handed it back, saying: "Me no sabey dat bird; me sabey old woman's face." The French emblem meant nothing to him, but Victoria's face said "This is good money." So the Christian is to carry the stamp of Jesus Christ on his face, that men may see Christ's unselfishness and his earnest devotion to the welfare of men, in the lives of each one who bears Christ's name.

God has provided a spiritual instrument of divine illumination by which his Holy Spirit outlines the life of Christ upon the human life that earnestly seeks to know him. And the picture that is penciled by the divine light is as easily recognized in spite of all human defects, as is the photograph of a friend. In a story of the long ago, we read of a mirror endowed with properties so rare that, by looking into it, its possessor could discover any object that he wished to see, however distant; and might discover with equal ease any person he desired to see. In a very real sense, the blessed Word of God is such a mirror for us. In it we see the things that are invisible; and by its aid we get a view of the face of Christ.

So, in order to be of the largest value to our fellowmen; in order to make Christ most real as a Savior to others; we must reflect the divine Life from our lives. With Tennyson let us say: "My dearest wish is to have a clearer vision of God." And with the unknown writer of "Thy Face," let us sing:

"Show me Thy face—

One transient gleam
Of loveliness divine.

And I shall never think or dream
Of other love save Thine.

All lesser light will darken quite,
All lower glories wane;

The beautiful of earth will scarce
Seem beautiful again;

"Show me Thy face—

I shall forget

The weary days of yore;

The fretting ghosts of vain regret

Shall haunt my soul no more;

All doubts and fears for future years

In quiet rest subside,

And naught but blest content and calm
Within my breast abide.

"Show me Thy face—

The heaviest cross

Will then seem light to bear;

There will be gain in every loss,

And peace with every care.

With such light feet

The years will fleet,

Life seem as brief as blest,

Till I have laid my burden down

And entered into rest."

And now, beloved, let us bow our hearts before him whom St. Paul has brought, unveiled, to our attention. Let us pray.

Our heavenly Father, we praise Thee for Thy great love revealed to us in the blessed human face of Jesus Christ our Savior. Sin had sealed our eyes so that the glory of Thy holy presence we could not behold. Then Thou didst look through the eyes of the divinely human lover of souls upon us poor sinners; and lo! our sins were consumed by the fervency of Thy holy affection. Thy love saved us. Then Thy Holy Spirit called us to surrender our souls and bodies to be mirrors of Thy mercy and might to our fellow-men. Our purged hearts flung themselves into Thy arms to be made more and more like Thee, in love and sacrifice, in sorrow and service, until the glory of heaven dissolves the glory of earth. Keep us, O Christ, face to face with Thee each day, serving, singing, saving, by the power of Thy Holy Spirit. We ask in the precious name of Jesus, our Divine Redeemer. Amen.

DR. RIDOUT IN HIS TRAVEL TALKS.

Dr. Ridout, during his European travels, will write for *The Herald* a series of Travel Sketches of unusual interest to our readers. This will be his fourth trip to Europe and he will sketch things from the standpoint of the Preacher, the Theologian, the Fundamentalist, the Holiness Evangelist and the Editor.

His first place of visitation will be Plymouth, England, close to Land's End where Wesley wrote his famous hymn:

"Lo! on a narrow neck of land,
Twixt two unbounded seas, I stand,
Secure, insensible:
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

His first preaching will be in Bristol where he will visit George Muller's famous Orphanages. Oxford will be a point of interest, where John Wesley was educated and the Holy Club was organized. He will preach for the Holiness Mission in London, Sunday night, Sept. 18. Next, he will go to Paris where he will revive memories of the World War, when he saw Paris bombarded by the Germans. While in Paris he will get in touch with the McAll Mission and Dr. Sallien's great work for the Fundamentals of the Gospel. He will visit Chateau Thierry where he was in the midst of the battle July 15, 1918, with the Thirty-Eighth Regiment. It was here he came near being taken prisoner, as the Germans surrounded them. He will go to Brussels and then on to Cologne, Germany, and many other points, and take his ship homeward at Antwerp.

Dr. Ridout will write a series of articles on such subjects as the following, during his travels:

"There go the Ships, or Launching out into the Deep."

"The Land of Wesley and the Methodist Movement."

"Pilgrims to noted Shrines."

"Men and Movements Across the Sea."

"The Land of Reformation."

"Three Johns of Religious History."

"Battlefields and Battleaxes."

"Sunset and Evening Star."

"Cathedrals and Camp Meetings."

Rev. John Knapp, D.D., Enters The Evangelistic Field.

"An important venture and a valuable and timely addition to the work of Holiness Evangelism."

Such I esteem the announcement of John F. Knapp of his detachment from all else to give himself wholly to the work of an evangelist.

Brother Knapp, to begin with, has had a splendid inheritance to prepare and capitalize him for this great work. Son of that flaming fire-brand, Rev. Martin Wells Knapp, he is blessed with much of that burning, untiring, self-sacrificing zeal which laid the foundation of the great work in Cincinnati.

Identified with that work from his childhood, John Knapp is thoroughly conversant with all these three—the ministerial, the educational and the publishing interests of Holiness Evangelism of which the Cincinnati Camp Meeting, Bible School and Revivalist Publishing Company is one of the most practical, all-round producers and factors of the Movement in the land. Brother Knapp has had the schooling of active and responsible relation to all these departments.

And besides this, he has what is an inestimable qualification for an evangelist, an experience of several years in the actual pastorate, being pastor of a Methodist Episcopal Church right there in the city of Cincinnati. This, as will be seen, has given him the two-fold training of fellowship with the regular ministry and fraternal identification with the independent movement of Holiness.

Brother Knapp is in the early prime of life and with ample vigor and strength and outlook, together with ample educational equipment for a manhood ministry in the lines of aggressive, advancing evangelism. To this he has felt special, repeated and at length the imperative call of God, and in obedience hereto, he has announced his proposed release from all other occupations and his entire devotion to this one thing. Like the rest of us, he thus throws himself entirely upon his work and the promises of God for the maintenance of his very interesting and

promising family, as well as for himself. Already God has set his seal upon his evangelism in the saving and sanctifying of many souls and doors are open before him to the right hand and to the left. I do unhesitatingly commend him to the churches, as well as the camp meetings and conventions throughout the land, and pray for him a national and international career. Brother Knapp's home address is 2326 Auburn Ave., Cincinnati, Ohio.

In Christ's love and service,
JOSEPH H. SMITH,
Pres. National Holiness Association.

An Endorsement.

A mass meeting of the citizens of Millersburg, Ky., and vicinity was held August 15, to welcome Dr. C. C. Fisher on his return to this community. Much enthusiasm and pleasure was manifested in the fact that he will again resume the presidency and control the future policy of the Millersburg College.

Dr. Fisher assures us that the school will be conducted as a fully accredited non-sectarian Christian school in accordance with the same high ideals of the past. A thoroughly competent faculty will be in charge, selected not only for its academic ability, but for its richness in personality and breadth of experience. The courses of study will include primary, grammar school and high school departments. The special departments of art, expression and music, including piano, voice, violin and pipe organ, will be maintained under the supervision of thoroughly competent teachers.

Dr. Fisher's successful administration as President for twenty-eight years gives positive assurance to all concerned that Millersburg College will continue to maintain the same high standards of scholarship in a safe and pleasant environment as in former years.

The school is heartily endorsed and recommended as a select boarding school for girls and young women by the M. C. Alumnae Association, the Women's Club of Millersburg, the Millersburg Rotary Club and the pastors and members of the four churches of the town.

The foregoing was prepared by the undersigned committee appointed at the mass meeting of August 15th.

W. A. BUTLER, Mayor,
MISS ALFA BALL,
MRS. A. S. BEST,
D. E. CLARKE,
W. D. MCINTYRE,
COL. W. R. NELSON,
MRS. G. P. WOOD,
MRS. H. C. CURRENT, Sec'y.
REV. E. G. LILLY, Ch'm.

At Kadesh Barnea.

"O, that I might at once go up;

No more on this side Jordan stop,

But now the land possess;

This moment end my legal years,

Sorrows and sins, and doubts and fears,

A howling wilderness."

Reader, God may have wrought in you a willingness to do his will. Yet I fear that, in one prominent regard, you may not be a worker together with God. He has brought you into a position where he no longer leaves it optional with yourself whether you will believe. I would not indulge in vain repetitions, yet I must say, though it be but a reiteration of sentiments urged on other occasions, that you have now come to a point, in your heavenly journey, from which you may not recede. The Israelites came to such a point. Led onward by the hand of God, until the borders of the promised land were reached, it was not left to their choice whether they would go over and possess the land. God commanded them to go over, assuring them that he would save them from the hand of their enemies; but, "they believed not God, and trusted not in his salvation."

MODERN APOSTLES OF FAITH. (Continued from page 3)

quence. He grasps the central thought of great spiritual truths and expresses it with prodigious force and surprising spiritual glow. 'Ineffable Glory' treats of the resurrection. In this book he confines himself rigidly to the solitary theme of the resurrection and takes the old-time, evangelical position on all phases of the subject. His chapters are introduced with striking, classic extracts from the greatest writers on biblical and theological themes. As some reviewer said about one of his previous books, these introductory extracts from various authors are alone, worth more than the price of the book. His 'Preacher and Prayer' has already become the great modern classic on prayer. His 'Purpose in Prayer' is following close in the wake of the foregoing and the two recently added volumes are destined to reach the same enviable goal.

"Doctor Bounds' writings seem to be wrung out of his heart's core. They impress you as saturated with the blood and tears and heart throbs of a great martyr-prophet hurling back his dying testimonies from the tortures of the rack. No man can be the same after reading one of his books.

"As long as grief sighs for the divine and broken hearts feel after the healing balm; as long as famishing souls thirst for God and the converted hunger after righteousness; as long as saints aspire to climb amid the celestial heights of perfect love, Doctor Bounds' books will live to fan these holy aspirations and help souls by their mighty potencies, onward and upward amid the loftiest altitudes of grace and blessing."

A colporteur of wide experience has this to say of the "Spiritual Life Books":

"For thirty-five years as a holiness colporteur I have read everything that came on my table, and now I have about one dozen of the world's best holiness papers that we represent; but must say I have never found such green pastures in all of my reading upon this subject, 'Prayer.' I can never be the same person again. No, never. Pen will not describe and type fails."

A promoter of Dr. Bounds' books, introducing "Prayer and Praying Men," compares him with John Wesley in these words: "Wesley's piety and genius and popularity flowed from his early life like a majestic river. Bounds' has been dammed up, but now it is beginning to flow and sweep with resistless force, and ere long he will be the mighty Amazon of the devotional world."

Speaking further, he says: "God gave Bounds an enlargeness of heart and an insatiable desire to do service for him. To this end he enjoyed what I am pleased to term a transcendent inspiration, else he could never have brought out of his treasure things new and old far exceeding anything we have known or read in the last century. There has no man that has lived since the days of the Apostles that has surpassed him in depths of his marvelous research into the Life of Prayer."

"Possessed of a wonderful knowledge of the Holy Scriptures, a man of unswerving faith and mystical insight, Dr. Bounds writes with a certitude, a confidence and joyous anticipation of the life to come." A religious journal says: "In this age when our minds are full of material things, a book like this comes like a breath from a new, strange world, will bring a new hope to hearts which all but despair."

Until in age a feebleness extreme, Dr. Bounds did two things: he prayed from four o'clock every morning until seven; then drove his pen with a swiftness and power—not for himself—not for financial gain—but for a great barren, backslidden world, a lost world, a world—though nominally Christian, as ignorant of God as the heathen. He filled very few engagements as an evangelist; his ministry was so rare and so sublime, that few congregations could breathe in the heav-

enlies where he would lead them. He was so quiet, so modest, so unassuming, that one felt something akin to awe in his presence. We believe he was one of the most *unearthly* men we ever saw. Yes, unearthly, that is the word; no other could describe E. M. Bounds. He lived in the world, but was not of the world. We can best describe him in the language of Oliver Goldsmith's Deserted Village, as he told of the old minister:

"Like some tall cliff that lifts its awful form,
Swells from the vale and mid-way leaves the storm;

Though round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head."

That was E. M. Bounds; he knew and felt the storms; the blasts of a sordid world beat upon him, but he lived far up in the eternals, where sunshine never faded—where there were no dimming clouds. But best of all he has left for us the findings of his heavenly explorations. He was a pilgrim and a stranger here; "he sought a city that hath foundation whose builder and maker is God." Furthermore, he lived in daily expectancy for his Lord's return; he was a rapturous believer in the Blessed Hope; we are sure that he will have a full share in the glories of the First Resurrection. It has been truly said: "E. M. Bounds was not a luminary—he was a sun." We shall not see his like again.

THE GREAT SALVATION.

FLOSSIE RUTH.



ANY religionists make no distinction whatever between religion and salvation, but there is a vast difference. There are numerous religions; every race and class of people has some form of religion. It has been said, "Man is a religious creature; he has a God-given instinct to worship." While it is true that there are numerous religions, there is but one salvation. It alone is man's only hope of redemption from sin.

We know that the Christian religion offers a great salvation because God, its Author, is not only great, but he does great things. He has made a great universe, which he upholds by his mighty power. There is a great heaven above us, crowded with millions of stars and planets, upheld by his mighty power and wisdom. He is just as great in love, justice and mercy as in power, and we know that he could not have given us anything less than a great salvation.

Then, too, he has given us the greatest Book in the world. No other book has ever accomplished what this book has for the world. No other book has been so opposed, and no other book has been so triumphant. After 2000 years this book has never been worn out and is still the hope of the world. Only God could have made such a Book.

Again, we have a great Savior. No one questions the fact that he is the greatest character that the world has ever known. After 2000 years of criticism the world confesses his greatness. It is a source of great satisfaction that our salvation has been brought through one who stands unchallenged as the world's greatest character.

With such a great God, such a wonderful character as our Savior, and such a wonderful Book as the Bible, our salvation could not but be, not only great, but sufficient for our eternal needs.

This salvation is great because of the value of the soul. The soul of man is the most precious thing in this world next to God and angels. Jesus gave us a hint of its value when he said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" This means that the soul of one man is worth more than the whole world. This soul is of more value

than the millions of worlds that roll through the skies. For the time will come when the sun shall refuse to give its light and the stars of heaven shall fall from their orbits, and the elements shall melt with fervent heat. But the soul of man will still live on. Its value, too, is seen to be great when we remember that it is made in the image of God. It is of the same nature as himself. Like him it has a free will and a moral nature.

Again, this soul has had a great fall from its original condition. This precious jewel, the work of the great Creator, has been defiled and tarnished by the fires of sin, and a great salvation must be given to save it. Not merely to save it from the everlasting destruction of hell—not merely to save it from eternal punishment, although that would be great—but to bring it back to its former purity. It is so far gone that human efforts can never accomplish this. Morality, good resolutions, human culture, all legislation, can never save it. From a human standpoint the case is hopeless. Man is like a building in ruins. Unless a power above himself comes to the rescue, the case is hopeless. He is dead in trespasses and sins. Unless some one has the power to speak the voice that wakes the dead, the case is too far gone. The soul is like Lazarus in the tomb—not only dead, but exceedingly corrupt.

Again, it is a great salvation because it is complete and proposes to remedy man's fallen condition. It is no wonder that the apostle calls it "so great salvation." For he says it proposes to go down to the very roots of the disease and eradicate it. He also says where sin abounded, grace doth much more abound. Jesus Christ proposes not merely to save men from hell, and *that* would be a "great salvation"; he proposes to save us from *sin*, the thing which makes hell possible. He proposes not merely to save man from the *results* of the disease, but he proposes to save from the *disease of sin itself*. He proposes not merely to raise the soul from death and give it new life, but he promises to give us that life more abundantly. This is the Bible teaching on the matter of salvation. How could it then be anything but a great salvation, when we remember who was its Author, and also that it saves man from sin which is the cause of all man's distress. None of us will ever know until we get to heaven, how much is included in those words: "He is able to save them to the uttermost that come unto God by him."

Since these things are true, how we ought to prize this great salvation, and to press its claims upon all men! When we see the record of the Gospel, what wonderful things it has accomplished in the salvation of the worst types of character in the world, how can we doubt that it is a great salvation? This salvation that took a Mary Magdalene and made her fit to live among the angels; that made a crafty Zacchaeus into an honest man, and made a dying thief in one day fit to live in the bowers of Paradise, and is carrying on the same work still, can be called nothing less than great. There is no greater work going on in the world today. We hear much about the claims of Modernism, which is called "new religion," but is really no religion at all—but where has it produced like results?

Again, it is a great salvation, for it is eternal. It will last. Our time of probation will be over. Paul says he became the Author of *eternal* salvation. In Isaiah we read: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." The sad thing about earthly blessings is that they are so insecure. Some things are almost too good to last. Riches take to themselves wings. Reputations are tarnished. Loved ones are

(Continued on page 9)

REPORTS FROM SOUL WINNERS

SILVER LAKE CAMP MEETING, WILMINGTON, MASSACHUSETTS.

The twentieth annual encampment of the Silver Lake Camp Meeting Association, Wilmington, Mass., was held August 5-14 inclusive. In every respect this was the best meeting ever held at Silver Lake, so say those who have attended regularly.

The weather was ideal; the attendance was splendid; the dormitory was crowded and there were more tents than ever before. On Sundays the tabernacle was crowded. Great grace was upon the saints.

The sane, aggressive and intensely spiritual leadership of our beloved presiding elder, Rev. Thomas Laite, had much to do with the success of the meeting. He had urged preachers and people to come with the spirit of prayer and expectation. Never have we seen sweeter harmony in a camp meeting.

Brother Laite's initiative had made possible during the year, a splendid dining room, which added greatly to the comfort of the people. Rev. Gordon Edwards was superintendent of the dining hall and the food was abundant and most palatable.

The singing was a splendid feature of the camp. Miss Lula Barnard, of Lowell, assisted by cornetists Edwards and Laite, led the great chorus choir in triumphant song, such as only the blood-washed can produce. Mrs. Elsner, wife of the Evangelist, assisted the leader in many beautiful duets.

Rev. Theodore Elsner, of Brooklyn, N. Y., was the evangelist, and preached the word with clearness, unction and power. His morning Bible readings were rich and inspirational. His messages in the evening were pungent and soul-grIPPING. No definite count was kept of the seekers, but the number was large. Time and again the altar was filled with those who were seeking either pardon, restoration or holiness. Scenes of spiritual power occurred that reminded one of the early days of the Holiness Movement.

The closing Sunday was the crowning day. The evangelist brought a great message on "Divine Love" in the morning. In the afternoon Presiding Elder Laite preached a sermon of great power, that filled the altar and brought the glory down. In the evening great unction was on the message of the evangelist and fully twenty-five knelt at the altar seeking God, and many professed to pray through.

Finances came easily. Besides meeting the current expenses, five hundred dollars was subscribed to meet a note soon due. The people gave hilariously. Needless to say this glorious meeting means much for the cause of holiness in New England, especially to the Evangelical Church. Every pastor went back to his charge more fully determined than ever to push the battle for holiness, and every pastor thanks God for a true, sincere superior officer in Presiding Elder Laite, who will back him to the limit in pressing the battle for the Lord and will not pander to carnal, worldly official members who may happen to be well-to-do.

If the pastor is aggressive and hot enough he will stir carnality if it exists in a holiness church, and woe to that society when the district leader sides with the carnal crowd, backed by unsympathetic men, who may be exalted to official position. They can crush the man of God and seem to get by with it, but sooner or later its influence is felt to the ends of the district. The Holy Ghost is grieved and the banner of holiness trailed in the dust. Preachers lose their courage to deal with a carnal situation, resign rather than press the battle, for they have lost confidence in those higher up to back them in this issue, and so it comes to pass worse things are sometimes tolerated in holiness churches than are met in the so-called formal churches, for men's money and person are more highly regarded than the real cause of God. Thank God for men of courage and sincerity like Brother Laite.

W. Edmund Smith.

MOXAHALA, OHIO, CAMP MEETING.

It has been my great pleasure to be engaged the past few weeks with Rev. E. T. Steele, pastor of the McLuney charge in an old-fashioned camp meeting. We had one of the Evangelical Methodist League tents and a fine plot of ground just outside the village of Moxahala, Ohio. Great interest was manifested from the first service until the last. People from all the surrounding country attended the services and on the last Sunday it was estimated that about two thousand people attended all three services.

Miss Marie Gray, of Elkhaville, Ill., and Miss Catherine Carr, of Erie, Pa., had charge of the special music and young people's services. Their work was very efficient and souls were saved in several of the young people's services. Bro. E. T. Steele, an old student of Taylor University, was the platform manager and proved to be a very capable manager. I have never been associated in the work of the Lord with a more congenial and Christian gentleman. From the beginning he let it be known that there were no strings on the evangelist and that we were there for business.

God wonderfully blessed our efforts with salvation from the first night. Many beautiful conversions and sanctifications were witnessed to by the Holy Spirit. About one hundred souls bowed at the altar and about 90 souls prayed through to victory. Among them were several young people prospective students for Asbury College. One man eighty-six years old, after many years of wandering and walking alone without God, bowed his soul at the foot of the cross and drops of mercy were poured upon his poor heart.

As the meeting drew near to a close the salvation tide was running so strong, especially on the last Sunday, that the writer questioned in his own mind as to the closing of the meeting. In prayer after the afternoon service the writer asked the Lord if it was his will for the meeting to go on another week to give 15 souls at the altar at the evening service. At the close of the service 23 souls were crying to God for pardon or purity. It was announced that the services would continue into the week. It was evident on the following nights that it was the will of the Lord, for 17 more souls bowed at the altar, among them some of the hardest sinners of the town. We closed Thursday night with seven at the altar.

Thirty-six subscribers to The Evangelical Methodist League were secured the fee to be collected at a later date by the pastor as the mine strike had made money a little tight. The camp voted that the meeting be made an annual affair and the evangelistic party were unanimously voted to return next year.

We are now in another campaign seven miles from Moxahala at McLuney, Ohio. The field is ripe for another of God's mighty outpourings. Praise God for full salvation and a mighty Christ to deliver from all sin.

Ray N. Johnson.

GOSHEN, KENTUCKY.

The union tent meeting of two weeks' duration (July 24 to August 7), at Goshen, Ky., which was conducted by the Rev. Charles W. Welch, D.D., of the Fourth Ave. Presbyterian Church, Louisville, closed Sunday night with a very large attendance for the community. While only three persons accepted Christ by profession of faith during the meeting, the main purpose of it was more than accomplished; namely, the quickening of the spiritual life of the members of all churches participating and a closer fellowship between them. This was indicated by hearty co-operation of all denominations in the surrounding communities, by their presence throughout the entire series of services, by their liberal support financially, and by the numerous expressions of appreciation, indicating that all who came and opened their hearts received a blessing.

Dr. Welch preached in his usual inimitable way, not only presenting the gospel message with great simplicity and earnestness, but keeping ever in view the closer unity of God's people, and closing with a sermon on Christ's prayer that they might all be one. It was a most impressive service and discourse. He took occasion to say on the second night that the gospel tent of the Rev. H. C. Morrison, D.D., in which they were worshipping, reminded him that it was in a meeting of Dr. Morrison's years ago in Franklin, Ky., that he was converted as a mere boy. This tent was not only adequate but perfect in coolness and comfort for the large crowds attending, and much appreciation was expressed for its use.

The Rev. Mr. Seigler, pastor of Goshen Church, conducted the devotional services, and Mr. Robert Visey, of the Presbyterian Seminary, was pianist. The union choir of all the churches surrounding gave splendid devotional music throughout the meeting, and one evening the Leiderkrantz Society of Louisville furnished a chorus of most beautiful selections. The little folks were very active in passing the books and fans. Altogether this was one of the greatest meetings ever held in this community.

TWO MEETINGS IN KENTUCKY.

The meeting at Barterville in the Methodist Episcopal Church was a good meeting. We were there seven years ago, and we found quite a number who got through in that meeting true to God. We were there three years ago for only a few nights, and had another good time with them. These are as fine class of people as you will find; they are spiritual, hospitable, and liberal. Barterville has been the scene of many a glorious victory in holiness; it is the birthplace of holiness in that section. They had just finished a beautiful new church which we dedicated the last Sunday of the meeting. The good pastor, Rev. I. S. Pinuer, and the officers and building committee, turned the whole service, and money raising over to me. We raised every dollar in cash that was needed to cover the indebtedness and had \$300 surplus. In the afternoon we had a wonderful dedication service, and at night a fine soul-saving time. We had basket dinner on the ground, and all had plenty of good things to eat. The Kentuckians cannot be surpassed for their hospitality. Mrs. McBride and I stayed in the home of the Asbury's and we have never been better entertained anywhere. Brother and Sister Richie, and daughter (Brother and Sister Asbury's children) moved over and stayed through the meeting; then with father and mother Barnett to help in the caring for the needs, we had a big happy family, and what a time we had in the Lord. We are always glad to go the Asbury home. God bless them. Tom Asbury has been like a brother to me for years. Brother Pinuer is from God's Bible School, and he and his good wife are as fine holiness people as you will meet. He is a very capable young man, and we anticipate the pleasure of being with him again in a meeting this fall, D. V.

Our next meeting was Mt. Olivet camp; we were there last year, but this was far the best meeting, and that old Mt. Olivet is on her way back to the front ranks in the holiness camps. We have not witnessed such manifestations of the Spirit in years as we witnessed at some of the services in this meeting. Preaching was dispensed with, and souls wept their way to God in the people's meeting. The old

folks have an hour of singing followed by a praise service each morning, and they sing the songs of long ago, and then such testimonies and shouting one rarely sees in these days of coldness. How refreshing to see the Spirit work. Prof. and Mrs. Shank had charge of the singing, and they rendered fine service for the Lord. We have had several meetings in the past few years with Brother and Sister Shank, and the way they have improved, and grown spiritually is wonderful. They are among our best and most spiritual singers, and any church or camp meeting will do well to secure them for service. The crowds were fine in the week, and on Sundays very large; over twenty-five hundred for the record crowd. We enjoyed our labors very much with these good people the past two years. The pastors of the two Methodist churches of Mt. Olivet are both fine, sanctified men and stood right by the camp meeting. Both of them preached once this year, and they are both great preachers of the gospel of holiness. Rev. S. L. Moore is pastor of the Methodist Church, South, and Rev. O. J. Polley is pastor of the Methodist Episcopal Church, and they work together like brothers. Rev. S. L. Moore, a graduate of Asbury College, can hold a few meetings or camps this coming year and any church or camp meeting committee in Kentucky, or anywhere else will be fortunate to secure his service. Write him at Mt. Olivet, Ky. Mrs. McBride rendered good service in these meetings. Brother Insko, pastor of the East Side Methodist Church in Maysville, was with us several days, and preached us a great sermon. Rev. Gordon Rainey and his good wife and fine little daughter was with us one day. They are our good friends, and he is a fine preacher of holiness. Our good old friend, Rev. Kendall and his good wife were with us a few times. God bless all these good preachers, and keep them true. There are many fine holiness people there, and we say, God bless them all.

J. B. McBride.

WACO, TEXAS, CAMP.

The thirty-sixth Waco Holiness Camp Meeting has just passed into history with a consensus of opinion that it was the best meeting in many years. The harmonious co-operation was something beautiful. Looked like every one tried to excel in Christian love.

The workers were Rev. Harry S. Allen, Macon, Ga., leader in the preaching, Rev. H. W. Galloway, University Park, Iowa, led in song, accompanied by his little son Charles at the piano. Bro. Galloway also brought a few good sermons. Bro. L. J. Derk, Bible man from Shamokin, Pa., was all round worker, Miss Catherine Hinde, Waco, had charge of the young people's and children's meetings and her work was well done. In fact, they each wrought well.

No effort was made at counting, but a number received pardon, restitution or purity. The saints were greatly refreshed. Truly the times of refreshing came from the presence of the Lord. Numbers shouted and rejoiced. Several new campers were on the grounds and some who had been gone many years came back.

Rev. B. F. Gassaway, Higgins, Tex., one of the surviving founders of this camp, and a promoter of Holiness for the past fifty years, was absent on account of feeble health and was greatly missed. He sent the following telegram to the board: "Sorry to inform the Board I am unable to attend Waco camp this year, on account of physical disability. My prayer to God is for a successful meeting. It is well with my soul. Don't give up the battle. Be faithful unto death. Then the crown. Love to the Camp." He also sent his check to head up the expense of the meeting. God bless him forever more. He has been a spiritual blessing to all who have known him. All things considered, we have scarcely had a sweeter or better meeting in years. We thank God and take courage to carry on. It was decided to hold another camp meeting next year the last Sunday in July and the first Sunday in August.

C. V. Bailey.

WAYNE TENT MEETING.

Our last meeting was at Wayne, a county seat town of about 2,000 population, beautifully situated among West Virginia hills, 20 miles south of Huntington. This meeting closed out in a blaze of victory. Fourteen were at the altar the last night and all but two prayed through to definite experiences.

We were favored with good crowds throughout the meeting, but our great difficulty was to get them to move. Consequently our number of professions was not so large, only fifty-five in all saved and sanctified.

Two pastors of the town stood by us loyally, Rev. Ikerd, of the M. E. C., S., and Rev. Boswell, of the Pilgrim Holiness Church. They are two splendid men of God. Then we were blessed with the presence of several visiting brethren. Rev. R. A. Young, just back from some of his western camps, who is engaged in a tent meeting for Eastwood M. E. C., S., of Huntington, together with the pastor, Rev. C. H. Ravle, also Rev. Newton King, financial agent for Asbury College, was with us for a day and made a splendid representation of the college.

Misses Monford and Quigg, two of Asbury's students who are visiting the camps in Asbury's interest, visited us and rendered help with their voices and harps.

We are now starting our tent campaign at Louisa, Ky. Prospects are somewhat discouraging, but we are praying and believing for a great revival. Herald family, hold us up to the throne.

H. T. Heironimus.

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(Continued from page 1)

the blessed, patient, loving Lord Jesus Christ. There are times when one sermon can arrest the tide of thought and direct it into safe, spiritual channels. May God help you to preach with great wisdom and power his Word which he has declared shall not return unto him void. In the beginning of your ministry in this difficult place, I do not believe it would be wise to spend the larger part of your morning discourses in a rage of denunciation against short skirts, bobbed hair and the many forms and fads of modern times which are certainly not a means of grace. But your object is to win souls for Christ and you are trusting in the Word of God, earnest preaching, and the Holy Ghost to apply the same in a way that will compel the people to think. I am sure you have intelligence and religion enough to be saved from suspecting that I am suggesting that you become a trimmer or a pussy-foot preacher. No, I am believing that you love the people to whom you have been sent as a minister and that your great desire is to save their souls.

Sixth, in your visitations you are almost sure to find some devout people, people who have been soundly regenerated, possibly some who have been graciously sanctified, who are sad and burdened over the situation. Take them into your confidence, ask them to join you in prayer and through them you may begin to circulate some good religious literature. "The Christian's Secret of a Happy Life" is a good book. It provokes thought, stirs up the soul, helps to create a hungering and thirsting for fellowship with the Holy Spirit. Try like a good physician of souls to find out something of the history of your people, of their secret thoughts and desires and inward struggles. I have been surprised and encouraged sometimes to find business men of great prominence in the affairs of life with very hungry hearts, and have found it a great help to me to sit down quietly, draw them out and listen to what they had to say. It has prepared me to minister to them in a way that I could not possibly have done had I not learned from their own lips their soul struggles and heart longings.

Seventh, remember all the while that everything you are doing is with an eye single to the conversion of sinners, the sanctification of believers, a gracious awakening and the lifting of your church back to the Bible, to God and the saving power of his dear Son and to gracious communion with the Holy Spirit. You cannot do this in a few days. This cannot be accomplished by a few fiery, denunciatory sermons. It will take time to win the confidence of the people so that you are prepared to lead them into the blessed secret of salvation. But this is so worthwhile that you can afford to take time, be patient, to work hard and as you go forward along the lines suggested you will begin to see fruit. Folks will be saying, "I am so thankful that we have a pastor who believes the Bible and preaches the real Gospel." They will begin to tell you how they have been deceived and put to sleep in carnal security. In your young people's services, some of them will be coming to you and saying

that they have never had any change of heart and that they desire your prayers. By and by you will have revival services on Sunday evenings and will see a sinner converted occasionally and church members will come up and say to you, "This is something new in our church. I want you to pray for me."

Most of all, keep yourself saturated with Bible truths, drenched with prayer, intoxicated with the love of Christ. Be a man of God. Let your heart be warm with compassionate love for all the people. Visit the prisoners, the outcast. Get some of the young people to help you in a meeting in a rented room down among the most wretchedly lost. Go on with the good work and the gracious fire will begin to burn and you will be able to win souls, to arouse a desire in the hearts of your people for salvation and, under the leading of the Spirit, you will know when to undertake a revival meeting. It may take you several years to prepare the ground, but you are learning many lessons. You are getting close to many souls. You are growing in grace. You are getting the confidence of the people and all the while now and then some one is being converted. You are circulating good literature. You are not ranting, scolding, abusing, but you are standing up in the pulpit like a true man of God preaching with great boldness and authority and love the glorious Gospel. The whole temperature and atmosphere of your church is changing from zero in the far away north to the warm sunshine and beautiful flowers of Florida. The signs of life are putting forth. You have sown, you have cultivated, you have waited for the gracious rain of truth and the warmth of the Holy Ghost. The harvest is growing, ripening and you will have a gracious ingathering. Some of your strongest opposers will sicken and die suddenly. Some of your most worldly members who do not intend to be saved will move away into other cities. Some will quietly drop out and go and join a worldly congregation ministered to by a modern liberalist. But there are hungry souls in the city who will find out that there is a man of God in your pulpit and they will be coming into your church and through the patient, loving, courageous, sanctified ministry of the years you will be able to gather many stars for the crown of our blessed Master.

I am quite sure that some people will read this letter who will not be in sympathy with the above suggestions. They will feel that you should fall upon your worldly congregation like Samson upon the Philistines with the jaw-bone of an ass, that you should kill or capture, save or scatter, bring in or break up, in short order. Very well, may the Lord bless and guide you. In your prayers and thinking if the Spirit leads you differently from these suggestions do not hesitate for a moment. Disregard what I have said and follow the Holy Spirit.

Faithfully yours,

H. C. MORRISON.

Walton and Helena Meetings.

Did you read Rev. T. P. Roberts' report of the revival meetings at Walton and Helena? The report thrilled my soul. That is old-time Methodism. Faithful preaching, earnest

praying and keeping at it, brings down the divine power and brings people to Christ. The same means faithfully used throughout the land would bring like results in thousands of villages in these United States. If the preachers will get busy, go to it, hold on, pray and preach, and preach and pray, the people will come, God will answer, and it will prove there is not one word of truth in the slander being circulated on God that the day of revivals is passed. If the preachers prating about the day of revivals being passed, with the seat of their pants worn so slick that they almost slip off their easy chairs, will get out, wear out their shoe leather, and the knees of their pants at prayer, go to preaching a pure gospel, they will find that lack of revivals is not the fault of God or the people, but their own fault. The next time you hear a preacher saying the day of revivals is passed, if you will examine his pants, I'll guarantee that the seat of them need patching, and there is a good crease in the knees.

H. C. M.

A Chapter from My Autobiography

CHAPTER XXIX.

THE OLD METHODIST.

ON my return to Frankfort from the meetings in Maysville, I went to Col. E. Polk Johnson, who was then public printer, and made a contract with him to print the paper. It was a modest beginning—four pages not much larger than foolscap, published once a month. The name of the paper was "The Old Methodist." To plead for the old doctrines, the old faith and the deep piety and ardent zeal and service of the fathers was my thought. There was no thought or desire for a conflict with authorities or ecclesiastics. But the paper was launched and the indelible ink was on my fingers. The five hundred copies of the first issue cost me \$15.00—the income from them in advertisements and subscriptions was \$14.50. I was out just fifty cents on the first issue.

The people received "The Old Methodist" kindly, but had no idea that it would live and grow; but I knew so well that it would both live and grow that I took no offense at ridicule, and felt no discouragement at the indifference of some from whom I expected sympathy and help. I had not the remotest dream of the strong opposition I was to meet with, and the constant toil involved, but I girded myself in his name for the conflict and went forward.

At the close of my pastorate in Frankfort, the paper was not quite two years old, and I was in debt on the venture \$300.00. My publishers were kind to me, and after some months I was able to pay up the old account which I did, and received some kindly words of encouragement from those old newspaper men which I shall never forget. I was picking up some lessons in the meantime. I sent the paper to many of my acquaintances, some subscribed, others wrote me that they did not want the paper, but two men in

whose homes I had been kindly entertained, and for whom I had a very high regard, wrote me most indignant letters, almost abusive. I had sent each of them the paper a year, and wrote if they liked it I would be glad if they would renew, and send me fifty cents for the year it had been coming to their homes. I was careful to see that these letters were not duns, but simply suggestions. They came back at me hard, and deeply impressed upon me the fact that a man does not know who his friends are. We may be entertained with much courtesy and imagine ourselves much beloved, when really we are only *endured*. Frequently I have followed evangelists who were severely criticised by the very people who had made quite a lot of fuss over them when they were with them. No doubt the same has been true in my own case. Well, let us be humble and careful not to presume upon our imagined popularity, and the devotion of the people to us.

There are few experiences more humiliating than to suddenly awake to the fact that some brother on whose devoted friendship you were counting with most restful confidence, really cares nothing for you, and would much prefer not to be bothered. The life of the newspaper man is full of interesting and painful discoveries. But all along the way you will find those of whom you had thought but little, praying for you, and ready to lend a helping hand.

When I located to evangelize, I changed "*The Old Methodist*" from a monthly to a weekly, enlarged it to eight pages, making the pages much larger than formerly, and named it "*The Kentucky Methodist*." I moved to Lexington and we published the paper on Main Street, almost opposite the post-office. I sold a one-half interest in the paper to Rev. C. F. Oney. We went to Cincinnati and bought a small outfit, enough to set up the paper, hauling the forms in a hand cart to the Transylvania Publishing Co., to have it pressed.

When we were setting up our office in Lexington, a young man whom I had met in revival meetings at Paris, Ky., presented himself and asked for employment. He was a practical printer and all around newspaper man. We put him in charge of the whole back office. He set most of the type, made up the forms, gave us many pointers about the practical workings of the mechanical part of a newspaper office, read proof, and in a modest way took general control of the office. His name is Thomas B. Talbot, one of the truest friends of a lifetime.

Bro. Oney and myself got down to business, wrote to our friends, sent out circulars and propositions, and sat at our little window, looked across the street at the post-office with as much solicitude as a small country boy waiting in the spring of the year for the first goose egg. How eagerly we watched for the mail to come in, and both went over full of hope to come back soberly reflecting over the fact that the common run of people are very slow in their appreciation of a good thing. But the post-office was a great comfort to us. Often we cast our eyes with pleading, affectionate glances at its cold stone towers, and when all else failed we went to the post-office and gazed furtively into our private box. Even when there was nothing in it, we learned to comfort ourselves with the optimistic conclusion that mails had missed connection, that the paper was making a good impression and that next mail would bring in a good batch of subscribers.

There is a scripture which says we are saved by hope. Hope is a great thing in starting a paper enterprise. But for hope, and the post-office, in those early days, we would have had a gloomy time of it. Yet down deep in my heart I rested in him who had led me into it, and had no fear. I expected a long battle but a final victory.

(To be continued)

Be Not Conformed to This World.

MRS. H. C. MORRISON.



HE Bible is a great old Book. Great because it is true. Great because it contains all that we need in this world or the next. Great because of its Author, and great because, if followed in its precepts, we shall be safely steered across the sea of life to that City which hath foundations, whose Builder and Maker is God.

This same old Book tells us not to be "conformed to this world." Now there is a reason why this admonition was written; that people through all ages could take warning and flee this subtle enemy of spiritual development. Paul, in writing to Timothy, warns women especially, that they take heed to this seductive deceiver, when he says, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly apparel; but which becometh women professing godliness, with good works."

We do not think the apostle meant that we should wear cheap clothing, but good material should be made modestly so as not to attract attention, either for its plainness or its extravagance. A good piece of material can be altered and made to serve one three times as long as a cheap piece, and in the long run is much more economical than a cheaper piece.

The Apostle Peter also touched upon this important point when he said, "Whose adorning, let it not be that *outward* adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel. But let it be the *hidden* man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

What is more beautiful than a meek and quiet spirit, either in man or woman? Lord Byron said, "Woman least adorned was most adorned." Modesty is woman's greatest asset, and if that be gone she is of all creatures most pitiable. In this connection we wish to say that no truly modest woman can wear the gauze waists that many wear, and not make an impression upon the world that she has sold out to fashion, even at the risk of forfeiting her modesty. No woman can be said to be truly modest who is willing to bare her bosom to the lustful gaze of every passer-by.

Then the short skirt is equally as suggestive as the low neck and thin waist. You meet young women, and even old women, on the streets whose skirts are so short that their limbs are exposed eighteen inches more than should be. One of the most disgusting sights I have ever seen is that of an old maid or an old married woman, with her cheeks painted in red spots, her hair crimped like an actress, and her breasts bare down to a most shocking distance, and her skirts short enough for a school-girl of twelve. She is surely the monstrosity of the Twentieth Century!

Now really, why do they dress this way? It is not because they cannot get clothes made decently. It is not that they look better in this mardigras outfit; they do it to attract the attention of men to their person which God intended, and decency intended, should be hidden from the gaze of the lustful and vicious. We have often been surprised at men who seemed to "know things," and who would be supposed to know when a woman is dressed decently, that they allow their wives to dress as they do. If they persisted in dressing like the "woman of the street" I would refuse to accompany them in public. I have as little respect for a man who will accompany his wife, who has on about one-third of the clothes she should wear, as the woman who will be bold enough

to attire herself in this godless fashion. But enough! *Think on these things!*"

Charles G. Finney, in speaking of following the *fashion* says, we should shun it because it is directly opposed to the *spirit* of the gospel. It is minding *earthly things*, which we are positively forbidden to do. Then it is contrary to our *profession*, for when we as Methodists unite with the Church we promise "to renounce the vain pomp and glory of the world," and to follow Christ in our daily walk. But when we refuse to walk, even as he walked, we manifestly show that we love the praise of men more than the praise of God. This is the whole truth in a nutshell. I challenge anyone to show any other reason for this extravagant and foolish paraphernalia than that they covet the applause and admiration of men.

John 2:15 knocks the whole fashion business in the head, and buries it forever when he says: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." Dear reader, does that knock you and me out of the ring? If so, let us hie away to our closets and ask God to so empty us of the world that we may be filled with his Holy Spirit. May God save everyone who reads this, from the *goddess of fashion*, and bring us to realize that we are to render an account of how we *spend* our money, how we *use* our influence, and how we *care* for the body—the Temple of the Holy Ghost.

Notice!

Dr. G. W. Ridout and Mrs. Ridout sailed on the S.S. Arabic, Sept. 2, for England and the Continent. Dr. Ridout will preach some in England having had a number of invitations to conventions there. He expects to preach in Bristol and London, Sunday, Sept. 18. They will spend a week in Paris and France during which time they will visit some of the battlefields where Dr. Ridout was engaged with the Third Division during the World War. They will spend a week traveling on the Continent and will visit Brussels, Cologne, and other points. They will return by S.S. Lapland from Antwerp, arriving in New York again about October 10. Dr. Ridout will write a number of Travel Sketches for his second page of THE HERALD beginning with the next issue.

THE GREAT SALVATION. (Continued from page 6)

taken away. Health decays. But God's salvation lasts beyond the tomb, and will last through the ages. The best of it is, that the best of all things, salvation, is promised forever.

"This earth shall soon dissolve like snow,
The sun refuse to shine,
But God who called me here below
Shall be forever mine."

Is it not a sin to neglect so great a salvation? We do not say it is merely a sin to reject it, but is it not an insult to our heavenly Father who has provided so great salvation, to neglect it in any way? Is it not trampling under foot the blood of the covenant, whereby we were sanctified, and calling it an unholy thing, by our carelessness or unwillingness to allow it to save us from all sin? And yet thousands are satisfied with a nominal religion. They care little for salvation as long as they profess religion. Neglect is just as fatal in many cases as actual suicide. A man above the falls of Niagara who refuses to ply the oars to escape, is just as truly a suicide as he who rows downstream. A sick man who refuses to take the medicine that would cure him is just as truly a destroyer of himself as though he took poison. A soul that refuses to let God do for him his best, just as truly destroys himself as an out-breaking sinner who never seeks salvation. Well may we say with the apostle, "How shall we escape, if we neglect so great salvation?"

OUR BOYS AND GIRLS

DAILY TEXTS.

Mrs. Abbie C. Morrow Brown.

October 8.

Text: "This same Jesus . . . shall so come as ye have seen him go." Acts 1:11.

Story: They were talking, in the home, of how Jesus was coming back to earth for his loved ones, and they would love to see him. A darling little boy said, "I know I would love to see him, for when you talk about him, there is a cry in my eyes, just like there is when papa is away and I want him to come home."

Poem:

"Thou art coming! Thou art coming! We shall meet Thee on the way, We shall see Thee, we shall know Thee,

We shall bless Thee, we shall show Thee,

All our hearts could never say, What an anthem that will be, Ringing out our love to Thee, Jesus, Savior, once with Thee Oh, how blessed it will be."

Prayer. Heavenly Father, we thank Thee that Jesus went away to prepare a mansion for us and is coming back to take us to be with him.

October 9.

Text. "Be ye kind one to another." Eph. 4:32.

Story. One Christmas, my little five-year-old sister Jennie had a China doll given to her. One day, baby Lucy wanted to hold it and Jennie put her in the little rocker, and put the doll in her arms, and said, "You won't get up, will you?" Baby Lucy said, "Me not get up." But she forgot, and ran toward the fireplace, and fell, and the doll lay all broken to pieces. Baby cried. Jennie did not scold her, nor slap her. She picked her up, and put her arms around her, and kissed her, and said, "You didn't mean to do it, did you, Lucy?"

Poem Prayer:

Heavenly Father, "I ask Thee for a kindly love, By thoughtful watching wise, To meet the glad with joyful smiles, And wipe the weeping eyes, A heart at leisure from itself To soothe and sympathize."

October 10.

Text. "Prove me . . . bring ye all the tithes . . . I will pour you out a blessing." Malachi 3:10-12.

Story. One day my little Melva said, "Mama, Auntie Munson gave me a quarter to go to the park Saturday, but I can't tithe it because I want an ice cream, and to go on the Merry-go-round, and"—

"But Melva," I said, "if you will tithe it, Jesus will give you more." So she put 3 cents in her Jesus box. That night her father gave her a quarter and she had more than she needed and some left for another day at the park.

Poem.

Prove God, he will increase your store, Prove God, and he will give you more. Prove God, you will be happy, too; Because to him you have been true, And he has kept his word to you.

Prayer. Jesus, I will lay away my tithe for you. Help me to be true.

October 11.

Text. "I have found my sheep that was lost . . . joy shall be in heaven." Luke 15:3-7.

Story. One day I let my beautiful shepherd puppy follow me to the post-office and lost him. I walked over two miles hunting for him and found him. I carried him all the way home, in my arms. I did not mind that the day was hot, nor the way long, nor that he was heavy. I had found my pet. I thought I knew how happy Jesus was when he found the little lamb that was lost!

Poem.

There were ninety and nine that safely lay, In the shelter of the fold, But one was out on the hills far away Far off from the gates of gold.

"Lord, Thou hast here, Thy ninety and nine,

Are they not enough for Thee?" But the Shepherd made answer, "That is mine Who wandered away from me."

"But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night that our Lord passed through, Ere he found his sheep that was lost.

"But all through the mountains, thunder riven, And up from the rocky steep, There arose a cry to the gates of heaven, Rejoice I have found my sheep."

Prayer. Heavenly Father, I thank Thee that Jesus has found me.

October 12.

Text. "Because he hath set his love upon me, therefore will I deliver him." Psalm 91:15.

Some wild lads tried to make a little boy, who loved Jesus, join them in a wrong act. He said, "I will not." They said, "We will make you! You are alone!" "I am not! There are two of us and the other One is always a match for those who come against him." "You will be used up before he gets here." "No, I shall not! He is here now! The other one is God!" The leader said, "Come on fellows. No use fooling with such a chap."

Poem.

"Be not dismayed, whate'er betide God will take care of you, Under his wings of love abide God will take care of you."

Prayer. Heavenly Father, I do love you! I thank Thee that Thou hast promised to deliver all those that set their love upon Thee.

October 13.

Text. "The Lord knows them that are his." 2 Tim. 2:19.

Story. A darling little boy had been taught to love Jesus. When he was five years old his mother cut off his long curls and told the family that at dinner they were all to take no notice of him, and pretend that they did not know him.

They forgot the Bible injunction, "Be ye kind." Eph. 4:32.

"The least unkindness, Is a great offence."

No one noticed him or gave him food. He passed his plate to his father who said, "What a strange little boy is this?" He said, "Why, papa, I am your own little boy." Cruelly, the father replied, "Our little boy had long curls." The little lad burst into tears and said, "Well, Jesus knows me anyhow." Then they repented and hugged him and kissed him.

Poem.

"Precious thought that Jesus knows! Careth for his child, Bids me nestle closer to him, When the storms beat wild, And though the tears may fall, He is my All in All."

Prayer. Jesus I thank Thee that Thou dost know and love Thy little ones and care for them.

October 14.

Text. "The blood shall be to you for a token." Exodus 12:13.

Story. A tiny boy was told the story of the Passover night, in Egypt, when the blood was sprinkled on the doors of Israel, that the death angel should not smite anyone in the house. Afterward, he was very ill and said to the one who told him the story, "I want the blood of Jesus on me." She prayed and the Lord healed him.

Poem.

"My Jesus, Thou the Loving One The bitter blood strokes bore That I, in sickness all undone, Might live to love Thee more."

Prayer. O Lord, help me to be more faithful to Thee, because Thou art so very good to me.

October 15.

Text. "Behold I come suddenly . . . even so come, Lord Jesus." Rev. 22:12, 20.

Story. A lad in the country was hired out to a grocer in the city. He was faithful to his duties, but he missed father and mother, the old gray horse, the chickens, the cow and the fresh milk. He grew pale and thin. A letter came saying his father would come for him. Every time he came to the window he looked down the road. At last, he saw the old gray horse, and ran out, and was soon in his father's arms, and at home.

Poem.

"Jesus is coming! sing the glad word, Coming for those he redeemed by his blood."

"O joy! oh, delight should we go without dying, No sickness, no sadness, no dread, and no crying."

Prayer. Lord, Jesus, help me to be ready for Thy coming.

Dear Aunt Bettie: I will try to write a few thoughts again to let you and the dear cousins know that I have survived the floods and am still alive to thank the dear Heavenly Father for his great mercy to his dependent children. I never felt more than now how much our lives, our comforts, our all are at his mercy. My home is not on a river to be overflowed but being in a lower part of the city a cyclone, or tornado struck the upper part and was followed by a cloudburst which sent torrents of water down on this part making a river of our streets and lakes in our gardens and yards, filling cellars, basements and even floors of some houses. I did not think of such a thing till the water was running into the house and neighbors carried me out to a surry which landed me with relatives where I stayed two days before I could come and see the devastation of my home. A friend asked me if I prayed. I said, "Yes, I prayed." What could those do who could not feel the "Everlasting Arms" beneath them? Dear cousins, be sure you make peace with the loving Father in heaven who is ever ready to help us in time of need, Yea, who is ready to help even before we ask. We are dependent on him every day and hour for life and all we have, for life and all the blessings we enjoy. With much love for all the cousins and dear Aunt Bettie, and the hope to meet you all in the Father's house he is preparing for us. Mary S. Hudson. Canton, Ill.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band? I am nine years old and in the sixth grade. My mother takes The Herald. I read page ten and like it fine. I have read the New Testament through. How many have my birthday? It is May 27. I am four feet tall. If any one has my birthday write to me. I hope to see my letter in print, for this is my first letter to The Herald.

Ruth Berkley. Spring Lick, Ky.

Dear Aunt Bettie: I am a reader of page ten, just come to join your circle. We have a fine church building. I go to the Methodist Church. The name of our church is Marella. Bro. McKneely is our pastor. We have a fine brick school building called Plainview. We're going to have high school down there next winter. I am eleven years old and am in the seventh grade. I live thirteen miles from our nearest railroad station, Keyes. We live twenty-five miles from Boice City. It is the county seat of Cinnarron county. I have two brothers and three sisters. My mother died when I was ten days old. Two sisters are married. My other sister and two brothers go to high school. All that can guess my middle name I will write them a letter. It is a Bible name, with four letters. Love to all the cousins and Aunt Bettie.

Audie Brown. Griggs, Okla.

Dear Aunt Bettie: Will you let a North Dakota girl join your happy band of boys and girls? Mother takes The Herald and I enjoy reading it very much. I have never read any better paper. I am glad to see the letters from boys and girls saying they are Christians; would like to see many more. I belong to the Church of Christ; have been since I was fifteen. I hope to go to Asbury College in just a few years. We have no church around here but have Sunday school in our schoolhouse every Sunday. I go nearly every Sunday. Has anyone my birthday? I was nineteen August 2. Will some of you write to me? God bless you, Aunt Bettie and all the cousins.

Albertha M. Smalley. Rt. 1, Corinth, N. Dak.

Dear Aunt Bettie: I am surprised at the boys and girls of my state. I hardly ever see a Wisconsin letter on page ten. I am fifteen years old and of light complexion. I am small for my age, but these things are not near-

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ly as important as the fact that I am trying to live as Christ would have me live. I have been attending evangelistic meetings at Boscobel, Wis. Lane Star, an American Indian, was the evangelist. He is a wonderful speaker as well as a very sweet singer. After hearing him speak and sing I can't understand how anyone could resist Christ. I am very anxious to receive letters from any of the cousins. My birthday is March 23. Have I a twin? Well I must cut this short as I believe Mr. W. B. is after the longest letters. Ruby Oleson. 822 Cleveland St., Beloit, Wis.

Dear Aunt Bettie: It has been a long time since I wrote my last letter, but I decided as I was reading some of the interesting letters this morning from the boys and girls that I would write again. I was converted April 29, 1927, at the Nazarene Assembly at Portales, New Mex., and was sanctified on June 29, in a revival meeting held here in my home town. I belong to the Nazarene Church and am determined to go through with Jesus. I will be sixteen years old Sept. 6. Who has my birthday? I have brown hair, blue eyes and rather dark complexion. We do not take The Pentecostal Herald now but my grandfather takes it and I sometimes get to read it. I would like to receive letters from some of the cousins who are near my age and are Christians. My address is Lorena Drake. Box 66, LaLande, N. Mex.

Dear Aunt Bettie: Will some one step by and let a little Virginia girl join your happy band of boys and girls? I do not see many letters from Virginia. Virginia girls and boys, let's see how many letters we can have on page ten next time. I live with my mother and father in Walters. I have four brothers and one sister. My oldest brother works in Franklin, and my next oldest brother works on the farm with my uncle. My other two brothers stay at home. Sister stays at home, too. I am twelve years old, weigh 84 pounds, my height is five feet. I have dark hair and dark complexion. Who has my birthday, March 5? Thelma Smith, I guess your middle name to be Amy. Katherine Hill, I guess your middle name to be Virginia. Margaret Williams, I guess your name to be Gertrude. Who was the weakest, strongest, old-

est and meekest man in the Bible? Which is the longest and shortest book and chapter in the Bible? Who was the boy that was cast into the lion's den? What was the first miracle Jesus performed? Everybody write to me.

Alice Bradshaw,
Walters, Va.

FALLEN ASLEEP

FAIN.

Rev. C. C. Fain was born April 13, 1857; departed this life March 15, 1927. Had he lived until April 13 he would have rounded out his three score and ten years. He was converted Dec. 17, 1889; one month and seventeen days after seeking a clean heart God sanctified him wholly, and a short time after he entered this experience God called him to preach the gospel.

Brother Fain was accidentally killed while attempting to cross the interurban track in front of his home on the Lexington and Park pike. He was struck by the interurban car about three o'clock in the afternoon and passed to his reward about six o'clock. He is sadly missed by his devoted family and many friends who feel keenly the loss of his departure. He cannot come back to us but we can go to him, for we know where to find him. In the language of the poet we can say:

"Our brother the haven hath gained,
Outflying the tempest and wind;
His rest he hath sooner obtained,
And left his companions behind,
Still tossed on a sea of distress,
Hard toiling to make the blest shore,

Where all is assurance and peace,
And sorrow and sin are no more."
George T. Fain.

ACTON CAMP MEETING.

On August 12, the 28th Camp Meeting begun at Acton, Ky., on the Mannsville charge and continued ten days. We were fortunate indeed to secure as evangelist Rev. Andrew Johnson, of Wilmore, Ky., to do the preaching both morning and evening. Bro. Johnson is one of the most consecrated, and sweetest spirited men we have ever met, and is considered by all who heard him to be one of the greatest men that has ever been to this camp. His messages were to the point, stirring the very soul of man. We have never met with one who held a higher standard of Christianity, and was more able to convince of such by his knowledge of the Bible, and oratorical manner of explaining the same.

We had with us Bro. W. C. Kinsey and wife of Richmond, Ind., who had charge of the music and singing. We are speaking in low terms when we say they did it well. They are real workers for a camp meeting. They rendered excellent service in song, and they believe in praying with, and instructing a penitent until he is fully saved. Their work among the young folk was highly appreciated, and was very helpful to our camp. We gladly recommend them to any one who needs real Christian spirited workers for revivals.

We had with us visiting brethren of the various districts of this Conference. The following brethren preached in the afternoon: Rev. W. T. Farmer, of Kentucky Conference, Rev. W. H. Cobb, Rev. Emory Pennycook, Superannuate of Highway, Ky., Rev. E. L. Williams, of Bradfordsville charge, Rev. J. R. Marrs, of Campbellsville charge, Rev. J. H. Epley, of Elkhorn, Rev. Burkley Allen, pastor of Casey Creek charge, and also the writer, of Mannsville charge. Also we had with us Rev. E. E. Smith, pastor of Gradyville charge, Rev. J. A. Oires, pastor of Smithland sta-

tion, besides a number of Baptist ministers that were present.

We were blessed with the assistance of a number of good workers from other parts of the district. We consider this the best camp meeting at Acton camp for many years. There were about fifteen saved and reclaimed at the altar of prayer, besides many who came that were not fully persuaded to surrender. There were some few sanctified, and many who came as seekers that made known their determination to go on until they were fully satisfied.

The Lord was wonderfully good to us. We had the best of order, large crowds, and the finances were easily cared for. We are only looking forward to the time we can have these wonderful workers in our camp again.

We are now with Rev. E. L. Willingham, on Bradfordsville charge, at Kedron church. The prospects are fine for a great revival.

A. N. Yancy, P. C.

MICHIGAN MEETINGS.

The special evangelistic effort in Scotts, Mich., closed Sunday night, August 14, with an unusual service. During the twelve days, forty-five people rejoiced over sins forgiven or the blessing of entire sanctification. One of the encouraging features of the meetings was the fact that many of the young people went on into the second definite work of grace. We feel that this, backed by holiness preaching by the pastor there, will bring about a stable group of young Christian workers.

This party composed of Rev. Forest B. Willis, evangelist, Mrs. F. B. Willis, singer, Miss Roberta Naylor, soloist and song leader, and Mrs. Mabel Swearingen, pianist, held three meetings in Michigan during the summer. In all there were one hundred and seven souls either converted or sanctified.

We praise God for what he has already done, and for what he will do in the lives of these who have begun a walk with him.

Roberta Naylor.

ARMSTRONG COUNTY, PA., CAMP MEETING.

The Third Annual camp meeting of the Armstrong County Interdenominational Holiness Association held in the Armstrong grove three miles from Kittanning, Pa., which closed Sunday evening, July 24, was by far the best yet. The number rooming or tenting on the ground was more than double that of last year. People attended from most of the towns and cities within a radius of one hundred miles and there was always a goodly number taking part in the early morning prayer service. All of the day services were well attended and the large tabernacle tent was well filled every evening. Great crowds were present both Sundays and the glory of God was in the midst of the camp. One tent was used as a special prayer tent where many gathered for prayer at 6:30 in the evening preceding the evening service and many souls found God during the camp.

Rev. and Mrs. John Thomas, the evangelists, were truly God's messengers and each message they gave was freighted with the power and unction of the Holy Spirit. Mrs. Etta Foiles had charge of the singing and many were blessed under her inspiring solos. Rev. Paul Haines, a missionary on furlough from Korea, was present a few days and gave some inspiring

missionary talks. Rev. and Mrs. Thomas have also spent ten years in Korea, and on Missionary Day Mrs. Thomas gave the special missionary address. Rev. and Mrs. J. H. Sloan, District Superintendent of the Pittsburgh District of the Church of the Nazarene, dropped in on us one afternoon and were very welcome guests. Mrs. Sloan gave us a very helpful talk.

A great many in attendance testified that upon entering the ground they sensed a wonderful presence of the Holy Spirit. There were many definite answers to prayer. One evening a father who had been praying for his daughter to become a Christian arose and came forward to kneel at the altar of prayer. His daughter came from another part of the tent and both knelt at the altar the same time, neither one knowing the other had come until later. Some were healed of physical diseases.—Mrs. Mark R. Smith, Cadogan, Pa.

MANVILLE HOLINESS CAMP.

The twelfth annual camp of the Manville Holiness Camp, located near Streator, Ill., was held June 26 to July 10. This is one of the newest but growing camps, a straight, clean-cut second blessing holiness association. H. N. Dickerson, Ashland, Ky., was the evangelist. He is a strong preacher with fire and glory, and God surely did use him. Great altar services. No one apparently kept count of the number of seekers but there were many.

Mr. and Mrs. C. E. Sharrow, Wren, Ohio, had charge of the music and children's work. Their children's work was greatly appreciated. Quite a few preachers attended, and some of them preached in the day services. Rev. H. B. Jensen, Decatur, Ill., served as camp manager.

No small item was the splendid meals served in the dining hall, by Brother and Sister Tadlock. Three new cottages were erected. The management has decided to erect a two-story combination dining room and dormitory for the 1928 camp.

H. B. Jensen.

IOLA MEETING.

July 7-24, the writer was assisted in a great revival meeting at Iola, Ill., by the Lamp Evangelistic Party consisting of the Rev. W. E. Lamp, his wife, pianist, his son, the Rev. Cletus Lamp, song leader, and the daughter, Bonita, leader of meetings for the young people.

The meeting was said to be the best held in that town in about twenty years. Rev. Lamp was kind and brotherly and preached with sweetness and power; and he and the entire party found a large place for themselves in the affections of the people. With scarcely an exception, the seekers went forward without any personal solicitation; and the testimony meetings were hearty and strong.

Hungry souls were satisfied, the church was strengthened, the community was impressed and foundations were laid for future work. About forty or more professed to be converted or reclaimed and there was a large number of accessions. Bro. Lamp preached against sin and was well supported by his faithful company and we can say of him as it was said of one other, "He was a good man and full of the Holy Ghost and of faith and much people were added unto the Lord." O. Wright.

MARKED AN EPOCH IN HIS LIFE.

A few days ago one of the leading evangelists in the Holiness Movement, a man whose slate is always filled for a year in advance, was talking to a group of friends. They were speaking of the influence of the holiness papers and this evangelist spoke out, as follows:

"Fifteen years ago I was wandering through the south without any definite aim in life and as useless as could be. One night I happened to drop into a meeting where Dr. Morrison was preaching and the sermon gripped me, so I came back during the days that followed. It marked an epoch in my life. During that meeting I made a full and complete consecration and experienced the sanctifying power of God's grace. I was truly a babe in Christ and knew practically nothing about living a real life of victory.

"It was a fortunate thing that I decided to take Dr. Morrison's paper, The Pentecostal Herald, because from its pages each week I found a well-spring of gospel that gave me the light on the many problems and trials that I was continually confronting.

"From that time to this I have never been without The Herald, and I make it a point to get as many of the converts in my meetings to subscribe for it as I can, because I know what a help it proved to be to me. Having been over the road I know what they will run up against and I want to leave something with them that I know will prove a blessing and a help to them in times of trial and discouragement."

No one can calculate the amount of good you might accomplish by placing in the hands of some recent convert The Pentecostal Herald. It will be a constant reminder of the responsibility and the reward which go hand in hand with the life of complete submission to God's will.

Some young man or woman who came into the experience at one of the many holiness camp meetings this summer who is going away to school in a few weeks will need an anchor to hold them to the faith. Through the reading of The Herald the above mentioned evangelist was led into the ministry. You might be instrumental in God's calling some bright young person into his white harvest field in which the laborers are so few.

This presents one of the best opportunities to use a small portion of the tithe which has been entrusted to you, as one of his stewards, by the Master. The Herald costs only \$1.50 for a full year. What a dividend the investment will pay!

There are several people in your community whom you know are not subscribers, merely because they have never been introduced to The Herald. Give them an introduction and get a blessing on your own soul; by so doing you help to spread full salvation to all men everywhere.

NOTICE!

If any one reading this notice has a copy of my booklet on "Sanctification," published by The Pentecostal Publishing Co., and will mail it to T. L. Adams, 25 N. Marquiritia Ave., Alhambra, Cal., I shall be grateful, as I have no copy left. Send bill and I will remit.

Dr. H. C. Morrison's New Book.

The title of this new book from the pen of its gifted author is not only very suggestive, but runs true to the title to the end. If any one has rejected the glorious doctrine of the pre-millennial coming of our Lord, because he thought it a pessimistic teaching, if he will read Dr. Morrison's new book, unbiased, he will find that the teaching of the pre-millennial coming of Jesus is the most optimistic view of life and the world held by any class of people.

There are some very thrilling, thought-provoking statements made in the last two chapters, and contrary to many books this one reaches its climax in the closing chapters. It is well worth the price, \$1.00.

Very truly,
W. L. Clark.

SUNDAY SCHOOL LESSON

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

Lesson XIII.—September 25, 1927.
Subject.—Review. Reading Lesson.
—Psalm 68:26-35.

Golden Text.—The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.—Psalm 103:19.

Bishop A. G. Haygood, of the M. E. Church, South, what time he was President of Emory College, used to teach us boys some fine lessons from Old Testament history. He based his teachings on the fact that God never changes; and therefore what he did in Old Testament times he will do now. Eli, although a priest of the Lord, failed to rule well his own family, so that his sons, who also were priests, sinned greatly, and thereby brought reproach upon the services of God. As a result of Eli's carelessness in controlling his sons, the entire family was destroyed. The Doctor declared that this was not cruelty on Jehovah's part, but mercy; for had they been permitted to live, they would have gone on producing more bad priests in the house of God, seeing that the office was hereditary. But the lessons grew intense, almost furious, when the Doctor began to illustrate the awful truth by laying before us case after case of the same sort that had passed under his own observation.

Leaving individual cases, our college President would show how nations prospered as long as they obeyed God, but fell into ruin when they became disobedient. Those lessons linger with this writer to this good hour. Often since those happy college day has he seen family after family go to the very bottom through sin. Verily this would be true, if there were no punishment from God; "For whatsoever a man soweth, that shall he also reap." Mr. Moody used to say: "Sow bar-rooms, and reap drunkards; sow houses of shame, and reap prostitutes of both sexes." We need no Bible to tell us that these things are true. "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." The great law of heredity is playing its part in human affairs, individual and national, so that we can judge the present and the future by the past. Sin is the father of ruin; righteousness is the father of prosperity. This will always be true.

What stupendous lessons we may learn from the history of Jehovah's dealings with the Jews between B. C. 1095 and B. C. 975. It was not a long period (about 120 years), but it was packed with facts that made history. The period began near the close of the righteous administration of Samuel, the last of Israel's Judges. In order to be like the surrounding heathen nations the people rejected their theocratic government, and demanded that Samuel appoint them a king. Jehovah directed Samuel to yield to their request, but to tell them plainly what the results would be. They might expect blessing, if they would obey their God and their king. If not, then cursing and trouble would come. All went well for a season; but disobedience came: the dark clouds began to gather.

King Saul was a fairly brave man,

but when Goliath defied the armies of the living God, sin was already eating the heart out of him. He dared not face the giant himself; and his cowardice unnerved his entire army. The next move was Jehovah's. He sent David the shepherd lad down to the army to visit his brethren at the time when Goliath was doing his biggest boasting. God-sent? Of course he was. When Saul proved to be a failure, Jehovah selected David to take his place as the future leader of his people; and he had him on hand in the very nick of time. The slaying of the Philistine giant was the undoing of Saul in the eyes of the people; but it brought David to the front, and introduced him to Israel as their future leader. Jehovah has a wonderful way of accomplishing his purposes.

The friendship that developed between Jonathan and David played no small part in the working out of his marvelous historical drama. Jonathan, humanly speaking, was the rightful heir to the throne; but without a murmur and in the purest love, he gave way to his friend David. God was moving and ruling both of those young hearts for their own good and for the welfare of the nation. But Saul's soul was burning with wrath because of his jealousy toward David. And now we have a nation holding its own with fair success, while its head was sinking deeper and deeper into sin and its consequent ruin at every turn of his way. This, however, is not normal. Had it not been for an overruling Providence, the people would have gone down with their king. God loved Israel, and they were destined to see better days under the leadership of their sweet singer.

Had David followed the leadership of Satan and some of his over-hasty helpers, he could have had the throne of Israel long before it came to him; but he would not move a step, except as Jehovah opened the way. Most aspirants to the throne would have killed Saul in the cave and put on the crown at once, but while David followed God, he could not do that. Obedience to Jehovah was more to him than leadership of a nation. Wherefore, he could afford to spare Saul, and wait on God until his chosen time should arrive. And the waiting was good for the coming king. He was learning lessons that would stand him in good stead when he should be permitted to sit on the throne of his nation.

Do not mistake the source of David's prosperity. We are prone to set our eyes upon his awful sin, and to forget his glorious repentance. When Jerusalem was conquered and his throne was moved to that city, he brought up also the ark of the covenant of Jehovah, in order that his government might be established around the Mercy seat. God punished him sorely for his sin—punished him till his heart broke; but, all in all, his reign was filled with rich blessing for his beloved people. Had it not been for his direful sin, he might have had the exalted privilege of building a temple for the worship of Jehovah; but that was denied him. Nevertheless, he won from God the promise that his son Solomon should sit on his throne, and that he should build the temple. David's repentance was genuine, or it never would have

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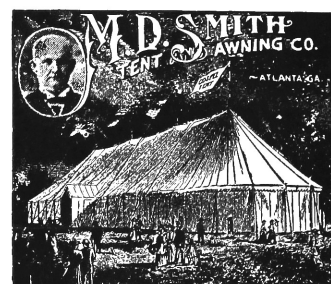
W. BRANDT HUGHES, M.A., DEAN.

The School With a World Vision

brought forgiveness. One can scarcely keep from crying when he thinks of this one black sin in the splendid career of this great man; and yet, we are almost glad that he sinned. Because of that sin he taught the world of sinners how to repent; and his forgiveness has thrown a ray of hope down the years, that has enabled many a poor sinner to catch hold on God for salvation. Verily God "makes the wrath of man (and the sin of man) to praise him." I am not pleading for sin, but trying to show forth the wondrous mercy of our heavenly Father. There is no excuse for sinning: "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil." "No man can serve two masters; for either he will love the one, and hate the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." God's forgiveness of King David is more beautiful than a spotless lily blooming out of a mudhole. Let us not forget, however, that the terrible results of this sin followed David to the very end of his life. He reaped his own sowing, and found a full crop.

Solomon's life is one of the saddest things in all literature. Jehovah chose him to be king over Israel on the basis of what he was at the time of the choosing, just as he always deals with men. At that time Solomon had in him all the elements of good rulership that were common to a normal man; but he backslid, and God held him responsible for what he could have done, had he remained true to the right. He deals with us after the same pattern. Solomon's choice of wisdom to rule Israel was of the very highest order. Jehovah was pleased with the request, and granted it along with other rich gifts and blessings. But the great Solomon went down to his death in idolatry, and adultery with a host of heathen princesses. His kingdom was divided when his only son came to the throne. And now Solomon's name has become a sort of byword for uncontrollable lust. "He is a regular Solomon." Did you never hear it?

We close this review lesson by say-



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ing that what happened to sinning Israel will likewise happen to any sinning nation, or individual, in our day. We may not always understand it, but it is coming all the same. "God is still on the throne." He is helping men to write the history of the world today as he did in Israel's day. "Be not deceived: God is not mocked." Men and nations may deceive themselves; but he sees the end from the beginning. "All things are naked, and opened unto the eyes of him with whom we have to do."

STORY OF LITTLE EVA.

By A. L. Hitchcock, 72 Elm St., New Britain, Conn. Price 25c.

A gripping, reminiscent story taken from the tender years of childhood of the author, expressing the honest outgoings of a simple child to one he loves.

The scene is laid on one of the old plantations in Dixie, though the events recorded took place after the terrible War of the Rebellion. It is a scathing arraignment of the conduct of a man going down in drink, and illustrates vividly the terrible consequences of sin.

Its purpose is to help parents to warn their children against such calamities. The author has contributed a number of times to Aunt Bettie's Department for Boys and Girls, interesting, instructive, and helpful letters, and has been active in Sunshine Work.

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTIC AND PERSONAL.

Aaron and Grace Hulse: "We have recently closed a good revival with Rev. E. O. Tapley and his people at Letonia, Ark. God was with us and many sought the Lord and found him precious to their souls. We are at Bradford, Ark., with the Nazarenes and are believing for a great meeting. We are enjoying the battle, and will be glad to go anywhere for free-will offerings. We may be addressed at 13 Plum St., Hutch'nson, Kan."

S. S. Nelson: "The Lord gave victory in the camp at Bloxom, Va. The meeting started off slowly but the saints prayed through and God crowned their faith with victory, as there were more saved and sanctified than at any previous camp. Brother Dixon was our collaborator. He is a rugged and fearless preacher of the gospel. Sisters Means and Parker blessed the people with their singing. Brother Vickers, the founder of the camp, was in charge of the camp and was used of the Lord in preaching and general oversight."

Mrs. S. C. Taylor: "The Cleveland, Miss., camp closed August 21. We had many difficulties, as the meeting came between two elections, and it rained the first of the meeting, then the farmers had to finish their crops. Brother McKeithen brought soul-stirring messages, and his son, E. E. McKeithen, led the singing. He is a splendid leader and has a wonderful voice. Miss Elsie Brinkler presided at the piano. Many renewed their vows to live for God, and we feel the work of the camp will not be void. We mean to keep it going as long as possible."

I. N. Hampe: "Rev. R. G. Flexon, of Shackleford, Va., and Rev. David E. Wilson, of Bangor, N. Y., were my co-workers at the Tri-State Camp this year, and they are certainly nice yoke-fellows to work with, as fine as I ever worked with in the last 30 years, and the fine spirit of the camp, and the wonderful work done will not soon be forgotten. Rev. L. W. King, President of the Association, and his fine Christian Board, did much to help the camp reach its great success. This is a new, and growing camp, and is sure to reach large proportions if it keeps working on the "Old Wesleyan Line" it is on now. We raised something like \$4,000.00 in cash and pledges to pay for the fine new dining hall they have just completed—the expenses of the camp, and for needed improvements for next year."

Rev. J. H. Driskell: "The Callis Grove camp meeting closed Aug. 14. Rev. F. T. Howard did the preaching. It was one of the best camps we have had for 18 years. Brother Howard is sound on the doctrine of holiness and I recommend him to any camp meeting committee or pastor who wants a real revival in their camp or church."

R. T. Wilson: "We have just closed one of the greatest revivals in many years at Bethel Methodist Episcopal Church, Bethelridge, Ky., with the Rev. E. L. Sanford and wife, of Lexington, Ky., as the preachers. Brother Sanford preached the gospel in the old-fashioned way, and sinners came to the altar in great numbers and wept their way through to victory. The services were well attended even though we had several rains during the meeting. The visible results of

the meeting were 57 conversions, 17 reclamations and 17 sanctifications, for which we give God the praise. The church was greatly revived. Mrs. Sanford rendered valuable assistance in her solos and with her cornet, also preaching several times. Any pastor needing help in revival effort will make no mistake in giving these servants of God a call."

HURRICANE CAMP, TOLU, KY.

The writer has just closed the 37th encampment of the old Hurricane Camp, near Tolu, Ky., Crittenden Co. The ten days run of three services, daily, were accompanied by interest and fellowship upon the part of many of the old campers who have been camping there for years. The word preached took hold upon the hearts of some earnest souls who prayed through to blessed victory, while there was by no means the break which should have accompanied the efforts.

Among those camping was J. J. Smith, who also did some of the preaching. He is now a man of seventy-nine years, but preaches with the clearness of mind and voice, of a man in the fifties. He is certainly held in loving esteem and appreciation by the people of Hurricane, where he has attended camp for 37 years. The local pastor, I. W. Napier, certainly proved loyal to the truth of full salvation, preaching a number of times during the camp, with the unction of the Spirit. He is much loved by the people of the Tolu charge, and under his ministry there has been growing spiritual results. This engagement closes my campaign of summer meetings. The writer will now be engaged with the Theological Department of Kingswood College until the last of next May, after which time he hopes to be in the field with an effective evangelistic party for the summer's run.

F. T. Howard.

CRAB ORCHARD, KY., AND MORTONSVILLE, KY.

Since we sent in our last report we have held tent revival campaigns at Crab Orchard and Mortonsville, both in Kentucky. Rev. F. D. J. Wanson, of Wilmore, Ky., was the evangelist in both campaigns. The writer, also of Wilmore, Ky., assisted him as song leader at both places. At Crab Orchard we had several handicaps but God answered prayer and gave us souls for our hire in spite of Satan's efforts to hinder. All the roads to Crab Orchard were under repair and many were kept away who, we were told, were accustomed to attend the tent meetings there in other years. We were there two days short of three weeks, and the Lord gave us nine seekers, six of whom prayed through to salvation. Of these six, two pressed on into Canaan and claimed their inheritance.

At Mortonsville, which is near Versailles, Ky., the Lord gave us much better visible results. We were told that it was the first tent meeting ever held there. We were there the same length of time as at Crab Orchard, but the way had been prepared for us by a recent, wonderful revival at Clover Bottom, in the same county. There were thirty-two seekers, all of whom obtained from God the blessing which they were seeking. Out of this number, thirty obtained salvation, and two were sanctified wholly. Of the thirty, one lady pressed on and found God in his sanctifying power. This lady had been a seeker in the revival at Clover Bottom.

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Camden, N. J., Nov. 16-Dec. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates after Oct. 1.

MACKRELL, JAMES-DAVIS, JOHN W.
Burkeville, Tex., Sept. 18-Oct. 2.

EVANGELISTS' SLATES

BABCOCK, C. H.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
Ashland, Ohio, Sept. 4-18.
Barberton, Ohio, Oct. 1-16.
New Castle, Ind., Oct. 30-Nov. 16.

BOWMAN EVANGELISTIC PARTY.
(Hillsdale, Ill.)
Sherrard, Ill., Sept. 12-25.

BROWNING, RAYMOND.
Lawrenceburg, Tenn., Sept. 4-18.
Asbury College, Sept. 29-Oct. 9.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.
Aspen Hill, Tenn., Aug. 21-Sept. 5.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Jackson, Ohio, Sept. 15-25.
Open date, October and November.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

COMER, G. P.
(Stanford, Ky.)
Open date, Sept. 15-25.
Louisville, Ky., Sept. 27-Oct. 2.

COX, F. W.
(Lisbon, Ohio)
Portland, Ore., Sept. 1-18.
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Lansing, Mich., Sept. 25-Oct. 9.
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURRY, C. G.
(University Park, Iowa)
Pittsburgh, Pa., Sept. 11-Oct. 2.

DAVIDSON PARTY.
Carrollton, Ohio, Sept. 15-25.

DECKER, WALTER REED.
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DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Toledo, Ohio, Sept. 4-18.
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
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ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Denver, Colo., Sept. 11-25.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Marksville, La., Sept. 9-18.
Shreveport, La., Sept. 19-Oct. 2.
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
(3172 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Aug. 28-Sept. 18.
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
New Bedford, Mass., Sept. 20-Oct. 2.
Harenton, Del., Oct. 3-14.
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(4905 Ravenna St., Cincinnati, Ohio)
Mulberry, Ohio, Sept. 2-18.
Mt. Washington, Ohio, Sept. 23-Oct. 9.
Binghamton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.

GANN, J. A.
(Town Creek, Ala.)
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.

Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.

GLASCOCK, J. L.
(1330 Grace Ave., Cincinnati, Ohio)
Open dates.

GLEASON, RUFUS H.
(Central, S. C.)
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.

GLENN, REV AND MRS. J. M.
Eastman, Ga., Sept. 4-18.

HALLMAN, W. R. AND WIFE.
(5176 Ridgewood Ct., Chicago, Ill.)
Luverne, Minn., Sept. 4-18.
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.
St. Clair, Minn., Oct. 18-30.

HAMPE, J. M.
(No. 7 Gaskill St., Mt. Washington, Sta. P. O., Pittsburgh, Pa.)
Shacklefords, Va., Nov. 4-13.
Pittsburgh, Pa., Nov. 18-27.
Open dates after these meetings.

HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Manhattan Tabernacle, New York City,
Sept. 6-16.
Open dates, October, November, December.

HOLLENBACK, URAL T.
Norristown, Pa. Oct. 2-16.

HORN, LUTHER A—MARSHALL, R. P.
(Box 1322, Mobile, Ala.)
Open date, Sept. 18-30.
Mobile, Ala., Oct. 1-8.

HOWARD, FIELDING T.
(Wilmore, Ky.)
Kingswood, Ky., Sept. 9-15.

HULSE, AARON.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Wilkinsburg, Pa., Sept. 16-25.
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Thomas, Okla., Sept. 15-25.

JOHNSON, ANDREW
Terrills Creek, Ky., Sept. 6-16.

JONES, LYMAN.
(North Kingsville, Ohio)
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Britton, Okla., Sept. 4-18.
Hugo, Okla., Sept. 21-25.
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
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Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KINSEY FRANK E.
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Urbana, Ill., Aug. 24-29.

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Richmond, Ind., Sept. 11-25.
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Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
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Russell, N. Y., Sept. 11-Oct. 2.
Ogdensburg, N. Y., Oct. 4-23.

LACOUR, E. A.
Charles City, Iowa, Sept. 16-Oct. 2.

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Connorsville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Knoxville, Tenn., Sept. 13-25.

LITTRELL, V. W.
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Perry, Okla., Sept. 4-18.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
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McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Patrickburg, Ind., Sept. 11-25.

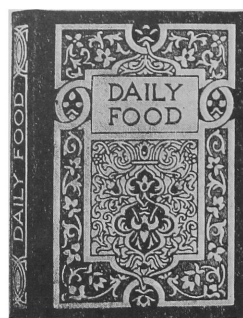
McNEESE, HERBERT J.
(New Brighton, Pa.)
Providence, R. I.—Date not set.
Carlinville, Ill.—Date not set.
Open dates, September and November.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Middletown, Ohio, Sept. 11-Oct. 4.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Middletown, Ohio, Sept. 11-Oct. 2.
Lockland, Ohio, Oct. 9-23.
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Redford, Ind., Sept. 22-Oct. 9.
Armel, Colo., Oct. 11-30.

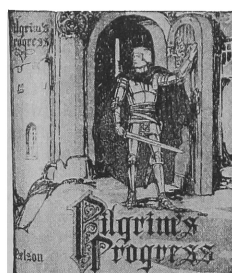
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Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 14-30.

REED, LAWRENCE.
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Cumberland, Md., Sept. 10-20.

REID, JAMES V.
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Lake Junaluska, N. C., August 21-26.
Ft. Worth, Tex., Sept. 11-23.
Birmingham, Ala., Sept. 25-Oct. 16.

ROMINE, JOHN A.
Harmony, Ala., Sept. 9-17.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
Zanesville, Ohio, Sept. 14-25.
Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.

RUTH, C. W.
(1533 Nowland Ave., Indianapolis, Ind.)
Stayner, Ont., Can., Rt. 3, Sept. 18-28.
Lexington, Ky., Aug. 11-21.

ST. CLAIR, FRED
(2444 Bowditch St., Berkeley, Calif.)
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.

SANFORD, E. L. AND WIFE.
(202 Engman Ave., Lexington, Ky.)
Open date, Sept. 7-19.
Pikeville, Ky., Sept. 21-26.

SHELHAMER, F. E.
(5419 Rushnell Way, Los Angeles, Calif.)
Marion, Ohio, Sept. 8-18.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.

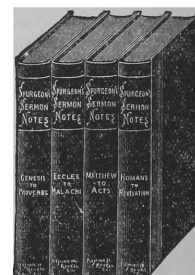
THOMAS, JOHN.
Clarksburg, Ont. Can., Sept. 9-18.
Carysville, Ohio, Aug. 23-28.

VANDALL, N. B.
Rochester, Pa., Sept. 9-18.
Baltimore, Md., Oct. 2-16.
Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Fandsdale, Pa., Nov. 16-30.

VAYHINGER, M.
Indianapolis, Ind., Sept. 15-19.
Lawson, Ky., Sept. 20-29.
Osgood, Ind., Oct. 2-23.

WATTS, E. E.
(Sandy Lake, Pa.)
Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 16.
Hookstown, Pa., Oct. 23-Nov. 6.

WELSH, H. W.
(Box 108, Olivet, Ill.)
Northfield, Minn., Sept. 4-18.



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WIREMAN, C. L.
(1757 Scott St., Covington, Ky.)
Rising Sun, Ind., Sept. 7-18.
Open date, August 15-28.
Kingswood, Ky., Aug. 30-Sept. 6.
Burlington, Ky., Sept. 20-Oct. 2.

YOUNG, ALVIN.
Monticello, N. Y., Oct. 4-16.

CAMP MEETING CALENDAR

NEW JERSEY.

Erma, N. J., camp, Sept. 9-18. Workers: Rev. C. B. Piggett, Rev. K. Hawley Jackson and wife. For information write Earl Woolson, Cape May, N. J. R.F.D.

OKLAHOMA.

Thomas, Okla., camp, Sept. 15-25. Workers: Rev. C. H. Babcock, Revs. Allie and Emma Irick. For information write to Miss Anna Kraybill, Sec., Thomas, Okla.

VIRGINIA.

Salem, Va., camp, Sept. 9-19. Workers: Dr. J. W. Carter and Rev. O. H. Callis. For information write J. J. True, Pres., Salem, Va.

"Hallelujah Jack," the life-story of Rev. Jack Linn, the well-known evangelist, is still one of the best sellers. Just recently a young man was converted by reading the book. He was a cartoonist and is now drawing pictures for God. In fact, he is preaching now. It was by reading the book that all this took place. Order a book from this office. Price, 50 cents.

NAZARENE CAMP MEETING— OHIO DISTRICT.

The 1927 Nazarene Camp Meeting, Ohio District, was one of the most gracious and blessed seasons of refreshing we have witnessed in a long time. This was the fourth year of the camp, the second on our new camp grounds. It showed a phenomenal growth in every particular over the previous camps. There was a record attendance. The fourteen cottages on the grounds were occupied, the new dormitory was full all the time, there were 55 small living tents on the grounds and they were filled besides two large dormitory tents which had a number of people in them. We have one of the best tabernacles in the country—60x100 without a post to obscure vision—but it proved inadequate for the Sunday crowds.

We were favored with as fine a corps of workers as could be found; Rev. Raymond Browning, Rev. Floyd W. Nease, Rev. and Mrs. B. D. Sutton and the Vaughan Radio Quartet, also Rev. F. M. Messenger and Dr. J. G. Morrison part of the time. These all co-ordinated their work beautifully and seemed to fit together as if they were made for that specific camp. Long will they remain in the memory of our 1927 campers.

The Divine blessing was on every service and at times the waves of heavenly glory rolled in upon us in such joyful tides that made heaven seem near, holiness beautiful, God a glorious reality, service delightful and sin more and more abhorrent. Sometimes the glory fell when the quartet sang, sometimes when Bro. and Sister Sutton sang, sometimes when the evangelist was preaching and sometimes it was repeatedly poured upon us as each of them gave their message. But always there was the consciousness of the Divine presence. I do not know if anyone kept a record of the seekers, but they were there. Some came the first service and at about every altar call after that; there were seekers the most at any one time being 30 or 35.

Our own efficient spiritually minded district superintendent, Chas. A. Gibson, Chairman of the Board of Trustees, presided on the platform and looked after raising the finances. He served well and an amount quite a bit larger than last year was raised in cash and pledges. Sufficient was given and pledged to cover the indebtedness carried over from last year, pay for the 49 new living tents purchased by the Board, cover the cost of other improvements and partly cover the cost of the new dormitory and dining room building.

The dining room, run on the cafeteria plan, served most excellent meals and did it expeditiously. The preachers and their wives were given free entertainment to the extent of sleeping place and \$1.10 per day allowance for meals.

Everybody worked, prayed, believed God and helped to make it a great camp. Much credit is due Rev. C. J. Nease, pastor of First Church, Columbus, our treasurer, for getting the grounds in good shape for the camp. He was assisted by Miss Mellicent Klee, camp matron, in looking after the comfort of the campers. Space fails me to mention all who took an active part in making it a good meeting.

A large cottage building program is on for next year. Over fifty lot leases were granted or renewed, about forty of which call for a cottage to be built on them before next year's camp. That will give us over fifty cottages

on the grounds, which, with the forty-nine tents 12x14, and the dormitory, ought to take care of 400 campers next year. W. R. Gilley, Sec'y.

KAMABAI, SIERRA LEONE, WEST AFRICA.

To my Many Friends Scattered
Abroad, Greeting:

Since last reporting through the columns of this paper I have had many and varied experiences, but I am glad to report definite victory through the sanctifying grace of our Lord and Savior Jesus Christ. Praise his holy name!

I have just had the privilege of assisting in two revival meetings, one at the Institute for Native Preachers and Teachers during the month of June at Kamabai, and the other in the town of Masumbo and at the Girls' School at that place, both of which have been graciously owned of the Holy Spirit.

At the Native Workers' Institute at Kamabai, I did practically all of the preaching for the last two weeks as well as teaching one class. I also had the privilege of preaching twice in meetings for women only. God gave us a good time in the Institute; one night we had a gracious visitation on the missionaries themselves. A number of confessions were made by the native men; one preacher confessed, although already married, that he was buying another young wife. Another preacher confessed that his people were negotiating for another wife for him although, he too, is married. Still another preacher confessed privately that he had a lover that practically took the place of a second wife to him. These were some of the things confessed, and in this country, where a man can have as many wives as he is able to buy, you can readily see that this is one of the chief sins that our native workers have to combat.

Many testified to being saved, and some seemed to get a real experience, but in this country one has to be very careful about measuring the results of a meeting by the testimonies, for it is very easy for the black man, to say fine words when his heart is not there. And it is also easy for him to follow the lead of some one else, especially if that person is a "bucke" (an older brother), great deference is paid to age in this country. Some, however, seemed to get real help from the Lord and one preacher testified to being sanctified.

In the women's meeting the Lord blessed our efforts there also, and nearly all of them were at the altar and a number professed to be saved, and we feel some at least received real salvation.

After the Institute we went to Masumbo for a ten-days' meeting, preaching in the town in the evenings and some of the time in the Girls' School in the mornings. We had an especially good meeting at the school; nearly all of the older girls professed to be saved and a number professed to be sanctified. Many confessions were made. If the tears that were shed had been bottled up I am sure that there would be a plenty, for they certainly did weep.

Our hearts were also greatly encouraged in the town meeting where at the very beginning of the meeting two young men, I should judge in their twenties, came to the altar and prayed and later professed salvation. They stood up and confessed salvation publicly before the people and told them they were leaving their sins. Both of these young men come from Mohammedan families and it

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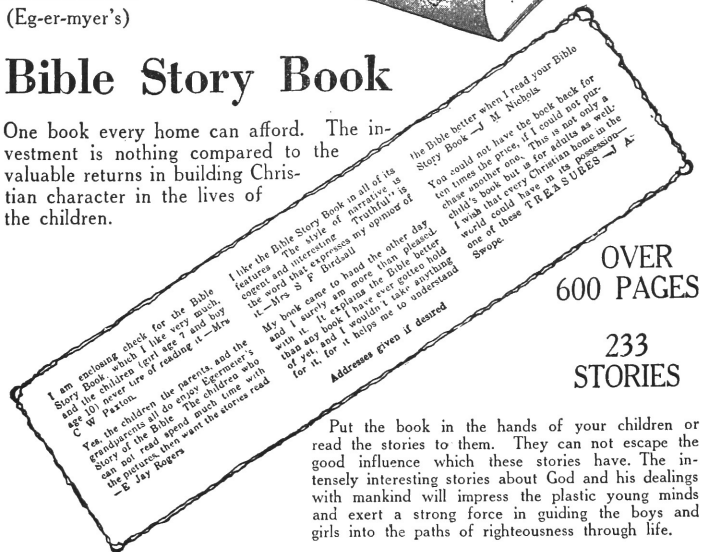
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means much for them to take a public stand such as they did.

A number of others professed during the meeting but all the results were not as definite as I would like to have seen them, but on the last night of the meeting three more, one of them a brother to one of the young men who professed the first night, and from a Mohammedan home, all sought and professed to have found, and all three testified clearly that they were accepting Christ, and that they believed he had saved them from their sins. Mrs. Cowan also had some children profess in Children's Meetings.

These are some of the first results I have seen, so definite, from among the raw natives, but even in these cases they live in a town where the mission has been for years and two of them were brothers to one of our preachers, and they have been under the influence of the mission nearly, if not all, their lives.

I have had several revival services in and around Makwi, where we are living. (We are about sixty miles from the railroad and from any of the other missionaries) but so far although we have had many seekers at the altar, and I have prayed and worked with them the same as you would at home, we have not seen any results that have been sufficiently definite

that we were satisfied that they were really saved.

When they are not able to read, and Dr. Walker says, "The fact is fairly settled that, without aiding himself by a written language, man cannot ascend even to the first stages of civilization," I cannot help but feel that it is no easy task to get them to break with their heathenish practices and superstitious customs that have held them for centuries, but the blood is able, hallelujah! and we are preaching his word and trusting him to appoint the seed time and harvest others may have planted and we may continue to water, but he alone can give the increase.

Yours in his sanctifying grace,
J. E. B. Cowan.

REQUESTS FOR PRAYER.

Mrs. F. M. S.: "Please to pray for me that I may be restored to health."

Mrs. E. W.: "Pray for my husband to be saved, and for my healing."

D. H. S.: "Pray for a wandering boy, that he may return home; and for a girl who is unsaved; also for a father and mother who are not Christians."

Mrs. J. R. R.: "Please to pray that I may be healed and yet work for my Master."

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THE
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Christ's sermon on the mount.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jê-rû-sâ-lêm; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

ST. MATTHEW, 6.

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. A-mên.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their

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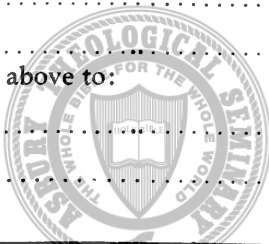
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WE ARE APPROACHING A CRISIS IN METHODISM.

By The Editor.

WE are firmly convinced that we are approaching a crisis in the history of Methodism in these United States, and for that matter, in the world. The Methodism in these United States sets the pace for the spiritual power of Methodism in her mission fields around the globe. If the Mother Church in the homeland preserves the spirit of a true faith, and a genuine evangelism, the same will be true of her far-flung line of missionary workers around the globe.

* * * *

The General Conference of the Methodist Episcopal Church meets in Kansas City next May. At that conference there will be an earnest effort to unhorse some of the leaders of modern liberalism, and to place in leadership men who represent the true faith of our fathers and founders. The modernists are shrewd ecclesiastical politicians; it will be difficult to remove them from their places of power and influence. They have been heard to boast that, while they are in the minority they control the machinery of the church. They are shrewd manipulators. The men who would overthrow them, restore Israel and bring the church back to a sound faith and old-time revival power, will need the help of God. They will need to begin their good task in the election of delegates to the General Conference. Let a mighty host of Methodists, north and south, pray God to help in this work. This is more important than the average reader appreciates. We have not prayed enough over the situation. The time has come for active effort and earnest prayer.

* * * *

The General Conference of the M. E. Church, South, meets two years from next May, and will be one of the most important conferences in the history of the church. Already, plans are being made for the election to the office of bishop some of our most dangerous modernists. If this should happen it would lead to great hurt to the church. There is a host of Southern Methodists who do not intend to support modernists in their high and important offices. We want to begin now at the throne of grace in earnest prayer, calling upon God to awaken the people, and we want to see to it that a body of preachers and laymen are sent to that General Conference who will see that the church is redeemed from the leadership and domination of modernists. God helps those who help themselves. Let us call on God, fasting and praying the first Friday morning of every month until the meetings of these General Conferences have passed.

* * * *

Let it be remembered that we are not organizing a prayer league, but we are calling on Methodist people, north and south, east and west, who stand for a whole Bible, a virgin-born, crucified and risen Christ, to pray to God to speak to his people, to buckle on the armor of the Lord, and to stand firmly and fearlessly for Methodism in its original

purity and power. There is nothing finer in all the world, than to believe the truth, to love the truth, to rally about the cross and contend for the truth, to worship God and pray to him to send his Spirit down with power to vindicate the truth.

An Open Letter to My Dear Bishop

My Dear Bishop:

I am writing you this letter on an improvised table from one of the great camp meetings in Ohio. I have been attending and preaching in the camp meetings for something more than forty years.

For the past thirty-five years, I have spent the entire summers in camp meeting work, usually beginning early in June and closing out early in September. This would figure out something more than eight solid years on camp meeting grounds or enroute going and coming from the camps. This has meant much of hard travel on trains, steamboats, in buggies, two-horse wagons, or trucks, by automobile and many ways.

Camp meeting preaching is hard work—the crowd, the noise, the coming and going, the restlessness around the edges, the tramping up and down on the outside. The camp meeting preacher must throw himself into his work, soul, brain and body. He must make the multitude hear him. He must speak with a good degree of rapidity so that he will keep the attention of the people, and he must feel that intense desire for the salvation of souls that calls for all there is in him of unction, energy and earnestness. The camp meeting is no place for an easy-going preacher who is taking care of himself rather than winning the lost to Christ.

You are under a big shed or tabernacle, or it is a large tent or a brush arbor. The heat is intense. You are drenched with perspiration. The wind blows on you; you put out every pound of strength you have; you make the altar call; you pull hard upon those who are almost persuaded; you work at the altar for an hour, sometimes two hours. This is real labor, but oh, the blessedness of it! Sinners are cut to the heart; penitents are hurrying to the altar; backsliders are being reclaimed; seeking souls are being born again; believers are being sanctified. There is joy in heaven; the people are happy; mothers and fathers are embracing their children for whom they have prayed for years, who have come home to Christ; there is singing and shouting and handshaking. It is wonderful! Bishop, a great old-time camp meeting in full swing, with the power of the Holy Spirit upon the people, is the very next thing to heaven.

I suppose I have preached at least 2,500 times at camp meetings; a few times as many as fifty souls have been blessed at the

altar of prayer after one of these sermons. Many, many times, five, ten, fifteen, twenty-five and thirty have been converted or sanctified at the altar after one of these camp meeting sermons. But if only one soul on an average has been saved for each sermon that I have preached at camp meetings that would make a goodly company. Of course, you understand that I am not so foolish as to suppose that I ever saved anybody, but it is a blessed thing if one should be used of the Holy Spirit in winning a soul to Christ.

Those who have not engaged in the work can have no comprehension of the physical, mental and spiritual strain and stress involved in a summer campaign of camp meeting work. Many a time I have closed out the camp meeting on Sunday night at half past ten or eleven o'clock, and have mounted some sort of vehicle, frequently a two-horse wagon, and have driven until dawn Monday morning in order to catch an early train to the next camp meeting. I have had some wonderful nightrides over rough roads, sometimes the horses at the gallop, and when we would hit a country bridge of loose planks across some creek we would make such a noise that all of the dogs in the neighborhood would wake up and with loud barking protest against such noisy disturbance. Sometimes we would have a lunch or a watermelon in our wagon and along about half past two o'clock we have gotten out, kindled a fire, eaten, rejoiced, refreshed ourselves and gone on our way. I have been wonderfully healthy and happy in it all. I have great cause to praise God. I had rather have been a camp meeting preacher of full salvation these past thirty-five years than to have occupied any other place, or been engaged in any other work, in all the wide world.

I am now past my seventieth birthday and suppose I should slow up a little, but I find that is hard to do. I never had more calls in my life for work than I am having now. I am invited to preach to the preachers at five annual conferences this fall and many churches are asking me for meetings, while camp meetings in every direction are calling for my services. Of course, I have to turn down many of these calls because of conflict of dates, but I assure you it is hard to say no when a fellow is feeling fine, and immortal souls are in danger of being lost, and you think, possibly, if you could get upon the scene of action and proclaim the blessed Gospel some who otherwise would spend eternity in outer darkness might be rescued for Christ and eternal life.

Well, I am glad I have been a Methodist, a full salvation, camp meeting preacher. I look back with deep regret that I have not been more worthy and more fruitful, but I place all the past under the atoning blood of Christ and press on in the battle for souls.

Bishop, you know I have been for many years what is termed a "holiness preacher." I hold to the Wesleyan interpretation of the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

There Go the Ships---Or Launching Out Into the Deep.

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



HE old Ocean has a thousand charms for me. My father, "Skipper Fred," lived most of his life afloat and when death came for him it was amid the howling tempests of the Northern Seas, the sea weeds wove his shroud, the winds sang his requiem, and the ocean became his grave. I was born upon the bosom of the great deep. My first house was the ship's cabin, and in a real sense my young life was "rocked in the cradle of the deep." No wonder that the ocean has a charm for me! Its waves sing to me; its winds and tempests speak, and to sail upon its mighty bosom is among the chief delights that can come to me. I can say in the language of another,

"O, thou great and wide sea! Mine eye is never sated with gazing upon thee; mine ear is never wearied with thy music; thou purgest my thought and createst my dreams anew; thou dost exalt my spirit to the Infinite and Invisible, whose creature thou art! Sing thy song of Eternity! Smite thy cymbal waves afar; shout thy raptures and chant thy dirges! Interpreter of our hearts; murmurer of love and of sorrows; winding sheet of our dead; beautiful reflector of the heavens; speak to us still in the language of our souls. One day thou shalt retire and uncover thy gulfs and abysses; dissolved into vapor by the fierce breath of universal fire it shall come to pass. There shall be no more sea!"

All my boyhood, from far vernal
Bournes of being, came to me
Dreamlike, plangent, and eternal
Memories of the plunging sea.

I can almost say with Carman:

"All my heart is in its verges,
And the sea-wind is my home."

As we sail upon the ocean vastness we think of the Infinities that surround us and the Eternity to which all we mortals sail. Wordsworth sang:

"In a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither."

It was the great philosopher, Sir Isaac Newton who, as he viewed the vastness of the universe of Time, of Truth, said that he "felt like a little child picking up pebbles on the ocean shore."

Truth is vast! Religion is vast! Salvation is a great deep sea whose depths unfathomed no man knows, but thank God, we may launch out upon the ocean of God's love and fulness and find every need of the soul satisfied and every heart longing met in the boundless provisions of Divine grace.

We are reminded by the sea of the ebbs and flows that come to the soul.

Nothing is more disappointing than to go down to the shore when the tide has gone out. Everything looks so deserted, and despicable wreckage and debris and seaweed and refuse are the things witnessed, and boats high and dry with no power to move. There comes to the soul sometimes seasons when everything is high and dry, when nothing moves, when desolation seems to prevail, but how soon the scene changes when the tides come in and the floodtides sweep over the soul. Thank God, for the seasons of inspiration, for the heavenly vision; for the pulls heavenward that the saints receive. Very often stress and tumult come when all our plans and purposes seem to go to pieces, but the trusting soul keeps on believing and trusting and in the midst of apparent wreckage can say with Browning:

Ah! fragments of a whole, ordained to be
Points in the life I waited! What are ye
But roundels of a ladder, which appeared
Awhile the very platform it was reared to
lift me on!"

JUST A WORD.

This is the first of my Travel Sketches which I have sent to *The Herald* as we put out to sea on the good ship S.S. *Arabie* from New York. This will be our seventh trip across the Atlantic, but the first as late in the season as this. We hope the great storms have spent themselves and that we might again experience the sea as peaceful as a lake—at least part of the way. Eight days, perhaps nine, lie before us on shipboard before we put in at Plymouth, England, where we disembark. We will be in the Land of Wesleys for a week where we will have many unusual opportunities of studying the old world, as well as preaching the gospel of the great Redemption. Then we go on to the Continent.

George W. Ridout.

The sea furthermore reminds us of the vastness of our privileges as believers and the extent of progress possible to the devout soul.

One has said, "What glories await the progressive soul that fearlessly, yet reverently, moves forward in the march of the spiritual life. How the horizon widens! New beauties appear at every step; tender, holier lights and shades play upon familiar objects of thought and feeling transfiguring them; a growing inclusiveness thrusts out the hardening, narrowing exclusiveness of the past and makes the heart great and wise and loving. Some harmonizing, unifying principle is at work within."

It has been said that "Life is an apprenticeship to truth." How much truer this should be of the believer's life and experience. The devout soul dedicated to God and the truth as it is in Jesus starts from the vantage ground of faith and privilege and ought therefore ever to be the leader in things divine helping those of dragging footsteps, reviving tired hearts and helping to quicken the latent powers of the timid into new. Let us remember that "perpetual growth and expansion can alone avert decay."

Furthermore, the sea reminds us of God's tides which bear us on to our destined duty and destiny.

Nothing is to be more dreaded next to sin itself, in the believer's life than the calamity of stagnation. To drop into a stereotyped form of religious life and there stay and sit, is a grave misfortune. This too often results in throwing off the armour, laying aside the weapons of warfare and resting satisfied in low standards and in an easy, good-for-nothing existence. "Stagnation hates nothing so much as progress, fearing lest its own self-satisfied repose be broken by the surge of human hearts pressing onwards."

Drummond said an apt thing when he said, "Nothing is more perilous to your own salvation, more unworthy of God, or more hurtful to your ordinary happiness, than being content to abide as you are. Our whole life is given us with the object of going boldly on toward the heavenly home. The world slips away like a deceitful shadow, and eternity draws near: why delay to push forward? While it is time, while your merciful Father lights up your path, make haste and seek his kingdom."

Again, the sea and its tumults instruct us as to life's difficulties and tempests. Life has its stormy Galilees and its tempestuous seas. Trials there are for all God's people; storms will blow, the ship tosses madly and wildly through the waves, but there is always the sweet consolation to the believer that Christ as our great Pilot is at the wheel.

"Unknown waves before me roll,
Hiding rocks and treacherous shoal;
Chart and compass come from Thee;
Jesus, Saviour, pilot me."

Fenelon has said truly that "the crosses actually laid upon us always bring their own

special grace and consequent comfort with them; we see the hand of God when it is laid upon us. The crosses that we make for ourselves by over-anxiety as to the future are not Heaven-sent crosses. We tempt God by our false wisdom seeking to forestall his arrangements and struggling to supplement his providence by our own provisions."

In all life's trials, says one, "Our Father sends the means by which they may be endured:

"Remedies in sickness,
"Love in trouble,
"Devotion in privation,
"Comfort in weakness,
"Tears in sorrow."

Furthermore, the sea reminds us of the gospel plan in its tides and sweeps and the laws which govern all.

Cowper, that eminent evangelical poet of the 18th century, sang:

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity
Inscribed above the portal from afar
Conspicuous as the brightness of a star
Legible only by the light they give,
Stand the soul-quickenings words—Believe and Live!"

When Christ said to the disciples, "Launch out into the deep," it required faith to do it. They had toiled all night and had caught nothing. Many there are who hesitate to launch out into the deep because of past failures. They avoid sanctification because others have made shipwreck; they avoid the deeper things of God because some have swung off into fanaticism. In the Science of Navigation there had to be heroic self-sacrificing leaders; they launched out and sailed on and sailed on! If Columbus had turned back America would have remained undiscovered, perhaps, for centuries. If Cabot and other daring mariners had not put out to sea and sailed the unknown and uncharted waters we never would have known the world as we do now. So in salvation; we must venture with Hope at the bow and Faith at the helm, and the Word of God as our compass, we shall not miss the blessing. Thank God, for those who ventured. Luther ventured and brought on the Reformation. Knox ventured and saved Protestantism in Scotland. Bunyan ventured and gave us that greatest of all books, "The Pilgrim's Progress." Wesley ventured and gave us Methodism and the great holiness revival. Moody ventured and brought on the great Revival after the Civil War. Inskip ventured and became the great evangelistic prophet and apostle of the modern Holiness Movement. If Livingstone had not ventured with the gospel into the very heart of Africa the Dark Continent would never have become so known to us, and Bishop Taylor would never have accomplished the great and mighty things of his missionary career. Livingstone said: "People talk of the sacrifice I have made in spending so much of my life in Africa. Away with the word! It is emphatically no sacrifice. Anxiety, sickness, suffering may cause the spirit to waver, but this is only for a moment. All are nothing when compared with the glory which shall be revealed in and for us."

Then lastly, the sea eventually breaks upon the shores of Home or our destined haven.

I have stood many a time upon the pier or the shore and saw the great ships come in. Once I stood at the dock in St. Malo, Brittany, France, and saw a vessel come home from a long voyage. The Captain and crew had been away from home nearly a year. Loved ones—mothers, wives, children, were

there to greet the sailors as they came back after a long absence. What rejoicing! What happiness! When we came back from the war our ship sailed out of Marseilles and ploughed the waves of the classic Mediterranean; then we came into Gibraltar and next passed out into the stormy Atlantic. After many days of sailing and tossing we sighted the shores of the homeland. Then New York harbor, with the statue of Liberty, hove in sight. As we sailed up the Bay we were saluted by steam whistles and flags on every hand. Next, we saw a fine ship

bear down upon us literally covered with flags. Upon the upper deck a brass band was playing and the bridge was crowded with men and women waving their handkerchiefs and shouting, Welcome Home! Welcome Home! To say the least we were happy! It was glorious to be back home again from battlefields and foreign shores to greet loved ones again and enter upon the joys of home again.

Bye and bye, we who travel upon life's boundless ocean will make the Port of Heaven if we are traveling upon the old ship of

Zion. With Jesus as our Captain, some day we shall come in sight of the Land that is fairer than day. As we think of it we feel like singing,

"Land ahead its fruits are waving,
O'er a land of fadeless green,
And the living waters laving
Shores where heavenly forms are seen.

"Onward bark, the Cape I'm rounding;
See the blessed wave their hands,
Hear the harps of gold resounding
From the bright immortal bands."

MODERN APOSTLES OF FAITH.

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

CHAPTER XXVII.

WILLIAM JENNINGS BRYAN.

THE law of cause and effect does not always operate in the affairs of men touching promotions, honors, etc.; the greatest men are not always chosen presidents of the nation; the ablest men are not always chosen to the episcopacy. These honors often come through conjuring of circumstances, and carefully worked out plans of organizations. "It is better to be right than to be president," is a well known saying, which was more surely exemplified in the life of William Jennings Bryan than of any other citizen in the history of our nation. With the personality, magnetism, and superior eloquence of this princely man, "all the kings' horses" could not have pulled him away from the White House, had he but lowered the standard of his convictions.

The second time he was nominated for president, one of the leading New York politicians spent several days with him at Lincoln, Neb., urging him to modify his views, but without success. He remained at home during the convention, and held up the proceedings for more than two days, in which time the platform committee wrestled with his demands. He literally forced that great body to "come over" to his ideas, before he would accept the nomination. This was never done by any other man, elected or defeated, before or since. This writer was in the convention hall, when the committee finally yielded, and brought in its report, and Mr. Bryan's doctrines announced. In anticipation of this, ten thousand small flags had been distributed among the delegates; a picture of Mr. Bryan, some ten feet square, between two gigantic flags unfolded before the vast audience, and for thirty-five minutes there was pandemonium, which was amplified by a band of some fifty instruments, with the waving of those flags. We doubt, if in the history of nations, there was ever a greater demonstration. We mention this to show the personal power and influence of a man in the presence of strong political enemies.

Before we discuss some of the more serious characteristics of Mr. Bryan, there is one more outstanding victory which should be mentioned. When Woodrow Wilson was nominated for president, the convention by a large majority had been instructed for another man. Mr. Bryan did not believe this other man suitable for the presidency and, to avoid a gigantic blunder on the part of a great nation, Mr. Bryan threw himself with all his powers before the onward rush of plans already fixed, and forced the convention to set aside pre-convention pledges and nominate Woodrow Wilson.

Now let us give a resume of Mr. Bryan's political triumphs, beginning with his first nomination, which swept the convention like wild-fire under the power of his eloquence. Until the Baltimore Convention, twenty years later, where he individually caused the nomi-

nation of Mr. Wilson, we find four national conventions absolutely dominated by this one man—W. J. Bryan. Three times nominated for the leadership of his party, the other one he controlled and brought victory to his party, and gave to the world, as the leader of a great crisis—Woodrow Wilson. We contend that, in the history of nations. Demosthenes, Cicero, Burke, Gladstone, Washington, Lincoln, et. al., no man has ever wielded such an influence in a great nation. This record has no duplicate in the history of men; a broad statement, but we challenge refutation from history.

We have mentioned the political career of Mr. Bryan as a prelude to the greater man, as he was greater than a political party, and a different perspective is necessary before the true majesty of his character is revealed. Mr. Bryan had political ambitions; no one can doubt this, but above and below this ambition burned a passion of soul so true and honest that it would not allow him to surrender one infinitesimal part of principle. He would not "stoop to conquer." Other men have virtually said: "Make your platform and I'll get on it." Mr. Bryan says: "I am on my platform, and you must accept it, or I get off."

William Jennings Bryan was born March 19, 1860, at Salem, Ill., the son of Silas L., and Maria E. Bryan. The parents were of the best Virginia stock, coming from Culpepper county. Silas Bryan was a lawyer, and a gentleman, and for many years was "Hon. Judge Bryan," a Presbyterian elder; notwithstanding he was active in local and state politics, he was known as a pious, Christian gentleman. Judge Bryan wisely placed his family on a farm near Salem so that his sons might have the clean, wholesome environment of pure air, and hard manual labor. William Jennings was taught the rudiments of education by his mother until he was ten years old; he then entered Whipple Academy, at Jacksonville, Illinois, where he remained two years, after which he entered Illinois College in the same city. While in college the young man took an active part in literary societies and gained a campus reputation as a speaker and debater.

Mr. Bryan graduated from Illinois College in 1880, with the highest honors, and was the valedictorian of his class. He attended Union Law School at Jacksonville, Ill., for two years, where he met Mary E. Baird, of Perry, Ill., the woman who afterwards became his wife; she was also a law student and was admitted to the bar with her husband. Mr. Bryan practiced law at Jacksonville, until 1887, in the law office of Lyman Trimble, a man of leadership, both in his profession, and in politics.

Mr. Bryan went to Lincoln, Neb., in 1887, and there as a rising young attorney and a local politician, began the career that was meteoric in its splendor. The young lawyer attracted more than a local attention by his eloquent speeches on Tariff Reform, and was offered the nomination of Lieutenant Governor of the state, but declined this hon-

or. In 1880, he made the race for congress on the platform of free tariff on such commodities as wool, lumber, coal, sugar, and other necessities, and was elected in a district where the opposite party usually held the majority.

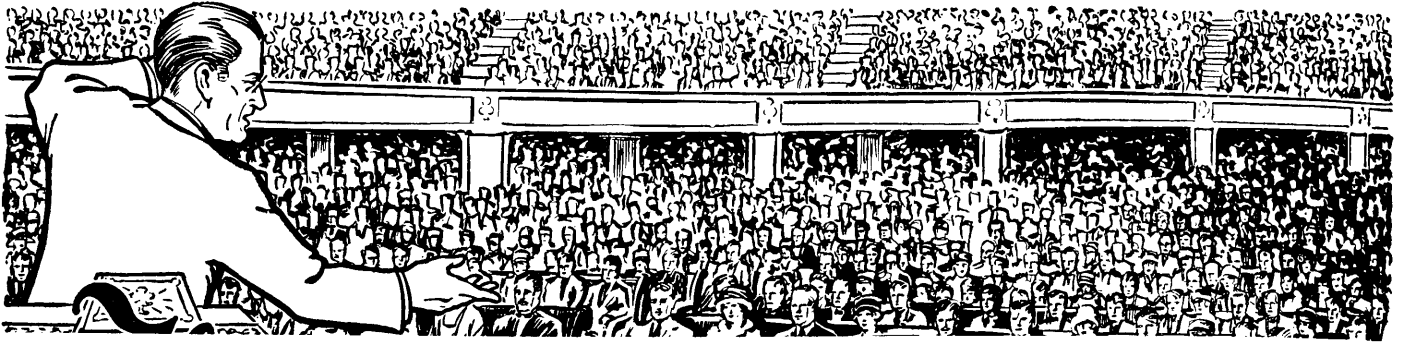
The average man is scarcely known in congress until he has served several terms; but that body of men soon found out that Mr. Bryan was there, and when he made his speech on the Wilson Tariff Bill they sat up and took notice. The highest compliment that can be given a member of congress is to be heard by his colleagues; usually they sit with their backs to the speaker, read papers, and pay absolutely no attention to what is being said. They listened to Mr. Bryan as he delivered his "maiden speech."

In 1896, Mr. Bryan was first nominated for president, but was defeated because his doctrines were believed to be revolutionary. When the Spanish-American War came on Mr. Bryan offered his services to his country and was given a commission of Colonel of a voluntary regiment. However, the war was of brief duration, and his command saw no actual service at the front.

We wish now to notice that other side of this superb character. Mr. Bryan did not wait until his political ambitions were silenced to become a Christian leader; religion claimed no small part of his life, even during the years of political leadership. He was a devout, clean, high-class Christian gentleman from the beginning. For more than thirty-five years he was in the limelight of publicity, and much of this time the object of severe and cruel criticism. But amid all this political slander and ridicule, not one word could ever be uttered against his personal character; and not one word of retaliation ever fell from his lips; he was too big to hit back, and perhaps no man was ever more provoked to do so. Mr. Bryan's private life was an open book, clean, and above reproach from any angle; his habits and conversation, in public and private, were as irreproachable as a cultured woman. At no time, with all the honors, which were world-wide, was he ever known to lower his standard of life and habits.

In the early days of his political career he delivered throughout the nation, his famous lecture on the "Prince of Peace," which was a masterpiece of eloquence, and an illuminating commentary on the God-Man Savior. Mr. Bryan believed the Bible with the simplicity of a child. Notwithstanding he was a careful student of all the deeper questions of life, at no point of his religious compass did he lose his bearings on the authenticity of God's inspired Word. On the teachings and faith of this book he fashioned his life. The truth of God's Word seemed to have been rooted and grounded in the soul fiber of Mr. Bryan by experience, which is the last word of controversy. We believe, as did Mr. Bryan, that an inexorable concomitant of faith that does not question the verities

(Continued on page 6, col. 1)



HEART PURITY.

Rev. B. H. Bock.

"Blessed are the pure in heart: for they shall see God."—Matt. 5:8.

WHILE sitting in my study meditating one day, my eyes by chance fell upon four words that were printed in large letters on a signboard just across the street, facing my study windows. It was the advertisement of a certain brand of tobacco put out by a certain firm in the country. The words were these: "Look at the stamp." From these words I received a new vision of the power of the gospel on the Christian.

The greatest stamp that God puts upon the individual is that of "heart purity." There never was such a time in the world's history in which heart purity was so much in demand than at the present time. Everything seems to be leading to impurity of heart and life. Even the secular press, magazines, and the atmosphere seems to be breathing its impurity everywhere. Vulgarity, obscenity, and licentiousness are seen and heard everywhere—on the street car, the automobile, the street corner, in the business houses, and as well in the church. We are living in awful days. We feel like raising up a prayer to God, saying, How long, O Lord, shall these things be? Our only hope is in God.

Is it no wonder that we are drifting, when they have taken away our Lord, and we know not where they have laid him? Verily, is not history repeating itself? They are crucifying afresh Jesus Christ, and are putting him to an open shame. The denial of his Divinity, the putting of his sacred blood in the same class as that of any other person, or as the blood of bulls and goats, is no small cause for God giving this country over to uncleanness and ungodliness. We are drifting toward an endless hell; and eternal woe, from whence no traveler ever returns. God wake us up! We are going to sleep while our children and the world are going to utter ruin and damnation.

The fact of the trend of the times, and the bold assaults made on the gospel of our Lord Jesus Christ is sufficient to prove our dimness of the vision of God. The text says: "Blessed are the pure in heart: for they shall see God."

Under the old Mosaic law there were certain laws of cleansing and washings, which outwardly made the candidate pure. If they had touched the dead body of a man, then they must go through the process of washing and cleansing. Also they were separated from the clean a certain number of days. If he was a leper, he must be ostracized from society, and never to return to his own home. And if he professed to be clean he must first of all get permission from the priest who had the power to permit his return home. Is it not true that this old world has the disease of the leprosy of sin? Naught but Jesus' blood can make the vilest clean.

Then again, there is the natural heart of man. The Bible says, "The heart is very wicked, who can know it?" What a state of

impurity is the natural heart of man? Gerald Chapman, the noted bandit and murderer, the two young University graduates of Chicago, who murdered the lad of but nine or ten years of age, and then to cover up their guilt by ramming the little form into a sewer, and just for a "thrill", and many other crimes, which are on the increase are only glimpses of the impurity of the natural heart. The wickedness of the antediluvian world, of Sodom and Gomorrah, and other cities which God destroyed because of their wickedness, are but faint pictures of the leadings of the natural heart of man without God. David said, "In sin did my mother conceive me." Again, "I was shapen in iniquity."

The need of a pure heart is seen in the importance that Jesus put on it. He said, "Except your righteousness shall exceed that of the Pharisees and the Scribes ye shall in no wise enter therein." They were clean on the outside, but inwardly they were full of dead men's bones. The outside of the platter was clean, but oh, the inside of it! They plotted to slay their Lord. They cried for his blood. They hooted his claim of Divinity. What depravity they had in their heart! Jesus put a premium on heart purity: "Blessed are the pure in heart: for they shall see God."

We need a pure heart because no sin will ever enter those beautiful gates of yonder city. There shall enter nothing that shall defile or maketh a lie. The devil tried his best to pollute that city, but God soon cast him out, together with his subjects who listened to his threats. Thank God there shall be no devil or sin in yonder city. All liars shall have their part in the lake that burneth with fire and brimstone. If I am to have a pure heart before getting to heaven, and must have it before seeing God, then I want to know how I can obtain the same, and who can receive it.

WHO ARE THE RECIPIENTS, AND HOW MAY I OBTAIN THIS BLESSING?

First, we wish to state that before we can receive a clean heart, which is effected by the baptism of the Holy Ghost, that I must be a child of God. God does not promise to cleanse the heart of the sinner, but he does promise to cleanse his outward life. God forgives the sinner of his many sins. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is God's gift to the world. There was no hope without the shedding of the blood of Jesus. When the sinner comes to the cross, all that he is most concerned about is that God may lift the burden of sin from his heart. His cry is not for "heart purity," he does not hunger for that, but he wants the wrath of God lifted. He wants the smile of an infinite God. His sin is ever before him. When God saved me, my heart cry was, "God be merciful to me a sinner." Oh, the load on my heart! Oh, the weight of my sin! Thank God, he came and rescued me from my burden of guilt. So will he do to every contrite heart. The recipient, then, must

know that he is *born again*, and that God's Spirit bears witness with his that he has a new heart.

After we have a full knowledge of our sins forgiven then we are candidates for heart holiness. "Jesus, that he might sanctify the church with his own blood, suffered without the gate." "Husband, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify it with his own precious blood." "We are chosen to salvation through sanctification of the spirit." By faith are we purified. In order then that we might obtain this great and good blessing, we must come to him with clean, outward lives, with everything in the way of outward transgressions blotted out, and present ourselves on the altar of sacrifice for Jesus to sanctify us wholly. "If we confess our sins, he is faithful and just to forgive us our sins (conversion) and to cleanse us from all unrighteousness" (sanctification). Reader, if you have not as yet put everything on the altar, don't wait until later, but begin now to give God your all—time, money, friends, kinfolk, yourself, all that you know or don't know, and tell God to burn out the "root of evil," "the old man," "carnality," for all these are the traits and characteristics of an impure heart, and he, by his Holy Spirit, will make you as clean as heaven.

THE BLESSEDNESS OF A PURE HEART, AND ITS SIGNS.

No one can have a pure heart and not know it. This is the most knowable thing in all of the universe of God. To eat my dinner and not know it? To live in the world and not know it? Neither can I have a pure heart and not know it. This one thing I do know, that where once I was blind, impure and powerless, I am now made whole through the blood of Jesus.

To have a pure heart is to have the vision of God. "Blessed are the pure in heart: for they shall see God." I see him whom my soul doth love. To see God means to enjoy him. I now can enjoy the old-fashion prayer meeting. He is with me when I am lonely. He helps me when I find the way so hard. What joy to be in his presence! I see God by faith in this present evil world. I see him through the workings of affliction. David said: "Before I was afflicted I went astray, but now I understand his ways." I see God now in nature, in his Word, but I shall see him after life's battles have all been fought, and I lay down this tabernacle of clay, and put on immortality. Job was correct in theology when he uttered the words: "In my flesh I shall see God."

Again the pure in heart are sincere. They are sincere in their praying. They do not play religion, but they work at their job. They love to be with their Master in prayer. Their testimonies are sincere. They have the right ring and sound. If God has sanctified them wholly, they are not ashamed to tell it, either to the church or world. They are sincere in their attitude toward sin. They do not laugh at it, but abhor sin.

We want to notice that the pure in heart

breathe after purity. They are dissatisfied with the scum of this old world. They want pure society. When I see or hear anybody who loves the society of worldlings and sinners I mark it down that their heart is foreign to that which is blessed, as God counts blessed. If you have lost that "first love" experience, which cherishes the prayer meeting, the love for the Word of God, and the love for the association with the children of God, you then need to go to your knees and renew your covenant with God. Yes, the pure in heart love the cause of Jesus Christ.

Finally, the pure in heart produce a pure life. Someone says: "Actions speak louder than words." "What you do, speaks louder than what you say." A little sin, an unkind word, a word out of season, and seeking the applause of men will hinder the soul's vision of God. Just as the grain of sand, or the small piece of steel in the eye is painful, and hinders the eye's vision, so will sin, the pride of life, and the lust of the flesh hinder the purity of heart and life.

The soul was made for the glory of God. Satan robbed God of the souls of men, but thank God, he had no sooner fallen, until there was a plan for his getting back to God. That plan is through the death of his Son Jesus Christ, and our approach to the cross of calvary, and faith in his blood.

"Blessed are the pure in heart," is intended for everyone who wants the blessing. If God put the hunger for heart purity in the heart, then he has made provision for it. Let him that readeth understand. Press your claim, dear reader, your Lord waits now to cleanse you from all sin, and perfect your heart in holiness in the fear of God. Let your prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." The answer comes back, "I will; be thou clean."

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

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

"My steadfast soul, from falling free,
Shall then no longer move;
While Christ is all the world to me,
And all my heart is love."

Indian Spring—Junaluska—Closely Related.

JOHN B. CULPEPPER, SR.

I have spent five days at the Indian Springs Holiness Camp, where the crowds were great, orderly, serious. The most eager were among those who have been coming longest, but there were many new faces.

The preaching was done by Dr. Morrison, Dr. Brasher, and Dr. Butler, all able men, in their line. Of Dr. Morrison, I will simply say that any man who can fill the place of modern evangelist, of the holiness type, for forty years, run a great book concern, publish a great holiness newspaper, and conduct a great growing holiness school, where hundreds are being moulded for usefulness, traveled largely over the world, and wedge in a number of publications from his own pen, might well be considered as Providential a bestowment as Wesley or Asbury, for no mere genius, no mere self-directed man can do these things.

Dr. Butler, of whom I know little, to my shame, is a great expositor of the Book, and while new, on the grounds, he found his place quickly in the appreciation of the people. For be it said that holiness people read

their Bibles and no people recognize mental and spiritual ability so soon. They flocked to his profound expositions.

Dr. Brasher is a general favorite at the camp. He is as modest as a woman, as stubborn as a cypress gate-post, which is always noted for staying put. He is an artist in the pulpit. Dr. Beecher said he always felt for common ground with his audience, and then retained it to the end of the hour. Dr. Brasher holds a patent on just kinder sucking you into himself and subject, quickly, seat you, and you go with him on a joy ride, nothing doubting.

Dr. Brasher would have made a success at recasting junk, and disposing of it as new. He could have made fine linen paper from old rags, or could beautify any old dress or house or town. Then, he is the best eraser I ever saw. You know it was an ancient custom, due to the scarcity of writing material, to write several times deep over the same space, so that to get to the original, an expert was called in. Dr. Brasher can rub off your views, and all other mere markings, and show you the meaning of the verse, without you catching him at it.

Many were reclaimed, converted and sanctified. If they were not, they thought they were and went out to live it. It don't hurt to think you are honest and practice it, to think you are truthful and practice it, to think you are on your way to heaven and practice it, to think you are clean and practice it.

Two things a trip to Indian Springs camp always does—takes down your head-high sign, and puts up one, which gives you a case of the perpendiculars to locate. I saw well up towards a hundred young men and women in and about the altar, surrendering for life service, and giving themselves, unreservedly to a thousand revivals—now to begin. I saw five hundred fathers and mothers jump to their feet saying God can get anything inside my yard, by naming it.

I saw my old Macon, Ga., friend, for the first time, as president of the camp, and director of the great army. Dick Burden always did make me wonder how some men make a perfect fit, the first time you try them, without any filing or filling in. You know everybody loves Dick Burden—just dry so.

Next time, I will tell you of Frank Benson and a dozen others, but now wish to say that I left Indian Springs, and autoed across to Junaluska, to find them all in very interesting talks about the coming revival. I started to jump up and tell them it was done on back where I came from. But it seems to have always been the case, that while good trailers are nosing the ground, holiness hounds take the scent on the air, cut across lots, and are soon in full cry—sometimes a full hundred years ahead of ordinary hunters.

At Junaluska they did some of the very best talking, and it all fit in nicely to a discussion about the coming revival, only they did not get the evangelist placed. We have only about fifty, but they are about to run the pastors crazy—just to know what to do with him—since they are pretty sure they can do without him. Br'er rabbit and I exchanged winks, when I thought of Dr. Morrison's thirty-three gospel tents, and boys, and he will have a hundred soon, and possibly more. This all explains the difference between a fox jumped, and hotfooting before an eager pack, and a group of men, out for a chase, if they can jump it. I heard a right smart about celebrated dogs, good hunting grounds, and the best tooting horns, some of which were sampled, and I liked it all—only I kept hearing shouting, Amens, Lord help, Glory, dinning across the spaces lying between the two hunting groups.

"The Lord is risen indeed;
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame he bore.

A Powerful Plea for Prayer for Revival.

DR. R. A. TORREY.

"Wilt thou not revive us again that thy people may rejoice in Thee?" (Psa. 85:6).

"It is time for thee, Lord, to work: for they have made void thy law." (Psa. 119:126).

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands today would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that he answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, east or west, north or south.

But shall we despair, or throw up our hands and say nothing can be done! No, not for one moment. God does answer pray-

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MODERN APOSTLES OF FAITH. (Continued from page 3)

of revelation is an experience wrought in the soul by the impartation of the Holy Ghost. When the Holy Spirit operates on the heart he reveals Jesus, guides into all truth, and takes the things of Christ and shows them unto us. Mr. Bryan was a Christian; not school or university made, but by experience, which is the "white stone" for the individual in perplexing questions, and will be a Gibraltar amid satanic bombardment of destructive criticism.

After enjoying political honors and distinction in extent, perhaps awarded to no other man, Mr. Bryan became a champion of two great causes, one national prohibition, and he lived to see it triumph. Many regard prohibition as a failure, but the cause has not failed. Enforcement has failed because men are traitors to duty; but it can be said with pride, that our flag does not float over a legalized saloon. Up and down the land, Mr. Bryan's voice and pen sounded out the clarion call to national righteousness. His paper, "The Commoner", stood for two decades the champion of human rights, and against sin in high places. There was never an uncertain sound on issues between right and wrong. Mr. Bryan was a preacher of righteousness with a sincerity that could not be questioned; he believed his message. This was true when his "Cross of Gold" swept the nation with enthusiasm; he no more played to the galleries at the Chicago Convention in 1896, than when he was defending the Word of God, and the rights of the people, against the loud-mouthed atheistic fiasco at Dayton, Tenn.

In the death of William Jennings Bryan, our blinded, sin-burdened world suffered an irreparable loss. From this writer's limited viewpoint, he was never needed so much as now. The things he stood for are being defended by others; but the place he had won in the thinking of the world gave him a conspicuous position not occupied by any other man; he could speak with influence and authority. His voice and pen were supported by a life that had weathered every test, and when his sun sank away, there were no dimming clouds. Friend and foe alike agreed at this point.

When the life of William Jennings Bryan is studied from every angle, free from prejudice, we have no hesitancy in placing him among the world's greatest one hundred men—a citizen of America standing without a peer. He was *primus inter pares* as a writer, thinker, orator, leader of men, champion of righteousness, and with it all, a devout, humble believer and follower of Jesus Christ as Lord. Where can such a combination be duplicated? In our opinion, not among the men of this nation. We have had none like him, and it is doubtful if we shall ever see another—William Jennings Bryan.

As a fitting close to this sketch, we shall quote Goldsmith's description of the old minister, as exemplified in the life of Mr. Bryan.

"Like some tall cliff that lifts its awful form,
Swells from the vale, and mid-way leaves the storm;
Though 'round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head."

Life's Lesson.

CLYDE EDWIN TUCK.

My soul, expanding with advancing years,
Sighs not for its lost springtime long ago,
But journeys toward the sunset's fading glow
Forgetful of its yesterdays of tears,
Forgetful too, of all its foolish fears,
Well knowing that life's aim is but to grow,
That nothing matters but Christ's love to know,

The love that evermore sustains and cheers.
My soul has learned life's lesson, and is calm;
It seeks the needs of others to supply,
A word of hope it gives to those who fall,
For others' woes it tries to find a balm,
And urges those who fall again to try—
God's boundless goodness is for each
and all.

"LETTING CHRIST CONQUER."

REV. PERCY F. ASHER, B. D.

"If we let him alone, everybody will believe in him." John 11:48.



AN impenetrable gloom had suddenly descended upon the Bethany home for Lazarus was "sick unto death." Immediately a message was hurried to our Lord. Contrary to expectation he "abode two days still in the same place where he was" with the consequence that when he did eventually arrive at Bethany, Lazarus had been dead four days. Going to the tomb wherein the brother of Mary and Martha lay, he commanded Lazarus in the name of the God of all life, to "come forth"; whereupon he "that was dead came forth" and many of the Jews who stood by believed on our Lord. Upon the demonstration of such remarkable power by the "Man of Galilee" the High Priests and Pharisees plotted against Christ, for they said, "If we let him alone everybody will believe in him!" The enemies of Christ were more confident of the success of his cause than were his disciples! Strange, but true nevertheless! They recognized that there resides in Christ's own unaided personality power enough to win him entrance to all hearts.

"I, if I be lifted up, will draw all men unto me." These words confirm the opinion of the enemies of Christ. Our first and last responsibility is to present Christ to those that know him not. Not to argue about him, not to diminish his teachings, but to present the New Testament portrait of him in all its fullness and with all its pristine beauty. For the example and influence of his life are more potent than words. There is a story told of an occurrence in the Moody Bible Institute in Chicago. In one of the classes there was a girl of the poorest class who would not keep herself clean and tidy. Teacher after teacher took her in hand, but all failed to persuade her to cleanliness. They tried rebuke, they tried sarcasm, they tried commands and punishments; but she responded to none of them. Then a new teacher tried a new method. When the class assembled she produced from a wrapping a pure white lily, and placed it in a vase upon the table. The girl opened her eyes widely, stared at the flower, and then rushed from the classroom. Everybody was puzzled to know the reason for her hasty departure, but their perplexity only lasted for about twenty minutes, for in that time the girl returned with her face and hands spotlessly clean, her hair tidy, and her attire as spruce as she could make it. The spotless whiteness of the flower had been more potent than all the attempts of her teachers to compel her to cleanliness by precept. Thus it ever is with the life of Christ, and with his blessed example. "If we let him alone" and declare that life, and uphold for all the world to see its matchless purity, all men will be drawn unto him, "everybody will believe in him."

"Let him alone!" We need to be reminded of these words in this day and age when the seekers after sensationalism have invaded the realm of sacred truth. Biographers and "Lives" of Christ are multiplying at a rapid rate and we rejoice that this is so. But one disconcerting fact which we cannot evade is the distorted portraits of Christ which some of these modern "Lives of

Christ" present. According to the writer of "The Man Nobody Knows," Jesus has joined the Rotary. He is now presented to the world at large as the Founder of modern business and as an executive: "He believed that the way to get faith out of men is to show that you have faith in them, and from that great principle of Executive Management he never wavered." They crucified Jesus. They did not crucify Mr. Barton's Jesus. They are still crucifying our Lord by trying to make him pleasant and popular, and we are compelled to cry out in the words of our text: "If we let him alone, everybody will believe in him."

Well might one ask, "Why don't we let Jesus alone in regard to his teaching? Why don't we take it as we find it without watering it down as Ghandi suggests?" Christ did not build the world to be outwitted in it. If we could only learn reverently and trustfully and above all obediently to let him alone. When shall we learn to take Christ at his word? We do not tamper with the works of Shakespeare, of Beethoven, of Milton, or Bach, trying to improve on them. Who would undertake to rewrite Shakespeare or Milton? These men have established for all time their superiority and we should yield to them our intellect, our emotions, and our love. The same is true about Christ. We are forever trying to improve things in our own ingenious little ways. Men have the idea that religion can be made effectual by compromise or watering down. Who would care to dilute the sermons of Beecher, or Brooks, or Parker, or Spurgeon, or Moody? Why then do we not, once for all, cease from the attempt to compromise or improve upon in a witless way, the teachings of our Lord Jesus Christ? If ever the world is to be won to Christ it will be won only by the presentation of a full Christ.

"If we let him alone, everybody will believe in him." This then is our message to the preacher or layman who would deface the historic portrait of Christ. This is our message to the social reformer who would transform the world with a less effective gospel. This then is our message to that great body of consecrated preachers and laymen who are seeking to take to those outside a "full gospel" portraying Christ in all the fullness of his power.

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

A stranger wandered one evening into a Methodist Church. The brother who preached that night was having a good time. At the close of the service the visitor waited. He thanked the preacher for this and that, but ended up: "If there is any criticism of the service I should make, it would be that throughout there was an absence of stillness. Do we not recall how in the building of the Temple 'there was no sound of hammer while the Temple was in building?' 'Ah, my dear brother,' replied the other, not without a certain wistfulness, 'we are not building temples here; we are blasting rocks.'" We need today a full gospel in order to blast the rocks of skepticism, indifference, rationalism and blatant atheism!

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REPORTS FROM SOUL WINNERS

DR. WIMBERLY IN RINGGOLD, LOUISIANA.

The impression in some religious circles that the old-time Methodist revival, such as thrilled the rural sections in pioneer days, being a thing of the past, has been refuted here in our little city. A revival has just closed conducted by Dr. C. F. Wimberly, of Charleston, S. C., a member of the South Carolina Conference, for the past thirteen days. The visible results was a class of fifty-three members received into the Methodist Church yesterday, and scores besides were wonderfully saved. The old-time altar of prayer was used in all of its old-time traditions, and men of all ages and professions—doctors, dentists, mature business men of all vocations were at the altar, praying through. The greatest crowds ever seen at a revival attended the services. All the business houses were closed for the day meetings, and the big new Methodist Church was filled to overflowing each night, and well filled every day. Dr. Wimberly is a marvelous preacher, with an evangelistic touch and power never excelled in this section. He held a successful revival here over six years ago, and our people have been wanting a return engagement ever since. We wish he could spend his time in our Louisiana country; he is an evangelist par-excellent.

Another by-product of the meeting was the organization of a camp meeting. The ground has been donated one mile from town—a beautiful pine grove with living springs of water. A large tabernacle will be built and the whole community is co-operating in the enterprise. Dr. Wimberly remained over on Monday night and delivered his great lecture on "The Radio in Prophecy."

THE MOOERS, NEW YORK CAMP MEETING.

The twenty-second annual camp meeting held near Mooers, Clinton Co., New York, commenced on Saturday night, July 30, 1927, and closed August 14th. There were three preaching services each day throughout and there was not a single fruitless altar call. On the last Sunday night after the splendid altar service and while farewells were being said and sung, three souls in different parts of the audience found their way to the Cross in personal salvation. In all more than 300 seekers bowed at the altar. The attendance was above the average. A beautiful spirit of harmony prevailed and there was absolute freedom in the Holy Spirit both for minister and laymen. No one had to be "sung down," or pushed forward. The workers, John and Emily Thomas, R. A. Zahniser, John Scoobe, Tillie Albright, J. F. Knapp and Arthur Gould (singer) were as a unit, meeting each day in an eight o'clock morning prayer meeting to plead for guidance and victory, and for a renewed spirit of prayer among the campers. Nearly \$3,000 was raised in cash and pledges on the last Thursday of the camp to the missionary work of the National Association, a whole day being given to the consideration of this subject. The laymen at the head of the camp including Brothers Humphrey of Malone, Fitch of Mooers and Breckenburg of Champlain, are doing a marvelous work for God throughout Northeastern New York.

The children's meetings were a genuine blessing to the camp as led by Mrs. Emily Thomas. More than \$22.00 was contributed by the children to Rev. and Mrs. Supernoir, National Missionaries from China, whose beautiful Christian spirit won the hearts of all. With C. W. Ruth, T. M. Anderson, as well as Arthur Gould and the writer as workers for next year, the Mooers camp should come to the very forefront as one of the great interdenominational holiness gatherings in the country.

The writer stated publicly that the camp in 1925 and 1927 had been worth more than \$10,000 to him alone as it was here that God first definitely called him to the evangelistic field in 1926, and it was here at this year's camp that he decided immediately to leave the pastorate and school work (in God's Bible School, Cincinnati, Ohio) and enter upon a definite life work of Christian Holiness evangelism. He is now (Aug. 17-29) laboring with the M. E. pastor at Maineville, Ohio, and commences his fall evangelistic work on September 11 with Rev. F. E. Rundell, M. E. pastor, Russell, N. Y. The readers of The Pentecostal Herald are earnestly requested to pray that his appointments and fields of service may be ordered of the Lord.

J. F. Knapp.

1810 Young St., Cincinnati, Ohio.

INDIANA MEETINGS.

Since last reporting we have conducted meetings in Indiana churches at Ladoga, Franklin, and Indianapolis.

Miss Mertie Hooker is the pastor of the Church of the Nazarene at Ladoga. All acquainted with her know her to be a noble character and deeply consecrated. We have assisted her in a number of meetings at different places, but never had a more complete victory than this time. The meeting got the attention of the town, and was attended and favorably commented on by some of the most substantial citizens. A number prayed through to definite experiences of regeneration and sanctification, some of them hard cases. A gambler and boot-legger got right with God and went to work on the railroad. His testimony was a great help in the meeting. The last night we raised \$100 in pledges for the pastor's salary. Misses Gertrude Sill and Pearl Richey rendered efficient and effective service in singing and young people's work.

The meeting at Franklin was practically a pioneer proposition. We did not see the break we had ex-

pected, but it was said to be the best meeting the church there has ever had. We had splendid co-operation from the citizens and other church people. The Sunday school reached 155. Rev. Austin Elmore has charge of the work at Franklin, and he is a princely young man. He recently refused an offer of \$5,000 a year from the business world for his services, because he wants to preach holiness.

We were called to the South Side Church of the Nazarene at Indianapolis for a six-day's convention, more especially to the church. God gave us good services with seekers and finders. Rev. J. L. Bashmore, pastor of this church, is a good pastor and congenial collaborator.

We are now in a meeting at Columbus, Ind., which closes our labor for this assembly year. We have been constantly busy, having conducted twelve meetings and eight conventions since the last Indiana District Assembly. By the time this is in print we will be located at Olivet, Ill., where we will make our future home. All who desire my services in the evangelistic work should address me there.

P. P. Belew.

GOOD MEETINGS.

We thank the Lord for his continued presence in sanctifying and keeping power. Our meetings in churches and camps since January have been held in Pennsylvania, West Virginia, Illinois, and Kentucky. We praise the Lord for all the victories, and trying times—the latter have given us renewed proofs of his faithfulness in answering prayer. We also give God the glory for all the souls that have found him in saving and sanctifying grace. Our fellowship with brother ministers and evangelists has been rich indeed and we rejoice to find some of God's true saints everywhere we have been.

We wish especially to mention the new camp at Wallingford, Ky. We were co-workers with Rev. R. D. Huston in this meeting. This is a beautiful location in a large grove of tall trees. A good substantial auditorium has been erected this year, also dining room and workers' rooms. The dedicatory service was held on the last Sunday afternoon. We had good attendance during the entire meeting in spite of the rainy weather and souls were saved and sanctified although the enemy tried hard to defeat us. We feel there is a great future for this camp. Any information concerning this place may be had by writing Mr. O. D. Lucas, Wallingford, Ky.

Yours in Jesus,

G. S. Pollock and Wife.

BENTLEYVILLE, PA., CAMP MEETING.

The sixtieth camp meeting on these historic grounds came to a close Sunday night, August 21. Because of the fact that for several years this camp meeting seemingly was going backward, the directors were greatly encouraged with the ten-days' meeting this year and have already begun to plan large things for next year. The weather most of the time was wet, cold and disagreeable, nevertheless quite a number of the cottages were inhabited and the lovers of holiness and old-fashioned preaching and singing and altar services, came from many distant places to take part and to enjoy the meetings.

Dr. W. B. King, pastor of Central M. E. Church, Charleston, W. Va., had been chosen as director of the camp. Associated with him were Rev. Edward D. Fellers, Evangelist, Wilmore, Ky., J. R. Basket, pastor, Fayetteville, W. Va., Attorney Life, of Charleston, W. Va., lawyer-evangelist, and Miss Thompson, who was the ever efficient children's worker of the camp.

The Camp Meeting Board has wholeheartedly invited the entire party of workers to come back next year.

Much improvement is contemplated about the tabernacle, cottages and spacious grounds. There are 20 acres included in this Bentleyville camp ground. Much of it is forested with virgin timber, many great oak trees over 200 years old. One feels he is walking on holy ground as he recalls the fact that most all of the great preachers of holiness in days gone by have heralded the eternal truths of God from the pulpit of this camp ground, and that many great preachers have come from its altars. Watch out for announcements next August of Bentleyville camp meeting.

Rev. Edward D. Fellers, Evangelist.

REPORT.

My reports to The Herald have been rather scarce this year, but it has been a very busy and happy year in the work of the Kingdom. It would take too long to mention the various meetings of the past several months, and the outstanding high lights of each, but I want my friends to know that I am still in the running.

My summer slate started in First Methodist Church, Lake Charles, La., where it was a great privilege to preach to a fine people and fellowship with two royal personages, Rev. R. H. Wynn, the pastor, and his wife. Then I went to Lake Arthur, La., a great old camp with a fine tradition, and yoked up with Bro. Will H. Huff, whose ministry I enjoyed as never before.

Next, to Jackson, Tenn., in a union meeting of Methodism, with Dr. Chas. L. Goodell, of New York leading. His keynote is personal evangelism, and he has a great message. He preaches the power of the Holy Spirit as the only power and hope of the Church, and he believes in and boosts Asbury College with real enthusiasm. It was a pleasure to lead

a chorus of 250 voices and a tremendous audience in wonderful song services.

Then on to a fine old-fashioned country camp meeting at Warnock Springs, near Magnolia, Ark. There I had the privilege of teaming up with Bro. R. F. Whitehurst, of Wilmore. It was a great meeting in many respects. The people back of the camp are "The blue blood of God's aristocracy."

Then I attended the Conference on Evangelism at the Methodist Assembly, Lake Junaluska, N. C., which was a mountaintop experience in more ways than one. The wonderful environment, together with the inspirational messages and fellowship of the brethren from all quarters of the country, combined to make a week of rich enjoyment. Dr. Akers gave us one of the most inspiring of all the messages and the Asbury Quartet did themselves proud.

By the time this reaches press I will have finished a meeting in Utica, Miss., with Rev. C. Y. Higginbotham, which promises interesting possibilities, and will be with my old friend Arthur Moore in a union meeting of Birmingham Methodism extending to Oct. 16. Bro. Moore is filling a great place in the Kingdom as he ministers to probably the largest congregation of all Southern Methodism, First Church, Birmingham.

James V. Reid.

BEEBE CAMP MEETING.

The Beebe Holiness camp meeting has come to a successful close. In spite of the rainy weather, mud and opposition, the night congregations were good and on the last Saturday night and Sunday we were greeted with throngs of people. The day messages were great which encouraged our hearts and boosted us on. The night messages were mighty and powerful descriptions of hell and the sinful life and the audience seemed fastened to the words of the eloquent preacher indited by the Holy Ghost.

Bro. Tucker was at his best in every way and went beyond himself of a year ago. Many souls found God in the good old-fashioned way.

Prof. Willard Davis can sing the glory down. His messages in song were great, especially his special with the accordion. These two evangelists should be kept busy. We had several visiting singers and a number of specials by different ones which helped a great deal in the song service. We were especially favored on the last Sunday evening by Profs. Webb and Farris who brought their singing classes and quartets and did some great singing.

Bro. Talkington brought a fine message to the young people at the three o'clock hour and a number of other preachers preached during the week days.

There was a very beautiful spirit throughout the meeting and the co-operation of the visiting preachers and pastors was the best for years. We had excellent attention and good behavior during the meeting. We believe the camp is on the best footing it has been for some time. To God be all the glory, for it was he that gave the victory. The climax was reached the last Sunday night when the saints shouted the preacher down and he made the altar call. The finances were sufficient to pay all the bills.

Rev. John Fleming and singer of national reputation came to us for 1928 and Prof. Davis comes back to us for 1929.

We enjoyed the presence of that grand old saint, Bro. Smith Claiborne, who is past 80 years and who has lived such a beautiful sanctified life these 35 years or more, which encourages our hearts and proves beyond a doubt that the sanctified life is not a failure; also Dr. Weir whose triumphant shout made the old Beebe camp seem natural, and whose sanctified life has encouraged us to pull the hill in the Christian life.

R. A. Dodson, Pres.

CAMDEN, DELAWARE.

It has been our privilege to preach on the old Camden Camp Ground. It was here on July 15, 1806, that a great camp meeting commenced. Seats were prepared for 6,000 people. There were 400 tents, wagons and carts on the grounds. The first night of that meeting there were 68 converted and 29 sanctified. The meeting continued all night on the second night of the meeting. There were 10,000 people present on Sunday. During the day there were 198 converted and 160 sanctified. The meeting ran all night and before sun up there were 127 more converted and 100 more sanctified. The Lord certainly visited this camp ground 121 years ago, but in years to come the fire went out and the camp meeting died. The Lord has permitted the holiness people to buy this beautiful and historic camp ground and they have revived the camp meeting and expect to keep it going until Jesus comes.

S. S. Nelson.

GREAT CAMP MEETING AT ACTON, KY.

We have just closed the Acton camp meeting near Campbellsville, Ky. The best meeting for years. A good number at the altar, conviction deep and some praved through to victory.

There were six thousand one hundred and thirty-three chapters of Scripture read by the people during the camp. The singing was a success and a blessing to the camp. It was conducted by W. C. Kinsey and wife from Richmond, Ind. Mr. F. E. Eades is the Secretary of the camp. He and the other members of the Board work hard in the interest of the camp.

Rev. Yancey, the pastor, is a fine man. He managed the camp well and stood by the workers. A number of preachers were present.

Andrew Johnson.

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(Continued from page 1)

Scriptures on the subject of entire sanctification, that is, that the nature of sin remains in the regenerated and it can all be cleansed away by a sudden baptism with the Holy Spirit applying the all-atoning merit of the precious blood of Christ. There is not the shadow of a doubt in my mind on this subject. You know, it was the faith and teaching of our founders. It is in our history, theology, and hymnology; and, thank God, it is a gracious experience of many hearts. Those of us who believe and teach this full redemption here and now, by consecration and faith, are in good company. Have you noticed recently the statements of Watson, Pope and Miley? They were great scholars, devout saints and wrote very plainly on this subject. I am sure you will not object to a quotation from these famous Methodist writers. I am quite well aware that we have a class of men among us who look upon these men as back numbers and are wont to claim that if they lived today they would be entirely out of harmony with the thinking of the times. If so, so much the worse for the times and its shallow, irreverent and unscriptural thinking. But here is what they have to say on the subject of sanctification. Of course, this is not all they say, but simply a little sample of much they said on this great Bible doctrine as taught by the founders of the Methodist Church.

Watson says:

"The general promise that we shall receive all things whatsoever we ask in prayer, believing, comprehends, of course, all things suited to our case which God has engaged to bestow; and if the entire renewal of our nature be included in the number, without any limitation of time, except that in which we ask it in faith, then to this faith shall the promise of entire sanctification be given; which, in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith."—(Institutes, Part 2, chap. 29).

Pope says:

"There is no restraint of time with the Holy Ghost. The preparations for an entire consecration to God may be long continued or they may be hastened. Whenever the seal of perfection is set on the work, whether in death or in life, it must be a critical and instantaneous act."—(Christian Theology, vol. 3, p. 44).

Miley says:

"The fulness of sanctification shall be instantly attained on the condition of faith, just as justification is attained; and there shall be a new experience of a great and gracious change, and just as consciously such as the experience of regeneration. *** Through the divine agency the soul may be as quickly cleansed as the leper, as quickly purified in whole as in part. We admit an instant partial sanctification in regeneration, and therefore may admit the possibility of an instant entire sanctification. Such a view of sanctification does not mean that there need be no preparation for its attainment. *** But there is really a necessary process of preparation for regeneration as for entire sanctification; and such preparation need require no more time in the latter

case than in the former."—(Systematic Theology, vol. 2, pp. 369, 370).

It is a solemn thought to me that I have lived my three score and ten years. I feel now that I am liable to go at any time, but my powers seem to be well preserved and I may remain yet for a number of years. If I should, I shall continue to believe in and to preach full redemption from all sins committed and all sin inherited through the precious blood of the Lord Jesus Christ. I see my letter is becoming lengthy. I would not weary you. May the blessing of God abide with you graciously, giving you wisdom and grace for all good service.

Faithfully yours,

H. C. MORRISON.

Indian Springs Camp Meeting.

(Continued)

The special singing before each preaching service was conducted by T. F. Eden and sister, who greatly pleased the multitudes who listened to them with rapt and joyful attention.

Rev. John B. Culpepper, a faithful old warhorse in the evangelistic ranks, high up in the seventies, was on the ground, with head up and shoulders back, one of the straightest men of his age in the world, with nimble step, and warm, happy heart. No doubt he has seen fifty thousand sinners come to Christ in his revival meetings. He held a tent meeting on these consecrated grounds many years ago, in the very beginnings of Indian Spring camp meeting history.

Rev. Sam Hanes, one of the tallest trees in the evangelistic forest, whose presence is a blessing and inspiration anywhere, was with us with glad amens and happy shouts, faithful at the altar and the prayer meetings. Sam Hanes and Hamp Sewell make one of the strongest evangelistic teams in all the south. They have held some wonderful revivals in one of the big tents of The Evangelical Methodist League this summer. They expect to start southward when Jackfrost begins to appear, and go before the coming of the wild geese, into Florida for a great winter campaign in a big tent. Any city or community will be greatly blessed with their ministry.

Rev. H. H. McAfee, president of the Camp Meeting Board at Orlando, Fla., was present, with his family, and a great number of preachers and lay people from the state of sunshine and flowers were there. The Florida people are looking forward to, and arranging for, a great crop of tourists the coming season.

The managers of the Indian Spring camp never had greater faith and zeal for the up-building, enlargement and ongoing of this marvelous center of spiritual power, than at the present time. May God bless and guide them in all of their work.

One of the most impressive services at the camp was a memorial service held in memory of Rev. Robert Stewart, and Brother Jones, a famous layman who had taken a great interest in this camp. They had both

passed away during the year. Robert Stewart was a brilliant preacher, a consecrated, devout, and saintly man. To know him, was to admire and love him. He held a high and warm place in the hearts of the Georgia people. Brother Jones was a commercial traveler; he sold goods and witnessed to the gracious power of Christ to save from sin. The memories of these two men will be cherished in the hearts of those who knew and loved them, as the years go by. A great company of God's dear children who loved Indian Spring camp, who were blessed there, are gathering about the Father's throne on high.

ONE OF MY GREAT DESIRES

CHAPTER V.

If we keep a pure, powerful, saving gospel in the world, we must educate and prepare the men to preach it. From the beginning of what is known as the "Holiness Movement," the revival of the preaching of the Wesleyan doctrine of entire sanctification, the Lord in the camp meetings, conventions, and revivals held by the so-called "holiness" people, has called a host of young men into the ministry. It is said of the ministry of our Lord Jesus that, "the common people heard him gladly." It is a fact worthy of note that those who heard him gladly, received, and appropriated the benefits of his message, soon became very uncommon people. It is so today. The great common people hear the gospel of full salvation gladly, accept it, and out from among them God has called, and is calling, a host of fully saved young men to preach the gospel, and he is calling lay people of the Holiness Movement to fit and qualify these young men to carry the message of salvation to the people of this nation, and to the ends of the earth.

Do you realize that the only thing that prevents the conversion and sanctification of a million souls in this nation every twelve months, is faithful preachers to carry the gospel to the people, preached in its fulness and power? The tent work of The Evangelical Methodist League has revealed the fact that the people will come in crowds to hear, and fill the altar to seek for full salvation from sin. Give us a hundred of these tents, and we would preach full salvation to two hundred thousand people every week during the tent meeting season.

Come, holiness people, let us awake to our duty and privilege. Help us to arrange for the education and sending forth of an army of full salvation preachers. We have a splendid beginning for a great Theological Seminary at Asbury College. If we will double and treble the capacity God will send in the young men, and the school will be sending out a host of sanctified preachers to win the lost. In the name of a compassionate God and the millions of lost souls, help us in this, the greatest work that can claim the attention, prayers, money and help of Christian people. I am not asking for money now, but for your prayers, sympathy and deep and abiding interest in this greatest of all works.

Faithfully, your brother,

H. C. MORRISON.

OUR GREATEST ASSET.

MRS. H. C. MORRISON.

THE question of *gain* seems to be the one important thing that absorbs the minds of most people nowadays. When a proposition is submitted to a man or woman they immediately inquire, What will be the gain? The fact is, only a very small percent of the people who inhabit this globe of ours see beyond the shores of time. They act as if this were the only world they would ever live in, consequently it is in accord with their view of things that they do not prepare for the life which is to come.

In First Timothy 6:6, we have a declaration of inspiration which should forever settle the fact of our choice for time and eternity. It reads thus, "But godliness with contentment is great gain." Now on the very face of this declaration we see the advantage to be derived from the possession of godliness, both in this world and the world to come. The one thing after which the human race is clamoring is contentment—in other words, happiness—for a contented soul is a happy soul.

What does it take to make one contented? Does it take wealth, popularity, education, friends, and all that goes to make up an all-round comfortable life? Let us have the opinion of the great Apostle as he sums up the matter in writing to Timothy, his son in the gospel: "And having food and raiment let us be therewith content." Food and raiment! My! how many of us are satisfied to stop at this! Yet the beautiful lily was cited as an example to us, that it neither toiled nor spun, and yet the richest man, and the wisest man in the world was not equal to its God-given attire.

If you will run down this chapter, you will find the real advantages of having only food and raiment. In the first place the rich fall into temptation and a snare, and into many foolish and hurtful lusts, lusts which drown men in perdition. Then money is said to be the *root* of ALL evil, which while some coveted after, have erred from the faith, and pierced themselves through with many sorrows.

Is it not strange that we are running after that which leads us into temptation, becomes a snare to us, drowns us in perdition, and pierces us through with many sorrows. Yet that is what the inspired apostle says riches will do, and we know from observation, if not experience, that such is the case.

Let us hear from this great Apostle once more. In writing to the Philippians, he professed to have attained to this high ideal as a Christian, when he wrote, "For I have learned in whatsoever state I am, therewith to be content." Can you beat this for a recipe for happiness! No matter where Paul was, or what the circumstances, whether in the deep, in perils of false brethren, in poverty, affliction, beaten, imprisoned—anything—yet he had the jewel of contentment hidden in his bosom which made him to rejoice in the Philippian jail at the midnight hour, and boldly declare in the midst of his enemies, that "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory!" What an asset is this contented heart—this mind stayed on God—in the midst of life's perplexities and confusion.

With the above thoughts in mind shall we not venture the assertion that "Godliness" is the greatest asset one can have in this life, and surely in the one to come. If the world believed this, really and truly, instead of rushing after the mighty dollar they would be seeking to find the pearl of great price—a heart made clean through the blood of Jesus. Would you be rich in this world so far

as contentment and satisfaction are concerned? Seek and obtain that godliness which comes by a complete abandonment of sin and a perfect trust in the merits of Jesus' blood. He is mighty to save and strong to deliver, and will grant unto us all that our faith claims.

Reader, is your heart restless? Seek the quieting power of the Holy Spirit. Are you troubled over the tomorrows? "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Would you know the sweet secret of contentment? Seek that godliness which makes you like the Master, and guarantees you a home where you shall be forever with the Lord.

"Fruit In Old Age."

REV. A. W. ORWIG.

Old age should not be a signal for inactivity or supineness. While it may involve a degree of mental and physical declension, it should not be considered a warrant for indolence, either as to business or religion. Both body and mind need proper exercise or employment in order to escape premature weakness and sometimes even death. And thus aged Christians need to be more or less active in the service of the Lord that they may maintain spiritual robustness and render general helpfulness to their fellow beings. Thank God that the Holy Scriptures declare they may "bring forth fruit in old age." And they will do so to the degree that they keep their hearts warm with the love of God and their minds alert for opportunities. Old age with the righteous is by no means a tragedy, but may be one of the happiest periods of life.

Dear aged Christian pilgrims, as surely as we keep "planted by the rivers of water" our spiritual "leaf shall not wither." We shall really desire to be engaged in some kind of work for him "who went about doing good." Indeed it will be our delight and joy thus to follow in his steps. On his eighty-fourth birthday John Wesley wrote:

"My remnant of days
I spend for his praise
Who died the whole world to redeem;
Be they many or few
My days are his due,
And they all are devoted to him."

I have heard some persons who have not reached the age of "three score and ten years," and in fairly good health, declare that their work was now done and that they were entitled to a good and long rest. I fear such persons have not a true conception of life's grand mission. We are not in the world for an indolent resting time, but for service in God's vineyard in some capacity as long as we live and according to the strength he bestows. To be unduly concerned about rest is very likely to bring on spiritual rust. And then may follow gloominess and sullenness. Oh, let us not lose the sunshine and holy fire out of our hearts, lest it tend to decay more rapidly than diligent and hearty toil in behalf of our fellow mortals. What though we have the badge of winter upon our heads, and our brows are not as fair as in earlier life, we may have spiritual springtime in our hearts, and continue to "bring forth fruit" to the glory of God. In former years I sometimes enjoyed Christian fellowship with a man eighty years of age, who once declared that his heart was like a watered garden, and that the Lord enabled him to bring forth fruit in old age. One of his chief employments was the distribution of tracts.

One of the most beautiful tributes to the constant usefulness and happiness of an aged man was that by his own wife. Some one wanted to know how he might recognize him at a railroad station as he returned from a trip. "Oh," said the happy wife, "look for a tall gentleman helping somebody." He was helping an infirm person down the steps of a railway car. Ah yes, even the aged

should be "a pattern of good works," bringing "forth fruit" for the spiritual and physical good of others to the degree possible. "There is no discharge" from service in the warfare against sin and Satan. Nor should we desire it. Those who are truly obedient to the physical and spiritual laws of God have the promise of "long life and peace," and may hope to "come to the grave of a full age, like as a shock of corn cometh in its season."

A very old preacher and missionary, who had toiled long and hard in the service of the Lord, was seen trying to teach a little Indian boy how to read. Some one said to him, "Why do you continue to exert yourself when you have done so much good? You ought to cease and to be resting." To this the happy old saint replied, "Oh, I thought if I could yet teach the boy to read, he might read God's word and be saved." Noble veteran of the cross, thinking and planning to get people saved to the end of his earthly pilgrimage! Would to God there were more like him!

Beloved in the Lord, old and young, let us esteem it a great honor to be permitted to be co-workers with God for the salvation of the unsaved. Let us not fear to work and to work hard, as God may enable us to do. (Eccl. 9:10.) Some one, with a grudge at an eminent Christian, wrote the latter that he hoped something would happen which would compel him to work hard all the remainder of his life. To this the good man replied that nothing more desirable could befall him. Ah, yes, the truly consecrated Christian craves work for God. It is his great joy. He would far rather "die in the harness" than in the easy chair, idly waiting to pass away. I trust all the silver-haired ones, as well as all others, can joyfully sing,

"We'll work till Jesus comes,
And we'll be gathered home."

Request.

We wish that anyone having the experience of Rev. M. P. Hunt which was published in THE PENTECOSTAL HERALD along somewhere in 1913, 1914, or 1915, probably earlier or later, would do us the kindness to mail us the copy. A request has been made for this to be put into tract form, and the party who will kindly send us his or her copy containing this experience, will get some of the tracts for distribution. You need not send the whole paper, but only the part which gives Brother Hunt's experience.

Sincerely,
MRS. H. C. MORRISON.

A POWERFUL PLEA FOR PRAYER FOR REVIVAL.

(Continued from page 5)

er; that has been demonstrated time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse, God has heard prayer, and he is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, and God heard. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe he will do like things, or far greater things, again.

Pray, pray, pray! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and be sure you pray through.

OUR BOYS AND GIRLS

DAILY TEXTS.

Mrs. Abbie C. Morrow Brown.

October 16.

Text: "Thou shalt not be afraid... there shall no evil befall thee." Psalm 91:5-10.

An express train was rushing on, at a terrible speed, carrying war news. The passengers were frightened. One little boy laughed. Someone said, "Are you not afraid?" "No, I'm not afraid, my papa is running this train."

Faith and fear never dwell in the same heart. When faith comes in, fear goes out.

Poem.

"God is running the train,
Be not afraid,
He is your safeguard
In sunshine and shade.

"He will take care of you,
When time is past,
Safe to his kingdom
Bringing you at last."

Prayer. Heavenly Father, I do believe you are caring for me and I will not be afraid.

October 17.

Text. "Thy will be done in earth, as it is done in heaven." Matt. 6:10.

Story. A little girl had looked forward for days to the Sunday school picnic. When the time came, none of the family could go. It was not best for her to go alone. She did not pout, nor tease, nor cry. She went to play, singing. Someone asked her how she could be happy instead of sorry. She said, "I've got the 'Thy will be done,' spirit in my heart."

The angels in heaven love the will of God and so did little Mary.

Poem.

"I worship thee, sweet will of God
And all thy ways adore,
And every day I live
I love thee more and more."

Prayer. Heavenly Father, teach me Thy will. May I love it "more and more."

October 18.

Text. "Understand what the will of the Lord is." Eph. 5:17.

A mother went away telling her little girl not to eat any of the candy, nor give baby brother any. The nurse found her crying and she said, "Brother wants some candy, and I'm all mixed up. The Bible says, 'Be kind' and 'mind your mother,' and I'm all mixed up." The nurse said, "It would not be kind to give brother candy when mother tells you not to, because it is not good to eat too much candy." She understood, and did not cry any more.

Prayer. Heavenly Father, help me to understand the Bible so I won't get mixed up like this little girl.

Poem.

"Sing them over again to me,
Wonderful words of life.
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty,
Wonderful words, wonderful words,
Wonderful words of life."

October 19.

Text. "He took the five loaves, and looking up to heaven, he blessed them." Luke 9:16.

Little Opal went to take dinner at one of the neighbors. They passed the bread and she shook her head, the meat and the potatoes, but she shook her head. They knew she was fond of beans, but she would not take them. They said, "Opal, what is the matter?" She said, "You don't praise the Lord before you eat." They said, "You praise him." She looked up and said, "Jesus, I thank you for everything on this table, now I can eat some beans."

Prayer, poem.

We praise Thee, Lord, for all our food,
We praise Thee, that Thou art so good.

We praise Thee, for our Savior, dear,
Who daily careth for us here.

October 20.

Text. "Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18.

They were singing, "Whiter than the snow" in the infant class. Someone asked, "What can be whiter than snow?" One little girl said, "When

the snow melts there are little black specks in it, but when Jesus makes my heart white, there are no little black specks in it."

Poem.

"O for a heart that is whiter than snow!
Kept, ever kept, neath the life-giving flow;
Cleansed from all passion, self-seeking, and pride,
Washed in the fountain of Calvary's tide."

Prayer.

"Savior Divine, to whom else can I go?
Thou, who didst die, loving me so,
Give me a heart that is whiter than snow."

October 21.

Text. "Honor thy father and thy mother: that thy days may be long." Exodus 20:12.

To honor is to obey. Ephesians 6:1. A mother and her little boy were walking down a strange, grassy hill. The little lad ran on ahead. The Spirit said to the mother, "Tell your boy to stop." She called out, "Stop." He never took another step. There right in front of him was a deep well, with sharp stones. If he had not obeyed he would have died.

Poem.

"Trust and obey
There is no other way
To be happy in Jesus,
But to trust and obey."

Prayer. Heavenly Father, I do not want to die, but to live 'till Jesus comes. Help me always to, "Trust and obey."

October 22.

Text. "We know in part and we prophesy in part." 1 Cor. 13.

Story. One hot, dusty day a baby on board the train was crying. The people were tired. The father was walking up and down the aisle with baby in his arms. A man said, sharply, "Take that baby to its mother and stop its voice!"

He said, "I can't, she is in her coffin in the baggage car."

They were sorry. They had not known baby was crying for his dead mother.

Poem.

We know in part,
We cannot see,
The bleeding heart,
So we should be,
Kind, with never an angry
dart.

Prayer. Heavenly Father, I want always to be thoughtful and kind.

My Dear Boys and Girls:

It seems that some of our contributors to the Boys and Girls' Page have a begging habit, and we learn from other parties that some are inclined to impose upon the generosity of those who are touched by such appeals. I wish to say that in the future I shall not print any letters that ask for help, as it is unfair to those who might be imposed upon. I have no doubt there are those who are needy, but we cannot let the Page devoted to our boys and girls' letters be given over to a begging proposition.

You will enjoy Mrs. Brown's Daily Readings, I am sure, for she always has something good for us to think about. It would be nice to tell her you enjoy them when you write to The Herald.

Wishing you the best in God's storehouse of mercy and grace, I am,
Devotedly,
Aunt Bettie.

Dear Aunt Bettie: My sister Beryl wrote a letter to The Herald and so far she received two letters, but her letter hasn't been printed very long. I thought maybe some of the boys and girls would write to me. I like to get letters from folks. I am now writing to a girl whom I went to school with last year. I have two little friends that I like real well. Their names are Ralph and Ruby. I am my daddy's water girl. When he is working out on the farm I carry him water. This week I have carried an awful lot of water for him and three other men have been putting up hay. Sometimes I get to ride the horses. I like to go to school real well. Our school is

small. The oldest scholar last winter was thirteen. Next year I will be in the sixth grade. My teacher, Mrs. Holland, is very good to us and I like her very much. I have about one mile to go to school. Daddy takes me horseback sometimes. We have a pet groundhog. We call it "Fritz." It will play and stand up. Sometimes it sleeps on its back. We have a dog and two kittens. One cat is the cat's mother. I have an old hen and a few biddies. I am four feet, 7½ inches. I have light brown hair, light blue eyes and medium complexion. There is one thing I can cook and that is an egg omelet. I like it real well. I hope some of the cousins will write to me.

Beulah I. Lawson.

Rt. 1, Box 38, Little Falls, W. Va.

Dear Aunt Bettie: Will you please sit over and let a little girl from Union county come in? I'll sit with you by the big bay window where the gentle breeze may fan our brows and smell the sweet fragrance of flowers. I am only eleven years old, five feet tall, have light hair, blue eyes, fair complexion, my birthday is Feb. 22. Have I a twin? If so, please write. I am not a Christian but hope to be soon. I humbly ask all those who are Christians to pray for me. I like to go to Church and Sunday school. Who can guess my middle name? It begins with O and ends with A, and has six letters in it.

Bettie O. Mungle.

Reynoldsville, Ill

Dear Aunt Bettie: Will you let an Ohio boy join your happy band of boys and girls? I am a Christian, am twelve years of age, 63 inches tall, have brown hair and black eyes. I go to a Baptist Church. I was baptized on my twelfth birthday and hope to make a preacher some day. My uncle takes The Herald. I like to read page ten. I don't believe in dancing or playing cards. Write me, cousins, and I will try to answer.

Ray Pepper.

Box 184, Fletcher, O.

Dear Aunt Bettie: How are you and all the cousins? We enjoy the beautiful sunshine. I have not visited you all for a long time and would like to have a chat with you and the cousins. Our revival meeting closed last Sunday night. We had a good meeting. Rev. Delos Cassels from Glosster, Miss., was our preacher. I have made several trips since I wrote you all last, so I will tell about one of my trips. July 5, Tuesday morning, leaving in a Chevrolet car, Mr. T. W. Johnston, Rev. T. D. Perrott, Mr. R. M. Tuttle, of Ponchatouba, La., Miss Susanna Smith and I left for Summer, Ill.; also my daddy, niece, and two brothers-in-law. Finding bad roads we didn't make much time the first day; reached Memphis, Tenn., at dark, crossing the Missouri River on a bridge into Arkansas. We found good roads in Arkansas and Missouri. We crossed the Mississippi River where it joins the Ohio, in a ferry out of Missouri. We reached Mr. Maurice Schwartz in Lancaster, Ill., about 12 o'clock, July 6. They gave us all a kindly welcome. We went to Mr. C. E. Perrott's brothers; they also gave us a kindly welcome. We went to prayer meeting one night, they had what I call an old-fashioned prayer meeting. We went to Sunday school and my niece and I entertained them with some Southern songs. July 14, we bade our good friends good-bye, leaving West Salem at noon; came back through Indiana and Kentucky, saw the Blue Ridge Mountains and the trail of the lonesome pine. The round trip was 1,914 miles. I yet love the dear old Herald, but have not got to read it much this summer. Hoping to see this in print.

Your cousin,

Allie Johnston.

Summit, Miss.

Dear Aunt Bettie: This is my second letter to your page and as I received so many nice letters I thought I would write again. I am sixteen years of age and am five feet tall. I have dark, wavy hair, blue eyes, and a fair complexion. I am looking forward to this fall as I am planning to enter either Olivet or Trevecca College. I feel like I have had the call to the evangelistic work as a pianist. I want the prayers of the cousins that I might get to go. I be-

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long to the First Church of the Nazarene. I am Secretary of the Sunday school and Treasurer of the Young People's Society. Our church is small but we get blessed every time we meet there. As my chief hobby is writing and receiving letters, I am expecting lots of letters from the cousins. A friend longing for more friends.

Bonita McDaniel.

3607 Elm St., Cairo, Ill.

Dear Aunt Bettie: As it has been so long since I wrote for page ten, and as I have just finished reading Bernyce Bagley's letter in the August 3rd issue, which I think fine, I feel encouraged to write again. I thank God that my heart is full to overflowing with his love. I was at the old Durley Free Methodist camp ground a few miles Northeast of Greenville, Ill., today. Brothers A. H. M. Zahniser, evangelist, and our district elder, Bro. John Mayhew, brought the messages. The M. E. brethren will hold their camp meeting on this same ground. Bishop Berry and Evangelist Guy Wilson will bring the messages for the M. E. brethren. Our elder, Bro. Mayhew, brought such a wonderful message from Malachi 4:2. Read it. Just to think of God's wonderful love to the children of men and his unsearchable riches. No wonder that the saints cried aloud to God and shouts of victory went up from all parts of the tabernacle. I wonder, Aunt Bettie, sometimes, why the God of Abraham, Isaac and Jacob has convicted me of use of tobacco, selling of milk on Sunday, Sabbath desecration, ice cream socials for benefit of church when the tithe should be used to meet the finances of the church, secret organizations, especially the Masonic or Free Masonry which I have cause to believe, when quoting or giving scripture that contains the name of the "Only Begotten of God" Jesus Christ, they omit it; then the circus and movie show and many other things, while he doesn't seem to convict lots of people who claim to be his true children; and yet I believe I know why. Well Aunt Bettie, we have never met personally, but some sweet day I expect to meet you as I expect you to keep the faith and fight the good fight until called home. I thank God for The Pentecostal Herald. I love it and when you leave us, God grant that your good work may be carried

on and on and on by other soldiers of the cross. Am thankful that I was able to get seven subscribers for The Herald and I sure appreciate the books. Cousins, let's continue to try and place this holiness paper in homes, for "without holiness no man shall see the Lord."

Dallas M. Baldwin.
Smithboro, Ill.

REPORT OF EVANGELIST JOHN
E. HEWSON.

The Portage, Ohio, camp meeting for 1927 was one of the best that the writer has been in this summer. Portage is located in Wood Co., twenty-four miles south of Toledo, on the Toledo and Ohio Central Railroad, and also on the traction line running south from Toledo.

This camp meeting has a splendid equipment of thirteen acres of beautiful hickory and walnut trees with a fine well of cold, sparkling water. They have a tabernacle that will seat about two thousand, and three large dormitories, a good dining hall and a number of cottages. They were all filled this year. Too much cannot be said of the force of workers in the dining hall, consisting of Rev. H. C. Stimmel, who had charge, with his son Ray, also Mrs. Lola Crawford and Mrs. Bessie Atha, who did the cooking and most of the serving, also with several other good volunteer workers. They certainly do their best to make it pleasant for everybody, especially the workers.

Mr. H. E. Ickes of Helena, Ohio, is the very efficient president, and the Rev. E. K. Day, of Newark, Ohio, is the secretary. At this writing the name of the treasurer has slipped my mind, but he is a very fine brother. Rev. George B. Kulp, of Battle Creek, Mich., was my co-laborer in this camp, and we found him to be a great preacher of the gospel, a brother beloved, one of the best teammates that I have ever worked with. We have thanked God a thousand times that he was no "Pussy-Footer," but called things by their right names. We found this man of God one of the youngest men that we have ever worked with, although in his eighty-third year. May God bless dear Brother Kulp and give him many years yet to preach the gospel.

The congregations were good and there was not a barren service, the Lord giving us 240 at the altar, and they came without hiding behind a crowd or cutting across lots to get to the altar. The last Sunday there were nearly six thousand persons in the three services and over five hundred autos parked on the grounds.

During the ten days there were two healing services at which a number claimed to be healed of their bodily ailments. Thursday there was a great Missionary service with Mrs. Charles E. Cowman, of the Oriental Missionary Society of Japan, Korea and China, as the principal speaker, telling of the great work that society is doing in those countries. Rev. Fred T. Fuge, of Africa, told of their work over there; also Rev. Charles B. Kolb told of his work in the Cumberland Mountains in Southern Kentucky and Tennessee. There was a Memorial service held for four of the members of the Association who had gone to their reward during the past year; they were Rev. J. J. Spangler, of the Monroe Missionary Society, of Canton, China; Mrs. Martha Wotring, of Oak Harbor, Ohio, Mrs. Minnie Conrad, of Grand Rapids, Ohio, and Mrs. Rev. D. O. Tussing, of Findlay, Ohio. The services were conducted by the President and Secretary of the camp, with

the Rev. Thornton Ingle, Rev. G. C. Lashley, Rev. G. S. Fraker and the Rev. H. C. Stimmel as the speakers.

The writer of this article and the Rev. Kulp were invited back for the 1929 camp. We give God all the glory for the outpouring of the Holy Ghost upon the people. I have some open time for this fall and winter—any one wishing my services may address me at 127 N. Chester Ave., Indianapolis, Ind.
John E. Hewson,
Evangelist

If "your boy is your business" you ought, by all means, to read "Fathers and Sons," by Samuel S. Drury. It will make you a better father. Only \$1.50. Pentecostal Publishing Co., Louisville, Ky.

ELGIN, TENNESSEE.

These are encouraging days in Holiness Mountain Mission work in East Tennessee and Southern Kentucky. We have had sufficient force to keep three meetings going at once in the various sections of the mountains embracing three counties. Many are being converted and some sanctified, for which we praise the Lord and take courage, and press the battle. We are also greatly encouraged as we visit the various places where we preached years ago, and places where we have not been able to visit until this summer, but where our workers have held meetings in the past years, to find the people standing true to God and holiness. It is simply marvellous how they have held on to the real truths of salvation from all sin, with so little holiness preaching.

Dr. M. Vayhinger recently spent about three weeks with us and plans later in the summer to give more of his time preaching to these gospel-hungry, though neglected people. We have been able to look after the work in the various sections better during the past few months than ever before, because of the gift of an old Ford car, and a fine young man from one of our Holiness Bible Schools to drive it. We ask The Herald readers to remember us in prayer.
Charles B. Kolb.

Dr. John A. Broadus has given us an excellent series of discussions in his "Sermons and Addresses." There are sixteen topics discussed. Price \$1.00. Pentecostal Publishing Co., Louisville, Ky.

SCOTTSVILLE CAMP.

The fortieth annual holiness camp meeting of Scottsville, Texas, is now history, never to be forgotten by those who had the privilege of attending. Large crowds attended all evangelistic services; there were more campers on the ground than had been for several years and God was with us in mighty convicting power from the very first service. A large number of people (mostly young people) found God precious to their souls.

The workers, Rev. Fred H. Ross, Rev. Warren C. McIntyre, of Los Angeles, Calif., and Prof. C. P. Gossett, of Wilmore, Ky., are all consecrated and talented laborers in the Lord's great harvest field.

Bro. McIntyre's morning messages on prayer were both searching and soul-inspiring. Both Brothers Ross and McIntyre were at their best, although the heat was intense; their ministry is searching and constructive, and brought deep conviction upon many unsaved people and strengthened the children of God.

Thursday was celebrated as the fortieth anniversary of the camp; part

of the evening service was given over to the charter members, some of them having been present at the very first camp.

Talks were given on the subjects of "First days at Scottsville" by Mrs. Sanders, of Shreveport, La.; "Preachers and Old Faces," by Mr. B. P. Wynn, of Marshall, Tex.; "The World Touch of Scottsville Camp," by Mrs. O. C. Hope, of Scottsville.

The camp has for a number of years supported a missionary in India, Miss Mattie Long, but God transplanted her from India to Heaven four years ago, so one year later the camp took the support of Mrs. A. B. Richards in China. She and her husband are doing a wonderful work there.

Rev. C. P. Hogle, Secretary of the National Holiness Association, was with us and spoke on the work being done in China today.

Sunday, Aug. 4th, was the closing day of the meeting. Bro. Ross brought the missionary message in the morning and in a few minutes secured in money and pledges Mrs. Richards' support for another year.

Several young people knelt at the altar consecrating their lives to the service of God. Bro. McIntyre brought the closing message and the camp closed with a mighty sweep of victory.
Ada McWilliams.

"Flirting With The Devil," a book by Rev. Jack Linn, the evangelist, on popular amusements. It is red hot. Price, 25 cents. Order from this office.

FLORIDA HOLINESS CAMP
GROUNDS, Inc.

To the many friends of holiness and the Holiness Camp Meetings in the north who plan to spend your winter in Florida, please make your plans to attend the Florida Holiness Camp, Orlando, Fla., March 1st to 11th, 1928. Speakers, Dr. Morrison and Dr. C. H. Babcock. Also please pray that God will make this camp meeting the means of reaching the multitudes who live in Florida and who come to Florida for winter. For information write Mr. F. H. Trimble, Sec., Orlando, Fla.

HODGES CHAPEL REVIVAL.

The Lord gave us one of the greatest, if not the greatest, revival I ever held in my life. Great and pungent conviction was on the whole community. There were conversions in the very first service. The church worked better than any church I ever saw and more devoted young people than I ever met with. I believe many times there were one hundred prayers going up to the throne at once. People were saved at the altar, along the road, in the homes. Shouts were heard in every direction. They surpassed all in shouting and personal work and testimony.

We had the largest crowd ever attending a country church. The day services were well attended, some one said from 150 to 300 in the day time and 500 to 600 at night. Three Baptist churches and one Presbyterian church near, all fell in line and will get several members. One hundred and nineteen prayed through at the altar in old-fashioned way. About 40 had given names to join our church and a great many for other churches. Bro. Foster, one of the laymen, said we would finally have fifty to join our church.

Bro. L. C. Risen, the pastor and wife, had thoroughly prepared the way for a revival. They had every-

thing done possible to open the way. They are devout and no one can surpass them in getting souls saved. The people have unbounded confidence in them. One young man was called to preach.

We stayed at one place at night, Bro. and Sister Foster's. They were as kind and good to us as they could be. We don't believe there is a better county than Green, and better community than Summersville, and a better church than Hodges Chapel. Several babies were baptized. It was 100 per cent revival. They ask us back next year. We go to Taylor's Chapel immediately after conference.

Yours in him,
Robert Johnson and Wife.

OUR HEAVENLY HOME!

I am thinking now as I older grow,
Of that home to which I know I may go;
Of my Father who has prepared that home,
And his Son who so much for me has done.
I think of that City that has no night,
Nor need of a sun, for God is the light;
Where the gates are pearl and the streets pure gold,
Where half of its beauty has not been told.
Its walls are of jasper with jewels rare,
And great multitudes are worshipping there;
Crying hosanna to God and the Lamb,
Giving all honor to the great I AM.
Those who have washed their robes and made them white,
May dwell in that city of pure delight;
Without any fear of sickness or pain,
With nothing to lose but all now to gain.
Sin and affliction cannot enter there,
All worry dispelled, no burdens to bear;
Time shall be no more, as we reckon time,
Eternity then shall go on sublime.
No other city can with it compare,
In size, in beauty, and in jewels rare;
Could we but measure the length, breadth and height,
We might find in it surprise and delight.
Twelve thousand furlongs, the distance each way,
Just how many stories we could not say;
In the midst will be found a great white throne,
Where angels give praise to the Holy One.
And blessed are they that do his commands,
They shall dwell in that house not made with hands,
That home which was prepared for you and me,
The home that shall last through eternity.
That holy city is not to my mind,
The only heavenly place we shall find;
The country around this city of light,
Shall be no less cause for charm and delight.
In building that city, it was God's will,
The city should be on his Holy Hill;
This holy city may only be one,
In that world to come, when this life is done.
Now if this city is built on a hill,
Think of the size of that world, if you will;
With plenty of room for you and for me,
And whoever will, through eternity.
A. R. L.

SUNDAY SCHOOL LESSON

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

Lesson I.—October 2, 1927.

Subject.—Elijah on Mount Carmel.
1 Kings 18:30-39.

Golden Text.—Choose you this day whom ye will serve. Joshua 24:15.

Time.—About B. C. 905.

Place.—Mount Carmel.

Our lesson proper covers but ten verses, although in its full scope it covers years of Jewish history. It has been said that in China, with her hoary civilization, some luxuriant brambles, that seem as though they might have sprung into being in recent years, have their rootings in customs fixed millenniums ago. Israel's civilization was not so old, but still we shall not understand the wickedness of the reign of Ahab, and the tragedy of Carmel, unless we go back into a study of the history of the things that led up to the lesson before us.

Matters had never gone well with Israel. They would worship idols, no matter what Jehovah did for them. Notwithstanding his solemn commandments, they would intermarry with the surrounding heathen. Even king David had too many wives for decency's sake. King Solomon's matrimonial mixups were bad enough to disgust New York or Chicago. When he took a fancy to a new woman, there was an extra wedding at the king's palace; nor did it make any difference with Solomon where they came from. Jehovah said, "Marry Jewish women"; but Solomon said, "Bring them in from the four quarters of the earth." As far as royalty was concerned, Jerusalem was a sort of California Hollywood, except that Solomon bothered little about divorce.

The kingdom of Israel, the northern kingdom, never had a good king. There were nineteen of them all told, bad and worse. Ahab was about the vilest of the lot. He capped the climax by marrying Jezebel, a Zidonian princess, a heathen of the heathen. One almost feels sorry that God ever commanded his people not to marry sinners: "Be not unequally yoked together with unbelievers." I suppose that law is alive as far as God is concerned; but with most church people it is an old "scrap of paper." Ahab was a pretty tough sinner, but Jehovah's law forbade him to marry a heathen woman. He violated the law; and the dogs licked his blood in Naboth's vineyard. A Christian marries a sinner; and the minister says: "Those whom God hath joined together, let not man put asunder." Wonder of wonders: God sanctioning what he has already forbidden in the very strongest terms. Maybe so, but this scribe came from a land where people have to be shown.

If you wish to study the littleness of perverted royalty, watch king Ahab cry for Naboth's vineyard as a spoiled child cries for the moon. He was not "henpecked," but devil-pecked; and Jezebel had done the pecking. If he possessed a will of his own, it was to do her will. She had corrupted not only Ahab, but through him the entire kingdom. When he and his people lost respect for Jehovah and his laws, the national conscience died, just as Germany's conscience died when she adopted Rationalism and Evolution in the place of God and his law, just as our American national conscience is dying in proportion to our loss of reverence for these sacred things; for there can be no national

conscience anywhere, except in so far as men reverence Almighty God and obey his laws.

That was a great day in Jezreel when Elijah met Ahab for the first time. The prophet swore a great oath: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." It would be interesting to know what Ahab told Jezebel about that hairy, sheep-skin-clothed intruder whom he had met in the palace grounds. But it would be more interesting to hear her reply. I dare say, that the queen flew into a rage, and demanded the prophet's blood; but Jehovah had sent him down to the brook Cherith where the ravens would feed him till further notice from Headquarters. Finally, when the drought became so severe that the brook dried up, God sent him to Zarephath in Jezebel's country to have a poor widow feed him out of an empty flour barrel and an empty oil cruse till the end of the famine. But that was no more wonderful than to make a bareful of wheat out of one grain, or to make a grain of wheat out of nothing. He is God Almighty!

When the day for the contest by fire on Mount Carmel was drawing near, there was solemn fun in Israel. If one has a fair sense of humor, he does not need to visit the theatre to have it gratified. There is something extremely ridiculous in seeing king Ahab and his right-hand man, Obadiah, out early in the morning hunting grass for the horses and mules, the king going in one direction and his servant in another. But who is that coming up the road yonder? It is Elijah, the Tishbite, from his hiding. He is a member of the drama; and he is meeting Obadiah, when the second act in the play will take place. The curtain is already up; and Obadiah is in a fit of stage-fright. Elijah orders him to run for his master, but he is afraid to go, lest the Spirit of the Lord should snatch the prophet away, and so cause Ahab to kill him. But Elijah swears again, that he will be on hand at the proper time. The curtain falls.

Yonder come Ahab and Obadiah from up the road, and the curtain rises for the next act. The king and the prophet snarl at each other like two bloodthirsty beasts from the jungle. Ahab growls: "Art thou he that troubleth Israel?" All the pent-up fury in Elijah's soul burst loose: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Then came the order to meet him on Carmel for the contest by fire. The act closes, and Elijah is gone again to some secret place for communion with Jehovah. Such little times for rest and prayer are great days for the man of God.

On the morning of the appointed day all Carmel's heights were astir. Ahab had arrived with 850 prophets of Baal clad in their rich priestly robes, ready, if possible, to pull down fire from heaven. All the chief men of the kingdom were there. Out on a rock at one side of the multitude stands a lone, gaunt figure. His long, black, unkempt hair sweeps below his sun-burnt shoulders. His beard reaches his waist-line. His old sheepskin

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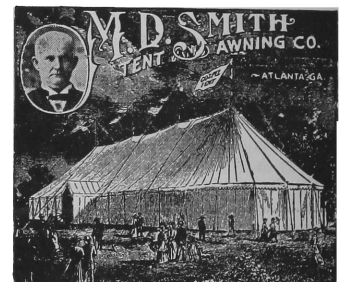
W. BRANDT HUGHES, M.A., DEAN.

The School With a World Vision

is rather the worse for wear. His turban has seen better days. His sandals wore out on the road from Zarephath. Maybe he will get some new ones in the coming days. The curtain rises, and we are ready for the next act in the mighty drama.

At the command of Elijah, the priests of Baal built their altar, laid on the wood, and put the parts of the slain bullock in place. Then followed their great cry to Baal for fire to come down out of heaven and consume their sacrifice; but no fire came. They leaped upon the altar, and screamed till the noon hour, when Elijah made fun of them, mocked them, until in their folly and madness they cut themselves with knives and lancets until their blood gushed out and mingled with the blood of the dead bullock; but no fire came. Elijah burnt them with sarcasm: "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Solemn fun. They raved, but no fire came. The curtain falls again.

When the curtain rises again, we are looking upon the scene of our lesson being enacted before our faces. Elijah has come to the front. We see him gathering together the scattered stones of an old altar that had once been erected on that spot for the worship of Jehovah. The altar is rebuilt in due form, twelve stones representing the twelve tribes of Israel. The wood is cut and placed in order, with the sacrificial bullock cut in pieces and put upon the wood. Instead of fire, a trench is dug about the altar, and twelve barrels of water poured upon the sacrifice, running down till the entire trench is filled. Not much chance for deception there. If ever excitement reached the breaking point, it must have been that hour. The people gathered about the remade altar. The prophets of Baal had given up in despair, and were crowding about Jehovah's altar. What next? Elijah would pray: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things



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at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their back again." Now we have some fire. No time for Amen. See that blue flame darting out of the heavens. See! It is consuming the flesh of the sacrifice, the wood, the stones, the dust, the water in the trench. "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." They said: "Jehovah, he is the God; Jehovah, he is the God." Their language was proper, for this was a contest between Jehovah and Baal.

The curtain falls for the last time upon our lesson; but for those who will read on to the end of the chapter, it will rise one more time. The last act is a tragedy in which the prophets of Baal are slain on the banks of the little stream that trickled and splashed adown the mountain slopes on its way to the plain below. It is terrible when Jehovah lets loose the weapons of his wrath.

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EVANGELISTIC AND PERSONAL.

Thomas J. Folger: "Have just closed an evangelistic campaign for Brother, J. E. Hipp, pastor of the Bostic Circuit, Western N. C. Conference. We conducted four revivals with great results. The Lord wonderfully blessed the Christian people and there were a number of sinners who came to the altar and prayed through to victory; a few of the Christians received the baptism with the Holy Ghost. Many shouted the praises of God. I shall be glad to get in touch with anyone desiring my services."

Rev. Joseph H. Smith, President of the National Holiness Association, will conduct a three-day convention, Sept. 23-25, at the Ann Arbor Holiness Association Interdenominational Headquarters, 122 South Main St.

Rev. C. H. Babcock, the Quaker Evangelist, will visit old Trinity M. E. Church, Trenton, N. J., November 13-27, to conduct a pentecostal revival meeting with an all-day meeting each Thursday.

H. B. Hysell: "We pitched an Evangelical Methodist League tent in the city of Mt. Hope, W. Va., and began a revival August 3, continuing until August 28. We fought the powers of darkness for a few days before breaking through, but we held on in prayer and faith until the Lord answered by fire. Approximately 6,000 attended all services, hundreds requested prayer and some two hundred knelt at the altar as seekers. There were ninety converted and thirty sanctified, according to the report of our secretary, A. W. Townsend, Jr., who also led the singing and played special numbers on the piano. Mrs. Hysell was pianist and soloist, and the writer did the preaching and God gave the victory."

E. L. Slaughter: "Rev. Gray L. Liggan recently conducted revival services in our church at Forest, Va., for two weeks. It is but fair to say that this community has not been so stirred for a number of years. The crowds attended well, more than the capacity of the building would accommodate. The meeting closed with twenty additions to the Methodist Church on profession of faith, and six by letter. Several united with other churches. Brother Liggan preached full salvation from an unclipped Bible."

This will introduce Dr. J. F. Knapp, who has been for the past eight years the very acceptable pastor of the McKendree M. E. Church in Cincinnati. During these years he has been engaged in educational and evangelistic endeavors along with his pastorate. He now feels that his place is in the distinct field of evangelism in which he has had marked success. He is in every way worthy of the confidence of those with whom he may have to do.

Sincerely,

Arba Martin,

District Superintendent, Cincinnati District, M. E. Church.

Rev. Fred St. Clair: "The meeting with Rev. Floyd Johnston, Portland, Ore., was simply immense. He said it was the greatest revival he had witnessed since he was a boy over in Canada. There were fine congregations in the big tent each night, and many times the altar was full to overflowing. Rev. E. B. Galloway, an old-time soldier of the Cross, originally

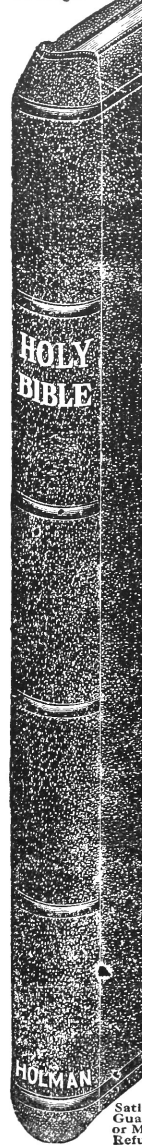
from Missouri, and Walter O'Harra, a genuinely sanctified Oregonian, were invaluable help in prayer, preaching and shouts of praise. They are unbeatable anywhere. The healing service was the greatest we ever witnessed; had one service given entirely to children under sixteen years of age, which was truly remarkable. We are now opening at LaGrande, Ore., what promises to be a great revival. These are the most awful days of satanic conflict, and days when the holiness people are toning down, more than this old world ever saw before. They all slumbered and slept when the cry came—'Behold the Bridegroom cometh!' God bless all of your hearts"

THE TEACHER.

There have been great teachers all down through the ages. There is no responsibility in the whole range of human life where training counts for more than in teaching. When the community employs a teacher, it is buying the moral and mental outlook of its children. It is buying ideals, attitudes and appreciations that will do more to determine the success of the children than mere mastery of the subject matter. Public sentiment is beginning to measure a man, not so much by his culture as by what he can do with his culture. It demands efficiency as well as scholastic acquirements, claiming that a learned fool is no better than an ignorant expert. It begins to look upon the eccentricities of genius as a matter of weakness, instead of mere oddity. Dickens, the greatest modern novelist, was distinguished quite as much for his business tact and skill as for his genius.

How careful the teacher should be! Very few realize their responsibility. They have an opportunity for one of the greatest works on earth. All who have studied psychology know that the actions of other people exert a two-fold influence: (1) that of stimuli to action (2) that of models by which the satisfactoriness of an act is judged. All we can do is to get the thought into the mind, and in an automatic manner the thought will suggest the action. Every movement of the teacher is a suggestion to the pupil. When she loves nature, and the beautiful, every suggestion is of their attraction, and she can carry the pupils over numberless obstacles by reason of their imitation of her enthusiasm. Such things are catching. The teacher should be very serious and very careful as to how she conducts herself around them, and it is a very serious and sad thing when she doesn't. Children are precious gifts handed down from God to us. Great is the teacher's responsibility. We should each live for something worthy of life, and its capabilities and opportunities for noble deeds and achievements. We are here to mold, purify and elevate the world; to lift it up to higher levels of enjoyment and progress; to make its hearts and homes brighter by devoting to the children our best thoughts, activities and influences. The reason that thousands fail in their work in life is the want of a specific plan in laying out energies; they work hard for nothing, because there is no actual result possible to their mode of action. The means are not adjusted to the end, hence failure is the inevitable result. A great action is always preceded by a grand purpose. History and daily work and also daily life are full of examples to show us that the measure of human achievements has always been pro-

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portional to the amount of human achievement, daring and doing. Discard the idea that little things are unimportant and the great occasions only are worthy of your best thoughts and endeavors. It is the little things of life that make up its happiness or misery, its joys or sorrows. A kind look is a little thing, but it may fall like a sunbeam on a sad heart, and chase all its sadness away. A pleasant word is a small thing, but it may brighten the spirits and revive the hopes of some poor despondent soul about to give up in despair before the conflicts and trials of life. Life is short, but short as it is, we can do glorious work within its narrow limits. If the sculptor's chisel can make impressions on marble within a few hours which distant ages shall speak the triumphs of mind a thousand years hence; then may the true teacher, alive to duty and obligations of existence, do infinitely more. Working on human hearts and destinies, it is his prerogative to do imperishable work, to build within life's fleeting hours, monuments that shall last forever. If such grand possibilities lie within reach of our personal action in the world, how important that we live for something every hour of our existence. When we think of the many good or bad suggestions we may give others, and too, when we think of our influence over others, good or evil, we should be very careful, for the pro-

duct of the artist who labors in the field of education will speak by word and by act, and will exercise an influence for good or for evil as long as time shall last. Good deeds will shine as brightly as the stars of heaven.

"Work thou for pleasure; paint, or sing, or carve. The thing thou lovest, though the body starve. Who works for glory misses oft the goal; who works for money, coins his very soul. Work for the work's sake, then, and it may be that these things shall be added unto thee.

"I took a piece of plastic clay, and idly fashioned it one day; And as my fingers pressed it, still it moved and yielded to my will. I came again when days were past; the bit of clay was hard at last. The form I gave it still it bore, and I could change that form no more.

I took a piece of living clay, and gently formed it day by day, And molded with my power and art, a young child's soft and tender heart.

I came again when years were gone. It was a man, I looked upon. He still that early impress bore; and I could change him—never more."

Here is one great rule of all success; a guide to earthly happiness, and heavenly joy, that we aim high and well, and "keep at it."

Mrs. H. H. Howell.

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EVANGELISTS' SLATES

BABCOCK, C. H.
(Thomas, Okla., Sept. 15-25.)

BANNING, EDNA M.
(911 Pratt Ave., Cleveland, Ohio.)
Barberton, Ohio, Oct. 1-16.
New Castle, Ind., Oct. 30-Nov. 16.

BECK, A. S. AND R. S.
(1019 So. Fourth St., Louisville, Ky.)
Campbellsville, Ky., Sept. 10-25.

BOWMAN EVANGELISTIC PARTY.
(Hillsdale, Ill.)
Sherrard, Ill., Sept. 12-25.

BROWNING, RAYMOND.
Asbury College, Sept. 29-Oct. 9.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Jackson, Ohio, Sept. 15-25.
Open date, October and November.

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
West Side Nazarene Church, Wichita, Kansas, Sept. 11-25.
Xenia, Ohio, Oct. 2-16.
Marion, Ohio, Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Durand, Ind., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

COMER, G. P.
(Stanford, Ky.)
Open date, Sept. 15-25.
Louisville, Ky., Sept. 27-Oct. 2.

COX, F. W.
(Lisbon, Ohio)
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Tonia, Mich., Sept. 11-25.
Lansing, Mich., Sept. 25-Oct. 9.
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURRY, C. G.
(University Park, Iowa)
Pittsburgh, Pa., Sept. 11-Oct. 2.

DAVIDSON PARTY.
Carrollton, Ohio, Sept. 15-25.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Denver, Colo., Sept. 11-25.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Shreveport, La., Sept. 19-Oct. 2.
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
(3172 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
New Bedford, Mass., Sept. 20-Oct. 2.
Harenton, Del., Oct. 3-14.
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Mt. Washington, Ohio, Sept. 23-Oct. 9.
Binghamton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.

GANN, J. A.
(Town Creek, Ala.)
Open dates: September.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio)
Open dates.

GLEASON, RUFUS H.
(Central, S. C.)
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.

HALLMAN, W. R. AND WIFE.
(5176 Ridgewood Ct., Chicago, Ill.)
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.
St. Clair, Minn., Oct. 18-30.

Preston, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. M.
(No. 7 Gaskill St., Mt. Washington, Sta. P. O., Pittsburgh, Pa.)
Pittsburgh, Pa., Nov. 18-27.
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HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Open dates, October, November, December.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
(Box 1322, Seale, Ala.)
Open date, Sept. 18-30.
Mobile, Ala., Oct. 1-8.

HULSE, AARON.
Bradford, Ark., Sept. 2-25.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Wilkesburg, Pa., Sept. 16-25.
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

HYSELL, H. B.
Twin Branch, W. Va., Sept. 4-18.
Huntington, W. Va., Sept. 21-26.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Thomas, Okla., Sept. 15-25.

JONES, LYMAN.
(North Kingsville, Ohio)
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Hugo, Okla., Sept. 21-25.
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
(Singer)
Paris, Tenn., Sept. 4-25.
Ft. Worth, Tex., Oct. 2-23.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Chillicothe, Ohio, Sept. 11-Oct. 2.
Mohnton, Pa., Oct. 9-23.
Open date, Oct. 30-Nov. 13.
Camden, N. J., Nov. 16-Dec. 4.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Richmond, Ind., Sept. 11-25.
Open date, Oct. 2-16.
Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
(1810 Young St., Cincinnati, Ohio)
Russell, N. Y., Sept. 11-Oct. 2.
Ogdensburg, N. Y., Oct. 4-23.

LACOUR, E. A.
Charles City, Iowa, Sept. 16-Oct. 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates after Oct. 1.

LEWIS AND EMEYART.
(Singers and Players)
Akron, Ohio, Sept. 25-Oct. 16.

LILLENAS, HALDOR AND BERTHA.
Connorsville, Ind., Oct. 2-16.

LINN, REV. AND MRS. JACK—QUINN, IMOGENE.
(Oregon, Wis.)
Knoxville, Tenn., Sept. 13-25.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
(Wilmore, Ky.)
Richland Center, Wis., Sept. 28-Oct. 23.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Patrickburg, Ind., Sept. 11-25.

MCNEESE, HERBERT J.
(New Brighton, Pa.)
Providence, R. I.—Date not set.
Carlinville, Ill.—Date not set.
Open dates, September and November.

MACKRELL, JAMES—DAVIS, JOHN W.
Burkeville, Tex., Sept. 18-Oct. 2.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Middletown, Ohio, Sept. 11-Oct. 4.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Middletown, Ohio, Sept. 11-Oct. 2.
Lockland, Ohio, Oct. 9-23.
Mount Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Bedford, Ind., Sept. 22-Oct. 9.
Armed, Colo., Oct. 11-30.

MONK, ALONZO, JR.
Paris, Tenn., Sept. 3-24.
October, November, December open.

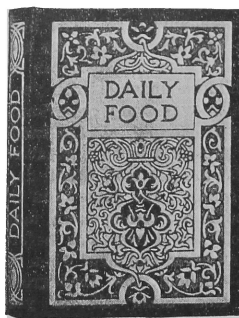
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Kansas City, Mo., Oct. 2.

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Ranceverte, W. Va., Oct. 12-25.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado Springs, Colo.)
South Portland, Maine, Sept. 18-Oct. 2.

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De Quincy, La., Oct. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
Zanesville, Ohio, Sept. 14-25.
Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Stayner, Ont., Can., Rt. 3, Sept. 18-28.
Lexington, Ky., Aug. 11-21.

ST. CLAIR, FRED
(2444 Bowditch St., Berkeley, Calif.)
LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.

SANFORD, E. L. AND WIFE.
(202 Engman Ave., Lexington, Ky.)
Pikeville, Ky., Sept. 21-26.

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(5419 Rushnell Way, Los Angeles, Calif.)
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewisburg, Pa., Nov. 3-13.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SMITH, BUDDIE J.
(Pt. Worth, Texas)
Sheridan, Ark., Sept. 12-23.
Buckner, Ark., Sept. 25-Oct. 9.
Pine Bluff, Ark., Oct. 9-23.

THOMAS, JOHN.
(Wilmore, Ky.)
Toronto, Can., Sept. 19-25.
Coshocton, Ohio, Oct. 16-30.
Brooklyn, N. Y., Nov. 4-20.

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Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Fandsdale, Pa., Nov. 16-30.

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Hadley, N. Y., Sept. 4-25.
Corinth, N. Y., Sept. 27-Oct. 16.
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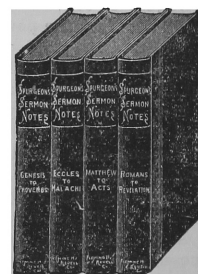
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EVOLUTION.

Oh, this evolution business,
If I believed in it myself,
I'd at least be honest about it
And put my Bible on the shelf.
For I'm convinced the two won't mix
God tells me in his Word,
That he man in his image made,
Your theory is absurd.
I know that you your learning get
In "higher branches" as monkeys
do,

A relationship construe.
But please remember your belief
Attacks God's word rough shod
And all your worldly wisdom
Is foolishness with God.
What poor little excuse you'll have
When you before him stand,
On that great day of Judgment,
I cannot understand.
For you must believe that day will
come

As what I read implies,
That you have not at any time
Said that our Maker lies.
But if perchance you've been misled,
Into this treacherous route,
Why not play safe and just give God
The benefit of the doubt.
Search his Word with prayer and fear
And seek that change of heart,
That makes our spiritual vision clear
And leaves for doubt no part.

Mrs. Buena Moon.

GLORIOUS REVIVAL.
AT OMEGA, GA.

One of the greatest revivals ever brought here closed in a supreme victory August 7. This revival was sponsored by the Evangelical League of Louisville, Ky., Cochran Brothers, John and Leonard, of the ministerial student group of Asbury College, Wilmore, Ky., doing the preaching. This revival was on the charge of Rev. H. L. Pearson, of Norman Park, and for the other denominational members that would come in and work in the cause of bringing souls to God. Bro. C. C. Smoak, of Omega, also a student at one time of Asbury, worked faithfully day by day, through the fifteen days; all the co-operative workers communed in the sweetness of prayer, and rose with faith that was victory.

The Cochran Brothers held four successful tent meetings in this section of Georgia and could not fill all demands to work in other calls as they only worked between the closing and opening dates of college work. The object of these meetings is to spread the Bible doctrine of regeneration, and entire sanctification, and for all a blessed union of all denominations who feel the need of a clean heart, a Christian life and a larger induement for service.

God has blessed those two preachers and our life standards are elevated, our minds more alert, owing to their coming to us. They have also worked for Asbury, the Christian college, for the Evangelical Methodist League of Louisville, Ky., and for the great Pentecostal Herald. They left here for Indian Spring camp meeting to spend ten days at the feast of souls.

Mrs. Rosa Belle Hooks.

SOUTH CAROLINA MEETINGS.

Our first tent meeting was held at a country schoolhouse about twelve miles from town. This locality is populated with a class of people who are very little about church, in fact, told us that they did not intend to come to church, and most of them

stuck to it for two weeks. The last week the attendance was very good. There were about ten who professed conversion. All who attended were given the light, but few walked in it; however, there were some fine people in that community.

Our next meeting was held in Lynchburg, S. C., with Bro. Elkins. He is a fine pastor to work with, always jolly and in a good humor. At first no one was very enthusiastic about the meeting, which was a great drawback to its spiritual progress. There are some of as fine people in and around Lynchburg as we ever met. They were very courteous and polite, inviting us into their homes constantly, but when it came to repenting of sin, and exercising faith in Jesus Christ as their personal Savior, they were slow. There were a few conversions and all said that they were strengthened.

The meeting which we have just closed is at my home. This, I think, is the best meeting we have conducted the past two years. I attribute this to the fact that we conducted a meeting here last year. There was some genuine repentance among the people. I hesitate to say the number who experienced conversion or reclamation. Our vision is to establish a camp meeting here next year. I think it will be far enough advanced to organize and elect officers.

Our next meeting is at Jordan, S. C. Pray that God may pour out his Spirit on us in that meeting.

C. O. Dorn.

L. H. Seamons.

CAMP MEETING REPORT.

Not only the best camp meeting in the history of the Alabama Wesleyan Methodist Conference, but one of the best it has ever been the privilege of the writer to attend, recently came to a close at Birmingham, Ala. To fully appreciate this camp meeting one would have to have been at the services and witnessed the gracious manifestations of God's presence beginning with the early morning prayer service and lasting through the day. A goodly number were saved and sanctified and the people of God edified.

Rev. Rolla D. Wise, of Wabash, Ind., was the leading evangelist, assisted by preachers of the conference. Bro. Wise preaches the rugged truth with a tender, melting spirit that grips the hearts of the people. His messages will be long remembered in the hearts of those who heard him.

Mrs. Golden Young, of Topeka, Kan., was the song leader. Mrs. Young is undoubtedly one of the outstanding singing evangelists of the Holiness Movement, as she sings under the anointing and the saints are carried away in an ecstasy of joy while sinners are brought under conviction.

Some three years ago the conference trustees purchased this beautiful estate with its flowers, shrubbery and trees and converted it into a camp ground; since then a tabernacle and dining hall have been erected and other improvements made. Interest has been steadily growing in the annual camp meeting which will prove a great factor in the spreading of holiness in this section. We are giving God all the glory and looking up for still greater things.

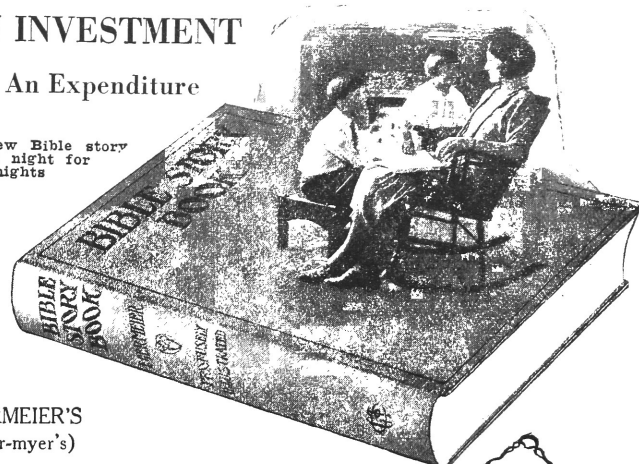
H. Robb French.

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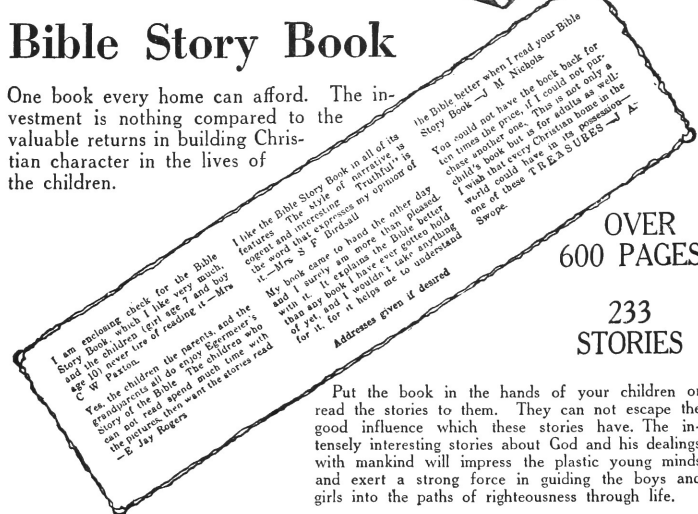
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FACE
TYPE



THE
ROUND
CORNERS
ADD
TO ITS
ATTRAC-
TIVENESS

Christ's sermon on the mount.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jê-rû'sâ-lêm; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

ST. MATTHEW, 6.

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. A-mên.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their

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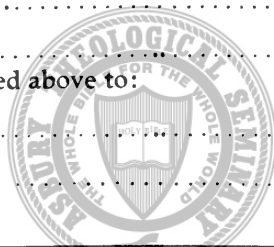
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Vol. 39, No. 39.

DIVINE EQUIPMENT.

By The Editor.

THOUGHTFUL, serious people in all the evangelical churches are awaking to the fact that the greatest need of all the religious denominations is a pentecostal baptism of the Holy Ghost.

* * * *

We do not hear any one praying that sinners may receive the baptism with the Holy Spirit; it seems to be generally understood that this baptism is not for sinners, but for the people of God. Paul said to the disciples at Ephesus, "Have ye received the Holy Ghost *since ye believed*?"

* * * *

To give up the doctrine of the baptism with the Holy Ghost, would be to give up all vital godliness. To simply teach the doctrine and oppose and deny the experience, is a stupid inconsistency; to ask the Holy Spirit to come into the heart and make his abode there while sin remains, would be sacrilegious. When the Comforter comes he will thoroughly cleanse his temple. We shall have to give up the idea of receiving the baptism with the Spirit, or accept the truth of entire sanctification.

* * * *

Men may oppose, sneer and ridicule as much as they please, but there are a few great truths taught in the Scriptures, in such perfect harmony with corresponding facts in human experience and sound philosophy, that sooner or later, they will come to be commonly accepted by the best thinkers and teachers of all Christendom; that is, that impurity remains in the heart of regenerated believers; that there is promised in the Scriptures, to all of God's children, a baptism with the Holy Spirit; that this baptism is to be sought as earnestly and as definitely as was pardon, and that it is received as instantly as is the forgiveness of one's sins, and that this baptism purifies the heart from all sin, empowers for service and fits for heaven.

* * * *

The dispensation of the Spirit has come; he is in the world and cannot submit to ecclesiasticism, or take second place. He must lead, direct and control the things of the kingdom of heaven. The Holy Spirit who has been shut up in creeds, or to say the most, in sermons and exhortations, must be invited into the hearts of the people. All the keys must be turned over to him, and you may be sure when this is done, he will drive out all sin, put purity into the heart, joy into the soul and a glad testimony into the mouth. Men's prejudices must bow and submit themselves to the divine leadership. It was said of Herod and his followers, "They which sought the young child's life are dead." So will it be said of those who oppose the Holy Ghost in his person, work and manifestations, whether it be in the conviction of sinners, the conversion of penitents, or the sanctification of believers. The man or denomination who goes to war against the Holy Ghost must perish.

OUR TWENTY-FIVE CENT PROPOSITION

The war is on against the Bible. The enemy is bold, shrewd, aggressive, and evasive. He claims to be devoutly religious and a superior interpreter of the Word of God while, in fact, he is tearing the Scripture to pieces and destroying the faith of the people. Shall we sit still or shall we be up and doing? As never before The Herald will seek to become an aggressive defender of the faith, and we are asking you to help us sow it broadcast over the land. This TWENTY-FIVE CENT offer will make it possible for you to help us to put The Herald into thousands of new homes. Free samples will be sent to you on request. Get busy and send in a good list of subscribers on this 25 cent proposition, from Nov. 1st to Feb. 1st. A dollar of your tithe money could not be used to better advantage than that of sending The Herald to four of your friends on this 25 cent proposition. Let us hear from you and count on you to help us to put The Herald into 10,000 new homes by November first.

Faithfully yours,

H. C. Morrison.

Those who have watched the world movements, will note that the leaders have been men who have been filled with the Holy Ghost and recognized his office work in dealing with the children of men. The fullness of the Spirit made Wesley and his co-laborers irresistible; to oppose them was only to advertise them and increase their opportunity for doing good. Nothing but the indwelling presence of the Holy Spirit can supply a minister of the gospel with that courage which is necessary to preach the word so that it will destroy sin and make of men new creatures in Christ Jesus. That will be a happy day when the representatives of Jesus Christ grasp the fact that all power in heaven and earth is given unto him and that, without him we can do nothing. Let us remember, too, that through the inspired apostle, he commands us "to follow peace with all men, and holiness, without which no man shall see the Lord." Oh, for a ministry so baptized with power from on high, that their meat and drink will be to do the will of him who suffered without the gate that he might sanctify the people with his own blood. In the language of Charles Wesley we would say,

"Jesus, the Truth and Power Divine,
Send forth these messengers of thine,
Their hands confirm, their hearts inspire,
And touch their lips with hallowed fire."

ONE OF MY GREAT DESIRES

CHAPTER VI.

I have been writing for some weeks in these columns with reference to the enlargement of the Theological Seminary at Asbury College. I am very glad that some of our friends are becoming interested in this all-important subject. I can think of nothing more imperative than that those of us who believe in

the doctrine of full salvation from sin should do any and everything in our power to send forth well equipped ministers of the gospel to preach these glorious truths to the hungry multitudes. The tent work of The Evangelical Methodist League has shown how ready the people are to hear, and how gladly they respond. I am sure my Brother, Dr. Wimberly, will not object to my printing the following letter recently received from him.

H. C. M.

My Dear Brother Morrison:

I was tremendously interested in your recent article in THE PENTECOSTAL HERALD relative to the big desire of your heart. In the midst of all your great labors and aspirations to further the Kingdom of God in the world, there is nothing so vital at the present hour as this very thing you have on your heart—the establishing of a school where the Bible will be taught as God's revealed Word, without any new approach, or new emphasis; in other words, a Theological Seminary where young ministers may become rooted and grounded in the faith of God, through Christ, by the impartation of the Holy Ghost.

Such is the crying need of the hour. There are over one hundred and fifty Theological Seminaries in the United States, and a gentleman told me, who has travel and scholarship, and a Bible teacher of renown, that of the whole number there were less than a half dozen genuinely orthodox. I have no doubt this is true. This is an appalling situation, and it is going to mean more lawlessness, more lifeless churches, and that revivals will finally be eliminated. There is no police power in the world that can beat the flood-tides of anarchy and crime under Red Rule, when the nation's god is force and intellectualism. Nothing can subdue base human passions when God is forgotten; and I mean the God of our Revelation.

The theological schools that raise questions of doubt, and undermine the faith of young ministers touching the old-time orthodox faith, so that their message is no longer virile and surcharged with the *ipsi dixit* of God—is doing more to damn the nation and turn it over to brute force and lechery than all the Red mobs that can assemble. The nation that forgets God will be turned into Hell—and this not all—Hell will be turned in upon that nation.

Germany lost God—and he was not lost among the common people—but in her institutions of learning. We cannot over-estimate the perils of tomorrow if our great schools, where the thinkers of the land are being educated, continue to set at naught the realities of personal salvation, the certainty of Heaven, Hell, and Eternal Retribution. If these great foundational truths are lost to the nation—and they are now being lost in a far greater degree than we suspect—they will be lost first in the seminaries where our young preachers get their inspiration for life.

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OF ASBURY THEOLOGICAL SEMINARY

In the Land of Hymnology and Religious History.

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



ENGLAND has back of it nearly two thousand years of history. Some of its churches and cathedrals date back a thousand years and more, Westminster Abbey, for instance. Some of the greatest men of history were British born; we in America are indebted to them for some of our greatest literature and, in religion, we owe to the English poets and preachers some of our greatest hymns and songs.

Notable among English writers of sacred song was Rev. John Keble, who was born at Fairford, Gloucester, in 1792, and died at Bournemouth in 1866. His father was a clergyman. At the early age of fifteen he entered Corpus Christi College, Oxford. After a brilliant career he was made a Fellow of Oriel, and had as contemporaries Whately, Arnold, Pusey, Newman, and Coleridge. Like his father he became a clergyman, and on his father's death was appointed to the living of Hursley, near Winchester. He refused many offers of very good livings, including an archdeaconry, and remained a country clergyman until his death. He held the lectureship of poetry at Oxford from 1831 to 1841, but this did not in any way interfere with his work at Hursley.

In 1833 he preached a sermon at Oxford on "National Apostasy," which led to the suppression of ten Irish bishoprics and which had not a little to do with Newman joining the Church of Rome. Newman looked upon Keble as the Father of the Oxford Movement, but most would say that Newman himself was the chief factor. We cannot but deplore these Ritualistic tendencies of so beautiful a character, for if anyone ever loved Jesus Christ it was John Keble. As a preacher he was not eloquent, but Scriptural and impressive. He had a wonderful magnetic power of attracting both old and young. It is characteristic of the genial type of his piety and his simple spirit that for thirty years he was scrupulous in his attendance upon the Sabbath school twice a day. Although he took such a deep interest in children, he was himself childless. Shortly after his death his friends and admirers raised a large sum of money and erected to his memory the beautiful structure of Keble College at Oxford.

John Keble's greatest book was "The Christian Year" published in 1827.

The first edition was five hundred copies. Between 1827 and 1873 when the copyright expired, a hundred and forty editions appeared and 305,500 copies were sold. During the following five years the original publishers alone sold 70,000 copies. The volume so well known and so widely used is imbued with a spirit of rare spiritual fervor, and whenever you take it up you will find on its perusal some new thought for reflection. It contains thoughts in verse for the Sundays and Holydays throughout the year, to which are added the Collects from the book of Common Prayer.

Many of the originals of the lyrics were written on the backs and edges of letters in old account books and copybooks.

There are those who still question the felicity of the diction and the carelessness of the forms of poetry, but we readily accept Professor Shairp's judgment: "Some of the poems are faultless after their kind, flowing from the first verse to the last, lucid in thought, vivid in diction, and harmonious in their pensive melody."

In the Methodist Hymn Book there are four hymns taken from the volume:

"There is a book who runs may read."

"When God of old came down from heaven."

"O timely happy, timely wise."

"Sun of my soul, Thou Savior dear."

In each, only some of the most suitable

verses of the lyric, compose the hymn. As in the case of so many hymns, the part is greater than the whole. The verses universally selected are not improved by the addition of others. The greatest hymn that Keble ever wrote was on "Evening," and contains fourteen verses. The earlier verses are not suitable for a hymn-book, but the beauty of the later lines is only fully realized when they are remembered.

"Tis gone, that bright and orb'd blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.
In darkness and in weariness
The traveller on his way must press,
No gleam to watch on tree or tower,
Whiling away the lonesome hour!
Sun of My soul, Thou Saviour dear,
It is not night if Thou be near:
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes."

In the Hymn Book of British Methodism there are many hymns which have come down through the years which are omitted in our American hymn books. Let me give a few lines from Wesley:

"Captain of Israel's host, and Guide
Of all who seek the land above,
Beneath Thy shadow we abide
The cloud of Thy protecting love;
Our strength, Thy grace; our rule. Thy word;
Our end, the glory of the Lord."

"My soul, through my Redeemer's care,
Saved from the second death I feel
My eyes from tears of dark despair,
My feet from falling into hell."

"Wherefore to Him my feet shall run,
My eyes on His perfections gaze,
My soul shall live for God alone
And all within me shout His praise."

Here is a good old-timer from across the seas. It can be sung to the tune of "Robin Adair."

"What though the tempest rage,
Heaven is my home;
Short is my pilgrimage;
Heaven is my home;
And time's wild, wintry blast
Soon will be overpassed;
I shall reach home at last,
Heaven is my home."

Among Charles Wesley's hymns I think the following both beautiful and expressive:

"All things are possible to him that can in
Jesus' name believe;
Lord, I no more Thy name blaspheme, Thy
truth I lovingly receive.
I can, I do believe in Thee; all things are
possible to me."

"'Twas most impossible of all that here sin's
reign in me should cease;
Yet shall it be, I know it shall; Jesus, I trust
Thy faithfulness!
If nothing is too hard for Thee, all things
are possible to me."

"All things are possible to God; to Christ the
power of God in me;
Now shed Thy mighty Self abroad, let me no
longer live, but Thee;
Give me this hour in Thee to prove the sweet
omnipotence of love."

Sing or read these lines in the light of those wonderful words of Dr. Handley Moule, late Bishop of Durham.

"It is possible, for those who will indeed draw on their Lord's power for deliverance and victory, to live a life—how shall I describe it?—a life in which God's facts and promises are taken as they stand and found to be true."

"It is possible to cast every care on him, daily, and to be at peace amid the pressure."

"It is possible to have the affections and imaginations purified through faith, in a profound and practical sense."

"It is possible to see the will of God in everything, and to find it no longer a sigh, but a song."

"It is possible, in the world of inner act and motion, to put away, to get put away, all bitterness, and wrath, and anger, and evil speaking, daily and hourly."

"It is possible, by unreserved resort to divine power, to become strongest, through and through, at our weakest point; to find the thing which yesterday upset all our obligations to patience or to purity or to humility an occasion today (through him who loveth us and worketh in us) for a joyful consent to his will, and a delightful sense of his presence and sin-annulling power."

"These things are divinely possible. And because they are his work, the genuine experience of them will lay us, must lay us, only lower at his feet, and leave us only athirst for more."

A Fine Recruit in the Evangelistic Field.

My good friend, Rev. John Knapp, notifies me that he is entering the evangelistic field. I congratulate our people everywhere upon his decision to enter this field so white to the harvest. John Knapp is a man of unusual culture and devotion. He is a graduate of the University of Cincinnati. He is also a graduate of Lane Theological Seminary of Cincinnati. He has been in school work for some years and is an accomplished teacher. I do not know of a young man who can combine more fine qualities than John Knapp. He has been for a number of years pastor of a Methodist Church in Cincinnati and will bring into the field of evangelism a fine combination of knowledge, zeal and experience. He has promise of great usefulness. May God bless him most graciously.

H. C. MORRISON.

So Walk in Him.

"Looking unto Jesus."—Heb. 12:2.

"As ye have received Christ Jesus the Lord, so walk in him." This, as you will observe implies ceaseless progression—"walk." Settle it in your mind, there is no standing still in religion. The Savior says, "He that gathereth not with me, scattereth abroad; he that is not with me, is against me." Much that passes for religion is nothing more than an empty profession. Though ye may be often much benefited in looking at the example of devoted Christians, for Christ says of such, "Ye are the light of the world," yet it is not safe to have your mind too much absorbed, even in the contemplation of this. At best they shine but in borrowed rays; and it is possible to have your vision so filled with these lesser lights, as to draw the attention from those believing views of Christ which are ever transforming. And then there is danger here. The best human beings are, at least, liable to err; and if your eye is on them, instead of being fixed on the Sun of righteousness, most disastrous consequences might ensue.

Thanksgiving.

Just for today may I not sing

For gratitude alone,

Nor interrupt my praise to bring

Petitions to the Throne?

I would be frugal of request

Till I have poured for Him

A full thanksgiving cup, down-pressed

And running o'er the brim.

—May Riley Smith.

MODERN APOSTLES OF FAITH.

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

SOME CELEBRITIES IN THE FAITH.

SPACE forbids giving separate chapters to the great men we shall examine in this brief notice, however much they may deserve such recognition; but in making a resume of religious characters who have wrought in a large way for the truths of the gospel, we cannot overlook men whose ministry has touched the entire English-speaking world—and beyond.

There is not a student, preacher or teacher, interested in the deeper things of Christian living, who has not been greatly blessed and strengthened by a series of books which first began to appear in 1901. The author was unknown, except in Y. M. C. A. circles: the first book was entitled: "Quiet Talks on Power." The peculiar style and scriptural insight to the sources of divine power won for this book a wide reading. Nothing just like it had ever appeared; it flowed in quiet, unassuming currents, but forged into the deepest channels of divine things, so that the name—S. D. Gordon—became known in every household where men and women sought help and inspiration.

Samuel Dickey Gordon was born in Philadelphia, Aug. 12, 1859, and was educated in the public schools of that city. If he was college trained, there is no mention of it in the sources of information available. His first religious work was assistant secretary of the Philadelphia Y. M. C. A., where he began in 1884; after serving there for some time, he was called to the position of state secretary of the Ohio Y. M. C. A. He occupied this wider field for about ten years. In 1895 he began his career as public speaker; he traveled for four years in the Orient addressing student assemblies and religious gatherings. His peculiar style of public address gave him a distinctive field in Bible Conferences and Missionary Conventions. His messages had nothing to do with the big material problems of such assemblies, but strictly with the questions of personal religious experiences.

Dr. Gordon has published a series of the "Quiet Talks" viz., Power, Prayer, Service, Jesus' Personal Problems, World Winners, Home Ideals, About the Tempter, Our Lord's Return, Following Christ, About the Crowned Christ, The Deeper Meaning of the War, Life After Death, Simple Essentials, The Healing Christ, and The Crisis and After. Quiet Talks on all these themes will give the reader some idea of the wide scope of this unique author.

Dr. Gordon carries the idea of quietness in all his ministry; when he wishes to emphasize any sentence or reach a climax, it is by dropping his voice: "softly, softly" he declares. He is in much demand at various assemblies and watering places, where for weeks he will address the throngs, as he did recently in Atlantic City. His voice and pen ring true to our orthodox faith, and he is a staunch believer in the "Blessed Hope" and actually expects the return of Jesus before he dies.

We wish now to mention the great English divine, Dr. J. W. Jowett who, for many years occupied the pulpit of the Fifth Avenue Presbyterian Church, of New York City. He is now in England, whither he was urged to return by Lloyd George, who recognized him as such power and influence, that the country needed his messages for the readjustment following the World War. We once heard Bishop Hendrix remark, when speaking of Dr. Jowett's books, that he was the greatest Bible expositor in the world; that his messages were epoch making.

Dr. Jowett is a finished scholar; he clothes his messages with such classic English, that they are veritable gems on the printed page. His style has a charm scarcely found in re-

ligious literature—certainly never excelled. He serves as a pastor, but he is not a pastor; he leaves that for others to do. He is consecrated only to his public ministry; his throne is his pulpit, and his power-room his study—after that, the printed message for the world. He had published scores of books, and all of them have to do with Bible expositions and commentaries—or instruction for ministers. It is said of him, that he has been known to rewrite his sermons, or parts of them, as many as eleven times; polishing every sentence, eliminating every word for a better one, so that he gives out nothing but the "beaten oil of the sanctuary." We can understand that every line from the pen of Dr. J. W. Jowett is a classic; but it is not all made up of saying beautiful words and sentences; he gets to the very heart of Bible truth, and breaks the bread of life in every paragraph, until the reader is thrilled and blessed. Dr. Jowett is an apostle of Bible faith and revelation. There are many great preachers whose ministry reaches the multitude; but Dr. Jowett sends his spoken messages to the wide world; it has a charm of something human, artistic, romantic, but at the same time saturated with the divine element. So far as we have read him, there was not one note or inference other than scriptural and orthodox. While he was in New York, he preached every Sunday to the preachers of all creeds in and around the city. Fifth Avenue was a great religious forum. So long as men hunger for deeper spiritual truths, and the soul hungers for great spiritual leadership in the mysteries of godliness, the contributions of Dr. J. W. Jowett will be a source of inspiration. He is a world preacher, a student and writer of one theme—the revelation of Christ.

We call attention next to a man not generally known in religious circles, except those who are interested in Prophecy and the Blessed Hope. But all who are seeking to keep in touch with the great pulse of the world, as interpreted by Prophecy, there is no name standing higher than that of Dr. Arno C. Gabeline, of New York City. Dr. Gabeline was born in Germany, August 27, 1861, and came to America when a lad, received his education for gymnasium in the schools of this country. He came to America 1879. When a young man, at the age of twenty-four, he entered the ministry of the Methodist Church, and served in Baltimore, Hoboken, and around the city of New York for a long time. He took charge of "Hope Israel Mission" in connection with the City Mission of New York.

About forty years ago, he severed his connection with the Methodist Church and is now, we believe, a communicant of the Presbyterians. But these are all secondary matters; we mention them only as a prelude to the man's ministry. About thirty-five years ago he established a little magazine called "Our Hope" which has grown to be a world periodical. The beginning was very humble; but today "Our Hope" goes to the nations of the earth. Through this medium of expression, Dr. A. C. Gabeline has become an outstanding figure in religious thinking and scholarship. As a Bible teacher of Prophecy, we believe there is no greater among men; his education has been largely self-made; but his fund of information touching religious history through the centuries, is nothing short of marvelous. Through the columns of "Our Hope," Dr. Gabeline gives to the world each month, the best analysis of world problems that can be found in any periodical published. There is a kind of finality about all he says, both in books and editorials, that carries conviction of the truth of all he says. The movements of the religious machinery, the sayings and doings of men in religious

authority, do not escape his eagle eye; as carefully as the engineer watches the rails in front of his engine, Dr. Gabeline watches the human make-believes of churchmen. We regard Dr. A. C. Gabeline as the greatest prophetic teacher of modern times. He is as orthodox as John Wesley, or the Apostle Paul; his books on Daniel and Revelation are the best we have ever read. He has published at least a score of books, many of them have been translated into other languages. Dr. Gabeline is a voice crying in the wilderness—"Prepare ye the way of the Lord, and make his paths straight." We advise all who are interested in our Lord's Return to read the messages and books of Dr. Gabeline.

Our next sketch is G. Campbell Morgan, who was born at Tilbury, Gloucester, England, Dec. 12, 1863, but is now a resident of America. As a lad in his early teens he was converted and called to the ministry, and sought to enter the Methodist Church Conference; but his limited education barred him entrance into the itinerancy of the Wesleyan ministry. He succeeded, however, in securing admission into the Congregational Church, 1889, and served some humble charges; but in a short time rose to some of the commanding pulpits of England in that denomination, such as Birmingham and Cambridge. He was finally called and served several of their largest churches in London, where his extraordinary powers of Bible exposition soon attracted a nation-wide attention.

His first appearance in America was when he came to the Northfield Bible Conference, at the solicitation of Mr. Moody. From that time until the present hour his reputation has grown both in England and in America as a teacher and preacher of Bible truth. Without a doubt G. Campbell Morgan is one of the keenest intellects, and one of the most astute expounders of the Scriptures in this generation. His exegetical powers are without parallel among the great preachers of this age; his voice is as clear as a violin tone, and his use of language as he delivers his messages cannot be excelled.

The scores of religious books and commentaries from the pen of Dr. Morgan have been more widely read, than perhaps any other man within the past one hundred years, or any other century, for that matter. His books are all great in mastery of language, mastery of thought, and mastery of Bible interpretation. We are also glad to record that Dr. G. Campbell Morgan is a fundamentalist touching the faith of the Bible, and is an ardent believer in our Lord's Premillennial Coming. We have often wondered how that Methodist examining committee felt, after they learned that the lad who came before them was to be some day, and has become, the outstanding preacher of the times. Through their stupidity, this great man was lost to Methodism. There are legion of examining boards, college and seminary professors who, by measuring everything by their own standards of efficiency, never know what is before them in a classroom; however, G. Campbell Morgan belongs to the whole world.

Another name deserves an honored place among the Modern Apostles of Faith, and that man is Dr. R. A. Torrey, the man whom D. L. Moody selected to be his successor in carrying on his great work, to a large measure. Dr. Torrey is one of the great Bible teachers of the world, and for four decades he has been recognized throughout the world as one of the strongest defenders of God's truth. He has evangelized in every nation of the earth, and with remarkable success. He has given more religious books to the world than any other Bible scholar of the

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Singing at a Doodlebug's Hole.

Rev. R. H. Bennett.



farmer's widow was trying to carry on. She knew little of farming. She was having trouble with her chickens, and decided to write to the Department of Agriculture in Washington. She wrote, "There is something the matter with my chickens. Every morning when I go out, I find two or three lying on their backs cold and stiff with their toes curled up. Please tell me what is the matter." She received a reply which said, "Dear Madam, your chickens are dead."

The liquor traffic is dead—dead legally and dead largely actually. Doctor Irving Fisher, of Yale, social economist and statistician, in his book just from the press, "Prohibition At Its Worst," states that "the flow of alcohol down human throats in the United States is at present certainly less than 16 percent and probably less than 10 percent, and possibly less than 5 percent of pre-prohibition consumption." He says that on the economic side prohibition has been worth six billion dollars per year to the United States, "without counting any saving in the cost of jails, almshouses, asylums, etc., or any economic saving in the death rate."

What an overwhelming array of results! Drinking reduced between 84 and 95 percent, and six billion dollars gained. What a slogan! Yes, the liquor traffic is in the hands of the undertaker. But naturally a business that brought in to its masters two and a half billion dollars a year finds votaries that would attempt its resurrection.

Did you ever squat by the side of a doodlebug's hole in your childhood days and sing for him to come out? If you did not, you failed to live up to all your privileges as a small boy in those "days of real sport." It is a similar occupation which today engages the defenders of the moribund liquor traffic. And it is an occupation both puerile and futile. That doodlebug is dead. He is not coming out.

The friends of liquor do not seem to like the 18th Amendment. We gather that from their remarks. We conclude also from certain hints they let fall here and there that they are not entirely pleased with the Volstead Act. Naturally so.

"What wretch e'er felt the halter draw,

With good opinions of the law?"

And so they are blowing their loudest call to the doodlebug since 1918, when the Amendment was passed. Behind their song are vast sums of money, widespread organization and persistent planning. Their method seems to be that if a falsehood is told loud enough and often enough that men will finally believe it. Their plans include the most brazen and persistent statements that Prohibition is violation of personal liberty, that it breeds crime, cannot be enforced and shall not be enforced. Another note in their song is by reckless slander or ridicule upon our temperance leaders to attempt to undermine their influence and destroy the confidence of the public in them. Another factor in their program is to print in the big, wet dailies of the few wet centers ceaseless, clamorous, ever-repeated, well-nigh daily falsehoods, juggled statistics, untrue slants in facts, as to the failure of prohibition and the increasing opposition to prohibition, hoping to produce the impression that great changes or repeal of our temperance laws are at hand and that it is folly to oppose such changes any longer. Much of this stuff is no doubt written by intellectual prostitutes who sell their brains to any one with money and write up or down any side of any question. They would deceive if possible even the elect. And some of our dry papers being deceived pass on this false propaganda to their readers. The movies, the stage and too often private conversation pass on to thousands

of our citizens these slanders and ridicule.

Listen to some notes in the song at the doodlebug hole. "Prohibition was sneaked over on us while we were in Europe fighting the war." "While we were in Europe fighting the war"—we, the brewers and distillers. How many brewers and distillers were in the trenches? Were they not saving their skins at home? Analyze the charge and not a vestige of truth is found in it. Who knows better than the liquor men that prohibition has been coming on this country for seventy-five years, ever since Maine adopted it? Prohibition had already been adopted by 33 out of 48 states before the 18th Amendment was passed. Before National Prohibition came, 75 percent of all cities, towns and villages. 85 percent of all counties, 68 percent of the population, 95 percent of the land area of the United States were under prohibition. And 66 out of 96 United States Senators and 70 percent of the members of the House of Representatives were from dry states and districts.

The majority for the adoption of the 18th Amendment was unparalleled in the history of the republic. The amendment had to have two-third majority. Of 531 members of Congress 33 Senators could have defeated it. The wets could not muster them. All of the 48 states in the Union except two ratified it. No other of all the Amendments to our Constitution was ever so widely and thoroughly discussed or adopted by such an overwhelming majority. Does this look like it "was sneaked over?" "Nor was it 'rushed through while our boys were in Europe fighting the war.'" For in the Congressional election of 1916 before the United States entered the War, the prohibition question was made a distinct, clear-cut issue in the campaign, and the Anti-Saloon League announced that the new Congress to assemble in March, 1917, would contain more than a two-thirds majority of both Houses in favor of the prohibition amendment. One of the first acts of this Congress was to insert in the Selective Draft Act for forming our army for the World War the unprecedented provision that there should be absolutely no sale anywhere of intoxicants to the soldiers of the United States Army. This was extended a few months later to the sailors of the Navy. And these acts were passed before any soldiers had gone to Europe. Moreover, in the summer and fall of 1917, before 150,000 soldiers all told had sailed for France, Congress by more than a two-thirds vote in both Houses passed the resolution submitting the prohibition amendment to the legislatures of the states, and the amendment was ratified before hardly any men had gone abroad. In fact, we never had in Europe during the War more than one-tenth of our voters.

So the amazing statement that Prohibition "was sneaked over on us while we were in Europe fighting the war" withers to a hollow puff ball and is blown away with a breath of truth and fact. Indeed, this is too big a country for anything to be sneaked over. And whatever may be said about the friends of liquor, no one has ever yet accused them of being caught napping. Prohibition was passed because the overwhelming majority of the citizens of the United States willed that it should be. And it will remain for the same reason.

Here's another vain note to a dead doodlebug. "The Prohibition Amendment was unjustly passed because it should have been submitted to a referendum of the people." Answer: Shamelessly false and consciously so, for the author of the statement knows that none of the seventeen other amendments to the Constitution were so submitted, and that our system of government makes no provision for such referendum.

Here's another: "Cut off from alcohol, our

people have turned to dope." Answer: Manufactured out of the whole cloth, and without support in fact, the highest authorities in the nation being witness, viz., the Surgeon General of the United States, the United States Health Service and the Chief of the Narcotic Division of the Bureau of Internal Revenue. There are a number of other notes in the song of the friends of liquor at the dead doodlebug's hole, but they must await another issue. My space is full. Only one more will be mentioned this time. And it is indeed a Saxophonic wail in the insectivorous chorus of diphthongs to the dead worm in the ground.

"Prohibition causes crime." Now there is an argument adapted to the thinking box of a doodlebug, the hookworm and the San Jose scale. For if it be true that Prohibition causes crime, then the Holy Bible is the cause of all the sin in the world, and the way to get rid of sin is to destroy every copy of the Bible—the way to stop murder is to repeal all laws against murder, the way to protect your property from thieves is to cancel all laws against theft. A man who tells me that Prohibition breeds crime reminds me of Minnie. He is in her class. Minnie was a half wit in a school for deficient children. The teachers thought they saw some gleams of intelligence in her but she failed on the test, and the other children said, "Minnie, she went to qualify to be an idiot, but she couldn't pass the examination."

And the above are samples of the stuff ceaselessly peddled about on trains, in hotels, on the golf links, at the clubs, in the newspapers, on the stage by the wet bore. He has no new ideas. He cannot talk on any other subject. His mind is a single track, laid out in a circle without switches, sidings or bumpers. The wear and tear on the ears of the great majority is trying. The only think he does not tell us is why he talks so much and does so little.

The Hell Hounds of Strong Temptation.

REV. H. W. HODGE.

When a young lad, on my father's farm in Lee County, Alabama, I remember how the boys—the colored boys—would go 'possum hunting with me in the fall, an adventure which was always undertaken only at night. We had two fierce dogs that always went with us. After searching for the opossum for a while, we would suddenly hear the dogs yelp, yelp—then we would run to the spot and find the little animal high up in a persimmon tree. He would have his tail wrapped around a limb and his face would wear a sardonic grin of defiance. But note the tactics of the hounds: springing for a horizontal limb, they fastened their teeth in the wood, and swung back and forth, their eyes glaring and their mouths slavering, just under their quarry. All the while they uttered a most lugubrious yowl that sounded the death-knell of the opossum.

This experience has many times reminded me of the hell hounds of Satan that get on our track. At times they have been on my track in ways that are too horrible to dwell upon. They will get on your track, too. Man! Man! Fight, night and day against the seductive allurements of expediency and ease. Your many activities will bury your spirituality in a grave too deep for resurrection. You must never quit your armor or loosen the cords of your spiritual corselet. You must never hesitate. On one particular occasion God permitted me to have a battle all alone, in which Satan's diabolically unseen forces were fighting to take my guerdon

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A LOST GOSPEL.

MRS. H. C. MORRISON.



soul-saving gospel is the chief need of every generation. A recognition of this need and an effort on the part of John Wesley to supply it for his generation and his country brought Methodism into being. Bishop Wilson once said in an address at the close of the General Conference that there is need that we take up with renewed vigor the work of preaching the gospel of salvation to men, for it must be admitted that there is a whole lot of preaching among us that has not in it the power of convicting men of sin and bringing them to Christ. We Methodists have not fully obeyed the exhortation of the apostle: "Let no man take thy crown." Other denominations that once looked with contempt upon our revival methods have taken them up, and are prosecuting them more vigorously than we ourselves do. At the same time many of our strongest men, who ought to be leading the Church in a vigorous campaign of evangelism, steer entirely clear of this work, some being indifferent to it, and others treating it with contempt, as other denominations used to do before they learned a better way from us. There are some, sorry to relate, who began their ministry as soul-savers who have lost the power to preach the gospel so as to save men. The trouble is that the preacher has lost his gospel. Let us look a little while at this tragedy of a lost gospel, and it may be that we shall be able to find it to the joy of our own souls and the salvation of others.

The writer suggests that it may not be a *lost gospel* so much as a *lost man*, which is a wise putting of it, as it would be casting a reproach upon the gospel to say it had suffered in its efficacy as the centuries have rolled by. The old gospel is still, and will ever be, the *power* of God unto salvation to everyone that believeth. Where then, lies the trouble? Why is it that a few words from some preachers strike terrific conviction to the hearts of the unsaved, while an hour-and-a-half discourse from others, fails to produce any effect whatever? We believe it is because the messenger is not *filled* with his message and cannot declare it from a burning, personal experience.

There was nothing in Paul's physical make-up, nor were his messages with enticing words of man's wisdom, but his power came from the fact that, "he *knew* whom he had believed" and

"What we have felt and seen,

With confidence we tell,

And publish to the sons of men,

The signs infallible."

There is nothing so advertises a thing, as to know from personal experience, the merits of your remedy.

The keynote was struck by the inspired writer in Acts 1:8: "Ye shall receive power; after that the Holy Ghost is come upon you." Look what happened in the afternoon of the day of Pentecost—Peter preached one sermon under the divine afflatus of the Holy Spirit, and as the fire burned and blazed in his own heart, the sparks flew through the crowd until three thousand souls were lit with the holy flame. Any candid person will have to admit that the power was not in the personality of Peter, for a short while before he had scinged before the accusation of a simple maid, and had yielded to the pressure of circumstances so far as to deny, with an oath, his Lord.

To our mind, one of the most important commands, one that means the most to the spread of Christ's kingdom among men, was when the Savior, in his parting message told the disciples to go back to Jerusalem and *tarry* until endued with power from on high.

This command was imperative, for the Master was going away and the machinery of his kingdom could not run unless linked to the power-house on high. "Without me, ye can do nothing," is as true today as when uttered, but Satan has deceived men into believing their education, culture and social prestige will carry them through, and it may from a worldly standpoint, but the preacher of the gospel, the ambassador of Christ, is not sowing the seeds of time but seeds, the fruit of which, is to be garnered in the storehouse on high. Souls are to be his hire.

We would do well to return to the "old paths," seek for the power that made our forefathers flames of fire. Is it possible that we have drifted so far from the path which Wesley, Fletcher, Carvosso, and others, whose lives burned through the hearts of men, that we do not feel the illuminating influence of those spiritual lights?

It would not be amiss for our ministers to get upon their knees, with their Bible before them opened at 2 Tim. 4:2, and read the charge Paul gave his son in the gospel. The doctrines as set forth by Wesley, Clarke and Watson are all right. The old gospel is still the power unto salvation, so the *tarrying*, preparatory to *preaching the word*, seems to be the next thing in order for those who are still plodding through the desert sands of the wilderness.

As one has said, "Let the Methodist preachers of America preach the gospel as it is believed among us, and Methodism will do for America in our day what it did for England in Wesley's day. If the leaders among us will lift up the ensign, the people will rally around it, the God of our fathers will come to our help. He will pour out such blessings upon us that our hearts will not be able to contain them. Then shall sinners come flocking into the churches 'like doves to the cotes in the wilderness.'"

The Kentucky Annual Conference.

This year the Kentucky Annual Conference met at London, Ky., Sept. 7-11. At the solicitation of the pastor, Rev. Eversole, I went up and preached several sermons beginning on the Sabbath preceding the meeting of the conference. Bro. Eversole is very much beloved by his people. He is a mountain man, born and raised in the highlands of Kentucky. He is a student, a man of remarkable native ability, a strong preacher with many attractive and charming social qualities.

London is a beautiful little city with many elegant homes. Many cultured people live in and about London. I was surprised and delighted to see its remarkable growth and improvement every way. A more open hearted, hospitable people cannot be found in the state than you will find in London. Some friends took me an automobile ride out as far as Rockcastle River and I was pleased to see the new homes and good farms along the highway. Thousands of tourists are now passing through this wonderfully attractive country. The farmers are prosperous; thousands of gallons of Jersey milk are shipped from London to Cincinnati. There is a fine train service and also an excellent bus service to Lexington, Corbin and surrounding towns.

Bishop Dickey presided over the conference. No bishop could be more courteous and brotherly as a presiding officer. There was a fine spirit of fellowship and harmony among the brethren. It was my privilege to preach each morning from eight to nine o'clock. We had fine and responsive congregations. From what I could learn there was a very general report of progress in the matter of revivals, conversions, sanctifications and collections. A considerable number of additions were made to the Church membership during the year.

The Sue Bennett Memorial School is located in London. Professor East is president of the school and we heard expressions of appreciation of his work on all sides. We were delighted to note the wonderful growth of this institution. It has been fostered by the Woman's Missionary Society, being established in 1896. It has a campus of 25 acres and a dairy farm of 35 acres. It has orchards, a garden and a poultry yard. The estimated value of the property is \$350,000. The school has six departments: Junior College, High School, Accredited Normal School, Model School, Accredited Commercial School and Department of Music. Last year they enrolled five hundred and fifty-eight students. A large number of teachers in the rural schools of the mountains received their education at Sue Bennet Memorial. Special emphasis is placed on the religious training of the students. The plant consists of seven brick and seven frame buildings. We doubt if the Woman's Department of the Board of Missions has done a finer bit of work in all of its history than the planting of this great school at this little Athens in the mountains of Kentucky.

I believe that the preachers left the seat of the conference with their hearts set for a gracious year of soul winning. May the Lord bless them with grace and power to make this one of the greatest revival years in the history of Kentucky Methodism.

Conference Notes.

Bishop Darlington visited the conference, and delivered a stirring address in the interest of our Sunday school work, and gave us some very interesting reports of his work in Europe.

* * * *

Bishop Dickey's address at the opening of the conference was strong, clear and to the point, dwelling on the sinfulness of mankind, the great need of a Savior and the sufficiency of our Lord Jesus. It was listened to with profound interest. There was material in the address for a great revival sermon.

* * * *

Rev. Willard Cram, D.D., a beloved member of the Kentucky Conference, now our Missionary Secretary, was at the conference renewing old acquaintances and mingling with the brethren in good fellowship. He has a splendid record as a missionary, a Centenary worker, and is now rendering excellent service as our chief Missionary Secretary.

* * * *

This writer was entertained in the home of Mr. J. C. McKee and wife, one of the most delightful in London, for that matter, in Kentucky. Mr. McKee has for many years been a sawmill and lumber man and has gathered through the years one of the finest private libraries in the State. He has ransacked England, Canada, and the old book stores of the United States for rare volumes. He has many books several hundred years old. Mr. Cannon, of Cynthiana, Mr. Smith, of Shelbyville, prominent laymen of the conference, Rev. W. E. Arnold, Dr. Fisher, Bro. Strother and myself were all delightfully entertained in the McKee home.

* * * *

I am leaving this afternoon to preach a series of sermons at the Central Illinois Conference which convenes in Kewanee, Ill. Then a few days at Asbury College, then a sermon at the Louisville Conference, then a series of sermons to a Methodist Conference which meets in San Jose, Calif., then back to Arizona to preach at the conference which meets there, then back to California for a series of revival meetings. Please let me have an interest in your prayers.

H. C. MORRISON.

"From faith to faith, from grace to grace,
So in thy strength shall I go on.
'Till heaven and earth flee from thy face,
And glory end what grace begun."

MODERN APOSTLES OF FAITH.

(Continued from page 3)

last one hundred years. Dr. Torrey stands foursquare for Bible orthodoxy, and backs up his faith with a scholarly mind that the critics cannot gainsay.

He was reared as an Episcopalian, and while a student at Yale, was a social leader until he was graciously converted and called to the ministry. For many years he was pastor and president of the Moody Bible School of Chicago; then he became the president of the Bible Institute of Los Angeles, Cal. His name will hold an honored place among the world's spiritual leaders: as author, evangelist, Bible teacher, he is in the front rank.

There are many other names of men—great and near-great, who might be listed in our series of Modern Apostles; but we have selected only those who have a stamp peculiar, and powers which are different, that have placed them in a classification that cannot be doubted.

HEAVEN.

REV. HARVEY B. HYSSELL.

Text, John 14:2. *"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."*

THESE words of comfort and consolation were spoken by Jesus to his disciples. Jesus knew their hearts would be troubled when he told them that he must go away. He said to them, "Let not your hearts be troubled." There are troubled hearts everywhere. There are those who have beautiful homes, fine automobiles and much of this world's goods but still they have troubled hearts. It is not the things of this world that can take away trouble from an aching heart. Jesus said, "Come unto me, and I will give you rest." The words of Jesus will encourage and comfort us when all other things have failed.

The text is the most encouraging and comforting words of the Bible. They were spoken to create a living hope in the hearts of his followers. They reveal to us a wonderful fact, the fact of Heaven. Some people think of heaven as being a state or a condition. The Bible very plainly reveals that heaven is a place. It is the dwelling place of God. (1 Kings 8:30). "Hear thou in heaven thy dwelling place." Jesus called it "His Father's house." It is a place of "many mansions." No doubt many of these "many mansions" were already occupied even before Jesus came to this world. Enoch and his family lived in one of them. Abraham and his family occupied several of them. The time would fail me to tell of many others who "Confessed they were pilgrims and strangers who sought a City, whose builder and maker was God." Jesus is telling his disciples that he is going to prepare a place for them. Evidently, he did not mean that he was going to make a new city. Heaven is the "Eternal City." He was going to "His Father's house" and prepare a place for them in it.

Heaven is a place where beauty is perfect. It is a land where the roses never fade. John gives us a description of its beauty in Rev. 21:18, 23: "And the building of the wall of it was of jasper: and the City was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls: and the street of the City was pure gold as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had

no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Another thing of beauty about heaven is that it is untouched by the effects of sin. "There shall be no more curse." This world has been groaning under a curse ever since the fall of Adam. It has been noticed by Scientific men that every sound was in a minor key; the bleat of cattle, the moan of the wind, the rippling of the stream, that in spite of all that has been done for the world since the fall, it still shows the awful effects of sin. But the Prophet Isaiah says, "The ransomed of the Lord shall return and come to Zion with songs and ever-lasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

In the next place, Heaven is the eternal home of the saints. "They shall reign forever and ever." Rev. 22:5. It is the land where we never grow old. Life in Heaven will be "Eternal life," "Immortal life." In this Eternal home the saints will share the society of the pious of all ages. They "shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." Think how the disciples were thrilled on the Mount of Transfiguration when they saw Elijah and Moses in their glorified state with Christ. They wanted to build three tabernacles and stay there. What will be the emotions of the soul when it is ushered into his glorious presence to see the Lord "High and lifted up," and the redeemed of all ages waving their palms of victory and singing,

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all."

In the next place, Heaven is a place where we shall meet all of our saved friends and loved ones that have gone on before. "Then shall I know," said the Apostle, "even as also I am known." 1 Cor. 13:12. It is not reasonable to think that we would know less in Heaven than we know here. Think how the heart of Jacob must have rejoiced when he once more met his beloved Joseph, whom he thought was dead. After he embraced him, "Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive." And what joy must have filled the heart of the father when the prodigal returned from his wanderings. But what will this be compared to the family reunions that will be held in heaven when friends and loved ones will meet around the throne of God. Greatest of all we will meet Jesus there. "We shall see him face to face." Every true Christian has a desire to see Christ, the one who shed his blood on the altar of sacrifice to redeem a lost world from sin. Then we shall see the "King in his beauty."

In the next place, Heaven is the goal of the Christian race. "I press toward the mark for the prize," said the Apostle. The "Narrow way" is the race track. It is not only a narrow way, it is a holy way. "No unclean thing shall pass over it." In order to make the run successful we must strip for the contest, "Lay aside every weight." The reason some do not make better progress in this race is they have too many "Hindrances" hanging on that hold them back. We cannot stop on the way. Many have started and run well for awhile, but threw up their hands in despair because of some difficulty. "In due season we shall reap, if we faint not." The prize is at the end of the road "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

Spiritual Annual Conferences.

A. W. ORWIG.

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

I rejoice to believe that, on the whole, the annual conferences of our Church are spiritual conferences. They could hardly be otherwise under the supervision of our efficient bishops. I remember reading, a few years ago, what some one wrote in the Messenger, thus: "The conference session was characterized throughout by a deep spirituality and especially was this true of the devotional hours."

But there seems to be a conviction among not a few of our preachers that a still higher standard should obtain, both as to personal heart experience and efficiency in the holy calling of the Gospel ministry. In the so-called "Forward Movement" is doubtless included the highest possible type of spirituality among preachers and the laity. The annual conferences should very largely be the channels through which the copious blessings of God could be poured out upon the Church. Of course this applies to all the various subsidiary organizations.

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

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

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

Oh why should not an annual or any other conference, composed of Christians, be free from all friction, in word or act, and be a veritable type of heaven itself! Concerning this need among all classes, Bishop S. P.

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

FIRST DAY AT SYCHAR, 1927.

Wm. R. Chase.

Sychar's first service is always on Thursday evening, and the opening day Friday. This gives really eleven days in place of ten, for the encampment.

Brother E. Hilton Post preached the first sermon at 7:30 P. M. His text was taken from Hebrews 2:28, concerning the kingdom that cannot be moved. President Lewis was presiding and called on your scribe for the first prayer. Brother Mullett led the singing. The first song, by request of the President, was No. 37 in our new book—"New Songs of the Old Faith"—"This is like heaven to me." After singing "He Abides," "Since Jesus came into my heart," and "At the battle's front," Brother John Owen prayed. After this Bro. Lewis made his announcements and referred very feelingly to our good Brother Yates who has been promoted to sing with the hosts in heaven, and calling attention to how perfectly our Bro. Mullett fits in. He said, "I want to be low at Jesus' feet. God grant that this be a memorable meeting in the history of this camp." Bro. Mullett then sang a special number, "All that I want is in Jesus." Then came the sermon. "The author of this epistle," said Bro. Post, "understood contrast. There were those who were trying to lead back to the old Judaistic polity. Paul comes along and shows the superiority of the new gospel, but this is not to be limited to anything but the power of God in regeneration. I want to show you from this text the best I can, first, What is the nature of this kingdom; second, That it cannot be shaken; third, This kingdom is obtainable; fourth, How it affects our emotional nature. Not every one understands the nature of this kingdom. It is not a material kingdom that is referred to. Nor could this be separated from Jewish thought. The woman who wanted her sons to sit one on the right and the other on the left of the kingdom with Jesus was thinking of a material kingdom. She was asking for a political job for her sons. They thought the Messiah was to be a king of a material kingdom. But in its power and polity it was to be far more than this. The history of this world is of kingdoms coming up and going down, but as long as eternity rolls on this kingdom of Jesus will last on, go on and on.

"The kingdom of heaven is not meat and drink, not material, but righteousness, and peace and joy in the Holy Ghost. That means that religion is two-thirds feeling. Peace and joy is feeling. Righteousness is a state. But joy and peace is emotion, feeling. The kingdom of heaven here is holy religion sent down from heaven to earth with which God intends to establish a counterpart of heaven right down here. Heaven is a condition as well as a place. To feel the pull of heaven you must have the condition of heaven within your breast. The reason you have a fear of death is that you have not that within which has the pull. You can never feel the pull until you have that which pulls. When on his deathbed the late Dr. Keen said, one day, that this full salvation never was so full as now. The way to die happy is to be happy before you die. This kingdom is a counterpart of the glory of heaven among men. If the kingdom of heaven is within you then you have here what they have there.

"Wherefore we receiving a kingdom we are the subjects of this kingdom. If converted and sanctified we can have what these above have. Many do not know who the subjects of this kingdom are. Are you one? Redeemed men are. As a man by name of B., of whom a policeman said to me, 'we all are proud of him.' He had been a common drunkard, but at this time, as the policeman said, 'he's got religion.' That was what made him so that policemen were proud of him. And what he had was given to him. We do not have to develop into it, it is given us. It does not come by the evolution route, nor by education, nor cultivation. These things do not give it to you. It is a gift from God. It is a bestowal by a divine hand. We cannot have this kingdom without a king. It is his presence that makes the kingdom real. And we can have it without any shaking. Anger shakes us. You are to have no shaking. The stirring of jealousy will shake you. Get it out. If it is in you it will stir on occasion. Envy, anger, jealousy will stir when given occasion. You can get settled at the mourner's bench. It is a fine place to get rid of these things that shake you. You never can be happy with any of these things stirring you."

He then called for silent prayer and it was a solemn occasion. Hearts were being moved. Two came to the altar. Brother Post sang, "Power in the blood of the Lamb." With the people gathered about the altar Sister Howard Sloane was called on to pray. She did it with great unction. Sychar's first service was defeat for Satan. These summer camp meetings, the more you consider them, the more you study them, the greater they are seen to be. Holiness camp meetings are doing for this country what no other agency is doing. They are one thing that we can ill afford to do without. It would be a deeper loss to the Church were they to stop than we care to think.

GOOD CAMP MEETINGS.

Since my last report I have had three camp meetings. The first at Letts, Ind., the camp for the Decatur County Holiness Association. It was one of the best in its history. The churches in the vicinity and at some distance were well represented, and many went home with a definite experience of salvation, which cannot but bless their churches, and we

trust start a revival in their own town. The Brown County Camp Meeting people came in great numbers and greatly blessed the meeting. Through these representatives this camp meeting has had an unusually wide influence. If the people in the vicinity of a camp meeting could only appreciate the worth of these camps, they certainly would send a large delegation, and receive the blessings that the camp meeting is intended to give to its community. The Rev. J. R. Edwards, of Elmore, Ohio, was our co-worker, and he is a very strong and enthusiastic preacher. Rev. Peffley was the song leader. Mrs. Bertha Anthony, of Hartsville, Ind., was the very efficient pianist. They all rendered most valuable service, and there were very few barren services. Some were converted, some were sanctified and a number were healed. The Letts camp meeting is on the upgrade and is destined to wield a tremendous influence for the spread of holiness.

Our next meeting was Alexandria, Ind., where we substituted for Rev. Joseph H. Smith until he could reach the grounds. Our co-workers here were Rev. Howard Sweeten, of Illinois, and Evangelist C. D. Jester, of Indiana, as song leader, and Mrs. James Campbell, of Kokomo as pianist. This camp started off very well. There seemed to be great interest from the very start. Seekers were at the altar at nearly every service. In the first four days a number were saved, sanctified and healed. The secretary informed us that there were as many seekers in these first four days as there had been at the altars in ten days the previous year. This increase of interest has been noticeable in all the camps throughout the entire summer. No ground for discouragement, everything is looking up to the man who believes God. Brother Sweeten is a strong and effective preacher. Brother Jester is a prince of song leaders, and Mrs. Campbell is a most excellent pianist. I am sure the meeting went on with the same high tide the last six days as at the first four days. Alexandria is one of the old camps. It has wielded a great influence for the spread of scriptural holiness. It should be made more effective in the future than in the past. The Lord bless Alexandria.

Our next camp was Bryantsburg, Ind. Bryantsburg is twelve miles north of Madison, Ind. This camp is located in a most beautiful grove along highway 29. It was my privilege to serve this camp two consecutive years when it was first organized some fifteen or twenty years ago. It still runs on the same high tide of full salvation. The crowds at this camp on Sunday were the largest ever. Not half the people were able to be seated. The cold weather was against us, but in spite of this difficulty there was a deep undertone of prayer that carried the camp meeting to victory and many souls fell at the altar and were gloriously saved or sanctified or healed. Our co-workers were Sister Fannie Payne, of Texas, with Miss Pults, of Oklahoma, as song leader, and Miss Lucile Weekly of Columbus, Ind., as pianist. The co-operation of these workers was simply blessed.

Taking all the camp meetings through the summer, we were greatly encouraged for the outlook for the cause of Holiness. Our faith is greater than ever in the ultimate victory of the word of God in all of its fullness, and we trust that out of these camp meetings there may spring up numerous revivals all over the country, that will keep the work going throughout the year. Let us pray to this end. M. Vayhinger.

OUR SUMMER CAMPAIGN.

Our first summer meeting was held for Rev. Curtis Roach at Argo, Ill., with Rev. Elwood Taylor and Paul and Dora Giel as our co-laborers. This was a remarkable meeting in more than one respect: First, God gave us overflowing crowds every night, and secondly, because there was not a barren service during the meeting, and many seekers came each night to the altar.

After a meeting with Sam K. Moxley and his good people at Moberly, Mo., which was a hard pull at first, but which broke through toward the last and resulted in a glorious victory, we began our camp meetings. Our first camp was at Camp Roosevelt, L. I., with Brother John Owen as our associate preacher. God gave us a very gracious camp here, with good results. Thence we came to Hollow Rock, Ohio, camp with Brother C. H. Babcock and C. W. Ruth. This was another blessed victory, and we saw a number of souls pray through. We saw here what we believe to be the outstanding manifestation in all of our ministry, when a young lady was sanctified. Prof. Kenneth Wells and wife had charge of the music, and nothing more need be said concerning the success of the musical end of the camp.

From Hollow Rock we came to Alexandria, Ind., camp. We were delighted to again meet our Brother John Owen, also Joseph H. Smith. The camp officials pronounced this the best camp they have had in three years, with more seekers than they have had for several camps. Rev. James Campbell and his good wife were in charge of the music at this camp. It does not do them justice to say they are fine. Brother Campbell is an excellent leader and a great soloist, his wife an able accompanist.

We have just closed the last camp of the season at Circleville, Ohio. It was held on the Mount of Praise camp ground. It would not be far-fetched to say that it seemed that God gave the best at the last of the feast; for the meeting began and closed with victory. It was said that over eight hundred automobiles were on the ground, and about seven thou-

sand people on Sundays, while the crowds were unusually large through the week. The long altar was lined with seekers at almost every call. This was our first time to be associated with the other workers at this camp, we surely hope it will not be the last. We greatly enjoyed the fellowship of Bros. T. P. Roberts, of Wilmore, Ky., and Mrs. L. Slater, of Kingswood, Ky., and God certainly did crown the camp with great victory.

We go next to Crawfordsville, Ind., to follow the Indiana Assembly of the Nazarene Church with a revival, with the pastor, Guy C. McHenry. Please pray for us. Howard W. Sweeten.

A GRACIOUS MEETING.

Since I have not reported a meeting for sometime will say we have been busy. Our last meeting was at Carter's Chapel with Bro. Tomlin, a pastor in the Kentucky Conference. We found the people wanting a meeting and they got in earnest and the fire fell. This is a church where they have had much gospel preaching and know the truth and a bit inclined to go on in their sins.

We ran for two weeks and the Lord blessed in a mighty way. At one of our morning services we tarried until about 2:30 in the afternoon. The Lord came down in power and one woman praying at the altar for sanctification fell prostrate, and when she came to herself no one doubted that she had the real thing. Oh it is wonderful to see how the Lord can come upon people as in past days. Some can't pray and testify in public, but let them get through like this lady and it will be hard to keep them still.

In all, we had a good meeting with quite a number praying through to victory, both in conversion and sanctification. The finances came easy and the people seemed to enjoy giving. We thank the Lord for victory while we keep pressing the battle. I have some open dates for the winter season I would be glad to give to those desiring help for their revival campaign.

J. R. Parker.

BASIN, WYOMING.

A two-weeks' tent meeting at Basin, Wyo., closed Sunday evening, August 7. The workers were the Asbury Gospel Trio: James Hilke, Alston G. Field and Cyrus Hutcherson, and their ministry proved a great blessing to those who attended. The morning prayer meetings were times of refreshing, where the presence of the Spirit was specially felt.

Children's meetings were held each afternoon, followed by a preaching service. Each evening a good audience listened attentively to the inspiring messages given by these young men. Baptists, Methodists, Presbyterians and Nazarenes worshipped together in beautiful harmony. About a dozen persons were definitely blessed at the altar and much good was accomplished in other ways.

At the close of the tent meeting in Basin, Wyo., the holiness people in attendance voted to organize a Holiness Association in order that holiness camp meetings might be held each year. Those who are interested in the organization of such an Association, and would like to become members, please write me. Grace White, Sec., Basin, Wyo.

PROTON, ONTARIO.

It was our privilege, July 1-10, to be in a camp meeting in Proton, Ont., with the Pilgrim Holiness folk. This is just a new camp but we believe it is a growing camp. They have a splendid company of folk there. They have as fine a crowd of young people as has been our privilege to labor with anywhere. They know God and have real salvation. How our souls were blest as the blessing of God fell on them. Bro. H. B. Jackson, who is in charge of the work, is a fine man, a man of God, we believe.

Evangelist Harry Hayes, of Beloit, Ohio, did the preaching. The Lord graciously owned and blest his ministry and we thank God for the privilege of knowing Bro. Hayes and being associated in the meeting with him. The Lord blest us as we brought the message in song. We thank him for the part he has given us in helping to win this poor lost world back to him.

Just now we are in a tent meeting in Riley, Kansas. We will be here until Sept. 5th. We covet your prayers that God will bless our efforts and give us souls.

In his service,
M. Ray and Jean Mackey Smith.
New Cumberland, W. Va.

HEAVEN.

(Continued from page 6)

Spreng wrote an excellent article some time ago, on "Deepening of the Spiritual Life." It was, indeed, an important and timely message to the entire Church. As already intimated, from the annual conferences should radiate that spiritual power which will secure the rich blessings of God upon the people. And then, unitedly, they could work more harmoniously and successfully for the salvation of the unsaved and the general and special upbuilding of their own Church and the welfare of Zion at large.

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(Continued from page 1)

You cannot devote your energies at this time to a more worthy, and a more needed enterprise, than establishing on a firm foundation this adjunct to Asbury College. I am glad that a Theological Seminary is already a fixture at the school; but we want to see it so established as to be freed from anxiety for the future. Nothing you have ever done in all your great and useful career is so important *now*, as the work you have set your head and heart to promote—a Theological Seminary, equal in curriculum to any in the land, a Seminary where the Christ of John Wesley, Francis Asbury, and Charles G. Finney will occupy the supreme place in the theology taught. The Seminary of Asbury College is doing exactly that line of work now, and may God bless and prosper your supreme ideal.

Faithfully yours,
C. F. WIMBERLY.

NOT GUILTY.

IN the August 31st issue of The Herald of Holiness, the beloved editor, Dr. J. B. Chapman, has an editorial under the caption of "Finding The Proper Church Home" from which we clip the

following:

"Today a man told in our hearing of an outstanding leader in the holiness movement who said recently that he should have joined the Church of the Nazarene ten years ago; but that since he had put it off until he is now past seventy, he thought it inadvisable for him to join it at all. We do not presume to enter upon a discussion of the general merits of his case—we do not know whether he should have joined our church or not. But this much he himself admits—if he should have joined our church and did not do it, then the mistake, while not affecting his personal salvation, does affect his usefulness and will affect the rewards of his life."

The fact that the party above mentioned is seventy years of age and said to be somewhat prominent in the Holiness work has led some parties, as I am learning through correspondence, to believe that I am the party referred to. This is not the case. Some one else made the remark. No one has ever heard me make any such remark or any remark that could properly be twisted into any such statement.

I have loved the Nazarene Church and its people and wished them God's speed because of the great fundamental doctrines of our Christian religion for which they stand and earnestly preach. But I have believed through the years that I am in the church where God would have me to live and labor. No man of my abilities has been more highly honored in my church than I have. I was converted and sanctified under the teaching of Southern Methodist preachers. Four times I have been elected by the brethren of my conference to the General Conference. I was unanimously elected by the bishops of my church to membership in the Ecumenical

Conference which met a few years ago in London, England. Twice I have been invited by bishops of the M. E. Church to deliver series of sermons at the General Conference of that church. For many years I have had more calls to preach at large churches in Southern Methodism than three or four men could possibly fill. This fall I have been asked to preach at six Annual Conferences, five in Southern Methodism. I cannot complain that I have not had a wide field for service. If it has not been improved and fruitful the fault is mine. I believe my ear has always been open and attentive to the Lord, ready to heed and obey his call. He has never at any time hinted to me that he would have me to leave the church in which I have lived and labored for fifty-seven years.

I think my friends, everywhere, will bear me witness that I have preached faithfully and unafraid, the great doctrine of entire sanctification, as taught by John Wesley. Had I left the Methodist Church I could not have made my World Tour of Evangelism, in which I had the privilege of preaching full salvation to thousands of native Christians, as well as to many missionaries. Had I left the Methodist Church I could have made no contribution to the building up of Asbury College, neither could I have founded, built up, and sent out through the columns of THE PENTECOSTAL HERALD the doctrine of full salvation to some hundreds of thousands of Methodist people. It will be difficult to make me believe that I have made any mistake in holding steadfastly to the church I dearly love, and without sectarian prejudice, contributing what I could to the spread of scriptural holiness. I am by no means asking for the pity of any one, nor regretting the course I have pursued. I only wish that I could have been more fruitful in the field in which I have labored, and I have no faith for salvation in my own works, but trust alone in the precious blood of Christ.

There are some conditions in the M. E. Church, South, which I greatly regret and about which I shall speak and write most earnestly, but I certainly believe that I am in a great field of service and for the present I am where God wants me and where I can labor to best advantage. To save any useless correspondence I shall thank Dr. Chapman to say that I am not the man referred to in the paragraph printed here.

Blessing on the Nazarenes and all of the Lord's people everywhere. While I am a devoted Methodist I am by no means a narrow sectarian.

Faithfully,
H. C. MORRISON.

Evangelical Methodist League Conference Postponed.

After consulting with a number of the members of the Evangelical Methodist League we have decided not to hold the annual conference of the League until next spring, when we are making our arrangements for the summer campaign of tent work. We believe that will be a much better time when we can arrange dates, assign tents, and get everything in good shape for a very aggressive summer campaign.

We have great cause to praise God for the marvelous success of our tent workers during the summer. They preached the gospel to a multitude; no doubt something more than 200,000 people heard the doctrine of full salvation preached in our tents; many thousands were blessed; several thousand were either converted or sanctified. We shall have a number of meetings going on through the fall, and some meetings in the south throughout the winter. We wish every member of the League would try to secure one more member. Let all who have not paid their annual dues of one dollar, send in same, as we shall want to repair our tents this winter and we shall have to have a number of new tents made. Between this and the opening of the season next spring, we should double our membership. Two of our boys have just closed a tent campaign, came through Louisville this morning, and in their last meeting 185 souls were blessed at the altar. Quite a number were graciously sanctified. Let us praise God, take courage and rally to this good work with a holy enthusiasm.

Faithfully, your brother,
H. C. MORRISON, President.

Gaines Camp Meeting.

It was my happy privilege to be with the good people at the Holiness Camp Meeting located at Gaines, Mich., for six days. Rev. C. W. Ruth and myself were the special workers for this year. Bro. Ruth, as all of THE HERALD readers know, is one of the most clear and forceful preachers of entire sanctification in all of the land.

There was a very fine spirit in the meeting. There were seekers at the altar at most every service from the beginning. Many ministers of the gospel were present. On the Sabbath great crowds filled the large, comfortable tabernacle. The Gaines camp is growing in every way, the good work is spreading and people are coming in from many parts of Michigan and other states to enjoy the good work there.

Mrs. Williamson, who is the music teacher at the Cleveland Bible School, with a highly accomplished pianist, had charge of the music and gave most satisfactory and excellent service. There were some very gracious manifestations of the divine presence and power in the altar services.

Rev. C. W. Butler, D.D., President of the Cleveland Bible School, is president of this camp. He preached over this region of country for many years and is greatly beloved by the people. The camp is beautifully located with a large tabernacle, with good dormitories and an excellent kitchen and dining-room. The good roads reaching out in many directions make it easily accessible.

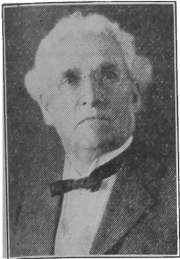
Brother Butler has associated with him a fine body of men and women of intelligence, devotion, liberality and zeal. The meetings promise growth and large usefulness. We met a great many ministers of the gospel of various churches who are deeply interested in the good work going on at the Gaines camp. May God bless and enlarge this camp and may many souls here find the pearl of great price, the Christ who is able to save to the uttermost.

H. C. MORRISON.

Monthly Sermon.

FORGIVENESS.

Text: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.



Our text is taken from our Lord's Sermon on the Mount. In this teaching of our Lord we have much on the subject of non-resistance, forgiveness and love for our enemies. We are taught that anger against our brother has in it the nature and guilt of murder. We are taught that our offerings to the Lord

are not acceptable if we are not reconciled to our brother. The "eye for an eye and a tooth for a tooth" doctrine is done away with and we are commanded not only that we are not to resist evil, but if smitten on one cheek we are to offer the other cheek to the smiter. If our enemy hails us to the court and takes away our coat we are to give him our cloak also; if he compels us to go with him one mile we are to go with him, of our own free will, an extra mile.

Thus our Lord comes up to the text: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." And all of this in order "that ye may be the children of your Father which is in heaven." This is equal to saying that we cannot be the children of our Heavenly Father if this spirit of forbearance, forgiveness and love of our enemies is not in us.

This is a very high standard our Lord Jesus has set up. We shall have to let it stand. He gives great emphasis to it in his comment on the form of prayer he gave to his disciples who accompanied him, and for all of his followers through all time. We notice that in that form of prayer he taught us to forgive, and in his comment he says, "For if ye forgive not your enemies neither will your Father forgive you." There it is, unchangeable; this teaching of our Lord must abide. It thunders to us out of Heaven: "If ye forgive not, ye shall not be forgiven." We shall have to come to this if we expect an answer to prayer, or ever to enter the gates of glory. It is useless to begin explanations and excuses or reason why our peculiar case is different from the ordinary and therefore, we can get by this teaching of the Lord Jesus and get forgiveness for our sins without granting the same to those who have sinned against us.

This whole matter of forgiveness, non-resistance of evil, and loving our enemies, belongs to, and is a very essential part of, Christian life. There must be forgiveness in order to obtain forgiveness is the very initial of the Christian life. To get into this life, we must come through the door of pardon and we must drop all hatred outside of this door. Having been born of the Spirit, having been made in Christ Jesus new creatures, we are then to follow the teachings of our Lord on this very important subject, not only remembering that he has taught us that we must forgive, but also remembering that he has set the example of forgiveness. On the Cross, our Lord forgave those who nailed him there. Not only so, he prayed the Father to have mercy upon them. We read somewhere in the Holy Scriptures, "If any man have not the spirit of Christ, he is none of his." The Spirit of Christ must so enter into us that we shall be able to obey his commandments, practice his precepts, follow in

his steps and, as the Apostle has exhorted, "Let this mind be in you which was also in Christ Jesus." We must so partake of his nature and get into our very being his disposition and attitude, that we can love our enemies and resist evil.

We have the assurance in the fifth chapter of Romans that the love of God may be shed abroad in our hearts by the gift of the Holy Ghost. When the Holy Ghost comes in his gracious baptism, shedding abroad in us the love of God, the very love that so loved the world that it gave an only Son to die, will enable us to love with something of the nature of that love that is above mere human affection or capability. Having had the love of God poured into us, we are enabled to love with God's love, and to forgive with the Spirit of the Christ who forgave and prayed for his enemies.

It occurs to us that no one has a right to claim to be a disciple of Christ who finds hatred or a spirit of unforgiveness in the heart toward any one. However unkind, unjust and provoking the treatment of that one may have been toward us, we not only are commanded to forgive, but Christ has so put his Spirit into us that we can forgive with joy. The Spirit of Christ is a spirit of humility, of kindness, of longsuffering, of generosity, of love and forgiveness, and we must remember that we are promised that he will so give us of his Spirit that we not only must, but we can with joy, exercise the spirit of forbearance, forgiveness and love to those who sin against us.

We see no Scripture or place in all the teachings of Jesus to base any hope for pardon and forgiveness if we fail to grant the same to our fellowbeings whatever the provocation or circumstances may be. We must have imparted to us, as promised by the Apostle Peter, something of the divine nature that enables us to forgive and love with, and in, the Spirit of Christ. There is nothing that will more certainly darken the clouds of our Christian faith and hinder the development of our Christian life than the spirit of envy, jealousy, resentment or revenge. These are sins from which we must be saved and must be kept if we would walk with the Master, if we would entertain any hope of entering into a state of eternal blessedness with our Lord.

You may rest well assured that there is a sense in which a commandment is equal to a promise. Nowhere in all the Holy Scriptures does God or his Son command the impossible; it has been demonstrated throughout the entire history of the church from the days of Christ that his true disciples have within them the spirit of forgiveness. Look at St. Stephen, praying in the midst of the shower of stones and the agonies of death, for those who hurled the stones upon him. In all of his many trials, we do not find a spirit of retaliation or revenge in St. Paul. The early Baptists were severely persecuted and bore with Christian heroism those testings. The early Methodists took joyfully the spoiling of their goods. They were hounded up and down the land but, like their great leader, the immortal John Wesley, they bore persecution with joy and praise and prayer for those who persecuted them. Only a few years ago, when the Boxer War was raging in China, thousands of Chinese Christians were persecuted, hacked to pieces, killed by slow processes of torture and to the praise of God they neither surrendered their faith, gave up their testimony, nor sought revenge upon those who tortured them. Their faith, their love, their patient suffering, their quiet forbearance, the steadfastness with which they clung to their Lord, gives them an honored place on earth and in Heaven with the finest Christian characters in the early history of the Church.

It must be remembered that the regenerating power of the Holy Ghost makes men in Christ new creatures; that the baptism with the Holy Ghost makes them pure in heart; that in this baptism the third person of the

Trinity comes to indwell the disciples of our Lord and to bring into them the spirit of the Lord Jesus and enable them with joy to bear and forbear, to forgive and love, and to be true witnesses for the Christ; that he has not only set up high standards in his teachings, but he has imparted power for high living in his disciples. May we be saved from professing to be his disciples and, at the same time, fail to produce the fruits of true discipleship. I judge that here in this doctrine of forgiveness and the loving of our enemies is the acid test of our discipleship. If we cannot forgive we must not hope for forgiveness, and we ought not to claim to be the disciples of our Lord. It is in forgiveness and the refusal to resist evil that we most loudly proclaim ourselves the disciples of Christ, and the grace and power of Christ to grant unto us his own nature, to make us strong and true in the time of peculiar trial, go forward patiently in harmony with the teachings of our blessed Lord and Redeemer.

It is quite probable that no devout Christian will read this sermon who has not learned something of the sweetness and rest that come to the soul when we find ourselves able to forgive, to refuse to resist evil, to seek revenge or to rejoice over the misfortunes of those who have proven themselves our enemies. If we would enjoy fellowship with Christ we must walk with him in the spirit of forgiveness of those who sin against us, and love and kindness toward those who mistreat us. If we find this difficult or impossible let us hasten to prayer and refuse to leave the feet of our blessed Lord until he so imparts to us his own nature that we can live up to the high standards of his teaching in the Sermon on the Mount. He will undoubtedly grant us grace, wisdom and power to keep his commandments, to follow his example and enjoy something of the infinite, undisturbed peace which always dwelt in his unruffled and undisturbed bosom of love and mercy.

O, thou Christ, who hast died for us and set up for us these high standards, so pour the love of God into us, so enable us to partake of his divine nature that we can indeed forgive and exercise a true and holy love and solicitude for the salvation and welfare of those who have proven themselves to be, by uncharitable and unkind words and acts, our enemies! Enable us to triumph in thy power which thou hast so graciously imparted to us. So shed abroad the love of God within us by the gift and abiding of the Holy Ghost that we shall never fail, but always be able to manifest thy spirit and forgiveness toward our enemies. Amen.

THE HELL HOUNDS OF STRONG TEMPTATION.

(Continued from page 4)

from me and to tarnish my cuirass. But calling on God with faith and simplicity, I routed the foe, and believe that God received more glory out of that contest than out of twenty years of ordinary Christian life. These awful devils, in such terrible conflicts, know no pity, they show no mercy. They gripped my extremities until my breath came thick and fast; they gave me no quarter, no breathing space. The strife was utterly unequal, and they were mightier than I, but they failed. It was God. Praise his name!

"Yelp! Yelp!" Do you hear them, poor tempest-tossed soul? They are on your trail. Put your hand to your ear and listen! Listen quick! Yelp! Yelp! Lucifer's hell hounds are coming nearer and nearer. Entertain no doubts about the divinity of our blessed Lord Christ and his virgin birth. You must never quit your armor. They will pursue your doubting, hesitating soul to the gates of heaven, and when you enter they will leap to the bolts that secure the doors, and swinging to and fro will leave their slime on the very bars of the gates of glory.

Flushing, New York City.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Have you room for me again? I want to say a word about our testimony. I have been reading *The Herald* and I find on page ten so many testimonies from the dear cousins saying, "I am a Christian" or "I am saved" and "I am sanctified." All these are testimonies. And I am so glad to read of the cousins who care to tell us where they stand. I knew a young couple just married who went to the west to make their home with strangers all around them. When they went to the church there was a meeting for people to tell their experience of the Christian life and this young man gave his testimony. He said he knew he was weak and those not knowing him might try to lead him into ways which he might not think there were any harm in but might lead into a life of worldliness and wrong doing, and if they knew he was a Christian they would be less likely to tempt him from his principles in some way that he might not be able to resist. I thought that was a good thought and a way to do. Let the people know you are on the Lord's side and do nothing without you know it will meet his approval. There are so many things to lead the young into a life of frivolity which do not look wrong, but lead to an unseen evil, farther on. Trust in the Lord and let his Spirit guide you in all things. Love to all the cousins and to Aunt Bettie.

Yours in Jesus' name,
Mary S. Hudson.

Dear Aunt Bettie: How are you and all the cousins? Grandmother takes *The Herald* and I enjoy reading it. Who has my birthday, July 26? I am thirteen years of age. I am in the sixth grade. I have dark complexion, blue eyes, and black hair. This is my first letter to *The Herald* and I hope to see it in print. I hope Mr. W. B. is taking his nap when this arrives. Ruth McAdoo, I would like to hear from you. Who can guess my first name? It begins with E and ends with H. The one who can guess it I would like to hear from them. It has four letters in it. I will close with lots of love to Aunt Bettie and the cousins.

E. Agnes Altom.
Box 11, Ellenton, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? My grandmother takes *The Herald* and I always read page ten. I am eleven years old. My birthday is March 9. I was born in 1916. I am four feet, eight inches tall, and have a fair complexion, light brown hair, with a few freckles across my nose. I go to Sunday school every Sunday I can. My father and mother are Christians. I would like to hear from some of the girls. I will answer all letters received. I get lonesome as I have no one to play with. Florence Brown.
Monroeville, Ind.

Dear Aunt Bettie: Will you please let a tiny little girl into a happy band of boys and girls? I am fourteen years old, weigh 122 pounds, have dark brown hair, black eyes and am five feet, three inches tall. I live on a farm of about 400 acres, go to country school and am in the seventh grade. My teacher is Miss Thelma Baker. She sure is a fine teacher. I have one brother nineteen years old, one sister sixteen. I have a half brother and sister married; they are living in Illinois. If any one sees this letter that is any relation to us would like to hear from them. My father's name is Ben Long. Would like to hear from other boys and girls near my age. I am a lover of books, flowers and music. We have a victrola and have several new records for it.

Ara Long.
Rt. 1, Peytonsburg, Ky.

Dear Aunt Bettie. Will you let a Virginia girl join your band for the second time? We do not take *The Herald*, but I read page ten every time I get a chance, and enjoy it very much. This is my second letter to *The Herald* so I hope to see it in print. Mabel Loy. I guess your name to be Elizabeth. If I am right I would like to hear from you. Stella

Carson, I read your letter and enjoyed it because I have a sister named Stella, and also one named Edith. My birthday was July 20th. I was fifteen, and am ready for the third year high school next session. I will answer all letters I receive. I am corresponding with a girl in Mississippi that I met through *The Herald*. I think I have filled up the space you left for me. I hope Mr. W. B. is huckleberrying when this arrives.

Luray Edwards.
Elberon, Va.

Dear Aunt Bettie: Will you let a little girl from the Flower State join your happy band of boys and girls? I live near the water and can see large boats pass through the canal near our home. Verna Perkins, write to me again. I don't know why you have not answered my last letter. Write again, Dorothy Smith. Was glad to hear from you. Edna Myers, you have my birthday, March 28. Write to me, Hazel Thomas, write again; your letter was fine. Frank W. Pro, I guess your middle name to be Warner. Aunt Bettie, my father and mother were over to the camp meeting that was held in Orlando, Fla. They heard Dr. Morrison preach and thought he was a wonderful man. How many of you cousins like poetry? I do. Some was published in *The Herald*. The name was the "Pilgrim Band." I am thirteen years of age, wear glasses, have light complexion, and light hair. I am in the eighth grade at school. Let's all of the cousins and myself each time we write make our letter more interesting if possible. Cousins, what is your favorite musical instrument? Mine is nearly all of them. I play a ukulele and guitar. All of you cousins write me. Will try to answer all letters received. Well I hear Mr. W. B. tapping at the door, so will say good-bye.

Onie Mae Smith.
Allenhurst, Fla.

Dear Aunt Bettie: I am a little girl from Texico, N. M. I haven't seen any New Mexico girls or boys writing. We take *The Pentecostal Herald*. I love to read it, especially page ten. How many of you cousins have heard Miss Essie Osborne preach? We have heard her several times this summer. She certainly is a fine preacher. She visited in our home more than a week. We sure do love her; she has gone to her home in Los Angeles, Cal. We hope to see her again soon. Stella M. Carson, I saw your letter in *The Pentecostal Herald*. I sure did enjoy reading it. Well I hope Mr. W. B. isn't peeping around the corner, for I want to surprise my Daddy, and I want Miss Essie Osborne to see it, too. I am like you, Stella M. Carson, I had better hop away and get in my box for if I wear my welcome out you cousins won't write to me.

Evelyn James.
Texico, N. M.

Dear Aunt Bettie: Since I saw my letter in print I thought I would write again. We have had a tent meeting going on here in Danville. Bro. W. T. Beeler was the preacher, Prof. P. G. Ervin was the singer. It was one of the gospel tents owned by Brother Morrison. He preached on Thursday night. Hope to see it in print.

Geneva Murrell Hall.
Danville, Ky.

Dear Aunt Bettie: Will you let a Tennessee boy join your happy band of boys and girls? I am fifteen years of age. I would like to know who has my birthday, Feb. 7? I have black hair, brown eyes, dark complexion. I received my eighth grade certificate and am ready for high school. I sure enjoy reading pages ten and twelve. I live with my grandfather, Rev. H. E. Jenkins. When I was one year, one month and twenty-one days old my dear mother died. I became a Christian at the age of nine and one-half years. I go to Sunday school and preaching every Sunday. I belong to the M. E. Church. I belong to the League and am the treasurer of the Intermediate League. I go to prayer meeting every Wednesday night. I am six feet tall

and weigh 125 pounds. My father owns an orchard and some ground and house and other small farm buildings. I enjoy reading the letters of the boys and girls. I am glad to hear of them being Christians. I have been going to meeting night and day for nearly four weeks.

Buton White.
Gleason, Tenn.

Dear Aunt Bettie: Will you let a little girl from North Carolina join your happy band of boys and girls? I hope to see my first letter in print. My mother takes *The Herald*, it is a good paper, especially page ten. I am eleven years old and in the sixth grade. I belong to the M. E. Church, South, and go every Sunday I can. I have light hair, gray eyes and I am four feet, seven inches high, and weigh sixty-five pounds. My birthday is January 4. I will write to any of the cousins if you will write to me. With much love to Aunt Bettie and all the cousins.

Lillie Mae Deaton.
Liberty, N. C.

Dear Aunt Bettie: Will you let a girl from New York join your happy band? I have blue eyes and brown hair, am five feet and five and one-half inches short, weigh about 120 pounds, and was fifteen years old May 22. I have read page ten but can't find any one's birthday when mine is. My grandmother takes *The Herald* and I enjoy it very much. I haven't seen any letters from New York so I hope this will be printed. With best wishes to Aunt Bettie and cousins.

Marian Wiedmaier.
Rt. 3, Ithaca, N. Y.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I go to Sunday school nearly every Sunday. I am four feet, eleven inches tall, weigh 97 pounds. I am thirteen years old. I didn't go to school last winter. I hope to see this in print because it is my first letter. Who has my birthday, June 9? If any one has write to me and I will answer.

Myrtle Dooley.
Mount Nebo, W. Va.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy group of boys and girls? I am twelve years old and in the eighth grade. Who can guess my middle name? It starts with E and ends with H. It has nine letters. The one that guesses it I will write to them. This is my first letter to *The Herald*. My grandmother, Mrs. U. B. Crowe, of Ford, takes *The Herald* and I enjoy reading it very much. I don't see any letters from Virginia, but I hope that you will print this one. If I see it in print I'll write to you again. Hurry up, Virginia, don't let the other states beat us. With best love to Aunt Bettie and the cousins.

Annie E. Ellis.
Ford, Va.

Dear Aunt Bettie: I will try my luck at writing again. I have written but failed to see my letter. We take *The Herald* and I do enjoy reading it; it has so much food in it for the soul. I love to read page ten. Glad so many of the cousins are Christians. I am one myself. I was saved in the old-fashioned way, came through shouting the praise of God. He helped me to straighten up my back track and take the way of the cross. The way was not flowery but it brought the joy. We boys and girls who are saved when young do not know the pitfalls we miss. I was saved when sixteen years old and I have been saved six years. I was up and down in my experience until I was sanctified, now this experience keeps me steady. Let's pray for each other, cousins. Would love to hear from all the cousins.

Flossie Thomas.
Rt. 3, Roanoke, Ind.

Dear Aunt Bettie: Will you let a little North Dakota girl join your happy band of boys and girls? I am a Christian and belong to the Nazarene Church. Rev. W. S. Sadler is our preacher and he is a good preacher. I would like to hear from some of the cousins who would care to write to me. I am four feet, eight inches tall, and weigh 70 pounds; have dark complexion, blue eyes and dark brown hair. I am letting my hair grow out. Who has my birthday,

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March 12? Have I a twin? I am twelve years old and in the eighth grade. Whoever can guess my name I will write to them; it begins with D and ends with A. Ruth Sumway, I guess your name to be Anna. Am I right? I hope Mr. W. B. is out gathering kindness when this arrives. I hope to see this in print. Love to Aunt Bettie and the cousins.

Viola Roessler.
Regent, N. D.

Dear Aunt Bettie. Here I come again. I wrote to the dear old Pentecostal Herald sometime ago and had about 20 letters from all over the U. S. A. Am glad to know there are lots of good Christian folks who read that wonderful paper, *The Pentecostal Herald*. I wish, also, to thank all you kind girls and the man who sent me those very interesting books to read. The girls wrote me some wonderful letters, of which I was very proud. I may have overlooked some of the letters. That is, may not have answered some of them, but I read each one twice. If I didn't answer some of them please excuse me, for I meant to answer each one. They came in so fast and I got so many that I got mixed up. Please, if I failed to answer anyone's letter take this for my reply and write to me again if you wish. I had about three or four letters in the mail at once several times. Good luck to all.

Walter Fant Crump.
Rt. 2, Box 10, Marietta, Okla.

Dear Aunt Bettie: Will you let a New Mexico girl join your happy circle? As this is my first letter I hope to see it in print. I am five feet, two inches tall. I have light hair, brown eyes and light complexion. Well, I will ring off. I hope Mr. W. B. is fishing when this arrives.

Mable Grinnett.
Dora, N. M.

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Founder of All-Prayer Foundlings' Home, G. C. Cromer, and some of the babies.

Mr. Cromer wishes through our columns to invite our readers to the Twenty-Second Annual Celebration of the Home, 2305 Sycamore Ave., Louisville, Ky., 3:00 P. M., October 2.

FALLEN ASLEEP

MOORE.

Mrs. Queen Victoria Moore was born May 20, 1854, and departed this life at her home, Waco, Texas, Sunday afternoon, Nov. 14, 1926. Her illness, the flu, lasted only one week and she was liberated from sorrow and suffering to be forever with the Lord. At the age of twelve she gave her heart to God and united with the Methodist Church at Mt. Zion, Meriweather Co., Ga., where she lived a beautiful Christian life for many years.

Dec. 9, 1877, she gave her hand in marriage to M. C. Moore, walking faithfully by his side for nigh on to forty-nine years. To this union were born six children, five of whom with the husband, survive her.

Moving with her husband to Texas, January, 1884, she was now in a new country with different environment, but she remained the same devout Christian and soon drew to herself a circle of admiring friends.

She sought and obtained the blessing of entire sanctification at the Waco Holiness Camp Meeting, August 26, 1899, and lived and adorned the profession to the end of the way. Always cheerful and appreciative of God's truth, when the Baptism with the Holy Ghost fell on her, a smile seemingly all her own played across her face, indicating the peaceful rest of faith. At times her countenance would light with a heavenly glow, becoming an inspiration to those around. She loved her church; its doctrines, Bible ministry and the children of God. She clung to her church devotedly, read her Bible daily, and befriended gospel ministers. The preaching of gospel truth always brought to her a feast of soul and an overflow of joy.

Her body was laid to rest in the cemetery at Robinsonville, after her pastor, Rev. R. A. Langston, assisted by Rev. J. T. Upchurch, had held the funeral.

A good woman has gone from us. We shall miss her for awhile, but heaven will mean more to all who knew her. Wife, mother, friend, farewell for a time. We will meet you in the city of the New Jerusalem, when the saints come marching in.

C. V. Bailey.
Waco, Texas.

"GIVE THE HOLY GHOST A CHANCE."

Rev. M. B. Mohn.

After Bishop Joyce died, other bishops had something to say about him. Bishop Foss stated that when Bishop Joyce returned home from holding conference in Europe he made his report to the Board of Bishops. In closing his report he urged us at the close of every sermon to invite sinners to accept Christ, and then with

trembling lips he cried, "Give the Holy Ghost a chance."

Many times I thought of those words and wished I had always given the Holy Ghost a chance. As I now look back over my ministerial career of 51 years, I remember many times when I did not or did give the Holy Ghost a chance.

Once when holding a revival meeting there came few days in the meeting when it seemed to me that the meeting was at a perfect standstill. One evening I went into the pulpit thinking I would preach because the people expected it, but without the least interest in any text. I was troubled, I knelt in prayer. I had great liberty in prayer, the Lord came and said to me, not to preach, but simply to give the invitation. As I arose from prayer a brother started to sing. I stepped to the altar, motioned for the singing to stop. I then told the people what the Lord had said to me and at once invited the church to come forward and those who wanted to be saved to come and bow at the altar. I never saw the church move as they did then and penitents rushed to the altar. The Holy Ghost had his chance. How he fell upon the people and the seekers were swept into the kingdom. It is hard to describe that wonderful meeting. I am sure had I tried to preach it would have been a failure. How glad I am that I had sense enough to give the Holy Ghost a chance.

At another time I prepared a sermon on the theme, "Holiness unto the Lord." I was impressed to preach it the following Sabbath. I had a large congregation composed of different denominations. As I arose to preach the door opened and a man entered and took the first pew to his left. As he sat down he drew his head down between his shoulders like a turtle, and his elbow he let fly into the side of a man by his side. It seems to me now I can see him going through his antics. This man I knew well. He had been an eloquent, popular preacher, a great mixer, a fine singer and one that would draw a big crowd. But sin ruined him. He was known to go into a saloon and use crackers and wine to give communion to his pals. How low a preacher can fall into sin! Now I did not preach to sinners or backsliders but to believers on holiness. As the Holy Ghost had his way in the kind of truth preached, he came down upon the people, and that preacher, like others, was shot all to

pieces. The next time he came to church he took the second seat in front of the pulpit instead of the first nearest the door. It is perfectly wonderful what the Holy Ghost can and will do when he has a chance.

But to diverge a little. I think many are somewhat discouraged because of the moral condition of the world. I would remind them that the evils of today existed in the past, sometimes under a new name or a new coat. Some days ago I became very much interested in what Tertullian, one of the church fathers, had to say about 1700 years ago. His writings give a picture of the religious life of the time. In one of his books, chapter one, "Time Changes Nation's Dresses, —Fortunes," we read, "Men of Carthage, ever princes of Africa, ennobled by ancient memories, blest with modern facilities, I rejoice that times are so prosperous with you that you have leisure to spend and pleasure to find in criticising dress. These are the piping times of peace and dress." Then he goes on and writes on the apparel of women—how they dress, fix up their hair, painted their faces, etc. He writes on modesty, monogamy, exhortation and chastity, etc. How many today are following the fashions 1700 years old? We too, are living in the "piping times of peace and dress."

All through my ministry I have formed the habit of clipping from papers, and these clipping and papers so accumulated that I find I must "clean house" often. I found a church paper 47 years old last January. In it I saw a long article by Rev. A. W. Orwig, I think the same brother whose name often appears in *The Pentecostal Herald*. In that article the brother described the condition of the churches, young people, etc. If you were to add dress and movies to those conditions the same description of the churches and young people would be up to date now. The trouble with us is we forget so the "unusual" is always coming about. I admit there have been many changes taken place. Many for the good of society and many for the worse. Joseph Parker, of London, in an address to Methodists, said, "You had better mangle your grammar than lose the fire." I presume that the sermons of today on the whole are better than they have ever been from an intellectual standpoint. There is but little of "mangling of grammar," but the fire has been lost. Some of the most ignorant men today can be found among the most highly educated University professors, editors, ministers, doctors, lawyers. I have known persons all the education they had was a little "readin', writin', rithmetic, all to the tune of the hickory stick," and yet they were a power in a revival. They had the fire.

God does not put a premium on ignorance, yet when he has a chance with men of ordinary natural and acquired ability, he uses them to build his kingdom. What a wonderful power for good those ignorant, intelligent men would be if they were right with God and let the Holy Ghost have a chance.

It "makes me tired" to hear that the day of revivals is past. It is true that it is much harder to have a revival today than it was years ago. We can have a genuine revival if we are willing to pay the price. The price to be paid is often high. Let the preacher preach on those lost words which are so seldom heard from the pulpit—repentance, regeneration or the new birth, adoption,

witness of the Spirit, assurance, etc., and God will own his word. Jude gives us a good idea what to preach to some men. He says, "Of some have compassion," that is, preach on the love of God, the love side of the gospel. Then Jude says, "Making a difference." "Others save with fear," that is, present the "terror of the Lord," a little "hell fire and brimstone." You hear much about the love side of the gospel, scarcely ever a word about law. Every great soul winner always preaches on both so that sinners will be "snatched out of the fire." Oh let us "give the Holy Ghost a chance!"

SOWING BESIDE ALL WATERS.

Some years ago, up in a mountain town of eastern Kentucky, one of our holiness evangelists was holding a meeting. One night he saw at the altar a homely little woman very earnestly praying. The sincerity of the prayer attracted his attention and he watched the seeker until in a short while she "came through" with a shining face.

Before leaving the town the evangelist told the new converts about *The Pentecostal Herald* and recommended to them that they subscribe for it. This shining-faced little woman said she would like to but could not afford to do so. The evangelist insisted that she was better able to get along without other things than *The Herald* and she became a subscriber.

From week to week as she read *The Herald* and was strengthened in her experience by the rich truths of its articles she sent her copies to an unconverted uncle after having benefited by them herself.

In the course of time this sinful uncle fell under conviction and sought the pardon of his blighted soul. He went at it in earnest and before long God, for Christ's sake, blotted out his transgressions to be remembered against him no more forever. After his conversion he felt the need of spiritual guidance and became a regular subscriber to *The Herald* himself.

Through the great Gospel message which came into his home each week this sincere believer saw that God had yet more to add to his "river of joy" and he became a seeker after "that second rest." He studied the articles of *The Herald* each week and made constant reference to his Bible for more light on the passages to which he found reference in *The Herald* articles.

There were no holiness preachers in the neighborhood and he had to travel the pilgrim road all alone; but he had faith and perseverance and was content to be led by the Spirit; one day during his meditation and prayer he received the Baptism of the Holy Ghost.

In the true apostolic spirit he at once gave testimony to the great blessing that had come into his life. In the church, at the post office, wherever there was a public gathering, he was there telling of the wonderful Savior who had lifted him out of a life of sin into a life of victory.

This is not a great story in either plot or literary form, but it goes to show what a small bit of consecrated money can accomplish in a community. The little woman who found the blessing under the evangelist's ministry didn't think she was able to subscribe for *The Herald* but made the sacrifice of some material necessity in order to have it in her home. It was directly through reading *The Herald* that her worldly uncle was converted and later, led into the experience of sanctification and became a candle that could not be hid by a bushel, throwing a cheering beam of Christian light into the lives of a whole community of souls lost in the darkness of sin.

"Let your light so shine." There is some one in your own town who has recently had their sins forgiven and is starting out in the Christian life who needs the help and encouragement of *The Herald* each week. Send in \$1.50 and their name, so we can get it to them regularly. It will bring a fresh blessing to your own soul.

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SUNDAY SCHOOL LESSON

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

Lesson II.—October 9, 1927.

Subject.—Elijah Hears God's Voice.

1 Kings 19:9-18.

Golden Text.—Wait on the Lord; be of good courage. Psalm 27:14.

Time.—B. C. 905.

Place.—Mount Horeb.

Introduction.—After slaying the prophets of Baal, Elijah went to the top of Carmel to pray for rain. Did you note his strange position, sitting down with his face between his knees? He sent his servant to look for clouds, but none appeared. Elijah was not discouraged, but told the servant to "go again seven times." At the seventh look the servant reported: "Behold, there ariseth a little cloud out of the sea, like a man's hand." That was sufficient: the prophet's faith had won. "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." Hurry up, king Ahab, for the little cloud is covering the heavens with blackness, lightnings are flashing and thunders roaring; but he is running with all his might for Jezreel. Elijah's victory seems to have touched his very body; for he girds up his loins and outruns Ahab to the gates of Jezreel. Victories of faith cause men to do even physical exploits. But let us not forget that "Elijah was a man subject to like passions as we are," lest we become discouraged and cease to pray.

Elijah lingered in the neighborhood of Jezreel sufficiently long to get Jezebel's message of wrath: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." He made a straight run to "Beer-sheba, which belongeth to Judah, and left his servant there," while he went a day's journey into the wilderness. We shall not blame the weary prophet for his case of blues under the juniper tree. For a long time he had been keyed up to such a high pitch that reaction had to come. He was honest in thinking that he was the only faithful servant God had left in Israel; and, had that been true, the case would have been so nearly hopeless that no one could blame him for wishing to go to a better country. But it was not true. God always has a reserve that men know little about. Just now when the Church seems cold, and revival fires are burning low, he has a "little flock" to whom he will give the kingdom in due time.

Blessed sleep, the best thing that can come to tired, discouraged man, came to Elijah; and while he slept, and angel cooked his bread and brought his water. When dinner was ready the angel waked the prophet for his repast, after which he had another sweet nap. That juniper tree was a great place to deal with God and angels. Again the angel "touched him, and said, Arise and eat; because the journey is too great for thee." It must have been good bread, for he "went in the strength of it forty days and forty nights unto Horeb the mount of God." It must have been whole wheat with plenty of fresh butter.

Comments on the Lesson.

9. He came thither unto a cave, and lodged there.—Some suppose that this was the same cave in which Moses was hidden that he might see the glory of Jehovah. This is but a sup-

position; although Moses was in a cave somewhere in mount Horeb. What doest thou here, Elijah?—This lesson may help us to remember that God does not forsake us in our darkest hours. His eye was on Elijah, and his hand was over him.

10. Elijah throws his whole soul into this verse; and everything he said was true, except this one statement: "And I, even I only, am left." That was not true; but he thought it was. He did not lie; but he was so blue that he could not see clearly, and made a mistake. No doubt Israel was in a desperate condition, and that Jezebel was determined to take his life; but there were many good people scattered here and there throughout the nation, who were as far from Baal worship as was the prophet himself.

11. Go forth, and stand upon the mount before the Lord.—If one would see the glory of God, he must obey his voice. Picture for yourself Elijah, wrapped in his sheepskin, standing at the mouth of the cave. The entire scene is supernatural—wild, bursting rocks, earthquake, and fire recorded in verse twelve. Jehovah passed by, and those awful things followed in his train. It is true that he was not in those manifestations; but he produced them in order to inspire proper reverence in the prophet. But God was in the still, small voice. How often have we heard God's people pray as though they were storming heaven, until there came a quiet hush among them, when he walked through the assembly, and every one recognized his presence and blessing.

13. When Elijah heard it (the small voice), he wrapped his face in his mantle.—That was oriental. We uncover our heads in the presence of our superiors; but they cover theirs. This oriental custom may be seen in any Jewish synagogue, all the men wearing their hats out of respect to Jehovah. One custom is as good, per se, as the other. What doest thou here, Elijah?—God will have us account for ourselves. It is a good thing for us frequently to ask ourselves seriously: "What am I doing here?" No matter where one may be he cannot answer: "Nothing"; for he is killing time, if doing nothing more serious.

14. Jehovah had just repeated the question asked in verse nine; and Elijah makes the same reply that he had made in verse ten. God was moving slowly with the troubled prophet; but he was moving as fast as he could lead the prophet. God would show us wondrous things, if he could. He cannot show them, because we cannot see them; and we cannot see them because we have failed to master our lessons.

15. Go, return on thy way to the wilderness of Damascus.—There is no better remedy for a man in Elijah's condition than to set him to work. Men are dying with the blues because they spend all their time brooding over their troubles, and hatching out more; and nine times out of ten there is nothing worth worrying about. Anoint Hazael to be king over Syria.—This was going beyond the borders of Israel; but Jehovah had use for this heathen king. Leave him for a moment.

16. Jehu . . . Anoint to be king over Israel: and Elisha . . . shalt thou anoint to be prophet in thy

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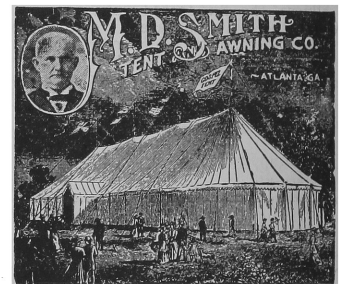
The School With a World Vision

room.—We cannot follow the order given here with reference to these three men. As far as we know Elijah did not personally anoint any one of them. He threw his mantle over the shoulders of Elisha, thereby signifying to him that Jehovah had called him to the prophetic office; but there is no record of his anointing him. The case of Hazael is not clear. Benhadad, king of Syria, was sick, and sent his servant Hazael to consult Elisha concerning the probability of his recovery. The prophet told him that he would be king over Syria, and wept because of the terrible things that he would do to Israel. But there is no mention of his being anointed. In 2 Kings 9:1-3 we read that Elisha sent "one of the children of the prophets" to anoint Jehu to be king over Israel. The spirit and the purpose of Jehovah's command to Elijah were fully accomplished, though not in the order given—not even by Elijah himself.

17. Here we find the purpose of God with these three men: He would use them as a scourge upon Israel because of her great sins. Elisha did not personally slay his people, as did Jehu and Hazael; but he stood as a reprobator and a prophet against all their idolatry and their moral uncleanness. Have you ever heard it intimated that God never changes, and that he is still chastising sinful nations?

18. I have left me seven thousand in Israel.—Seven is the perfect number in Scripture. It means a multitude with no reference to counting. All these had refused to worship Baal; and they had not kissed him. This piece of ancient toe-kissing business still lives in certain quarters. Somehow Satan never permits any of his devilment to die. It has been said that the images of some of the special saints (?) have had their toes kissed away by the faithful, but that changes neither earth nor heaven.

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THE MEN WHOM JESUS MADE. Stud-ies in the Characters of the Twelve Apostles. By W. Macintosh Mackay, LL.D., author of "Bible Types of Modern Men."	Price \$1.60.
THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY. By Walter Al-bion Squires, LL.D. Jesus the Measure of the Modern Teacher.	Price \$2.00 net.
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EVANGELISTIC AND PERSONAL.

Rev. S. E. Polovina, (Methodist Sam) of Upland, Ind., is back in this country, and is making his fall slate for revivals and missionary messages; any church that desires either evangelistic service or a missionary mes-sage, may write to him at the above address. Sam has spent last year in his native country, Yugo-Slavia, in connection with our Methodist school, and he has a message that will be profitable for any church to hear it.

Rev. Clarence Williams: "We re-cently closed a meeting at Highlands, N. C. The preaching was done by Rev. Sam Maxwell, whose searching, uplifting sermons did much to bless and build up the church. The music was in charge of Rev. W. N. Vaughan and wife, who rendered very accepta-ble service. There were six conver-sions and the church greatly blessed. Wife and I have just closed a meet-ing at one of our other churches in which eight professed sanctification, and seventeen found the Lord in the forgiveness of their sins. The people gave us a nice donation of foodstuff and many useful articles. The Lord is blessing."

Mr. and Mrs. Jack Linn, the well known evangelists and singers, have two open dates between Nov. 1 and Dec. 18. They invite correspondence from any one who may desire their services. Address them as per slate, or Oregon, Wis.

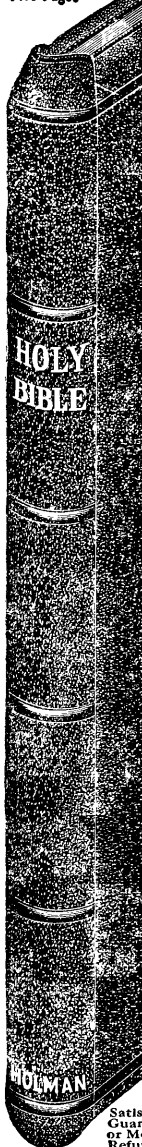
Dr. S. A. Danford has some vacant dates for fall and winter and will be glad to correspond with any one want-ing help. Address him at 1177 West 11th St., Eugene, Oregon.

The prayer band at Keokuk, Iowa, have been holding cottage meetings for over two years; they have se-cured a hall and are opening up an Interdenominational Holiness Mission. We are located at 710½ Main St., in the upper room. We have engaged Rev. and Mrs. O. P. Brennehan for a meeting October 20-30. We earnestly solicit the prayers of God's people for this new undertaking. We are not many in number, but planning and fit-ting up a home for the interdenomi-national work. For particulars write Mrs. F. A. Oilar, 1027 Timea St., Keo-kuik, Iowa."

Rev. Wm. Kelley: "I just wanted to send in a report of the meeting at Oil Springs, Ky. The people said it was the best revival that ever had been in that community. We had 47 saved and 43 joined the Church. The people crowded in until we did not know where to put them. All worked together and we had an old-fashion revival. Rev. Smith is the pastor and is a consecrated man, and is a great Bible student. Am in a camp meeting near Louisa, Ky. I go from here to Germantown, Ky., beginning Sept. 27."

J. L. Carothers and Wife: "We have just returned from Western Washington where we have been hold-ing camp meetings and wound up our work there in the Arlington Park M. E. Church at Tacoma, where from the standpoint of power, we have never seen better. God was there in every service and at times we were unable to preach as the Spirit would come on the people in song or praise, and we would open up the altars and in-vite those that wanted to be saved to come, and again the call to those that

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not want.
2 He maketh me to lie d
green pastures: he leadeth m
the still waters.

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wanted to be sanctified, when the al-tar would fill up with earnest seekers. As near as we are able to say, there were about 16 that really had the wit-ness of the Spirit to heart cleansing. Rev. Hicks, the pastor, is certainly a man of God. He turned the evangel-ists loose and did all in his power to let the Holy Spirit have full right of way with his people. God alone knows how many souls were either reclaim-ed, converted or sanctified in this meeting. This has been the greatest year of our ministry and we trust the next year will be even greater. Address us, 1611 W. Pike's Peak, Col-orado Springs, Colo."

S. S. Nelson: "The Lord gave victory in the meeting on Chincoteague. The first night the audience numbered seven, the second night four, but we did our best and the Lord blessed and the crowds began to come until at the close of the meeting there were almost as many outside the house as there were inside. The meeting reached such a swing it was as hard to close the meeting as it was to get it started, therefore we continued the meeting one week longer than an-nounced. It has been a long time since we have heard such shouting and the singing was hard to beat. A number prayed through to definite victory in the services, and others gave evidence of a renewal of their salvation who did not come forward

for prayer. It certainly was a great victory for full salvation. The writer is called back for another campaign next year."

REQUESTS FOR PRAYER.

Mrs. J. T. W.: "Please to pray for my husband that he may be saved; and for me that my body may be healed."

Mrs. H. S. C.: "Please to pray that I may be healed of goitre."

D. F. H.: "Please to pray for my-self and wife. We have recently lost our home, and four children were burned to death. Remember to pray for us."

Mrs. M. E. L.: "Please to pray for a bed-ridden believer in Jesus' power to save, that I may be restored to health."

Mrs. R. E.: "Sick in bed with tu-bercular trouble, I desire the prayers of The Herald family in my behalf, that I may be healed, and that my husband may be saved."

M. S.: "Pray for the healing of my mother."

A mother requests prayer for her daughter that she may be sanctified and healed.

EVANGELISTS' SLATES

BABCOCK, C. H.
Open dates.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
Barberton, Ohio, Oct. 1-16.
New Castle, Ind., Oct. 30-Nov. 16.

BECK, A. S. AND R. S.
(1019 So. Fourth St., Louisville, Ky.)
Open dates.

BELEW, P. P.
(Olivet, Ill.)
Franklin, Ill., Sept. 15-Oct. 2.

BOWMAN EVANGELISTIC PARTY.
(Hillsdale, Ill.)
Open dates.

BROWNING, RAYMOND.
Ashbury College, Sept. 29-Oct. 9.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Open date, October and November.

BUDMAN, ALMA I.
Paden City, W. Va., Sept. 25-Oct. 9.
(101 Carpenter St., Muncy, Pa.)

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
Newia, Ohio, Oct. 2-16.
Marion, Ohio, Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.

CLARK, C. S.
Rosston, Okla., Oct. 2-16.
Guthrie, Okla., Oct. 19-23.

COMER, G. P.
(Stanford, Ky.)
Louisville, Ky., Sept. 27-Oct. 2.

COX, F. W.
(Lisbon, Ohio)
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Lansing, Mich., Sept. 25-Oct. 9.
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURRY, C. G.
(University Park, Iowa)
Pittsburgh, Pa., Sept. 11-Oct. 2.

DAVIDSON PARTY.
Open dates.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
New Castle, Pa., Sept. 18-Oct. 5.
Rochester, Pa., Oct. 8-30.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Denver, Colo., Sept. 11-25.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Shreveport, La., Sept. 19-Oct. 2.
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
(3172 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FRYE, H. A.
(1320 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Harenton, Del., Oct. 3-14.
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Mt. Washington, Ohio, Sept. 23-Oct. 9.
Binghamton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.

GANN, J. A.
(Town Creek, Ala.)
Open dates.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GLASCOCK, J. L.
(1330 Grace Ave., Cincinnati, Ohio)
Open dates.

GLEASON, RUFUS H.
(Central, S. C.)
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.

HALLMAN, W. R. AND WIFE.
(5176 Ridgewood Ct., Chicago, Ill.)
Pipestone, Minn., Sept. 20-Oct. 2.
Fairmont, Minn., Oct. 4-16.
St. Clair, Minn., Oct. 18-30.
Preston, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. M.
(No. 7 Gaskill St., Mt. Washington, Sta.
P. O., Pittsburgh, Pa.)
Pittsburgh, Pa., Nov. 18-27.
Open dates after these meetings.

S. P. HARDESTY.
(Song Leader and Singer)
(Lynn, Ind., Route 1)
Fountain City, Ind., Oct. 2-16.

HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Open dates, October, November, December.
Open dates.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A.—MARSHALL, R. P.
(Box 1322, Mobile, Ala.)
Open date, Sept. 18-30.
Mobile, Ala., Oct. 1-8.

HULSE, AARON.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

HYSELL, H. B.
Huntington, W. Va., Sept. 21-26.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Open dates.

JONES, LYMAN.
(North Kingsville, Ohio)
Open dates.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
(Singer)
Ft. Worth, Tex., Oct. 2-23.

KEYS EVANGELISTIC PARTY.
(Molnton, Pa.)
Chillicothe, Ohio, Sept. 11-Oct. 2.
Molnton, Pa., Oct. 9-Nov. 12.
Camden, N. J., Nov. 16-Dec. 4.
Open date, Dec. 6-18.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Open date, Oct. 2-16.
Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
(1810 Young St., Cincinnati, Ohio)
Russell, N. Y., Sept. 11-Oct. 2.
Ogdensburg, N. Y., Oct. 4-23.

LACOUR, E. A.
Charles City, Iowa, Sept. 16-Oct. 2.

LEWIS, JOS. H.
(Willmore, Ky.)
Open dates after Oct. 1.

LEWIS AND EMEYART.
(Singers and Players)
Akron, Ohio, Sept. 25-Oct. 16.

LEWIS, M. V.
(Willmore, Ky.)
Lynch, Ky., Sept. 26-Oct. 9.
Georgetown, Ky., Oct. 10-26.

LILLENAS, HALDOR AND BERTHA.
Connorsville, Ind., Oct. 2-16.

LINN, JACK, AND WIFE.
(Oregon, Wis.)
Maplewood, Mo., Oct. 2-16.
Cleveland, Ohio, Oct. 16-30.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
(Willmore, Ky.)
Richland Center, Wis., Sept. 28-Oct. 23.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Open dates.

McNEESE, HERBERT J.
(New Brighton, Pa.)
Open dates, September and November.

MACKRELL, JAMES—DAVIS, JOHN W.
Burkeville, Tex., Sept. 18-Oct. 2.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Middletown, Ohio, Sept. 11-Oct. 4.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Middletown, Ohio, Sept. 11-Oct. 2.
Lockland, Ohio, Oct. 9-23.
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

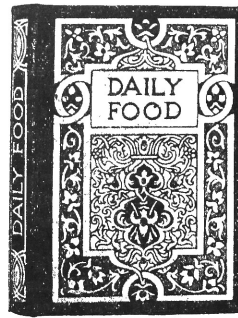
MILLER, JAMES.
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Bedford, Ind., Sept. 22-Oct. 9.
Armel, Colo., Oct. 11-30.

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Bloomington, Ind., Sept. 25-Oct. 9.
Pleasant Hill, Ill., Oct. 16-30.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 14-30.

REID, JAMES V.
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Birmingham, Ala., Sept. 25-Oct. 16.
De Quincy, La., Oct. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Monongahela, Pa., Sept. 23-Oct. 2.
Cleveland, Ohio, Oct. 6-15.
Danville, Ill., Oct. 21-31.

ST. CLAIR, FRED.
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LaGrande, Ore., Sept. 4-Oct. 2.
Spokane, Wash., Oct. 16-30.
Colfax, Wash., Nov. 13-Dec. 18.

SANFORD, E. L. AND WIFE.
(202 Engman Ave., Lexington, Ky.)
Pikeville, Ky., Sept. 21-26.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Lewisport, Pa., Nov. 3-13.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SWEETEN, HOWARD W.
Harvey, Ill., Oct. 2-17.
Moers, N. Y., Oct. 23-Nov. 6.
Patchogue, N. Y., Nov. 7-21.

SMITH, BUDDIE J.
(P. O. Box, Texas)
Buckner, Ark., Sept. 25-Oct. 9.
Pine Bluff, Ark., Oct. 9-23.

THOMAS, JOHN.
(Willmore, Ky.)
Coshocton, Ohio, Oct. 16-30.
Brooklyn, N. Y., Nov. 4-20.
Philadelphia, Pa., Nov. 14-20.
Akron, Ohio, Nov. 27-Dec. 11.

VANDALL, N. B.
Baltimore, Md., Oct. 2-16.
Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Fandsdale, Pa., Nov. 16-30.

VANHINGER, M.
Lawson, Ky., Sept. 20-29.
Osgood, Ind., Oct. 2-23.

WATTS, E. E.
(Sandy Lake, Pa.)
Corinth, N. Y., Sept. 27-Oct. 18.
Hookstown, Pa., Oct. 23-Nov. 6.

WIMBERLY, C. F.
Centraia, Ill., Sept. 20-Oct. 5.

WINLAND, C. B.
Athens, Ohio, Sept. 18-Oct. 2.

WIREMAN, C. L.
(7276 Scott St., Covington, Ky.)
Burlington, Ky., Sept. 20-Oct. 2.
Mt. Orah, Ohio, Oct. 5-15.

YOUNG, ALVIN.
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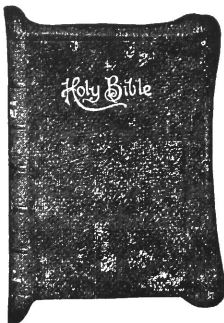
IN those days came ^aJōhn the Bāp'tist, preaching ^bin the wilderness of Jū-dā'ā,

Size of page, 6 x 8 inches

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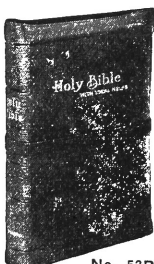
IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

Size of page, 5 1/4 x 7 1/4 inches

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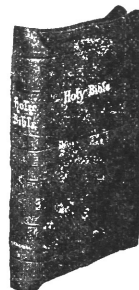
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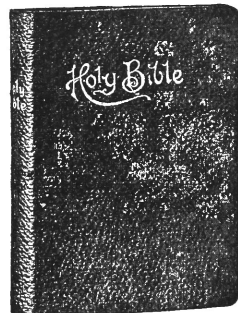
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 5, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 39, No. 40.

Why Circulate The Pentecostal Herald?

By The Editor.

WE are putting on a campaign to increase the circulation of THE PENTECOSTAL HERALD. We will send the paper to new subscribers from November 1 to February 1, for 25 cents. Are there any reasons why this paper should have a wider and more general circulation? We believe there are, and will mention some of them.

THE HERALD should have a wider circulation because it all the time sounds the experimental note. It lays special emphasis upon the importance of a clean heart and holy life. It seeks to deepen the devotion of its readers, and to bring them into close communion and fellowship with God. Nothing can be more important than that the church should be holy, separate from sin, and truly consecrated to Christ.

THE HERALD exalts the Lord Jesus. It always recognizes his Deity, his power to save from sin, the fulness of the atonement he has made for the sins of the world. It recognizes his right to reign in the hearts of men. It holds him up as able to draw all men unto himself, to destroy the works of the devil, to break the fascinating power of sin, to transform men into newness of life and enable them to triumph over Satan, to deliver them out of temptation and to walk with God in righteousness and true holiness all the days of their lives. THE HERALD crowns Jesus Lord of all.

THE HERALD fully recognizes the third Person of the Trinity. It strives to keep before its readers the fact that we are living in the dispensation of the Holy Ghost; that, although invisible, he is in our midst; that he is one and equal with the Father and the Son; that he administers the Kingdom of God in the world; that the Kingdom "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," and that that Kingdom is in the hearts of men. It points out the fact that, it is the privilege of every child of God to receive a definite baptism with the Spirit, to have his abiding, the comfort, the peace, the joy, and the power which his baptism and abiding alone can give. It is of the greatest importance that the essentials of our religion be constantly kept before the minds of our people.

THE HERALD lays great emphasis upon the fact of sin, the fall of the human race, the depravity and corruption of the human heart, the tendency of man to drift away from God and righteousness; his utter helplessness, without help from Christ, and his deep need of the atonement which Christ has made. It has no sympathy with the new theories of natural human purity, which would cover, instead of cleansing away, sin; which is striving to make it appear that man is naturally so innocent and pure that he needs no regeneration or sanctifying grace. THE HERALD confutes this most dangerous here-

sy and constantly warns the people against false and dangerous doctrines the tendency of which is to do away with the need of Christ and his atonement, and to exalt the conceit and pride of men, leaving them in their sins.

THE HERALD lays special emphasis upon the need of the new birth. It contends that no human culture, heredity, or environment, however helpful they may be, can do away with the necessity of the new birth. It seeks to keep constantly before the minds of its readers that great truth taught by our Lord Jesus: "Except a man be born again, he cannot see the Kingdom of God." THE HERALD also lays special emphasis on indwelling sin; that sin entailed upon the race by its fallen parents; that sin which does not constitute guilt because it is not a wilful act, but does constitute impurity because it is an inherited disease of the soul, hinders and hurts the development, the spiritual activity, and religious enjoyment of the Christian, and if neglected, and permitted to remain, breaks out in actual transgression, brings guilt, impotency, backsliding, and destruction. THE HERALD points out with great clearness and earnestness the necessity of entire sanctification from this carnal mind remaining in the regenerated. It exalts the cleansing blood of the Lord Jesus, and claims without hesitation or quibble, that the blood of Christ, in answer to the prayer of faith, can instantly purge away this carnal nature and bring in the baptism and abiding of the Holy Spirit.

THE HERALD insists on revivals of religion. It constantly pleads for the preaching of an evangelical gospel; it strongly advocates a pulpit on fire with holy zeal for souls. It stands for earnest, protracted efforts to arouse the church to a sense of her duty to win the lost, to attract and bring to repentance the neglected and hardened sinner, to lead to the altars of the church the very young and get them soundly saved by grace. To go into the highways and hedges and find the indifferent, the outcast and bring them into the kingdom through the ministry of great revivals of religion, when churches and communities turn away from the ordinary business of life, the pleasures and pastimes, and devote themselves to prayer and praise, to gathering at the house of God, to direct personal appeal, visiting the unconcerned and soliciting their presence at the sanctuary, warning them of the wrath to come, and entreating them to repent and seek salvation in the Lord Jesus.

THE HERALD is an earnest advocate of Missions. It makes a plea for those who sit in darkness, and insists that the gospel be speedily sent to the regions beyond. It claims that no Christian, however rich or poor, is meeting his or her obligation who is not contributing something to spread the gospel. It also stands for home missions, for the salting of the slum districts of the city with

Christian solicitude and earnest effort to seek out and lift up the social outcasts. It is an earnest advocate of rescue work. It believes in a religion which seeks to help and bless the bodies as well as the souls of men. It advocates the godliness which has the promise of the life that now is, as well as the life which is to come. The people who read THE HERALD become sympathetic, active Christians. Some time ago the editor of THE HERALD was holding revival meetings in one of the large churches of the nation, and the pastor took occasion to publicly urge his people to subscribe for THE PENTECOSTAL HERALD. He said, "I want you to take your church paper, that you may be posted with reference to all the business enterprises and movements of the church, but I want you also to take THE HERALD because it stirs, feeds, and promotes your spiritual life. I find that my people who read THE HERALD attend prayer meeting, bear witness in testimony, assist in work in the congregation and at the altar during the revival. I want its gracious influence in every family in my congregation."

THE HERALD stands for the spirit of true democracy in church government. One of the greatest hindrances to the progress of Christianity in the world has been the tendency of the church to head up into a closely organized ecclesiasticism. Ambitious men, sadly lacking in spirituality, have created offices and gotten themselves into those offices and devote much more time in controlling and dictating to the church than they do in rescuing the perishing. The church needs to constantly be on the alert, to protect herself against the rule of ambitious self-seekers who will buckle the harness of human laws so tightly about her that her spiritual circulation is cut off. She loses her freedom; her love is chilled, her heart becomes cold, and she makes and exalts her own traditions above the laws of God. She becomes a rigid ecclesiasticism instead of a holy evangelism. This was the condition of the church in the days of our Lord. The high ecclesiastics hated him because of his indifference to their claims and the empty dead things they exalted above God's love for the lost and the salvation of the souls of men. It was this that led them to hate Christ, to haunt his steps, to confute his teachings; they were never satisfied until they secured his arrest, mocked and ridiculed him as he hung dying upon the cross. THE HERALD seeks to exalt evangelism above ecclesiasticism. It stresses salvation of human souls. We must not be understood to oppose church organizations, or the officialism necessary to carry forward the work of the church, but we have no sympathy with the preponderance of machinery which is expensive and does not bring gracious results in the saving of sinners, and building up of the spiritual life of the church. Traveling about the nation we are surprised and delighted to find

(Continued on page 8)

SEVEN SEALS OF THE APOCALYPSE.

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



THE Book of Revelation is considered by many as a kind of "No Man's Land," a hidden jumble of strange visions and figures. It is just the opposite; it is the unveiling of Jesus Christ, a marvelous record of the "last days."

The Book of Daniel gives the same message in the Old Testament as Revelation gives in the New. Rome had decreed that every Christian had to die, and the second terrible persecution had swept all the lands in her dominion; it had reached Ephesus, where the last one of the Apostles—the sainted John—was pastor. For some reason, which I shall never believe was cowardice, John fled from the city out into the Aegean sea, some fifty miles from Ephesus, to the barren, uninhabited island of Patmos, and it was while there, the veil was taken from the drama of the Son of God, and the things which seemed mysterious, were revealed. No doubt John felt that the whole scheme was in danger of failure, as he thought of the devilish program of Rome; how his little flock was to be destroyed, and he was powerless to help them. His Master was revealed to him in a new and wonderful way, showing him that, what he now could not understand, was but the development of a world order under the dominion of Satanic powers, and that God's plan for the ages was not, as he thought, the gospel triumphs and world redemption in the present age. This fact is still unknown to most Christian leaders of the present. John was made to see that the Day of the Lord was to be at the end and, that the One who walked among the golden candlesticks was to be "the King of kings, and Lord of lords."

"I was in the Spirit on the Lord's day" he tel's us, and mysteries, the wonders, and the things to come were opened to his astonished vision. The Seals were opened amid thunderings and awe-inspiring events and John was invited to "Come and see." It was the Lamb—the One he had seen with raiment of white and eyes of fire, and feet as burnished brass who opened the Seals, one by one, for his faithful saint to behold, and for the encouragement of the struggling church in these closing days of the dispensation.

The First Seal was opened, and John says: "I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

When the marvelous truth of the white horse was made known unto the old saint, we are sure his perspective was changed; his horizon was moved out and beyond the dark picture of Roman persecution. The Rider was given a crown. He did not have it at first, but he went forth conquering. That was the symbol of the sacrificial Lamb in all his purity, and symbolized the Gospel of power and victory. The Rider of the white horse began conquering, of which the millions of martyrs are proof. He goes on through the centuries "conquering." Thank God, John saw a consummation of things when he would finally conquer. The present was dark, uncertain, filled with terror; but the Rider of the white horse is going forth in the divine order, and is to be the supreme Master—the Victor—before the curtains fall forever.

That John might have a clearer conception of the meaning of the present, and that we might, in these critical days of the twentieth century, also understand, the Second Seal was opened. "And there went out another horse that was Red; and power was given him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The wrath of Rome, the persecu-

tion of the martyrs, the continual program of war, the crimes, the cruelty and social degeneracy along the bloody path of the race, has been the march of the Red Horse. He takes peace from the earth, he kills, robs, destroys, hurls the nations into a gigantic program of annihilation. The sword that was given him was not the side arms of an officer, but a gigantic machine of destruction—the submarine, the machine gun, poison gas, the Big Bertha, the thousand pound projectile, capable of blowing a dreadnaught into atoms. The red horse is in full flower of authority today; never did he have more power. He ravages society, fills divorce courts, shouts triumphs over his desolation; mobs, rapists, lawlessness, prostitution, and prison bars are his play things. The red horse is the dominant figure of the hour; we feel his fetid breath, his footprints in blood. We hear the groans of dying thousands on battlefields, the wails of widows and orphans. The red horse will go on, and gather momentum until the end.

The Third Seal was broken open. "And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." What was the significance of this strange apparition? These were God's agencies of destruction and waste. The type of famine, gaunt hunger, and droughts, and destroying beetles, and pests; floods, volcanoes, fires, storms, tidal waves, and all the forces of nature which could be called into action to humble the proud Nero and the Ahab's. Why should we be alarmed, and distressed, when God holds such forces in the palm of his hand. Rome's imperialism and her legions are as chaff before the storm when the black horse rides out to his task. God could conquer the world in a short time if he sent the black horse on his mission of devastation.

But the Lamb opened the Fourth Seal, and invited John to see. "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him." The red horse may go on with his work of blood, and the black horse may come and go, but the pale horse is the final conqueror of them all. John saw the inevitable doom of God's enemies, and his power over all the world, and the various ways in which he proposes to do his work in meting out justice and victory over the ones who had ravaged the Church of God.

This pale horse does not serve as a figure of death for all; it is the death angel of vengeance on the wicked peace destroyers. Note, that the apparition called the rider was Death, followed by Hell. This pale horse will not trouble the saints of God, as they pass over into the great beyond. Hell followed this horseman. Here is the end of the Neros, the Herods, the Attalias, the monsters of pagan and Christian persecution. The Rome of Cæsar, and the Rome of Peter, will meet alike the pale horse and his rider, and the doom is Hell. The Ingersolls, the Paines, the modernists, who would today, take the crown from the glory of the Incarnation, and mock at the virgin birth of our Lord, and continue to destroy the faith of the people will meet one of these days, the pale horse and his rider.

But the Lamb opens the Fifth Seal. "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

John saw his martyred brethren; he heard the encouraging words spoken to them. "Just wait; wait until this devilish program is finished and the powers of hell have spent their force and then, vengeance would come.

But in the meantime, white robes were given unto each of them, and asked to be patient. How we look, and long, and wonder why God does not cut short the programs of the pit. Why does he suffer things to go on, and justice to be thwarted, and innocence suffer? Our heart cries out with the martyrs of the long ago, "How long, O Lord, how long!" But there is coming a finish, thank God. Waiting will some day be rewarded. John saw the day of vengeance.

"And I beheld when he had opened the Sixth Seal, and, lo, there was a great earthquake; and the sun became as black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

Now we meet the promoters of the red horse; now we begin to see the day of God's vengeance. Here they are, all of them! "And the kings of the earth, and the great men, and the rich men, the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Here is the day of consternation which is coming upon the enemies of God and his church. They no longer boss, they are maniacs! They are crying for mountains to fall on them, and hide them. They are miserable beggars, and poverty stricken; their millions do them no good. They seek shelter far up in the dark, gloomy caverns of mountains. They pray, they cry out, but their day of wrath has come, and they cry out in vain.

Notice this strange language: "The wrath of the Lamb." That means the rejected, despised Christ, the Man who went about in compassion and love, but now, his face has assumed the terrible countenance of wrath. The wrath of Jesus! How strange, how unlike him! But there is a why to this. We ask what is the worst wrath this side of the bottomless pit? A little story will illustrate.

A proud, beautiful girl, reared in poverty, is wooed and won by a rich young man, because of her charm and personality. With him it was love; with her it was ambition. She is lifted from poverty to opulence. She at once assumes the queenly air, the extravagant gowns, the expensive entertainments. She spends her husband's money like water. Her poor head is turned, and she goes and spends, and entertains until he becomes a bankrupt, and can furnish no more. He begs her to change her life, stay at home, and he will soon rebuild his fortune. She spurns his appeal, leaves the house, goes upon the streets, and falls into company with a vile libertine, one of the sports she had met elsewhere. A friend calls the husband over the phone and tells what his wife is doing. He takes his revolver, hurries upon them, finds the couple laughing and refreshing themselves. When he enters, the poor woman falls on her knees, begins to beg and cry, but it is too late. She had come upon a day of wrath, and she saw it in his face; a face that always before was a countenance of love; now it is wrath. She was doomed, and her poor body was riddled with bullets sent by the heartbroken, ruined husband. So will it be to the despoilers of the earth; their day of wrath will come, and they will cry out for help and mercy, but like the Nobility brought before the Commune in the French

Revolution. "There is no mercy at this court." When the day of wrath has come mercy will be forgotten.

The entire seventh chapter of Revelation is taken to describe the sealing process of God's own, and delivering them out of the Tribulation. We find the Seventh Seal in the beginning of the eighth chapter. "And when he had opened the Seventh Seal, there was silence in heaven about the space of half an hour." This is strange language; silence in heaven, where they shout continually the glory of God, and play on harps of rejoicing. What can such language mean?

We must now pass over to the final act of the human drama; the millennium is over, the Judgment Day is set. This is the last Judgment; this is when the dead, small and great, stand before the Throne. This is the day of final accounts. It is going to be a tremendous time: God will be there on his great white throne; Jesus will be there, the Holy Ghost will be there; the great of earth will be there. Angels, men, and devils will be there. All the intelligences of the universe will be there. Each of us will be there; our deeds will be there; our words, our thoughts will be there. Every secret thing will be there. Nothing but what will be

brought out into the dazzling light of God's throne.

But the silence, what is it? A man has been tried for murder; the court has instructed the jury, after the long trial; lawyers have exhausted their ability for prosecution and defense. The jury goes to the room to say what the verdict will be. The court goes on with the docket; the day passes, and the next day, and finally, the jury marched out, and the verdict is given to the judge. "Is this your verdict, gentlemen?" he asked each of them. The big court room is crowded, but silence—O, the silence! Loved ones are on each side breathlessly awaiting the verdict. Everything is still, when the judge stands up to pronounce the verdict on the condemned man.

We now take our minds from this earthly court scene to the one mentioned in the Seventh Seal—the last Final Judgment. The cases are all tried; each one has had absolute justice; no bribing, no buying off judges; each man, woman, angel, and devil will be given this last final trial, and all will stand stripped of all pretence.

But what will cause the silence in the glory world? What will cause the shouting to cease, and harpers to lay down their

harps? This is what will cause silence in heaven, the critical hour of the whole universe; the time when the curtain is about to drop forever on all the doings of time for eternity. The Books have been opened, and the world will have been judged; all the facts of all intelligences will be opened up for the assembled universe. The multitudes are divided; the sheep of God's pasture on the right hand, and the devil's goats on the left, and the God of all—the Worthy Judge Eternal—will from his great White Throne, say to those on the left, "Depart from me ye workers of iniquity, into outer darkness." Oh, the stillness of that hour. There will be silence: angels, archangels, and all the shining hosts of heaven will be still. "There was silence in heaven, about the space of half an hour."

There is but one more shift in the scene; one more event before the curtains falls forever on the Eternal World. He will say to them on the right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." John saw down through the vista the whole program, and the plan, and thank God, we lift up our hearts today in anticipation of the glory that shall be revealed in that day.

A Bible Reading on The Second Coming of Christ.

Rev. C. W. Ruth, Evangelist.



WE will consider the return of our Lord under five divisions, as follows:

1. The Promise of his coming.
2. The Manner of his coming.
3. The signs of his coming.
4. The purpose of his coming.
5. The preparation for his coming.

I.

THE PROMISE OF HIS COMING.

a. Jesus himself said to his sorrowing disciples, "I go and prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

b. At the time of his ascension the promise of his return was repeated by the angels: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 2:11.

He went up personally; he is coming personally.

He went up visibly; he is coming visibly.

He went up unexpectedly; he is coming unexpectedly.

He went up suddenly; he is coming suddenly. "This same Jesus."

c. His second coming was foretold by Enoch, the seventh from Adam, and repeated by Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousands of his saints; to execute judgment upon all." Jude 1:14, 15. This could not refer to his incarnation, for at that time he did not come "with ten thousands of his saints," to "execute judgment."

d. In like manner, the apostles who were nearest to him,—Peter, James, and John,—by the spirit of inspiration, gave assurance of his coming, as follows:

Peter.—"When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "The day of the Lord will come as a thief in the night." 1 Pet. 5:4; 2 Pet. 3:10, and foretelling the apostasy that would precede his coming, he says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from

the beginning of the creation." 2 Pet. 3:3, 4. Surely, these "scoffers" have "come."

James says, "Be patient therefore, brethren, unto the coming of the Lord. . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

John, the beloved, declares, "Now are we the sons of God and it doth not yet appear what we shall be: but we know that *when he shall appear*, we shall be like him: for we shall see him as he is." "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 3:2; 2:18.

The Apostle Paul makes frequent reference in his epistles to our Lords' return, speaking of it as "*that blessed hope*," and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13. To the Thessalonians he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, wherefore comfort one another with these words." 1 Thess. 4:16-18.

II.

THE MANNER OF HIS COMING.

All Christians agree concerning the *promise* of his coming; but there are divergent views concerning the *manner* of his coming. Generally speaking, they are divided into two classes, known as Postmillennialists and Premillennialists; the former believing that his coming will be preceded by a thousand years of peace and righteousness—a millennium brought about by the preaching of the gospel and the evangelization of the world; while the latter believe that wickedness will increase until the rapture, when "the Lord himself shall descend from heaven with a shout" and the bride shall suddenly be caught up to meet the Lord in the air. It is at this time that there will "be two in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken and the other left." Matt. 24:40, 41. They believe there will be a "first resurrection," after which they "shall reign with him a thousand

years" before the general judgment. Rev. 20:4-6. They believe there is a difference between "the marriage" of Rev. 19:7, 8, and the Judgment of Rev. 20:12, 13. They believe the Lord must first come for his saints, according to 1 Thess. 4:16, 17, before he can come *with* his saints, according to Jude 1:14. They believe that the Lord is coming personally, as he went into heaven: according to the angels, "*this same Jesus*;" while some others would teach that he came in the person of the Holy Spirit on the day of Pentecost; or through the preaching of his gospel; or in death; the premillennialists are looking for "the Lord himself" to "descend from heaven with a shout." We believe this is the correct view.

III.

THE SIGNS OF HIS COMING.

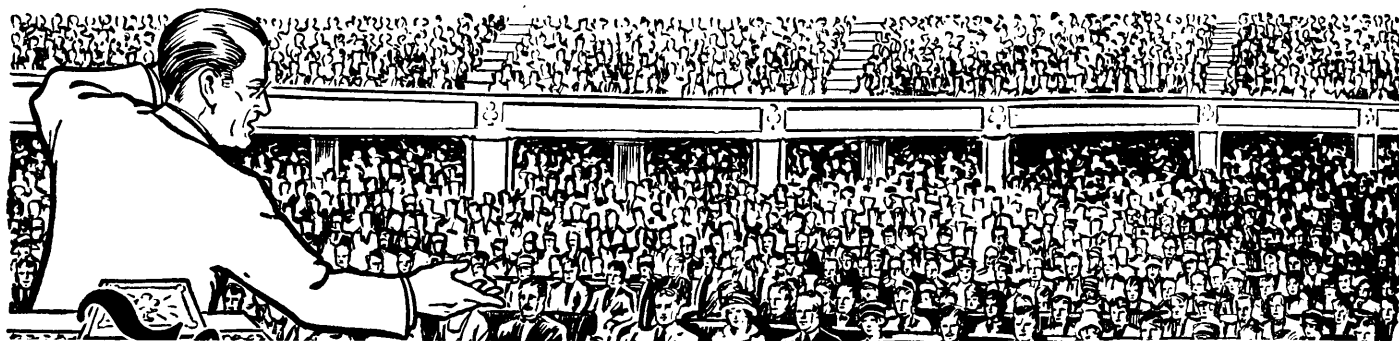
While his coming, to a sleeping world, will be "as a thief in the night"—unexpectedly—Paul said to the Thessalonians, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. And Jesus said, "Learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. "*These things*" referred to in particular, are the fourfold judgments that were to come upon the earth, as follows: "Wars, and rumors of wars," and, "famines, and pestilences, and earthquakes, in divers places." Matt. 24:6, 7.

As a refutation of the postmillennial theory, and one of the unmistakable signs of the times, we would refer the reader to the Apostasy indicated in the following Scriptures:

a. "Let no man deceive you by any means; for that day shall not come, *except there come a falling away first*, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:1-4.

b. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural

(Continued on page 6, col. 1)



THE NECESSITY OF THE NEW BIRTH.

Rev. C. M. Griffeth.

Jno. 3:3. "Except a man be born again, he cannot see the kingdom of God."



WHEN Nicodemus, a master of the religious education of his day, came by night to inquire of Jesus the secret of his power and his life, there met men of opposite positions in religious

thought.

When we recall the background of the thought life of Nicodemus, his viewpoint, his training, his theology, we can appreciate the bewilderment of his mind at the startling statement of Jesus which forms our text this evening.

As a master in Israel, Nicodemus had been brought up on the theory that one had to work out his own salvation in good works, such as paying the tithe, long seasons of fasting and prayer and the strict enforcement of legalistic prohibitions.

But when Jesus declared unto him, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God," there came to Nicodemus a message from a world of religious thought and experience of which he was entirely unacquainted. It was a message from above. Jesus' statement was a startling one.

It is in this clear-cut statement of the text that Jesus has given not only to Nicodemus but to the world at large, his most fundamental dictum and requirement for entrance into the kingdom of God,—by the way of the New Birth.

But this startling statement of Jesus Christ is being challenged again today as it has been challenged before by men of worldly learning who assert that the New Birth is not necessary. Yet we must face the fact that if the New Birth is necessary, as Jesus declared it to be, then all other substitutions must be false and superfluous.

The more I hear these modern assertions, the more it is borne in upon me that if Jesus were right on this evening with Nicodemus, he must be right now.

However it may be with you to accept the assertions of the modernistic teachers of today, out of my own personal experience of having received the New Birth, I know beyond a shadow of a doubt that Jesus was right and that he is right, and that if one ever hopes to see the kingdom of God it will only be through the means of being born again!

When we are asked the question as to whether or not something else will do quite as well as the New Birth, we are brought face to face with the plain statement of Jesus Christ: "Marvel not that I said unto thee, Ye must be born again." In this statement Jesus uses the word "must," which in the Greek implies an absolute necessity. "Ye must" means nothing else but that. It is a word of finality.

Let us notice the background of this imperative "must," and we shall see the reason for the finality of Jesus' answer to the inquiring Nicodemus.

The purpose of God is not to make us re-

ligious. We are religious by nature. It is a remnant of the Fall. What God is purposed to do is to save us from the effects of the fall of Adam. I am going to make a strong statement, but it is a true one. The purpose of God in redemption is to redeem us utterly from every effect of the fall of Adam.

It is his purpose to wash away our past sins in a sufficient substitutionary atonement. It is his purpose to instill in us a part of his very being, the Holy Spirit, to empower us to live a life of victory over sin. It is his purpose to crucify from our natures the sinful tendency which we have inherited from our ancestors. It is his purpose to transform our sick and deformed bodies into a glorified body at the time of the rapture. It is his purpose to gather all such redeemed souls into one vast innumerable throng who shall fully inhabit and enjoy a new heaven and a new earth. This is the great purpose of God in the redemption of our souls.

Now when we have this background of redemption clearly in mind we can understand more perfectly why Jesus came. He came not to give us instruction in religion. We have instruction in religion in the Old Testament. He came not to instruct us but to lay the basic foundation for this great divinely pre-ordained redemption of men. And that foundation is the perpetual atonement made in his shed blood as a Lamb without spot when he freely gave himself for us on Calvary.

Knowing now the purpose of God and the relationship of Christ's coming to that purpose, we can then understand very clearly the fact that we become redeemed, saved, and therefore Christians, not when we relate ourselves in any way to the teachings of Jesus, but because we have submerged ourselves into the atoning blood of Christ.

The finality of Jesus' answer to Nicodemus declaring that we must experience the New Birth in order to be redeemed is not only evident from the fact that we must relate ourselves not to instruction but to atoning blood, but it is also evident when we consider the nature of the New Birth itself—that it is a new creation within, which only God himself can accomplish. The baptism of John which was one of repentance, while it brought to one the forgiveness of his sins, it failed to fortify him against a repetition of that sin. But the New Birth in addition to all this, creates within one a dynamic reinforcement that will enable him to successfully cope with sin in the future.

In the New Testament Greek Scriptures men are regarded as having not only a body, but also a soul or "psyche," as it is called; that is, the principle of life that dwells in the mind and controls the life of the body. In 1st Cor. 2:14, Paul says: "The 'psychicos' (natural) man receiveth not the things of the 'pneuma' (spirit) for they are 'pneumatikos' (spiritually) discerned." In other words, to be able to see the things that relate to the 'pneuma' we must first of all receive the 'pneuma' to do it with. And this 'pneuma' is something which the "psychi-

cos" or natural man does not possess. It is something which no man possesses until it is breathed into him by the Spirit of God when such a man is born from above.

Now to take the position of Modernism and to substitute for the New Birth any form of religious education is to repudiate the teachings and the authority of Jesus Christ. It is to go back to the position already occupied by Nicodemus on that evening when he, with greater wisdom, came to Christ. Being dissatisfied with the possession of the greatest religious education which this world has ever seen, he came to Jesus to ascertain a better way.

But our modern Nicodemuses do not hesitate to question the teachings of Jesus Christ. In fact they boldly state that they know more than Jesus himself ever knew. "What did Jesus know of modern pedagogy, psychology and psychoanalysis, biology, and evolution?" they ask.

"This new birth that was taught by Jesus to Nicodemus, is quite unnecessary," declares Professor Modern Thought. "Quite so, indeed! All that is necessary," he declares with an impatient snap of his fingers, "is proper training!"

But the product of religious education is sadly lacking in the essential necessities. All that education can do is to mold and to fashion what a man already has. Religious education can never give to a man what he does not possess. Naturally then it cannot impart to him a divine nature. Nor can it transform his sinful nature. The best that religious education can do for a man in a moral way is to polish and restrain his base animal, selfish nature.

Religious education is a beautiful theory for those who have the money to pay for it. But it utterly fails when tested out in actual life, especially when men are being sucked down by the quicksands of sin and crime. Men, the products of religious education, come to realize the utter lack of a needed quickening and vitalizing power within. They come to realize that they cannot cope with their own nature. But not until owls love the sunshine and bats fly at high noon will a man by exercise of his will or by any religious training purge himself of the malice, hatred, envy, jealousy, fretfulness and anger that are a part of his very being. These traits are as natural to him as spots are to a leopard or the ebony skin is to an Ethiopian.

Nothing but the power of God who created us can change our nature from its tendency toward sin so that it will have a tendency toward God. How futile then is any attempt of religious education to transform one's nature.

Religious education is a process, but the New Birth is instantaneous. Religious education is an acquisition, but the New Birth is an experience. Religious education polishes the outside, but the New Birth transforms the inner nature. Religious education is the work of man, but the New Birth is the creation of God. Religious education may

carry you through life, but the New Birth will carry you through death and the Judgment.

If this modern teaching is right then we do not need any New Birth, we do not need any change in our nature. We do not need any revivals. We do not need any evangelists. We do not need any churches. All we need is a schoolhouse!

If I can show you that a man who received the very best religious education that this world can offer, needed in addition to all his instruction and knowledge, the addition of the New Birth, I prove thereby the inadequacy of religious education and I demonstrate to you the necessity of the New Birth.

Have we such a case? We have no end of them. But I refer particularly to Saul of Tarsus. In Saul of Tarsus we have a product of the best system of religious education that this world has ever known. He was the product of the great Gamaliel. Under the impression that he was serving God, and fired with a selfish spirit of a zealous ambition and self-glory, he seized an opportunity to distinguish himself by becoming a persecutor of the Christians. That religious zeal started him out on a career of systematic and ruthless murder.

And then something happened to this product of religious education. Hastening along toward Damascus in pursuit of the blood of Christians he was suddenly prostrated by a blinding light with a result that instead of riding into Damascus as a proud and great leader, he was led in by the hand, blind and humbled and—changed!

Instead of seeking Christians to kill, he sought a man of God to give him sight. Instead of defaming the Gospel, he began to preach it. Instead of destroying the churches, he began to build them. Instead of pursuing Christians unto death, he himself began to bear about the marks of the Lord Jesus. Instead of seeking a name for the great Saul of Tarsus, he sought to be hid with Christ in God.

And what was the cause of this great change? It was the New Birth. And will every modern instructor have to face and answer this question: Is not the life of the Apostle Paul since the moment of his conversion on the way to Damascus, a thousand-fold greater blessing to the world than the great proud Saul of Tarsus could ever have been?

Answer that question honestly and you will admit that Jesus is right. "Ye must be born from above."

WILL A MAN ROB GOD?

Mal. 3:8.

LEILA M. CONWAY.



BEHOLD, the people of Israel in ancient times bringing the first fruits of their labor unto the Lord, for has he not blessed the work of their hands? The fertile soil for their crops, the

warm sunshine, gentle dews from heaven, and he caused the rain to descend to water the earth that it might bring forth and bud and give seed to the sower and bread to the eater. Therefore the first fruits belong to God, as a little token of appreciation for mercies given. True, there have been droughts, parching winds, the enemy's work at periods during the year, "Nevertheless God left not himself without witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness," and so they bring the first of the corn, the first of the vine, of sheep's fleece, etc., to the great Giver, a long stream of heavily laden men and women wending their way to the courts of the Lord.

"The first of the first fruits of thy land thou shalt bring into the house of the Lord

thy God." Exod. 23:19. What an increase for the mission cause, to bring the first fruits to God in this 20th century! The first basket of potatoes, the first bushel of wheat, the first calf, the first turkey, etc., thus acknowledging God as first in our lives. Oh, may the thought appeal to all of God's children. It is good to pay the debt that we owe, but higher still to "honor the Lord with thy substance, and with the first fruits of all thy increase." Notice how God repays; "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:10. His measure is "pressed down, shaken together, and running over." This applies to spiritual blessings as well as to temporal, for many are lean in their soul because of neglected financial obligations.

Next in order is the tithe,—ten cents from the dollar, ten dollars from every hundred, etc.,—"for the tenth shall be holy unto the Lord," (Lev. 27:32) and to pay it is the duty of Christians in all professions. This would seem specially written to the farmer: "thou shalt surely tithe all the increase of thy seed, that the field bringeth forth year by year." For "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. I seem to hear a voice, "Sister, the times are hard, my income is diminished by half, takes all that I can make to live." But don't let it be an excuse for not giving God his part, dear follower of his. Be just as faithful in rendering the little, for your tithe of \$1 is as pleasing in the divine sight as the \$100 tithe of your rich neighbor, besides, placing yourself in the position for God to fulfil his promise, "Give, and it shall be given you." You know the story of the widow who had "but an handful of meal in a barrel, and a little oil in a cruse," and "the barrel of meal wasted not, neither did the cruse of oil fail." Also in 2 Cor. 8th chapter, we read that the churches of Macedonia were in sore straits, yet not downcast. God's well of water within kept springing up despite their great trial of affliction. Dire want proved but the channel for more joy and increased giving (a sweet secret of the Lord here), yes, these very necessities marvelously spelling the "how that" of God's supernatural power, whereby, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." True that old adage of Solomon's, "There is that maketh himself poor,—yet hath great riches; there is that maketh himself rich—in worldly treasure,—yet hath nothing." Prov. 13:7.

Another voice is heard, "I am a poor woman with but a few fowls, surely it's not for me to give." Try, and see, dear heart. Set apart to God one of your ten eggs and the first downy chick from each brood. You would not miss your privilege, and God has been known to do wonders through a very tiny thing. Exclaims a hard working man: "My weekly wage is barely enough to support my family, I don't see for the life of me how ever I could do it." A test of faith, but you will not be any the worse off by remembering your Lord. Hand to him the tenth, not of necessity, but willingly and gladly, for "God loveth a cheerful giver." Ninety cents from a dollar for our part, and ten cents for God, really, what a little goes to his part, how could any Christian heart begrudge to give it? "A single dime is all that I have," says one in penury. Much depends upon the spirit, dear sister, for "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." You can give a cent of it to Jesus—the poor widow's farthing was less than a cent—and trust him to increase it.

Some prosperous church official, his heart set on business—"I—I know it is right, but I do not see my way clear to spare tithes and offerings at this present time, for I'm just opening up a new concern and need all the

money to get the thing started." Plausible excuse to human sight, but does it pass in heaven? Confronts such a one the question, "Will a man rob God?" Two opposites we find in Prov. 11:24, "There is that scattereth,—poor saints dispensing faithfully from their scant store—and yet increaseth." Not enough vessels can be found for the flowing oil! "And there is that withholdeth more than is meet,"—moneyed Christians keeping back some of the Lord's part—but it tendeth to poverty." Fortunes can vanish in a night, for "riches take unto themselves wings and fly away." Hear, O wealthy, the Word of the Lord: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches . . . but be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come (1 Tim. 6:17-19), and treasures above "where thieves cannot break through and steal." God has blessed with strength, clear faculties, business sagacity to successfully conduct your big enterprises, therefore it is such a privilege that his debt should first be paid, as all hinges on him "Who giveth us richly all things to enjoy." But hilt! "Yet ye have robbed Me," falls upon the ear in mournful strains. Who? Where? God's heart is grieved. Certain souls that perhaps, faithful along all other lines of duty, save in financial dues, or failing to render the full quota. "Lord, wherein have we robbed Thee?" astonishment in every word, as complacent visions of regular church attendance, faithful Sunday school service, etc., float before the mind. "In tithes and offerings," answers the Word. Conscience utters her accusing voice, too, as forgotten delinquencies spring to view. Yes, God wants the whole, let us gladly pay to the last cent.

Lastly, comes the free-will offering, not obligatory like the tithe, but as the name indicates, a voluntary gift of one's own choice and volition to the Lord God. "To stop at just paying what I owe? When O Lord, Thou art my all never, never, could I do without Thee. Heres' an offering, too, just a least expression of my heart's love, take and use it as Thou shalt choose." Come on, believers, "whosoever is of a willing mind" and make your offering unto the Lord as is your ability. "Upon the first day of the week let every one of you lay by him in store as God hath prospered,"—B. 25 cents; C. 50 cents; A. \$1., etc.,—according to the blessing of the Lord thy God which he hath given thee." I do not know that any are miserly rich Christians reading this message,—oh, ye of large means, dole not out mere pittance to the harvest work, for "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. Quite a bit depends too, on the manner accompanying the giving. In the Gospels we read that "Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much." Perchance, a wealthy man with pompous, ostentatious air, has just deposited one thousand dollars. "Look! Look!" nod the bystanders, "isn't it a big gift?" Methinks I see stealing up timidly behind him a certain little widow, head downcast and flushed cheeks, who quietly slips in two mites. "Such a least gift, Lord," rises from her heart, "but 'tis all I can do." Jesus turns to his disciples, "Verily, I say unto you, that this poor widow hath cast in more than they all." The rich had given out of their abundance and likely, scarce missing it from their many thousands, while she of her penury did cast in all that she had. Something akin to his own sacrifice, for he gave his all.

"I gave, I gave my life for thee;

What hast thou given for Me?"

A well-to-do brother is speaking: "My children are to educate, to start in business,

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OF ASBURY THEOLOGICAL SEMINARY

A BIBLE READING ON THE SECOND COMING OF CHRIST.

(Continued from page 3)

affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-5, 13. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

c. Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Matt. 24:37-39; Luke 17:28-30 "Because iniquity shall abound, the love of many shall wax cold," (Matt. 24:12) until Jesus himself inquired, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

Surely this does not look as though the postmillennial view were correct; but rather, as though "Modernism," with its denial of the inspiration of the Bible, the virgin birth, the blood atonement, the miracles, and the bodily resurrection of Christ were the literal fulfillment of these scriptures.

AUTOMOBILES.

In like manner, we may find numerous infallible signs of his soon coming in the Old Testament, as follows: In Nahum 2:3, 4, "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." The automobile is evidently the literal fulfillment of this prophecy.

FASHIONS OF THE DAY.

The prophet Isaiah tells us "It shall come to pass in the last days," that "the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." May not the "stretched forth necks," due to the fashions of the day, be seen everywhere, even among "the daughters of Zion?"

MODERN TRAVEL, AND MEANS OF COMMUNICATION.

Daniel 12:3: "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." According to the Inter-State Commission the Railroads of America carried five hundred and seven million, four hundred and twenty-one thousand, three hundred and sixty-two passengers in 1895. But in 1914 they carried one billion, fifty-three million, one hundred and thirty-eight thousand, seven hundred and eighteen passengers. Surely this enormous increase in travel, and the increase of knowledge, by reason of the wireless, the telegraph, the telephone, and the radio, and the constant multiplication of institutions of learning, is all significant. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12:7.

THE PURPOSE OF HIS COMING.

a. To receive his own. John 14:3; 1 Thess. 4:16, 17.

- b. To Execute judgment. Jude 1:15.
- c. Punish the disobedient. 2 Thess. 1:9.
- d. Reward the faithful. 2 Tim. 4:8; 1 Pet. 5:4.
- e. To put an end to wickedness and sin. 2 Thess. 2:8; Rev. 20:10.
- f. Restitution of all things. Acts 3:21; Rom. 8:21.
- g. To reign forever. Dan. 7:14; 2 Tim. 2:12; Rev. 22:5.

THE NECESSARY PREPARATION FOR HIS COMING.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3:11. John tells us that "every man that hath this hope in him" (of our Lord's return, and seeing him as he is), "purifieth himself, even as he is pure." 1 John 3:3. Paul admonishes that we should have hearts established "unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:13. Certain it is, that no one is ready to meet the Lord so long as there is any sin, or impurity, in his heart or life. The correct attitude is that of being "ready." Matt. 22:44, having "oil" in both the lamp and the vessel, Matt. 25:4, and "watch," Matt. 24:42, "Looking for and hastening unto the coming of the day of God," 2 Pet. 3:12, and to "love his appearing." 2 Tim. 4:8. "Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44, "Even so, come, Lord Jesus." Rev. 22:20.

Getting to Heaven---Is That All?

REV. A. W. ORWIG.



GETTING to heaven,—is not that enough? Certainly it is more than any of us merit. But that is not God's full measure of our future happiness. How very true that his "thoughts" and his "ways" are so infinitely higher than ours! Not only in this life is he "able to do exceeding abundantly above all that we ask or think," but also in the life to come. And it is in the next life that the declaration just quoted will unquestionably find its fulfillment in an unspeakably greater degree than in the life here upon the earth. Oh, when once free from the terrestrial limitations to which we are now subjected, what inconceivably great and glorious things await us! Pertaining to the glorified state it may indeed be said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," although the words may primarily refer to spiritual revelations even in our present existence.

Oh no, merely getting to heaven should not satisfy us. And yet this seems to be the highest idea and ambition of not a few of God's children. Their feelings are expressed in a line of an old hymn which I used to hear in my boyhood days, namely,

"If I only get to heaven when I die."

The sentiment, however, seems to express a possible doubt of reaching heaven at all. At all events, it sounds like a complete satisfaction at the prospect of entering the holy place. Of course people generally understand that getting to heaven implies great blessedness, such as freedom from all sins, sickness, sorrow, death, etc. They may also include various kinds of spiritual exercises. But the great majority of Christians do not appear to grasp the fact of the special higher forms of bliss and exaltation that shall be the portion of the finally redeemed. And yet it must be remembered that the loftiest homes and employments will not be accorded to all alike. This does not mean, however, that all will not be perfectly happy. They surely will be.

But the Word of God teaches that there will be differences of rank and service among the mighty hosts of heaven. While there will absolutely be no partiality or caste in the future world of glory, there will be grades of position, according to each one's faithfulness on earth, as also his capacity or adaptation for certain stations. And these equitable assignments will doubtless be commenced at the second coming of Christ and continued through the millennium period, as also, of course, throughout the ages of an endless existence. Certainly immediately after death the righteous will be as happy as a disembodied spirit can possibly be; for it will be "to be with Christ." But just as certainly will the righteous be capable of greater enjoyment and service when the body and spirit are reunited after the resurrection.

The Bible very plainly sustains the view of various degrees of future royalty or dignity, employment and power by the saints of God. It uses different methods of conveying this truth. It declares, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, . . . so also is the resurrection of the dead." And it is divinely declared, "They that turn many to righteousness shall shine as the stars forever and ever." That is to say, they shall have a superior rank or reward to such Christians as have made little or no effort to bring souls to Christ. They shall far outshine those who were satisfied just to get to heaven and no more. After all, does not this imply selfishness, and a possible barrier to heaven itself? It certainly means a starless crown, to say the least. An old couplet says,

"Heaven's gate is closed to him who comes alone,
Save thou a soul and it will save thine own."

The sentiment is surely worthy of serious reflection, and ought to lead to more exalted views of Christian duty and privilege than merely to get to heaven for one's self alone.

There is another very instructive and striking Scripture passage which teaches that our place or standing in heaven will be determined by our faithfulness and sincerity while here below. The character of some Christian's work is compared to "gold, silver, precious stones," while that of others is likened unto "wood, hay, stubble." A very significant difference! While the former implies true, solid service for God, the latter indicates more or less careless, superficial work, and not really or wholly for the glory of God. Getting to heaven, because of being God's children, is one thing, and being specially rewarded for genuine, holy work, is altogether a different thing. But let no one think he will reach heaven for his good works. Heaven will be attained only because of the infinite goodness and mercy of God and the atoning work of the Lord Jesus Christ. But Jesus himself holds out inducements for us to aim at the highest possible goal in the glory world. It is altogether unscriptural to think that all who reach heaven will be equally rewarded. Some will rule or reign over mightier realms than others. Some will shine more brightly than others. Some will be accorded a nearer place to God's dazzling throne than others. But all this because of a higher order of real spiritual service rendered during their earthly pilgrimage. Many men of great intellects and superlative oratorical powers, but who largely sought their own glory while on earth, and yet having repented of this before death, will doubtless occupy less conspicuous positions in heaven than some more truly humble and entirely consecrated persons. These latter will have laid up treasures in heaven, which, in a very important sense, is more than just getting to heaven.

Some one relates the story of a Christian woman of great wealth dreaming that she went to heaven and saw the construction of

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

SECOND DAY AT SYCHAR, 1927.

Wm. R. Chase.

This is Friday the first full day of the camp. The service of Thursday night is what is called in New Orleans, lagniappe. That means something thrown in with a purchase one has made, a small gift. Thursday night is thrown in extra to our campers. For the next ten days from six o'clock in the morning to ten at night these beautiful grounds will be in a quiver of spiritual delights, the voice of song and prayer and praise and sermons making the atmosphere that of heaven. Four services before the morning sermon, early prayer, the boys and girls' meeting, the children of eight years and under, the people's meeting of praise and testimony, give a good impetus for this forenoon sermon. Bro. John Owen was the preacher of the hour. Bro. Guiler led the singing. "God leads us along," No. 19, was sung. Then we had a special by Brother and Sister Guiler, "I will go with Jesus all the way," which set our hearts rejoicing. Bro. Freer prayed. "All hail the power of Jesus' Name" was sung and then Bro. Owen preached, taking verses 11 and 12 of Ephesians 4 as his text.

"We have here five of the divine orders of the apostolic ministry and all of them were for the perfecting of the saints for the work of the ministry, the edifying of the body of Christ. We would get the impression that the great central purpose is for the perfecting of the saints, whatever that may include. No soul can come to that standard that is not regenerated and sanctified. There is nothing less in the New Testament but the full salvation of the children of God. God means for his saints to be perfected. Many think that the work of the evangelist is to get folks saved. That is an important part of his work, but that is not all. He has a ministry for the perfecting of the saints. Just as sure as there is an order in the apostolic ministry for evangelizing so sure is the perfecting of the saints. These statistics show that most of those who are regenerated are led into that experience by evangelists, and also most of those sanctified come into that experience under their efforts.

"The great Protestant churches should recognize the evangelist. There are those whose call is definitely to evangelizing for the conversion of sinners and the sanctifying of the saints. There is an order, evangelists. Paul was an evangelist, a pastor, and a teacher. He speaks of the care of all the churches being on him. Teaching, shepherding, preaching, are the heads under which I would consider with you the work. Paul taught an attainable perfection. Jesus said that those who hungered and thirsted after righteousness should be filled. Be perfect, he taught. Ye shall be baptized with the Holy Ghost. He sanctified himself that we also might be sanctified. In the New Testament the need of cleansing after regeneration is clearly and definitely taught. Jesus, you will remember, prayed, 'Sanctify them through my truth; thy word is truth.' This shows their need of being sanctified after becoming his. Paul recognized the same thing. I did not write unto you as spiritual, but as unto babes. This is emphasized all through the New Testament. The world cannot receive the Holy Ghost. But he is with you and shall be in you. The one way in which the Christian may become perfect is perfect in love. Herein is our love made perfect. We can live in such a way as to glorify God. But we cannot unless we have these fundamental doctrines of the New Testament. These are essential to such living.

"All the great revivals have come through the preaching and teaching of these great central truths, doctrinal truths of the New Testament. The great revival under Luther came when he had it break in on him that the just shall live by faith. Mr. Wesley taught that we were to know by divine assurance, by direct witness of the Spirit that we were to know of God. These were not new truths, but simply a recovery of them. So it is in our day that when we put emphasis on the necessity of the new birth and the cleansing of the heart that truth always blessed and always will. We need to emphasize these fundamental doctrines. There is no substitute for redemption, can be none. It takes the blood of Christ. At Samaria and at Ephesus they were shepherding them that had been taught. Cornelius needed shepherding and Peter was sent to him and his household. After hearing his testimony recognizing that these were children of God it was his privilege to lead them out and into the experience where God reveals the riches of his inheritance. This is the greatest of privileges. So I have felt it to be. It has been my privilege to lead the folks as far as I have gone and then point them up the road and tell them that it is better farther on. One who is thoroughly regenerated is hungry and thirsty for more. The Christian heart longs for the fullness and will so long as they are really Christian.

"Paul preached the truth of God and not about it, nor around it, but it. That man can preach the truth who has it in his own heart, has it there so that he feels he would die for it. That was the attitude of the apostolic Church. They never compromised. Nor is there any other way now than to be thoroughly uncompromising, faithful to the last degree in it. If we are afraid of the face of men we never will preach definitely so that folks will definitely get the blessing of entire sanctification. We should be more concerned about our standing with God than with our standing with men. We want the confidence and good will of our brethren, but the important thing is to have the seal of God. We must

preach the fullness of the blessing. No man has any right to withhold it from men by not preaching it. Their message was one of life. Ours must be. Our generation needs to be born again. Our believers need to be sanctified wholly. And they will be when this gospel is thoroughly and honestly preached with uncton from above. Let us pray."

Brother Post preached at two P. M., from the incident of the healing of the woman who had been bound by Satan for eighteen years. Luke 13:11-17. Before taking his text he gave his own experience of being born again in a Sunday school at the close of a hot exhortation by the pastor who had a passion for souls, and then of being sanctified wholly in the dining room of a friend in Newark, N. J., in the year 1891. This was four years subsequent to his conversion. In his sermon he went on to show that the deformity of this woman represented a New Testament believer still troubled with carnality. Her deliverance was instantaneous and illustrates our deliverance. The attitude of the Pharisees represents the attitude of many of our preachers today. Her identity is proved by her birth. She was a Hebrew, one of the chosen people of God. Her parents were Jewish. I have heard folks speak of being half converted. That is an impossibility. When a child is born it is a member of the human family. When you are born again you belong to the heavenly family. There is no half way about it. Yet this woman who was of the chosen people of God was bound by Satan and needed to be loosed. Your regeneration determines your identity. You can talk the language of Christians, act like them, belong to Christ and yet have need of being loosed as was this poor woman. No man ever goes very far along in the Christian life but what feels this need. When this woman was loosed she immediately began to praise God. The Pharisees got mad. When you are loosed you too will begin to praise God, and if any one around gets mad the people will do as they did then, also will begin to rejoice as when that poor woman got the blessing. Have you got it? If not let's get down in the straw and seek it.

At 7:15 P. M., Bro. Dunaway preached. It was his first appearance before a Sychar audience, but God's people are never strange one to the other. He acted as if he always had known us and the audience listened as to an old friend. 1st John 3:51 was his text: Evidences of divine sonship and the fact that we must have a John Baptist revival before we can have a Holy Ghost revival was what he dwelt on. God gives his children the peace of God, a love for his law, a desire to keep his commandments and power to overcome the world. By apt illustrations and scripture proof his sermon was convincing.

Bro. Ebert, of Pasadena, Calif., leader of the holiness band of that city, led in the opening prayer of this service. He and his wife are here for the entire camp. Brother J. S. Taylor and wife of Grass Valley, Ore., arrived today. Last year at one of the services the people were asked to pray for a good sister in Oregon who was very sick. President Lewis at once called for prayer. Sister Taylor is the one for whom we were praying. As soon as she began to recover they began to make arrangements for Sychar and now are here for the entire meeting. The whole world sends of her folks here.

THE EPWORTH CAMP MEETING.

The camp meeting at Epworth, S. C., this year was one of unusual interest. It exceeded all former camps at least in one point, namely, the average attendance. The tabernacle was full three times each Sabbath.

The preachers for this season were Dr. E. P. Taylor of South Carolina, and John Paul, and Dan Ward Milan had charge of the music, and John Landrum, the well known pianist, was at his post.

Dr. Taylor was formerly in the practice of dentistry. He was quite successful in his line, but he had a remarkable experience with God in connection with his call to preach and when he left the dental parlor for the evangelistic field he went with considerable momentum. For four years he has been on the horizon as an evangelist in the State of South Carolina, having constantly more calls than he can fill. His soundness in the doctrines of the Gospel, his sensible methods and the simplicity with which he preaches the word of God will readily explain the secret of his success and the reason why he is in such large demand.

Knowing something of the peculiarity of our field we deferred to Dr. Taylor's policies in the matter of altar work. It is his custom to shell the woods for several days before saying anything about an altar service. People do not go to the altar much in this conservative South Carolina community. The appeal was not made until Friday night of the camp, but enough of people came forward that night to fill several of the front seats and the majority of those who came were definitely blessed. Brother Taylor has a strong faith in the efficiency of the word of God to get results and as we preached the word our faith seemed to be honored. Some very desirable work was accomplished in salvation and blessing.

For twenty-two years Epworth camp meeting has been one of the spiritual lighthouses in South Carolina. Much credit is due to the persistent faith and optimism of Rev. W. P. B. Kinard for maintaining this work against the odds of misunderstanding and discouragement. He is a man that will not be discouraged. In industry and sacrifice he is indomitable. His personal ministry in South Carolina has

been worthy of financial support, but for it he has received very little support; yet he has gone forward maintaining the camp meeting with the aid of his friends, providing well for his family and rendering assistance to his fellowmen in many directions. Considering his resources, he has shown remarkable business ability along with his evangelizing power. When he finishes his work upon the earth, South Carolina is going to realize more than ever the large place he has filled.

Plans are going forward for next year's camp meeting with Rev. T. C. Henderson and Dr. J. L. Brasher in the lead. Backed by faith and prayer good things are expected in the future.

John Paul.

SUMMER CAMPAIGNS OF O. H. CALLIS.

It has been a long time since we reported our work through the columns of *The Pentecostal Herald*. It is not that we have been idle nor have we lost interest in *The Herald* and its great circle of readers. We have been busy and still find that *The Herald* is indispensable to the work of spreading scriptural holiness and the promotion of revivals.

In June we were at Carlisle, Ky., for three weeks in the Methodist Church with Rev. B. O. Beck, our pastor there. This was our third meeting with him and I believe the best. Beck is fine to work with. He stands by the evangelist from "call to collection." He puts no restrictions on his helpers, he prays, counsels with and proves himself a true yoke-fellow throughout. He stands for the old-time truths of Methodism and the Bible. The Lord gave us victory in Carlisle.

In July we were with Rev. T. A. Matthews at Bordeaux Church for the second time. Large crowds attended filling the tent to overflowing. Brother Matthews is spiritual, brotherly and tireless. He and his good people entertained Mrs. Callis and Laura Woodson along with us. It is fine of a people to provide occasionally for the evangelist to bring his family. Many were saved or sanctified in this meeting and about thirty added to the church.

August 4-14 found us at Hartselle, Ala., camp again for the sixth time. Brothers Joseph Owen, Harry Blackburn and Bennett were our co-laborers. Biggest crowds in any of our six years there and many seekers and finders at the altar. We return again next year, all but Brother Blackburn who on account of conflicting date could not accept. Brother Wiley Owen will take his place next year. Hartselle camp is destined to become the state camp of Alabama, it seems. Brother Joseph Owen said he had hopes of it being to Alabama what Indian Springs is to Georgia. The Committee at Hartselle are planning new buildings, a men's dormitory and other equipment for next year that will greatly enlarge possibilities for the cause of holiness at this center.

Aug. 19-29, we were at Kincaid, W. Va., camp once more, making our tenth time in fourteen years. This is a big little camp. Some of the cream of folk live there and promote the work. It is vitally related to the local Methodist Church there. All other denominations co-operate. Brother F. I. Peters, pastor of the Methodist Church there, was with us throughout and was one of the best pastor-helpers it has been our privilege to work with. Singing Evangelist G. P. Comer led the host triumphantly in singing, also had charge of young people's work. He is a good singer and one of the best workers with children and young people we have seen. Mrs. Callis was with us in these camps and rendered faithful service with her violin and in doing personal work.

We are now at Salem, Va., camp. The work here is small and has its handicaps. But no finer people can be found than the "faithful few" who are promoting and financing the work here. This is our last camp for the season. Beginning with October we return to church and union revivals. "Brethren pray for us."

GETTING TO HEAVEN—IS THAT ALL?

(Continued from page 6)

beautiful palaces, one of which, she learned, was for a poor but truly godly man in her employ, while a very insignificant building was intended for her. Expressing her surprise and disappointment, she was told that a building was erected for her just according to the material she had sent up. This at least illustrates the difference between reaching heaven as a *place*, and the great, special *rewards* conferred upon certain of God's children after heaven is gained. Dear reader, let us seek *God's best now* if we would have his best *hereafter*. But let the "love of Christ," and the love of souls constrain us more than the desire for special rewards.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

the very large number of ministers of the gospel who read THE HERALD and who say they find it most helpful. We are confident if they will place it in the homes of their people, directly, they will note gracious spiritual benefits among the people who read it. Let a host of our friends who have gotten help out of THE HERALD, sow it broadcast among the people on our very liberal offer of 25 CENTS FOR THREE MONTHS.

ONE OF MY GREAT DESIRES

CHAPTER VII.

I have another letter of the same character of that from Dr. Wimberly which appeared in THE HERALD last week. I want the readers of THE HERALD to share it with me. May God stir up the hearts of fifty thousand people who read THE PENTECOSTAL HERALD to give me a helping hand in this great good work. We have two great needs: First, we want a large loan fund so that we can help young preachers in securing their education, the money loaned to them to be returned to the fund after they get out in the ministry to be used to help other young men to prepare. Our second need is a large building for a club in which these young men can live at very small expense, do their own cooking and housekeeping. I can but believe that we have a host of people who would be glad to help us in this all-important work.

The following letter is from Rev. C. W. Ruth. I doubt if there is any one man on the American continent who has led more people into the experience of full salvation than Brother Ruth. You will read his letter with interest.

H. C. M.
Rev. H. C. Morrison, D.D.
Asbury College, Wilmore, Ky.
My dear Brother:

"Go through, go through the gates: prepare ye the way of the people; cast up, cast up the highway; Gather out the stones; lift up a standard for the people." Isa. 62:10.

I have read with much interest, (and delight) your articles in THE PENTECOSTAL HERALD, with reference to the enlarging and making more permanent the Theological Seminary at Asbury. I am persuaded that the greatest need in this Nation is, well equipped, wholly sanctified preachers of full salvation, full of zeal for the salvation of sinners, and the sanctification of believers. And from whence can we possibly expect such preachers but from a Holiness Seminary?

As during a time of backsliding and declension in Israel God said, "My people are destroyed for lack of knowledge," so at the present time, the same sad condition obtains, and the need is obvious and most urgent. Give us an army of Holiness preachers from the Theological Seminary at Asbury, to turn back the tides of worldliness and wickedness, and win the multitudes to Christ and a full salvation; and you may be sure we will not lack for students to fill the halls of Asbury College, nor money to support, enlarge, and

carry forward that great need of the Institution.

Not only does the world need such men as have had their training in a holiness atmosphere, in a Holiness Seminary, but the Holiness Schools must fail if we do not have full salvation preachers to awaken the people and carry forward the Holiness Movement. May God give you wisdom and grace to carry forward the indispensable work of enlarging and thoroughly establishing the Theological Seminary at Asbury. You surely have never been engaged in a more worthy enterprise, or a work that is certain to bring such large returns for the kingdom, as the firm establishing of that Theological Seminary. Heaven will reward you.

With all best wishes, and sincere prayers for your success, I beg to remain,
In perfect love, all for Jesus,
C. W. RUTH.

Open Letter to a Young Preacher

My Dear Young Brother:

I am delighted to hear from you, and to know you had such a time of refreshing to your soul at the camp meeting. I am not surprised that you were a bit embarrassed on the afternoon you were invited to preach. I note that you say you did not do yourself nor your subject justice; that you did not have your usual liberty and unction in preaching. The contents of your letter indicate that you would like some criticism and suggestion with regard to your ministry at the camp next year.

I judge the committee thought better of your sermon than you did, or they would not have asked you back to preach at all of the afternoon services next year. Allow me to offer a few suggestions:

Get your notebook and begin at once to gather the material for those ten afternoon sermons. Remember it is at a holiness camp meeting; the camp ground was bought, the tabernacle built, the various buildings erected, and the outlay of many thousands of dollars, and much hard work, for the spread of scriptural holiness. Keep this fact in mind in the selection of your texts and the collecting and arranging of your sermon material.

I am well acquainted with the committee and surrounding country where that camp ground is located. The Wesleyan interpretation of the Bible doctrine of holiness is not preached in any of the churches in all that region; the doctrine of entire sanctification has been misrepresented, opposed and ridiculed all over that section of country.

This camp was built at heavy expense to a few faithful souls for the preaching and teaching of entire sanctification, and it is maintained for that purpose. When the hard-worked, self-sacrificing committee selects a preacher and brings him there, takes care of him and remunerates him for his services, it is his duty to render the service expected of him. The people, saint and sin-

ner, come to hear the discussion of the doctrine and experience for which the camp stands, and is advertised to set forth.

You get my thought: You are engaged to preach at a holiness camp meeting, so prepare yourself accordingly. You may be sure that you cannot exhaust the subject. In collecting your material, I suggest that you read, mark, and make notes from the following books: "Tongue of Fire," Woods' "Perfect Love," Steele's "Half Hours with Saint Paul," Peck's "Central Idea of Christianity," Carradine's "Old Man," and those pamphlets by Wesley, Clarke, Watson and Fletcher on sanctification. Along with these, get an old Methodist Hymnbook and memorize a half dozen of Charles Wesley's hymns on sanctification.

In these studies you will find mental stimulation and spiritual refreshing and growth. These studies will send you to your Bible and make the Word of God more interesting and luminous, and your soul will thrive. These studies will instruct, chasten, refine, enlarge and ennoble your mind and Christian character. They will fire and increase your mental and spiritual hunger for God, and all that learning and knowledge that will make you wise and efficient in preaching that gospel which is the power of God unto salvation.

As you read, digest and think over the contents of the books I have recommended, sermon material will pile up, and you will find it shaping itself into logical order, and you will be eager for the Sabbath to come that you may pour out the truth that is burning in your heart and is clamoring for expression.

There are eleven months ahead of you before you begin your messages at the camp meeting; select your texts, prepare your sermons, preach them to your congregation, use them when you go out to help a brother pastor, and thus get them fixed in your brain, heart, faith and life; then it will be a delight to give expression to them in your messages at the camp meeting. Of course you will do much reading, other than what I have suggested, but these books I have commended for your consideration will help to prepare you for a fruitful ministry at your camp meeting next summer.

There are some other suggestions about this camp meeting preaching which you are looking forward to with so much concern, that I must offer, but this letter is growing long and my other suggestions will follow later. Remember you are very dear to me and I am deeply concerned that you become a spiritual preacher of the full salvation God offers to men through the atonement our Lord Jesus Christ made on the cross of Calvary.

With earnest prayer and much love, I am,
Your brother,
H. C. MORRISON.

Special Notice.

I wish to call the attention of pastors, or evangelists needing a good song leader for meetings or revivals to the name of my young friend, Mr. Clayton Luce. He is a graduate of Asbury College, has taken special training in music. He is a young man of fine family, culture and piety. I can recom-

mend him most highly to any pastor who desires assistance in revival meetings. He will make a fine worker among the young people in addition to leading the singing. Address him for the present at Wilmore, Ky.

Faithfully,
H. C. MORRISON.

A Worthy Man and Good Preacher.

Rev. J. L. Glascock, whom I have known for many years, and who once held a very gracious revival for us at Wilmore, Ky., is still in the evangelistic field, a man full of vigor and faith and zeal. His address is 1350 Grace Ave., Cincinnati, Ohio. There is many a village church languishing for a revival that could be mightily stirred under his ministry. We are not suggesting that he is competent for little churches only, but we are thinking of the spiritual desolation and dearth in so many places that could be quickened and blessed under the ministry of this earnest preacher. Keep him busy.

Faithfully yours,
H. C. MORRISON.

Our Revival Number.

We are preparing to bring out a great revival number of THE PENTECOSTAL HERALD the last week in November. We want contributions from pastors, evangelists, and the laity, men and women, from all over the country, on the need of revivals and how to promote them. Get busy and send us in good material for this great issue of THE HERALD on revivals. We will be glad for pastors at some service in their church between now and the last week in November to ask how many people in their congregation have been saved in revivals; find out the percent of those who were converted and brought to Christ as the fruit of revivals and send us a statement of the facts. It is the object of this revival issue to awaken and stimulate and, as far as possible, help to bring about a great desire for a revival of religion and the salvation of a multitude of souls.

We Are Here To-day and There To-morrow.

MRS. H. C. MORRISON.



WHAT a strange, mysterious thing is life! We are here in a world of changing scenes, surging throngs, afflictions, disappointments, sickness, and death. We cannot escape these incidentals to mortality, nor can we hope to outlive them. They hound our steps to the grave, and haunt us in the night time. Oftentimes we grow weary of the way and our hearts look away to the beyond where we hope to lay aside the burdens, and toils, and disappointments of this mundane sphere, and dwell in a land of unclouded day.

In between this gap—between heaven and earth—the cross of Calvary appears with its bleeding Victim, inviting us to look unto him and be saved, yea, even all the ends of the earth. It is true we have been great sinners, great intruders upon the mercy of God, but we recall that while we were yet sinners Christ died for us, and that whosoever will may take of the water of life freely.

That was a fortunate thing for fallen man when God devised the plan of redemption whereby fallen and sinful man could be saved. Jesus Christ stretched his omnipotent shoulders all the way across the chasm between earth and heaven, that man might find a way of return to the Father's house. He did not leave one out, notwithstanding the fact that some so teach, but he tasted death for every man, and the iniquity of us all was laid upon him.

But how are we to get rid of this taint of sin, this bias to evil, that makes it hard for

us to do the right? Thanks be to a merciful and forgiving Father, we find in the beloved Son an antidote for all sin. He was manifested that he might destroy the works of the devil, and restore man to his original purity and oneness with the Father. If Jesus Christ cannot save from all sin, then Satan is greater than the Son of God. We have his word that, "Where sin abounded grace doth much more abound."

As we look upon the stooped form bent low under the powerful hand of sin, we remember that Christ has said that deeper down than sin has ever gone the power of his salvation can reach. David cried in his agony, "Create in me a clean heart, O God, and renew a right spirit within me." A clean heart is a heart free from sin, and if inspiration formulated this prayer upon the Psalmist's lips, and prompted it from his heart there must be such a thing possible. This same man prayed, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Whiter than snow means that all the specks of sin are purged out, and only the pure whiteness of a full salvation remains.

Instead of sitting down and whining about our difficulties, and the uncertainties of the future, let us seek to know him, whom to know is life eternal. Let us follow on to know the Lord, and as we trace his steps he will lead us to the heights of endless bliss where sorrow and sighing shall flee away, and all tears shall be wiped from our eyes.

Yes, we are here, but we are not to remain here always. There is a land of pure delight where saints immortal reign, infinite day excludes the night, and pleasures banish pain. Let us gird ourselves afresh for the race that is set before us, ever looking unto Jesus the Author and Finisher of our faith, and then when we get to the end of the way, we shall find the heavenly Pilot at the river's brink to steer us safely across the silent stream of death, and land us on the shores of sweet deliverance, where we shall go no more out forever. We are here today, but in a little while we shall be there, forever with the Lord. Amen! So might it be!

A Remarkably Interesting Book.

I wish to call attention to a remarkably interesting book which has recently fallen into my hands. The title is "Alluring Arizona", from the facile pen of William Hamilton Nelson, Editor of the *Pacific Methodist*, published in San Francisco. The book gives a graphic description of Arizona, its prehistoric people, cliff dwellers, wandering tribes of Indians, the very remarkable remains of the old villages and temples of a people who lived in Arizona many years before Columbus discovered this continent. The book will have a large reading and be very interesting. It is beautifully bound, printed with clear type, on excellent paper and contains one hundred and thirty-three pages.

It can be had by addressing the author, Rev. W. H. Nelson, 307 Pacific Bldg., San Francisco, Calif.

A Saving For You.

A Southern publisher contracted for a large quantity of a specially made Bible at a low price, but they were unable to fulfil their contract, hence we bought a very large quantity of this stock and are giving you advantage of this saving.

The Bible has a large bourgeois type, is self-pronouncing, with chapter numbers in figures, references, concordance, subject index, questions and answers, and quite a number of very attractive Bible helps in the way of harmony of the Gospels, miracles, etc. It also has the words of Christ in red, a beautiful presentation page and family record, silk headbands and marker, red under gold edges, patent thumb index, bound in a beautiful smooth calf leather with overlapping edges. The size is 5½x8, a fraction over 1 inch thick, and the weight is 28 ozs. The

Bible is very flexible. Published to sell at \$8.00. We are offering them to you while they last at \$3.95 each, postpaid.

You will possibly want several of these to give away at Christmas time, so we would suggest that you send in your order now, as the prospects are that the stock will soon be disposed of at this special price. In case you order one or more and are not more than pleased, you may return it and we will exchange it for something else, or we will refund your money, less the postage.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

WILL A MAN ROB GOD? (Continued from page 5)

also I must lay up for a rainy day and old age." Certainly, brother, for "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But while doing it, be careful to lay up what you can in the life beyond. Earth is uncertain, plans may miscarry, fond hopes crumble into ashes, but money prayerfully put into God's values is a sure investment. It will be there on the Glory shore, "when the heavens shall be rolled together as a scroll," when "the sun shall be turned into darkness," and "the kings of the earth" shall be calling to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

God's call is ringing, "Bring ye all the tithes"—just as if his eye sees someone who is keeping back a part—"into the storehouse." And one of the strong reasons presenting itself as to the necessity of this duty,—"that there may be meat in mine house"—ample supply to feed the hungry of homeland, and a portion over to send to the starving of heathen countries. Ah, the multitudes of weary ones who would love to know our Christ, his power to save, to fill with the Spirit, to heal, to comfort hearts that mourn. Oh, the many who have not yet heard the news of our Lord's soon return. Isn't it an important matter, don't you think? Verily, more in it than what we know, for God throws down a challenge as it were, fairly entreates his followers to put to the test his words: "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Who is already fulfilling the desire of the Lord, haven't you found the promise true? A blessing descended, it overflowed, we wondered where it would stop. Glory be to Jesus! Nor, is the blessing alone for the spiritual, for hear again, "And I will rebuke the devourer (destroying worms, mildew, droughts, etc.) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Neighbors will be wondering as to why it is that your crops are green and abundant, while theirs are scant or hurt by the "black rot," the blight, etc. The secret we learn from the words of the Lord, "them that honor me, I will honor." So let us one and all heed the command, "Bring ye all the tithes into the storehouse,"—first, laying in consecration our whole being upon God's altar—and the redeemed of "all nations shall call you blessed," the blest of the Lord, "for ye shall be a delightsome land," ("ye are God's husbandry," and God our Husbandman) saith the Lord of hosts.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Mrs. Abbie C. Morrow Brown.

Text. "Give and it shall be given you, good measure." Luke 6:38.

Story. One fourth of July, Frankie said, "Mama, I can buy a flag for four cents and a beauty of a flag for seven cents." His mother put seven pennies in his hand and said, "Suppose you buy the four cent flag and put three pennies in your Jesus' Box?"

He stood in front of it a long time. Then he put on all the seven pennies and ran back to his mother, the happiest little boy. Afterward, a box of beautiful roses was given to him, and in it, a big "beauty of a flag," all silk. Wasn't that "good measure?"

Poem, Prayer.

"Heavenly Father, Earthly pleasure vainly call me, I would be like Jesus, Money never shall enthrall me, I would be like Jesus."

Be like Jesus, this my prayer, In the home, and everywhere, Be like Jesus, all day long, Be like Jesus, this my song.

Text. "Without Me ye can do nothing." John 15:5.

Story. A little girl said, "Mama, I am not going to pray any more. I can be good without Jesus." Her mother said, "If you will be good a whole week I will give you a dollar." "Oh, mama, that will be easy." But she was naughty every day. At the end of the week she said, "Mama, I will pray. There cannot anybody be good without Jesus, can they?"

Poem.

"I cannot be good alone, The waves run fast and high, And the fogs close chill around, And the light goes out in the sky, But I'll pray, and we two, Shall win by and by, Jesus and I."

Prayer.

Heavenly Father, I thank Thee Jesus will help me every day when I pray, to be good.

Text. "We know in part, and we prophesy in part." 1 Cor. 13:9.

Story. On a train, one hot day, a father was walking up and down the aisle with his baby who was crying. The passengers were weary and did not like it. One man spoke angrily, "Take that baby to its mother and stop its noise." "I can't take baby to her mother. She lies in her coffin in the baggage car." The man was sorry that he spoke cross. He did not know baby was crying for her dead mother.

Poem.

We know in part, we know in part, We cannot see, The weary, tired, and bleeding heart, So we should be, Kind, with never an angry dart.

Prayer.

Heavenly Father, I would be kind, and loving, and never speak a cross word to any one. Help me.

Text. "Behold the Lamb of God." John 1:29.

Story. A lad, sitting on a ladder was repairing the corner of a high building. The rope slipped and he fell. People ran, in horror, expecting to take up a mangled mass. But they found him unhurt. He fell on the body of a little lamb, grazing in the grass among the sharp stones. The lamb was crushed. It gave its little life for the lad. Jesus, the Lamb of God himself, laid down his life for us.

Poem.

The sinless Lamb upon the tree, Died to give himself for me; He took my place and once for all, Suffered that I might never fall.

Prayer.

"My life, my love, I give to Thee, Thou Lamb of God who died for me, O! may I ever faithful be, My Savior and my God!"

Text. "As one whom his mother comforteth so will I comfort you." Isa. 66:13.

Story. When I was a little girl, I had a beautiful puppy. But as he grew up, he was fierce; and a man came and dragged him away, to kill him. I wept. They laughed and made fun of me. I ran up to the top of the attic stairs and lay there angry and sobbing. Suddenly, my anger was gone,

my tears were dried, and I ran down the stairs to my play. I did not know it then, but it was the Holy Spirit, the Comforter, that took away all my grief.

Poem.

"Joy of the desolate, light of the straying, Hope of the sorrowful, fadeless and pure, Here speaks the Comforter, tenderly saying, Earth hath no sorrow that Heaven cannot cure."

Prayer.

O boundless Love Divine, May this tongue of mine Tell to all those who pine, The Comforter is thine.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls? I am in the seventh grade. I am twelve years old. My birthday is Feb. 16. I have one twin I found in reading The Pentecostal Herald. Have I another? My mother takes The Herald and I like to read page ten. I belong to the M. E. Church lately. I have been going to the Christian Missionary Alliance. I am 58 inches tall, have brown hair, blue eyes and weigh 75 pounds. Who can guess my middle name? It begins with A and ends with E and has seven letters. I will send anybody my picture if they guess my middle name. If I have a twin please write to me. I will answer all letters. I will close now. Love to all.

Neva A. Green.

245 N. Rosewood, Kankakee, Ill.

Dear Aunt Bettie: Can't all you nice people move over a wee bit more so as I may stay with you a while? I promise to be real nice. I'm just another person who tries to love and be friends with every one, which I know all that belong to this club does, don't you? I have blue eyes, light brown wavy hair, fair complexion; do not know my exact weight and height, but it's not on the extreme either way. If some one would like to have the pleasure of corresponding with me, all right. There is lots of real fun in corresponding with some one far from you, and at places you know nothing about. Don't you all think so? How sad I feel when I see no letters from my state! Yes! the dear old state of Georgia, where the peaches and watermelons grow, how every one eats them here! All of you—Mary, Bertha, Virginia, John, Marvin, Jimmie, come on over and help us. There's plenty. There was a train wreck here August 10, about two miles from my home; everyone was excited over it and many people stayed up there late in the night waiting and watching the wreckers lift the trains and get them out of the way. All you that guess my second name I promise a letter. It begins with C and ends with R, has five letters in it. See who guesses right! There's lots of things I could tell you about our town and the things around it, but will save it for those that write me. My age is between fourteen and eighteen. Every one that writes will get an answer. Good by till the next time.

Rose Spink, Austell, Ga.

Dear Aunt Bettie: Will you admit a fourteen-year-old Kentucky girl into your happy band of boys and girls? I have been reading this paper for about a month and find it the most enjoyable spare-time amusement. Three years ago. I was saved in a revival meeting near here, and July 3, 1927, I joined the Methodist Church. I certainly have found joy and happiness in my life since I found Jesus and my advice to the unsaved is to get saved and see if you don't feel better, too. I think it is a mighty fine thing for the boys and girls to praise God by publishing it in our good paper. If we start while we're young we will come nearer to our Maker every day. I have red hair, grayish-blue eyes, fair complexion, and am rather large to my age. My birthday is July 6. Who's my twin? Write to me if you are the one. Who can guess my name? It begins with D and ends

with Y, and has five letters. I will write a long letter to the person who guesses it. Ruth Shumway, I guess your name to be Anna. Am I correct? Boys and girls, let's wake up. Do you realize that The Pentecostal Herald is a paper from our own dear state? Send in your letters, Kentuckians. I would be glad to correspond with any of you boys and girls. I will answer all the letters I receive. With love to Aunt Bettie and the cousins.

Dimple Ellis, Hustonville, Ky.

Dear Aunt Bettie: Will you let an old Kentucky girl join your happy band of girls and boys? I enjoy reading the tenth page of The Herald. I have been reading it for quite a while. This is my first letter to The Herald. I will be in the eighth grade when school begins. I have blue eyes, amber hair, fair complexion and am fourteen years old. I have one sister and two brothers. My birthday is on the 23rd of December. Have I a twin? I would like to hear from all the cousins. I hope Mr. W. B. is out on a hike when this arrives.

Aleathia Dennison, Paris, Ky.

Dear Aunt Bettie: I have been a silent reader of page ten for a long time, but if the cousins will move over a bit I would like to join them this afternoon. I enjoy reading The Herald very much, especially page ten. I have been attending a tent meeting conducted by three of the Asbury boys. Their names were Lambert, Scott and Wilson. They closed the meeting Sunday night. Bessie, Foner, I certainly enjoyed reading your letter in The Herald of July 27. As I do not want to take up too much space I will close my letter. With love to Aunt Bettie and all the cousins.

Beatrice Austin, Eagle Rock, Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Pentecostal Herald. I am thirteen years old and have brown eyes, brown hair, am five feet, two inches tall, and my weight 105 pounds. My birthday is Aug. 26. Have I a twin? My school began August 31. My mother takes The Pentecostal Herald. I like to read it, especially page ten. Who can guess my middle name? It starts with F and ends with S, and has seven letters in it. Hazel Abbott, I guess your age to be eighteen. If I am right please do not forget your promise. Mildred Ham, I guess your middle name to be Irene. I have the housework to do, for my mother has been in the hospital and my sister is at work. If this is printed I will write again and tell you cousins about the town I live in. I hope to hear from some of the cousins.

Edna F. Duke, 1309 Lawrence St., Old Hickory, Tenn.

Dear Aunt Bettie: Would you please let a Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald. My aunt takes The Herald. She is sick in bed all of the time. I am sure she would be glad if the Christian folks would remember her in their prayers. I am fourteen years of age, a freshman in high school. I am just now seeing the need of letters from Kentucky boys and girls. In next week's print I hope to see more letters from Kentucky, because I live in Kentucky. I am a member of the M. E. Church. Write me, cousins.

Mary J. Mitchell, Dumas, Ky.

Dear Aunt Bettie: I desire space in your columns, that I may testify to the goodness of our Savior. Ten years ago God wonderfully saved me from all sin; he took out the carnal mind that made me want to do wrong. From that day until now his grace has enabled me to live above sin. He gives me peace in my soul, that the world can't disturb. My soul feels like it is out on the ocean of God's love. I'm the mother of four children, all living. I'm thirty-two years old. In the morning I take my Bible and read and pray with the children. I think if we mothers would read and pray more with our children we would save ourselves lots of trouble and worry. I enjoy reading The Herald; the sermons are fine. I like a pure, clean

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gospel which is able to save lost souls. I rejoice to hear of so many young people testifying through the dear old paper. Asking all God's people to pray for me to be faithful.

Mrs. C. M. Wadfield, Rt. 2, Danville, Va.

Dear Aunt Bettie: I wonder if you will let a girl from Iowa join your happy band of boys and girls? Wake up, Iowa boys and girls. We have taken The Herald for three and a half years, and surely like it. I was fifteen June 22. Who is my twin? I am a Sophomore in high school. I was converted in a camp meeting held in this city this summer. I surely thank God for it. I hope Mr. W. B. is riding with Mr. Broomstick when this letter arrives. With love to Aunt Bettie and all cousins.

Mary Louise Jahnke,

1122 N. Dodge St., Iowa City, Ia.

Dear Aunt Bettie: I have read several of the letters and find them interesting and enjoyable. I am glad that so many of the cousins are Christians. I am inspired to higher and nobler ideals by some of the letters written by the cousins. I am fourteen years of age, have light hair and gray eyes, am about five feet tall and weigh eighty-five pounds. I am in the ninth grade. My birthday is November 18. Have I a twin? If so, please write to me. I am pleased to find that some of the cousins are fond of music, as I am. My mother gives me piano lessons and I take violin at Converse College, Spartanburg, S. C. My father is a Methodist minister. I have been keeping house for over a week, as my mother is sick with nervous trouble, but I think she will soon be up again. I shall appreciate all letters I receive and will try and answer them.

Emily Phillips, Hart St., Union, S. C.

REQUESTS FOR PRAYER.

S. W. W.: "Please to pray for my son that he may be healed."

Mrs. F. S.: "Please to pray especially for me that I may be healed of a cough; also that I may be saved and sanctified."

FALLEN ASLEEP

JARRETT.

Mrs. Maggie Jarrett, wife of Vernon Jarrett, of Pinch, W. Va., was born Dec. 25, 1852, and departed this life Sept. 11, 1927. She was the daughter of Rev. Darlington, a pioneer minister of the West Virginia Conference; a noble wife and mother of Christian character, having given her life to God in early girlhood, and lived a consistent Christian until God called her home. She was ill only a few hours, having had a second stroke of paralysis, which rendered one arm and limb helpless.

She leaves to mourn their loss a husband and five children, V. R. Jarrett and Era Cline, of Pinch, W. Va., B. J. Jarrett, of Phoenix, Ariz., Mrs. Ludie Melton, Eklview, W. Va., Mrs. Myrtle Thumm, Charleston, W. Va., a sister, Miss Ada Darlington, Charleston, W. Va., 27 grandchildren, 7 great-grandchildren, besides a host of friends.

The chair we know is vacant.
Her voice is hushed and still;
A place is vacant in the home,
Which never can be filled.

She has gone, yes, gone and left us;
Gone to that eternal home;
Where no sorrow, pain nor sickness,
Death and heartache cannot come.

"Farewell, friends, and my dear loved ones,
I can here no longer stay;
Let your life be spent for Jesus,
Then we'll meet again some day."
A Friend.

SISTER S. L. C. COWARD.

Sister Dora Jackson Coward, wife of Rev. S. L. C. Coward, of the Louisville Conference, died in Atlanta, Ga., August 19, 1927. Sister Coward was born in Rockvale, Tenn., Jan. 15, 1864. She was reared in a lovely Christian home. At the early age of seven, she was converted in her own home through the influence of her devoted parents. She was married to the Rev. S. L. C. Coward, October 16, 1889, by Rev. J. W. Cullom. She came as a bride to the parsonage at Canmer, Ky., where her husband had just been appointed by the Conference.

Soon after her marriage she saw it was her privilege to be wholly consecrated to the Lord and be filled with the Holy Spirit. She entered this experience and during her thirty-eight years in the ranks of the itinerant ministry she never wavered from the doctrine or experience. She was usually president of the Missionary Society in the church her husband served, teacher in the Sunday school and deeply concerned about the spiritual interests of the congregation.

At the conference last year, her husband took the superannuate relation and shortly afterwards they moved to Green Cove Springs, Fla., and occupied one of the houses so generously provided by Mr. Penny. It was generally believed that the mild climate would help her. However, she grew weaker. Notwithstanding, her failing strength, she joined the church in St. Augustine and was sent as a delegate to the District Conference. She loved the flowers and the calm breezes of that charming land.

On August 6, they went to Macon, Ga., and the doctor there having recommended the water of Indian Springs, they proceeded to that place, where she showed signs of improvement and was able to attend some of the services of the Camp Meeting. On August 17, she had a stroke of paralysis and was rushed to the Wesley Hospital, Atlanta, where she had the best of nursing and medical attention. Though she was conscious, she never spoke a word after the first stroke and she calmly fell to sleep and passed to her father in heaven on the morning of the 19th. The funeral services were conducted by the writer, assisted by the pastor of our church in Murfreesboro, Tenn., and Rev. Thomas Lackey. She was laid to rest in the beautiful cemetery not many miles from the place of her birth.

Sister Coward had the mother's instinct, although providence never blessed her home with children of her own, she was rarely without someone who shared her motherly attentions.

She raised two orphan children from infancy. The girl died when she had come to womanhood, the boy, Andrew Coward, is now a prosperous real estate agent in Chicago. She and Brother Coward partially supported and helped to direct the education of seventeen young people. She came into my life when I was a small lad during her first year in the Louisville Conference. Since that time I have been in her home many times and sometimes had the benediction of her presence in my own home. She was one of the most unselfish persons that I have ever known. She literally gave her life for others. She was true to her husband, loyal to her church, devoted to her Savior and for thirty-eight years she traveled with her husband, she magnified her position and brought honor to that long line of uncrowned queens who have presided over our parsonage homes.

J. W. Weldon.

TAPS!

For Ex-Confederate son of Kentucky.
At his home, Wedington, Ark., John Peden Harris, Company A, the Fourth Kentucky, answered the last roll call Saturday evening at 9:30 o'clock.

Soon after his four years in the war—where he could often have reached out and gathered his cap full of bullets—Mr. Harris adopted the state of Arkansas, coming to the little border town of Cincinnati. But for the past forty years he has lived at the present home in Wedington, where he was a blacksmith until age prevented further work.

A charter member of the Masonic lodge there, and honorary member of the Order, he was laid to rest by that fraternity, Sunday afternoon, in the little family cemetery near Cincinnati; there to await "Reveille" of "The Great Day," when he will answer to the first call.

Mr. Harris, eighty-six and a half years of age, leaves his wife, Ophelia O. Harris, son, Earle W. Harris, of Jackson, Wyo., daughter, Myne Harris, and one brother, D. W. Harris, of San Dimas, Calif.

THOUGHTS FOR THINKERS.

Robert L. Selle, D.D.

It is better to break a bad promise than keep it. Think!

Some people look natural when they are acting silly. Think!

You will be blown away if you follow "every wind of doctrine." Think!

Some people are in bad company when they are alone with themselves. Think!

Disbelieving the Bible does not affect the truth which it contains. Think!

You may be better than some church members and then not have much to brag on. Think!

Some people never know how mean they are until they see their own disposition develop in their children. Think!

Your record will be as crooked as "a barrel of snakes" if you follow the way of least resistance persistently. Think!

Every bench in some churches ought to be a "mourner's bench" in use all the time by some members of the church. Think!

Daniel was safer in a den of lions than the King on his bed of ivory in the Royal Palace guarded by an army of soldiers. Think!

If bees could know that it would kill them to sting people, the stinging business would stop in short order in self defense. Think!

If Christian people would unite on earth as they will in heaven, the earth would be more like heaven and heaven more like the earth. Think!

If the modernist descended from a lower order of beings, as he says he did, it would be of interest to know how low the lowest of his ancestors were and how far below them he has descended. Think!

The Eighteenth Amendment will be the best observed and most respected plank in the platform of our Republic as soon as the booze buyer and drinker is given an equal penalty, with the maker and peddler, without pardon or parole. Think!

What to give that young man or woman for a present? or what to place in the young folk library at home? are questions easily answered. Get "John Wesley, the Christian Hero" and "Charles H. Spurgeon, the Prince of Preachers." They were written especially for young people. Price 75c each. Pentecostal Publishing Co., Louisville, Ky.

"PRIMITIVE" AND "MODERN."

What do you mean by "Primitive?"

And "Modern" will you tell?

And say, what is a "Radical,"

And "Supernatural"?

Tell me too, please, will you, what's one

You call a "Liberal"?

You may as well, while at it, tell,

What's meant by "heaven" and

"hell."

Not that I think myself in clouds,

I think I know what's meant

By all these terms when used by men

Beginning some tenet,

But thousands of inquirers may

Be found where'er one go,

Who're trying hard to compass things

That they don't seem to know.

If I correctly understand

What's held by these two schools,

Of Commentators on God's Word,

Each calling 'tother fools;

'Tis this: One interprets the same

From his view-point forsooth,

Declaring there's no other way,

To make lucid the Truth.

In all ages, Truth has been Truth,

Same yesterday; today,

Forever it will be the same,

No changes mark its way.

But all of Truth has not been found,

Thus it may ever be,

Long as th's old world swings around

New sides of Truth we'll see.

The men of brains uncover some

New fact, 'most each fortnight;

Although the last one always was

It's just been brought to light.

Truth in the "Supernatural" realm

Is not solved on the one

Platform where "Natural" problems

are;

That never can be done.

I should not be condemned because

I accept what I can

Not demonstrate in the same way,

I do a "Natural" plan.

All "Supernatural" facts must rest

On what the Great God saith,

One cannot demonstrate these things,

Must be taken by faith.

Fact is, all of this friction is

Produced by different ways

Of reaching just exactly what

God's Book really conveys;

When all these harmonizers quit

And speculations cease,

And all this war of words shall end

We'll then have Christian peace.

Rev. D. H. Kenney.

NOTICE!

The Fall Convention of the Chipewa Holiness Association will be held at the Montevideo, Minn., camp grounds, Oct. 7, 8, 9. The new tabernacle will be dedicated Sunday, the 9th. Rev. H. O. Jacobson, of Portland, Oregon, will be the preacher in charge. All lovers of holiness are invited to come and enjoy the feast.

A. G. Dahl, Pres.

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A THRILLING BOOK.

It is an established fact that the training that a child receives in its very young years has a greater influence over his after life than any other period of his training.

Even a casual observer in religious circles will vouch for the fact that the truly evangelical spirit and the fervid missionary spirit go hand in hand. If you can arouse an interest in missions in a young person you have gone a long way towards fixing his faith in the evangelical gospel of the Christ.

One of the best ways to get a child interested in missions is to supply him with the story of some brave consecrated missionary who gave his life in the foreign field.

The life of John G. Paton has been read with interest by many hundreds of young people. He was fearless, going into fields which he knew abounded with danger. He was sincere, living a life of sacrifice among the inhabitants of the South Sea Islands. He was loving, and kind, continually answering the call of the needy brother in trouble. He was utterly consecrated, placing his life upon the altar of God's service in a remote part of the earth.

The stories of his many hair-breadth escapes from the treachery of the natives among whom he worked are extremely thrilling. They are concrete examples of God's answer to prayer. In recounting the many incidents of fidelity of the natives who were converted under his ministry we are impressed with the power of God in changing the whole nature of a human being. Wherever there are children they should have the Life of John G. Paton. It will inspire them to better lives. It will impress them with the need of the mission fields. It will draw them closer to God.

Send one new subscription to The Pentecostal Herald at the regular price of \$1.50, and 25c extra to cover the cost of packing and postage, and we will send you a copy of "John G. Paton, Hero of the South Seas." The Herald and the book do not have to go to the same address.

The price of the book is 75c and can be had from The Pentecostal Publishing Co., Louisville, Ky.

Dr. H. C. Morrison's New Book.

The title of this new book from the pen of its gifted author is not only very suggestive, but runs true to the title to the end. If any one has rejected the glorious doctrine of the pre-millennial coming of our Lord, because he thought it a pessimistic teaching, if he will read Dr. Morrison's new book, unbiased, he will find that the teaching of the pre-millennial coming of Jesus is the most optimistic view of life and the world held by any class of people.

There are some very thrilling, thought-provoking statements made in the last two chapters, and contrary to many books this one reaches its climax in the closing chapters. It is well worth the price, \$1.00.

Very truly,

W. L. Clark.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson III.—October 16, 1927.

Subject.—Elijah in Naboth's Vineyard. 1 Kings 21:5-10, 16-20.

Golden Text.—Be sure your sin will find you out. Numbers 32:23.

Time.—About B. C. 900.

Place.—Ahab's palace in Jezreel, and Naboth's vineyard nearby.

Introduction.—As far as Elijah is concerned, we need no introduction to this lesson; for we lose sight of him after he throws his mantle over the shoulders of Elisha, until we enter into the 21st chapter where we find our lesson today. It will be well, however, for us to keep up with the movements of Ahab. Benhadad king of Syria attempted twice to make war against Israel, but was divinely defeated in both instances. A prophet, his name is not given, told Ahab to number the young men of the princes of the people to lead out against the Syrians; and while Benhadad and his officers were drinking themselves drunk, these chosen young men lead the army of Israel to battle, and completely routed the Syrians. The same prophet warned Ahab to get ready for a second battle; for, said he, "at the return of the year the king of Syria will come up against thee" again. Again the Syrian army was completely routed; but Ahab compromised, and spared the life of Benhadad; for which cause Jehovah sent another prophet to him with this stern message: "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Of course, Ahab went home "heavy and displeased." Wherefore we may remember that for every disobedience there is a commensurate punishment.

Ahab's effort to buy Naboth's vineyard, as recorded in the first four verses of chapter twenty-one, is a bit amusing. There was nothing wrong in his wishing to purchase the property, or to trade another vineyard for it; and Naboth was perfectly justifiable in his family pride in not wishing to part with the estate left him by his father; but when Ahab went home pouting and crying like a spoiled child, the matter grew ridiculous. Just look at him: "He laid him down upon his bed, and turned away his face, and would eat no bread." Too bad that such a worthless little imp should be king over a great people. Maybe they did not bury him deep enough when he died, for it is certain that there have been some more very small, trashy rulers since his funeral.

Comments on the Lesson.

5. Jezebel to the rescue. Why is thy spirit so sad, that thou eatest no bread?—He hung down his lower lip, and would have no dinner; wherefore Jezebel wished to know what he was pouting about. One needs no dignity in studying the case; for the entire transaction is low, ridiculous and immensely dirty. Ahab needed what some one terms a "Pout-house."

6. Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it. "Boo-hoo!" I wish I had a little of Dr. H. C. Morrison's faculty of portrayal; for I would like to paint a picture of Whining Ahab and angry Jezebel. "What did he say that has hurt you so

much?" "He answered, I will not give thee my vineyard."

7. Jezebel goads him. Dost thou now govern the kingdom of Israel?—He certainly did not look much like a king. Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. —Satan owned and controlled Jezebel from her head to her heels. She was thoroughly bad, and ready to do his bidding at a moment's notice. Note how quickly she decides, or determines, what to do with Naboth.

8. So she wrote letters in Ahab's name, and sealed them with his seal. —Now the transaction becomes double. When he permits her to use his name and the royal seal, he becomes as guilty of murder as she was. She sent these letters to Naboth's most prominent neighbors, commanding them to carry out her orders written in the name of the king.

9. Proclaim a fast.—Thus declaring that something terrible is taking place among the people. Set Naboth on high among the people.—Charge him with crime, and bring him to a public trial for his life.

10. Set two men, sons of Belial before him, to bear witness against him. —The witnesses must be such as would not scruple to lie; and their testimony was taught them beforehand. They were to swear: "Thou didst blaspheme God and the king." Here we see the utter devilry of this woman. She despised Jehovah and his law; but in order to destroy Naboth, she invokes the commandment given to Moses (Deut. 17:2-7), as though she were a true follower of Jehovah, and has two lying idolaters swear away his life. She and the devil combined could not have made the crime any worse. And then, in obedience to the law of Moses, the two lying witnesses had to be the first to cast stones at him.

The omitted verses (11-15) tell how Jezebel's orders were carried out to the very letter; and when the report was brought to her, she said to the sulking Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

16. That pleased Ahab; so he went "down to the vineyard of Naboth the Jezreelite, to take possession of it." No money needed now, and no need to swap another vineyard for it—just take it, and rob the family. Crime never grows better, but worse.

17. The word of the Lord came unto Elijah the Tishbite.—He did not stop Jezebel from slaying innocent Naboth; but he is going to make her and Ahab suffer for the diabolical crime. He will require Naboth's blood at their hands. "God is not mocked."

18. Arise, go down to meet Ahab king of Israel.—Some have charged Elijah with cowardice; but he never failed to move when Jehovah commanded him. He met Ahab in Naboth's vineyard, according to God's appointment.

19. Thus saith the Lord, Hast thou killed, and also taken possession?—Note that God charges Ahab with murder, just as though he had shed Naboth's blood with his own hands. He could not hide behind Jezebel, but was as guilty as she was. Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs

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lick thy blood, even thine.—All right, Ahab; you have had your day of sin and shame. Jehovah's sentence has gone forth against you; and when the appointed hour arrives, the pariah dogs will be on hand ready for blood.

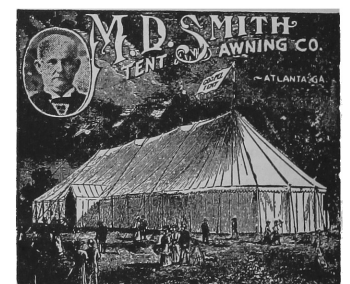
20. And Ahab said to Elijah, Hast thou found me, O mine enemy?—But Elijah was not his enemy. He would have been his best friend, if he could have led him to repentance and righteousness. The prophet was God's messenger of warning to a sinning king, just as Nathan was to king David. Elijah answers tersely: "I have found thee." Then, because Ahab had sold himself to do evil in the sight of God, Elijah delivers his message: "Behold, I will bring evil upon thee, and will take away thy posterity.... and will make thy house like the house of Jeroboam the son of Nebat...for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." But what of Jezebel? "The dogs shall eat Jezebel by the wall of Jezreel." How far shall this punishment go? "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." That is complete, fully rounded out. Ahab, meet thy doom; and rest assured that Jezebel and all thy posterity will meet theirs in full. Sin pays, but the coin is bad. "The wages of sin is death."

YELLVILLE, ARKANSAS.

Since my last regular report of our good camp at Warnock Springs Camp, Magnolia, Ark., August 4-14, I have been with the Congregational Methodist folk at Yellville, Ark., in an eighteen-days' meeting.

The M. E., South and Baptist churches failed to lend any co-operation to these Congregational Methodist folk who stand foursquare for the blessing of entire sanctification as a work of grace subsequent to regeneration. We will in no way attempt to swell this report and make any false statements relative to a great meeting for there was no great meeting at this time. A few souls were blessed. One dear sister who had been seeking sanctification for years entered into this beautiful experience, and out of the meeting have come such developments that will mean an established Holiness Undenominational Camp Meeting Association to spread Scriptural Holiness in this great northern section of Arkansas

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among these beautiful Ozarks. Let all the dear people pray for this, and for me, that I may be divinely guided in the perfecting such plans and the securing such workers for next summer that will result in the anticipated plan at the close of the next meeting.

I am now arranging my slate for fall and winter meetings. If you are, as pastors or officials, desiring full salvation revivals running from two to four weeks, and desire my services I will be glad to hear from you. The editors of this paper can vouch for me. My terms are the Golden Rule.

R. F. Whitehurst,
General Evangelist,
Wilmore, Ky.

EVANGELISTIC AND PERSONAL.

Otto R. Eggers: "I want to get in touch with an evangelist who requires the services of a musician playing a slide trombone and leading singing. I have been playing in church and Sunday school orchestra and have had experience in band and orchestra work. Best of references can be furnished, if desired. My address is 906 Government St., Baton Rouge, La."

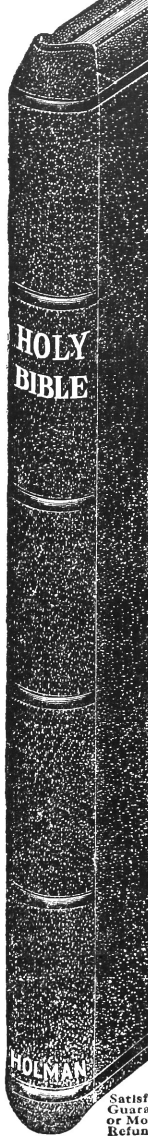
A. S. and R. S. Beck: "We moved our tent from Edmonson County to Metcalf County. This was our third meeting at this place and the tent was full from the beginning. We preached to over 10,000 people during the meeting and had some old-time shouting, conviction and conversions. We were invited back next year. We are now at Campbellsville, Ky., in a meeting and the crowds and interest are increasing. We take courage and press on. God has rewarded our labors in the salvation of many precious souls."

Our Southeast Holiness camp meeting was held July 15-24, with Rev. K. H. Bird as leader in the preaching, and Prof. Peacock as song leader. This was our third camp and we are encouraged to believe that it is firmly established and has a bright future. The preaching and singing were good and highly appreciated. A number were at the altar and we had some refreshing seasons from the Lord. Our superintendent, Rev. P. N. Green, rendered valuable service. Our workers for next year are Rev. John F. Owen, Rev. Bird, K. H. Peacock; the date of meeting is July 16-25. We are planning for a winter camp, the announcement of which will appear later.

E. L. Zachman: "September 20th, a revival meeting of two weeks was closed at Wellsville, Ohio, which brought new life into the church, and meant much to the good of the community. Seventy-six souls bowed at the altar either to be saved or sanctified. The meetings were well attended as a whole, seven united with the church with others to follow. Edna Beougher, the girl evangelist of Logan, Ohio, preached the old-fashioned gospel in demonstration of the Spirit. Presiding Elder W. H. McLaughlin, of Canton District, rendered excellent service for several nights in the meeting. To God be all the praise."

W. A. Grogg: "The West Virginia Conference closed Sept. 26. I have been appointed Conference Evangelist for this year. I am now making up my slate. Any brother who wants an old-time revival can communicate with me. My address is 605½ 11th St. West, Huntington, W. Va."

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SUMMER ITINERARY.

Just a little report in order to let my friends know of my activities in the work of the Lord. I was with Rev. C. C. Tanner, of Clay City, Ky., in July in which the Lord was with us in saving and sanctifying power. Several prayed through and nine souls united with the church.

From Clay City I ran over to Central Holiness Camp for one day and heard some great messages from Dr. Wimberly, Dr. Morrison, and others; then over to Riverside camp, at Robinson, Maine. This camp is run by The Reformed Baptist Conference of Maine, Nova Scotia, N. B., and other provinces of Canada. A fine lot of holiness people. It is very helpful to our evangelists to preach twice a day for ten days to a whole conference of preachers, realizing they are noticing very keenly every sentence and illustration, and then when the fire falls to see the preachers rise to their feet with the glory on their faces, and the altar filled with hungry souls. That's what happened. It was a glorious camp.

At the close of the camp, in company with Bro. S. B. Charlton, of West Somerville, and Rev. John Goal, of the Eastern Nazarene College, we had a fine automobile trip to Boston, a distance of four hundred miles. On the following day we took in the historical high spots in and around Bos-

ton and left late in the day by Ocean Steamer for New York City. I stayed there six hours, then took the train for Washington, one of the most beautiful cities in the world. I took great delight in seeing the wonderful things of this city again. I was amazed to see the government employees at the Bureau of Printing and Engraving, running off paper money at the rate of eight millions per day. It really looked cheap, but I tell you it does not look cheap when a hard-pressed evangelist tries to pull a hundred or two out of a tight-fisted church or camp meeting crowd.

From Washington I went down to old Forest Lawn Camp in North Carolina. The camp is situated in a beautiful grove of tall pines from which some tar is extracted, but not in sufficient quantities to keep the heel from slipping, because we had several backsliders to deal with; but by the grace of God they got back and are now on their way rejoicing. The Lord gave us a great camp. At the close of the camp we made a fast run for London, Ky., to meet the Kentucky Conference in annual session. It was said this was the most harmonious and best conference held for years in old Kentucky.

I am at home for two days, then I go to Rev. Simcox in Grinnell, Ia., Sept. 15-30. I have October open for some church, wherever God chooses.

L. E. Williams.

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Newport, Ky., Oct. 19.
Ashland, Ky., Oct. 23-Nov. 6.
Trenton, N. J., Nov. 13-27.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
Barberton, Ohio, Oct. 1-16.
New Castle, Ind., Oct. 30-Nov. 16.

BECK, A. S. AND R. S.
(1019 So. Fourth St., Louisville, Ky.)
Open dates.

BELEW, P. P.
(Olivet, Ill.)
Open dates.

BOWMAN EVANGELISTIC PARTY.
(Hillsdale, Ill.)
Open dates.

BROWNING, RAYMOND.
Asbury College, Sept. 29-Oct. 9.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Open date, October and November.

BUDMAN, ALMA L.
(101 Carpenter St., Muncy, Pa.)
Paden City, W. Va., Sept. 25-Oct. 9.

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
Xenia, Ohio, Oct. 2-16.
Marion, Ohio, Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CHATFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Ellet, Ohio, Oct. 3-16.

CLARK, C. S.
Rosston, Okla., Oct. 2-16.
Guthrie, Okla., Oct. 19-23.

COMER, G. P.
(Stanford, Ky.)
Open dates.

COX, F. W.
(Lisbon, Ohio)
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
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Lansing, Mich., Sept. 25-Oct. 9.
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURRY, C. G.
(University Park, Iowa)
Open dates.

DAVIDSON PARTY.
Open dates.

CURTIS, EARL E.
(141 Dayan Street, Lowell, N. Y.)
Beacon, N. Y., Oct. 23-Nov. 6.
Natural Bridge, N. Y., Nov. 13-27.
Nampa, Idaho, Dec. 1-18.
Caldwell, Idaho, Jan. 1-15.

DECKER, WALTER REED.
(Song Evangelist)
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DUNKUM, W. B. AND WIFE.
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Rochester, Pa., Oct. 8-30.

DUNAWAY, C. M.
Toronto, Can., Oct. 2-23.
Ottawa, Can., Oct. 24-Nov. 13.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Portsmouth, Ohio, Sept. 25-Oct. 9.
West Jefferson, Ohio, Nov. 6-20.
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ELSNER, THEO. AND WIFE.
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Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FOLGER, THOMAS J.
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Stoney Knoll, N. C., Oct. 9.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
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FRYE, H. A.
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Detroit, Mich., Oct. 2-23.
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GADDIS, TILDEN H.
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Mobile, Ala., Oct. 1-8.

HULSE, AARON.
Nashville, Kan., Oct. 2-16.

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(Bethany, Okla.)
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(North Kingsville, Ohio)
Open dates.

JONES, LUM.
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(Singer)
Ft. Worth, Tex., Oct. 2-23.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Mohnton, Pa., Oct. 9-Nov. 12.
Camden, N. J., Nov. 16-Dec. 4.
Open date, Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers, and Pianist)
Open date, Oct. 2-16.
Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
(2326 Auburn Ave., Cincinnati, Ohio.)
Ogdensburg, N. Y., Oct. 7-23.

LACOUR, E. A.
Open dates.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates after Oct. 1.

LEWIS AND EMBERT.
(Singers and Players)
Akron, Ohio, Sept. 25-Oct. 16.

LEWIS, M. V.
(Wilmore, Ky.)
Lynch, Ky., Sept. 26-Oct. 9.
Georgetown, Ky., Oct. 10-26.

LILLENAS, HALDOR AND BERTHA.
Connorsville, Ind., Oct. 2-16.

LINN, JACK, AND WIFE.
(Oregon, Wis.)
Maplewood, Mo., Oct. 2-16.
Cleveland, Ohio, Oct. 16-30.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.

LYTLE, W. E.
(Wilmore, Ky.)
Richland Center, Wis., Sept. 28-Oct. 23.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Open dates.

McNEESE, HERBERT J.
(New Brighton, Pa.)
Open dates, September and November.

MACKRELL, JAMES—DAVIS, JOHN W.
Open dates.

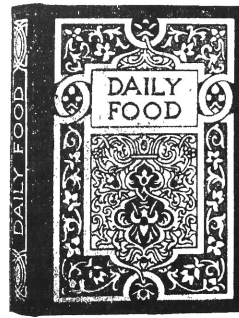
MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Open dates.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Lockland, Ohio, Oct. 9-23.
Mont Pelier, Ind., Oct. 23-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
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Bedford, Ind., Sept. 22-Oct. 9.
Armel, Colo., Oct. 11-30.

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Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

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(P. O. Box 1523, Dallas, Tex.)
Open dates.

NELSON, S. S.
(832 Worth Ave., Greensboro, N. C.)
Organ Cave, W. Va., Oct. 1-10.
Ranceverte, W. Va., Oct. 12-25.

OWEN, G. F. AND BYRDIE.
(1415 West Pikes Peak Ave., Colorado Springs, Colo.)
Open dates.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Bloomington, Ind., Sept. 25-Oct. 9.
Pleasant Hill, Ill., Oct. 16-30.

REDMON, J. E. AND ADA.
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Stringtown, Ind., Sept. 23-Oct. 9.
New Castle, Pa., Oct. 14-30.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Birmingham, Ala., Sept. 25-Oct. 16.
The Quincey, La., Nov. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Baltimore, Md., Oct. 2-16.
Columbus, Ohio, Oct. 23-Nov. 6.
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

ROOD, PERRY R.
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Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.

RUTH, C. W.
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Cleveland, Ohio, Oct. 6-16.
Danville, Ill., Oct. 21-31.
Brooklyn, N. Y., Nov. 4-13.
Lansdale, Pa., Nov. 14-27.

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SANFORD, E. L. AND WIFE.
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Open dates.

SHELLHAMER, E. E.
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Allentown, Pa., Oct. 16-30.
Levittown, Pa., Nov. 13-Dec. 18.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SWEETEN, HOWARD W.
Harvey, Ill., Oct. 2-17.
Moore, N. Y., Oct. 23-Nov. 6.
Patchogue, N. Y., Nov. 7-21.

SMITH, BUDDIE J.
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Pine Bluff, Ark., Oct. 9-23.

THOMAS, JOHN.
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Coshocton, Ohio, Oct. 16-30.
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Philadelphia, Pa., Nov. 14-20.
Akron, Ohio, Nov. 27-Dec. 11.

VANDALL, N. B.
Baltimore, Md., Oct. 2-16.
Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Fandsdale, Pa., Nov. 16-30.

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WATTS, E. E.
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Hookstown, Pa., Oct. 23-Nov. 6.

WILLIAMS, L. E.
(Wilmore, Ky.)
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Open dates in October and November.

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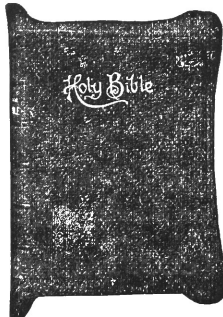
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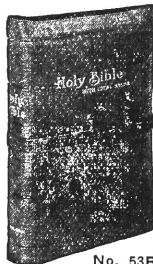
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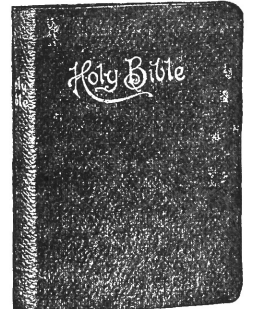
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 12, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 41.

EVANGELIZING A GENERATION.

By The Editor.

MEN can no more inherit religion than they can inherit an education. The son of a university president, born upon the campus, must learn his A. B. C.'s like the son of a peasant, born in a hut, whose parents cannot read. No doubt there is much in good environment, but salvation is a personal matter. Each individual must be born again, must come into personal contact with the Saviour and experience a change of heart, of nature, so radical that our Lord Jesus can find no better figure of speech than to say "Ye must be born again."

* * * *

Each generation needs the presence, teaching and ministry of preachers of the Gospel who believe the Bible, who love the souls of men, who have implicit faith in the Lord Jesus and his power to save; men who are not hungering and thirsting after ecclesiastical office or mere scholarship for selfish motives, but who have found the Lord and who long for souls and who are willing to take time to teach the people the things of God, the truths of the Bible, the necessity of repentance and saving faith in Jesus Christ.

* * * *

However pious a passing generation may have been, however devout the parents, however religious the atmosphere of the home, the children cannot inherit from their parents a state of salvation. They need to be carefully taught, prayerfully catechized and instructed in the things of God. Above all, they must be brought to personal repentance and saving faith in the Lord Jesus; they must know him in the forgiveness of their sins, the regeneration of their souls and the witness of the Spirit. We must not suppose for a moment that the children of pious parents do not need careful instruction in the fundamentals of the religion of the Lord Jesus, a personal faith in him and a personal knowledge of the forgiveness of sins.

* * * *

One of the greatest needs of any generation is a holy, consecrated, fearless ministry who, filled with love for God and human souls, will not only preach the Gospel, but will teach with great care and kindness the central truths of our holy Christianity. Generation after generation, as the centuries go forward, must be taught to fear God, to keep his commandments, to seek the salvation of the Lord and to find in Christ a personal Saviour. Under no circumstances must we permit ourselves to suppose that the best of families can hand down to their posterity saving grace. No, the individual must know the truth and seek the Lord and find Jesus as a personal Saviour. We must not permit ourselves to get the notion that, in what is called good society and among the educated, mere human culture can take the place of regenerating power. We must stand firmly by the teaching of our Lord and Saviour for he declares that men must individually be born again and that, without holiness no

SPEAKING OF THAT REVIVAL ISSUE OF THE HERALD.

We desire very much to have contributions from our most successful evangelists, north and south, east and west, Methodists, Baptists, Presbyterians, Nazarenes, Pilgrims—anybody and everybody that loves God and delights in revivals of religion that arouse the spiritual life of the church and bring immortal souls to Christ. Get busy and send us in a contribution, tell us how you have wrought successfully in revival work. Tell us what the preacher ought to preach about, how the people should pray, what the young people of the church should do, how the women members should co-operate. Tell us about the advantages of cottage prayer meetings. Help us to bring out a great Revival Issue that will instruct, enthuse, and stir the people up on the subject of revivals that shall lead to an awakening and the salvation of souls.

H. C. Morrison.

man shall see the Lord. The faith and experience of the preacher grow as he communes with God, and his own soul is refreshed as he proclaims and inculcates these great Bible truths.

An Open Letter to Uncle Sam.

Uncle Sam,
Washington, D. C.
My dear Uncle:

I do not believe you have a nephew in all these United States who thinks more of you and is more loyal to you in every way than myself. I sometimes find myself a little disposed to find fault with you about a few matters, but then try to restrain myself, remembering that you have a great family of nephews and nieces to look after and that on the whole you are busily engaged directing the affairs of the greatest and best government in all the world.

But I am wondering if you are doing your whole duty in the enforcement of our Prohibition laws? It seems to me you are a bit too quiet. There is a fearful state of lawlessness in the land and I doubt if we are able to restore respectable order until you bring to bear the full force of your powers in the apprehending and punishing of the entire bootleg fraternity from those who are connected with the largest deals to the hip pocket flask. I do not want to appear censorious, but I can't believe that you are anywhere in the neighborhood of doing your very best. I clipped from the daily press recently a statement by Mr. Thompson, which I wish you to read. This clipping dates back to December 5th of last year, but the conditions described here have not been bettered:

"Captain Jesse L. Thompson, recent Prohibition Administrator of New Jersey, who was transferred on his own request, to a Western district, is quoted in the current

number of the Outlook as having said that it was impossible for him to stop bootlegging in New Jersey, because he 'couldn't get past the higher-ups.'

"Captain Thompson had sixteen agents and could trust only three, he said. The others, he told his superiors, 'were under the control and domination of the wet forces of New Jersey, and were receiving their orders from that organization rather than from the officials of the Prohibition Department, and in addition to that, certain emoluments and remuneration.'

"The former administrator wrote Commissioner Roy A. Haynes that agents were used by political parties as a 'lever' to collect campaign funds, and that they destroyed evidence, gave warnings of impending raids and aided in beer shipments. He said he asked for dismissal of these men, but nothing was done.

"When I came to New Jersey,' he said, 'there were 4,000 cases untried. I had them all nollod pros. Now another 5,000 have mounted up. If a case is made today under present procedure, it will not be reached on the docket before 1929.'

Do you believe that a condition of this kind can be permitted to exist, that droves of criminals can be dismissed without trial, sentence or punishment, without encouraging crime of every kind? Does this not look like a breakdown of the administration of justice? Is the government not surrendering to the most worthless, lawless, dangerous element in society when thousands of criminals, who trample upon the federal and state laws, can be turned loose to laugh in the face of justice and the representatives of the law. My dear Uncle, to my mind these are matters for most serious consideration, and I believe that you should feel yourself responsible to God, the world, and the nation for this condition of things and bestir yourself to enforce law, to punish criminals and to give assurance to the people that you are able, efficient and determined to bring the guilty to justice and to see that the violators of the Prohibition law are made to feel the strong hand of authority.

I have been wondering if you saw an editorial in Ford's magazine, "The Dearborn Independent"? For fear it escaped your notice, I am printing it here:

THE ANDREWS ATTITUDE?

"It is impossible, of course, to know whether Mrs. Lincoln C. Andrews speaks officially for her husband. That is largely a matter for them to determine. When, however, Mrs. Andrews in a newspaper interview, expresses certain views as being those of her husband, then the matter becomes one of public importance. Particularly is this so when the statements expressed are of so extraordinary a nature as those attributed to Mrs. Andrews by the Chicago Tribune. She is quoted by that newspaper as declaring:

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES ON AN OCEAN VOYAGE.

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



AILING the seas is not what it used to be. When Wesley and Asbury came across the Atlantic it was a matter of a month or more. Now one can go across in fast ships in five days.

We always prefer the slower ships as we love the ocean and the nine or ten days we spend on shipboard are none too long for us.

The S.S. Arabic in which we sailed is a ship of 16,786 tons and 590 feet in length and we have on board nearly 500 passengers, besides the 350 or more constituting the crew. A goodly number of the officers are Belgians. The executive officers are mostly British. The ship has accommodations for over one thousand passengers but the immigration laws have so reduced the steerage trade of the ocean liners that it is seldom a ship is full to capacity of passengers.

A large percentage of our passengers are American Legion delegates to the Paris Convention which takes place Sept. 19-24. Ten years ago the U. S. A. entered the World War. This the Tenth Anniversary, is being made the occasion of a pilgrimage back to France and Flanders by the soldier boys and their wives and relatives. Many of them go back to visit their old battlefields; some go to visit the graves of buddies who made the supreme sacrifice for flag and country. Paris will be seen by a vast crowd of Americans during this Convention. Some of us who have been in Paris many times before will note vast differences between the city now and in 1918 during the War. We had often read of "Gay Paree" but it was not so when we were there in 1918-1919. Gloom and fear and suspense filled the atmosphere till November, 1918. At night everything was darkened because of the night bombing by the Germans. We were in the city one night when the bombing was going on. We witnessed some distressing scenes. At one time the Germans were within 25 miles of the city and the Government headquarters were moved to Bordeaux on the Coast. We recall when our Division (the Third) was on the way to the front in June, 1918, we were side-tracked for a while and it looked as though we were to go to the defense of Paris in that terrific June drive which was Germany's last great effort to beat the Allies. Orders, however, changed and we were ordered to the Marne sector where my Regiment (the 38th) won that famous tribute from General Pershing in his official write-up of the Battle of Chateau Thierry.

Our second day at sea was Sunday. The weather from the beginning was just glorious for a sea voyage—the ocean was as quiet as a pond. The Sunday morning service was a striking Church of England Episcopal affair and consisted entirely of liturgy without a sermon. It was not without real merit, however, as the hymns sung and the Te Deum and prayer and psalms recited had at least a worshipful effect and reminded the people that it was the Sabbath Day and a day of worship.

Some religious services, however are so very formal and so void of spirit that we are reminded of little Mary who went to church with her grandmother. The preliminaries were very dull and uninteresting to the child; finally, came the morning offering. Mary put in the penny her grandmother gave her for the collection, but after she had done so she whispered to her granny: "Grandma, what do we get for our money?"

On Sunday afternoon we held a Memorial Service on deck. We were called upon to preside and make the introductory address. It was rather unique to find a Methodist preacher, an Episcopal Rector and a Roman Catholic Priest on the program of a Sunday afternoon service. It was nothing new to us, however, because in the Army and on the

battlefields we frequently had a Catholic Priest as our coadjutor in our Regiment. It was, indeed, a rather odd circumstance when I was serving the Seventh Regiment in Germany that one Sunday my appointments to preach were made by a Catholic priest who was at that time chief chaplain of the Regiment. In the Army we get used to all kinds of conditions and circumstances.

To return again to our Memorial Service. It was held in memory of our soldiers and sailors who died during the War. After the address some of the ladies scattered flowers upon the ocean waves as a token of our loving remembrance of those who gave their lives in the War. On Sunday night we held a song service and an address was given by Mrs. Frazier, of the Tennessee Legislature.

Referring again to the boys who died in the war there will be a large number of visitors to the American cemeteries in France during the time of the Paris Convention. Of the 78,734 who died, 46,284 were returned to U. S. A. for reburial; some were sent to other countries and about 30,592 lie buried in France, England, and Belgium. The cemeteries are at the following places: Romagne, Mountfaucon 14,134 graves. This cemetery is about 23 miles from Verdun. 4,143 soldiers are buried at St. Mihiel cemetery, west of Thiaucourt about 20 miles from Nancy. At Fere-En-Tardenois cemetery about 18 miles from Chateau Thierry, there are 5,962 graves. Near Belleau, 6 miles northwest of Chateau Thierry, are 2,212 graves. At or near Bony, 11 miles from St. Quentin, are 1,830 graves (mostly 27th and 30th Division men). At Suresnes, near Paris, are 1,507 graves. At Waergem, Belgium, are 367 graves, where men of the 37th, 91st, 27th and 30th Divisions fell when fighting in Flanders. At Brookwood, England, 28 miles from London, is another cemetery where 437 lie buried. Later on after a visit to some of those cemeteries I will refer to this subject again. Suffice to say at this time that these graves are taken care of in a most beautiful and perfect manner by the American Graves Registration Service in connection with the Quartermasters Corps, United States Army.

To return again to the ship and the voyage, we have been fortunate in having most delightful weather keeping most all the passengers in good condition to enjoy the ocean. Often the monotony is broken by a distant sail heaving in sight. The other morning the "Majestic" came in view. She is reputed to be the largest ship afloat. This morning a school of porpoises tried to keep up with our ship. This morning the radio told of the airship bearing three passengers which left America for Rome sending out the S.O.S. calls. We are wondering at this writing if some ship picked them up. The Atlantic Ocean is a big affair, but when we think that scores of ships are passing Eastward and Westward upon its bosom night and day it seems sad that aeroplanes in distress cannot be picked up before doom settles down upon them.

The regularity and order aboard an ocean liner is wonderful. Yesterday at an unlikely hour the bugle blowed. When we came out of our stateroom we saw the stewards lined up with life belts on and with fire hose in position. We asked the meaning and were told it was fire drill and boat drill. In case of fire or accident every man has his place, every boat has its assignments of crew and passengers. How different though to some of us who sailed during the war. It was that terrible winter of 1917-18. For several days as we approached the Irish coast we had to wear life belts night and day and were not allowed to undress at night. The terrible submarine was then the menace of the seas and night and day we were to stand ready for every and any emergency.

The safety and security of ocean travel now is surprisingly safe and some steamship lines have a record of the most exceptional success and safety for its ships for many decades. There is a striking difference though in American ships and European ships. On the American ships there are no bars and no liquor is sold. On the British and other European and Asiatic ships they still run the wretched liquor business on board and as soon as they get outside of the usual limits of United States territory the bar is opened up and drinking begins. Of course great numbers of Americans who fight Prohibition at home are glad to take advantage of the bar on board and for the first few days they fill up to everybody's disgust. The novelty of the thing though soon works off and they straighten up.

To travel on an ocean liner for ten days gives one an opportunity to study in various fields. Strange what people one meets with, from what ends of the earth people come and to what extremes of the globe they are going. As we meet the different ones from all corners of the globe we are reminded of Shakespeare's words:

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays
Many parts."

Very naturally fellowships pick up aboard ship, in a sense you are one big, large family eating at the same table and enjoying things generally as members of one immense household. Conversation becomes easy and it is not hard to find out where folks are from and whither going.

I was talking to little Frances the other day. She is only six years of age and she was telling me she had been in Singapore and Manila and was now on her way from Washington to Belgium and next to Paris to spend the winter. A Scotch lady and Mrs. Ridout spend much time together. She has the real Scotch accent and pronunciation. She is just now completing a trip around the world. Here is another little girl of mine, Patsy, who is going with her parents to the Belgian Congo, Africa. Here is a Catholic priest with black whiskers; he is very quiet and retiring, yet in conversation very affable; he is of the Franciscan order and is on his way to missionary work in India. Here is an orthodox Jew, with the orthodox whiskers and hat and he is very earnest in going through his devotions out of his Hebrew book. Here is an idiosyncrasy from Kansas; he came aboard with a big wig such as Indian medicine men are apt to use, and fixed to the wig a big sunflower. Next he appears like a respectable citizen, minus wig and sunflower, but filled up with all manner of decorations. They say he is a Convention tramp. This time he goes to England then to Paris and finally winds up in Germany to hunt up his forefathers. He has everything down very exactly even the geographical bearings of his great-grandfather's house. Here is a business man from Tennessee who showed a keen interest in the fire drill the other day because he is Captain of the fire brigade in his own town; and by the way, he comes from some town which with a population of 3,000 people, has a hundred thousand dollar hotel, has its own power and light plant and can sell electricity to housewives as low as two cents! We have a host of Doctors on board, including a Major of the Medical Corps U. S. Army.

A great many of the states are represented. Florida, with its yellow decorations; Kansas, with its sunflower; Connecticut, with its Yankees; Pennsylvania, with its Dutch; New York, with its jazz; Boston, with its vivacity; Indiana, with its serious-

ness; Kentucky, with its religion and wit; Nevada, with its far-away look; North Carolina, with its mountain looks. Indeed, as we meet the men and women on board from the various states we think of Cobb's description of some of them: Louisiana, reminding you of the magnolia; South Carolina, the Tea rose; California, the hollyhock; New Hampshire, the peony; Vermont, the rock pink; Arizona, the cactus; Wyoming, a clump of sage.

We are now at an extreme point of geographical and financial interest. As the end of the journey hastens on everybody is studying maps and time tables and changing their American money into pounds, shillings and pence of English currency and into francs of France. Our ship stops at Plymouth, England, Cherbourg, France, and Antwerp, Belgium. A great many disembark at Plymouth to tour England and especially to visit London. Here we leave the ship to spend a few days in Bristol and Clifton (where the famous George Muller Faith Orphanage is). Then some of the passengers will get off at Cherbourg and go direct to Paris; others will leave ship at Antwerp and spend some days in Belgium visiting Brussels, Waterloo and points in Germany.

Europe is a small country compared to the United States. The whole of the British Isles could be put into one of our average States, and all of Europe could be put in a state of lesser dimensions than Texas. The distance from London to Paris is only about 210 miles; from Paris to Brussels 192 miles; from Brussels to Cologne (Germany) 114 miles; from Paris to Milan 400 miles; from Paris to Madrid less than 1,000 miles; from London to Shakespeare's country, (Stratford on Avon) is less than 100 miles; and to Oxford only 85 miles.

As I write night has thrown her mantle over ocean and ship. Away from the port side of the ship is seen a silvery radiance upon the horizon. cast there by the moon which is struggling through clouds to make splendid the whole of the horizon. A ship appears with bright lights at the mast top and a striking red from the side. At once communication is set up by light signalling. The two ships are talking to one another. To those of us who are looking on, the blinking of the lights means mystery; we do not understand; but the men on the bridge know exactly what the lights are saying. Maybe the ship yonder has no radio and they are asking, 'What's the news!' It is astonish-

ing now the ease with which one can get in touch with the ends of the earth on board a regular liner. Standing at the purser's window yesterday a young woman appeared and asked if there was a telegram for her. Yes, there was. The wireless had done it. Now every morning we have posted up the main points of news from all parts of the world. Truly we are in an age of marvels. Shakespeare in his "Midsummer Nights Dream," makes one of his characters say, "I'll put a girdle round the earth in forty minutes." Assuredly the radio has done it. What the poets dreamed and sang about men of science have brought to pass as realities; and thank God, some of the scientists, Dr. Michael Pupin, for instance—are seeing God behind all the mysteries and marvels of that thing we call science.

I must now conclude this sketch. As I sit in the Red Room writing I can feel the mighty heart beat of the mighty engines whose energy is driving the great ship along. We have traveled on the average 360 miles a day. Yesterday we made 379; in another thirty-six hours we shall be sighting land and then we shall be for a week or more in King George's domain of old England, living under the Union Jack of the British Empire.

A DEFENSE OF JONAH.

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

IMMEDIATELY the Smith family arrived home from church on Sunday morning, the mother was asked by Molly, aged 8, "Mother, why do we go to church?" For the moment dear Mrs. Smith was non-plussed, but, after getting her breath, she replied very sweetly, "To hear about Jesus, of course, my dear." "Well," rejoined Molly, "we don't hear much about him do we, mamma?" Truly "out of the mouth of babes and sucklings" proceedeth great wisdom, but alas, that it should be possible for a man who claims to be "called of God" to be indicted in this manner, by one of the sweetly reasonable little children whom our Lord blessed. I imagine that had we been present at the service of the church in question we should probably have heard a so-called sermon (the text conspicuous by its absence) on "Bobbie Burns," "Honor the flapper" or "What kind of shoes do you wear." These subjects are alright for street conversation, but we do not go to church to hear discourses about Burns, flappers, or shoes.

Do you feel the sacred flame within you being fanned or quenched as you read these titles, friendly reader? Realize then the impression made upon a church-member's mind as he or she reads these subjects, which I have actually seen advertised. Such topics may be good food for lectures, but they certainly are not worth the dignified name of sermon. When will the voice of the pulpit be heard once more announcing salvation through Jesus Christ our Lord and Redeemer? When will preachers stop preaching and reading such sacrilegious junk? Only I suggest when they learn to love their Bibles more, and seek diligently therein for its "pearls of great price."

WHY IGNORE JONAH?

Previous to my entering the ministry, I was a lay preacher. The past months have only served to strengthen a conviction that I entered the sacred ministry with, i. e., that *the Bible is not used enough by preachers. I indict the ministry of preaching for ignoring certain parts of the word of God. Never in my life have I heard a sermon explaining or based on the Book of Jonah.* Is it any wonder, therefore, that this book is being treated by our church-members and so-called Christians with increasing cynicism and un-

restrained ridicule? In other words, the laity have interpreted the silence of the preachers on this book as undisputable evidence of its untrustworthiness. Professor William Lyon Phelps, of Yale, a gentleman who writes beautiful English literature, in a volume entitled, "Human Nature in the Bible," absolutely ignores the Book of Jonah. Mr. Basil King, in a recent volume named, (unwisely) "The Bible and Common Sense," states that the writer of the Book of Jonah "in the free inventive spirit invokes the marvelous." Sorry, Mr. King, but these words of yours certainly do not appeal to my common-sense, nor to that of others, I fear. Why is so much silly sport made of this book by writers and others? Whether there be higher or lower criticism, or both, I believe unreservedly in the truth of this book. Let me give my reasons for such a seemingly rash or unjustified statement.

ITS COMPARATIVE VALUE.

Yielding to habits formed whilst an official in the Law Courts of England, I first put the test of comparative value, by weighing the merits of the three varied accounts of Jonah's experiences which are still extant. To Sir John Frazer's "Folk Lore in the Old Testament" we must turn for the first version. He states (Vol. 3, Chapter 18) that there is a less artistic but equally veracious story told by the natives of Windesi, on the northern coast of Dutch New Guinea. They say that the inhabitants of the Island of Jop formerly dwelt at Batewaar. One day five of them rowed in a canoe across to Warepen to fetch sage. On the high sea a whale swallowed them, canoe and all, and they sank with the fish to the bottom. As they sat in the fish's belly they cut slices of its liver and guts, hacked the canoe in pieces, and lighting a fire, roasted the liver and guts and ate them. Thus mangled, the fish died and drifted to shore. Thereupon the men heard the cry of the hornbill. They opened the fish's mouth, they saw that it was land, and they went forth. The bird came to them and said, "I did it; go now home, fetch your people, and dwell on this island." They went, fetched their people, and took up their abode on the island. That is why the inhabitants of the island of Jop do not eat any hornbills!

In the second place rationalists claim that Jonah was rescued from the sea by the mari-

ners of a ship named "The Whale," which ship they assert had painted on its sides likenesses of the whale.

Our Bible contains the third and final account. Compared with the other two, the Bible versions appeal to any logical or reasonable mind as being the most straightforward and most feasible version.

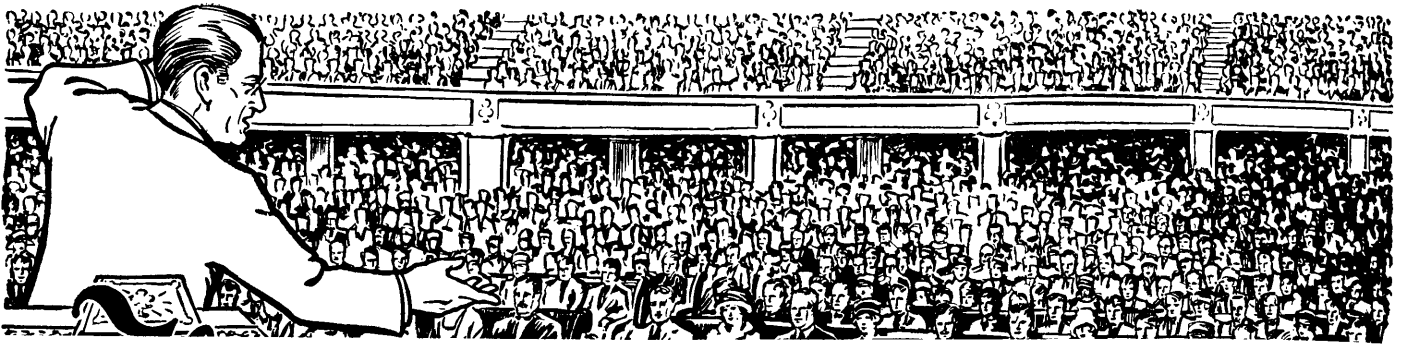
ITS SCIENTIFIC VALUE.

As to the possibility of the occurrence let Science come to our witness. Those who prefer natural explanations to spiritual ones may feel more at home with this statement. "Sailors in the northern regions tell us that at certain periods of the year, the female whales, and some species of the shark also, when danger is near, open their mouths and swallow their young, ejecting them again when all is safe." (Methodist Recorder). Is it unreasonable, therefore, to believe that a female fish was under a wrong impression when she accommodated Jonah? Critics seem to forget that extraordinary things do actually happen in real life, as well as in the dime novel.

It must be disconcerting for those who make merry over Jonah's "uncomfortable lodgings" to find no less a person and no less an authority than the President of the Royal College of Surgeons, London, finds little difficulty in believing in the possibility of a man remaining alive in an environment similar to Jonah's. Lecturing before the delegates of the Inter-State Post-Graduate Assembly of America, in London, on "The Psychology of Animals swallowed alive" Sir John Bland Sutton said that for some time he had been under the impression that the story of Jonah and the "great fish" stood practically by itself. Last year, however, he had learned of an interesting account of how some whalers were at work in the South Seas and came across a whale which turned round and bit their boat in two. One of the men, said the Lecturer, named Marshall Jenkins, sank with the whale but soon afterwards the whale reappeared, and vomited the man, who was a bit astonished, on to the wreckage of the boat.

Sir John specially referred to sharks as being able to swallow fish of quite extraordinary size and shape, and exhibited drawings to convey some idea of the great capacity of

(Continued on page 6, col. 1)



HEART PURITY OR CHRIST OUR RIGHTEOUSNESS.

Rev. B. C. Dewey.

PART I.

"Blessed are the pure in heart for they shall see God." (Matt. 5:8).

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1).



HE Lord Jesus Christ, having just closed the ministry of healing the multitudes, retired to a mountain and there he "who dwelt in the bosom of the Father before the world was," "opened his mouth and taught" most wonderful truths. Hear him!

"Blessed are the poor in spirit"—"They that mourn"—"the meek"—"they which do hunger and thirst after righteousness" and "the pure in heart."

Is he pronouncing blessing on conditions of human hearts that did not exist, or could not exist, until the dying hour, or his coming again? If we put one of these off, why not all? "Blessed are they which do hunger," or the "poor in spirit."

While lexicons support all we contend for, yet it is not necessary to consult them to find the meaning of the Greek word translated "pure" in these two texts. The relation it sustains to "the river of living water," and to qualifying us to see God, gives it its highest meaning. *Pure*, how glorious in a world of sin, the thought. How inspiring to all who have struggled with corruption is the prospect. How the bells of freedom ring over the dominion of man's soul, who has struggled with the rebellious tyrant within. *Pure*, how fresh the air and sweet the perfume, and glorious the hope of dwelling with God forever.

Jesus is not pronouncing blessing on states we cannot attain. He uttered no idle words, nor did he tantalize us with visions of freedom, or create in us a "hunger and thirst after righteousness," without assuring us that we could be filled with that for which he created the hunger and thirst, namely, "Righteousness." This furnishes us with a basis of faith that cannot be gainsaid.

God loves *purity*. Dirt or uncleanness is "matter out of place." The flower garden kept free from weeds is clean, but if the earth in which the flowers grew was smeared on a white dress it would be counted unclean, for it is matter out of place. Everything in our hearts not in harmony with the will of God is "matter out of place," and that makes the heart unclean. Now if any condition, call it "evil"—"law of sin" or by any other name, exists in our hearts because God wants it there, then it is in its proper place, fulfilling God's will, hence does not defile us in the least. If, however, the "evil"—"law of sin," or any condition is there contrary to God's will, he wants it removed. If he leaves it there, it is because either he has no power to remove it, or we will not meet the conditions he has established for its removal. We know he has made provision in Christ for our full redemption and that he has power to fully save us for he has so stated, and promised that

he will do so, when we meet the conditions he has established for our deliverance.

If God has not power to remove *all sin now*, all that is contrary to his will, as soon as we meet the conditions, he never will have the power, and we are doomed to have an impure heart forever; and if he takes us to heaven he must do it with that in our hearts contrary to his will, and forever look upon those things in us that are offensive to him. We know this is absurd and contrary to his word. (Rev. 21:27).

If, it is argued, that he has power to take out of our hearts all that is impure, but he will not do it till death or at the Second Coming of Christ, I answer, then all things he leaves in our hearts till then are there by his choice or will, and are in divine order, and hence are not sin or unclean and do not defile us. Sin is the transgression of law, and if it is the Lord who has ordered all that is in our hearts to be there until he comes, that is his law to us, hence all is right within and in harmony with his will.

All we are concerned about in the matter is to have God's perfect will done in us. That is purity. But we know that this evil, self-will, anger, strife, hatred, lust, pride, impatience, jealousy, unbelief, are *not* his will and are out of line with his law of love, hence we know out of harmony with his will and can be removed.

Finally, it is argued, God has the power but we can only partially meet conditions he has imposed, and it will take a long time, perhaps years, to be able to do so. Will an all-wise Being defeat himself in securing what he wants and wills for us to be by imposing conditions on us which he knows, when he imposes them, we cannot meet? Is it not strange that an all-wise, heavenly Father, would give his Son to die for our freedom from all sin and uncleanness, and desire our purity and issue commands to us saying, "Be ye holy" and "See that ye love one another with a pure heart," and "the Lord thy God with all thy heart," and "Be ye clean that bear the vessels of the Lord," then promises "The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30:6). "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols will I cleanse you." (Ezek. 36:25). And then impose conditions on us for the accomplishment of all of this we cannot meet, and yet declare, "Behold, now is the accepted time, now is the day of salvation." (2 Cor. 6:2), "Now"—"Be ye" rings from the voice of inspiration, and who has the authority to make it a future proposition, because of his own or others' failures to meet conditions.

When God takes an oath, that we can "serve him in holiness and righteousness *all the days of our life*," (Luke 1:7), that includes today and every day. When Jesus says (Matt. 4:10) "Thou shalt worship the Lord thy God, and him only shalt thou serve," it does not mean I must serve sin awhile, but, that I must worship God in the "beauty of holiness," *all the time and not*

serve Satan a moment. Why cannot we meet satisfactory to God, the conditions he in wisdom has chosen for us to meet, of repentance, confession, consecration and faith, when we remember that he has given to us the Holy Spirit to convict us, and help our infirmities, and to sanctify us, and flow out of us in "rivers of living water."

Of course if we obtain and retain the experience of a clean heart we must co-operate with him in the work of purification by separating ourselves from all that defiles us, all God hates and forbids. We must take our stand and put to death all evil indulgences.

PURITY AND SEPARATION.

We read, "Mortify" (Gr. put to death) therefore your members which are *on the earth*; fornication, uncleanness, inordinate affections, evil concupiscence, and *covetousness*, which is idolatry. (Col. 3:5).

The goal God has set before us, of being joint heirs with Jesus Christ, including endless ages of bliss in the Holy City with the redeemed is so great, and the wreckage is so fearful if we lose our soul, we cannot afford to *take any chances* on sin or anything that leads to it. We are repeatedly warned to separate ourselves from all evil, and exhorted to mortify (put to death) everything within us out of harmony with God's will. We are distinctly commanded "to love not the world, neither the things that are in the world," then told why. "For all that is in the world, the *lust of the flesh*, the *lust of the eyes*, and *pride of life*, is not of the Father, but of the world." Then this heart searching statement is inserted in the midst of this warning. "If any man love the world, the love of the Father is not in him." 1 John 2:15.

If we would be pure in heart we must separate ourselves from everything that defiles the heart. We must take no chances on sin, or anything that leads to sin, or is doubtful. "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23). This separation must go deeper than an outward separation. The *heart's affection* must be taken from the world. The command is "love not". Jesus "*loved righteousness*, and *hated iniquity*." (Heb. 1:9).

It is the magnetic pull of this world we must resist. It is "our members *on the earth*" that are ordered "executed." Here is the "death route" to holiness, the final death blow to "our old man." "Covetousness" which is idolatry, which Paul said killed him, and is the closing item named. We must stifle that cursed thing, put it out of our hearts and lives by seeking only God's will. We must follow it to its den, as the hunter does his game. It means to take the warning of the Spirit against all evil and put away all doubtful things. It means a separation from all indulgences of the mind, every mental craving to read papers, books, or to attend any meetings or lectures poisoned by error that tend to endanger the soul or lower our spirituality. It is refusing to allow our minds to dwell in any way upon the opposite sex that has a dangerous tendency or downward pull, or is in any way unlawful.

The secret motives of our hearts, our thoughts and actions should be so pure that we are ready to have all the world know them, and the flaming eye of God see them. It means shunning of all doubtful places of amusement, or the following of any corrupt fashion because it is the rage, standing against all immodest attire, and staying away from all bathing resorts where immodesty prevails. It is taking no chances on anything doubtful for pleasure or gain. A pure heart finds its home, pleasures, and success in God. It means a turning from every association to which I am not bound by ties of nature or held by lawful union in business with, where it lessens my spirit of prayer. It means the engaging in no business schemes, money making, blue-sky, get-rich-quick-proposition that is questionable or that the Spirit warns against, or that we have reason to believe will dampen our zeal for souls, or interfere with our worship of God in the beauty of holiness. It means we cannot cherish any hard feeling toward others. We treat them coldly or brood over injustice or differences of opinion, or opposition, for the command is clear, "love thine enemy, and thy neighbor as thyself." "See that ye love one another with a pure heart fervently"—with a love at white heat.

True separation from sin means separation unto God. Love, service, adoration and worship of him are the objectives of the goal. Without this all is cold legalism. Here is its power.

THE LORD OUR RIGHTEOUSNESS.

This New Testament standard of holiness of heart, or perfect love, is not a cold legalistic affair. It is not our self-righteousness, but the righteousness of God in us. It is not something independent of God that he requires us to manufacture with our will power out of our infirmities, something we can praise ourselves for, or seek the applause of others. No, here is the Devil's Waterloo—where critics and opponents ground their arms. This is the ground of our hope and faith, which we can have and live, (Phil. 3:8) "That I may win Christ and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Any testimony to holiness of heart that favors of self-sufficiency, or self-righteousness is, of course, dishonoring to God, and offensive to hear. Also, any opposition or criticism to a humble testimony that declares that Christ has done in fully saving them and becoming their righteousness, is a fling at Christ, is a Satanic scheme to rob him of the glory due him. A clear, humble, burning testimony may stir the carnal mind in some, but it will encourage hungry souls to seek and find deliverance.

This New Testament heart purity and perfect love is a glorious possibility and reality. It is "Christ in us" meeting through his precious blood the deepest need of the soul. It is the Creator and upholder of all worlds, healing our infirmities by the Holy Ghost. It is the Lily of the Valley, the Rose of Sharon, shedding the aroma of his love through our affections. It is the "light of the world," the Sun of Righteousness, rising with healing in his beams, sending the beaming rays of his countenance to the uttermost part of our heart, dispelling all moral darkness. It is the Holy Son of God, as "King of kings, and Lord of lords," stamping our souls with such worth, by virtue of his presence, purifying our motives, and raising our thoughts, words and deeds into that place of moral worth that they receive the approval of God, because divine love is the foundation from which they flow. It is the "Prince of Life," sending forth "rivers of living water." It is that "liveth and was dead," "the mystery which hath been hid from the ages, which is Christ in you the hope of glory." (Col. 3:27). The hope of Glory—driving all the carnal despair and gloom from our spiritual life, and giving us an "anchor to the soul,

both sure and steadfast." (Heb. 6:19).

Yes, it is Christ, the "Lamb of God," in all his immaculate purity and atoning sacrifice, and the "Lion of the tribe of Judah," in all his mighty power reigning within, destroying the "works of the devil," (1 John 3:8), and overruling all our mistakes, making them work for our good and the advancement of the Kingdom of God. Thus we are enabled to meet the demands of the law and receive the smile of our Heavenly Father.

(Continued)

THE WEEPING PROPHET.

MRS. H. C. MORRISON.

JEREMIAH has been called the "weeping prophet" because of his lamentations over the sins of Israel. At one time he gave vent to his heart anguish by crying out, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Listen to some of the things they were guilty of: "For they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know me not, saith the Lord." What an array of accusations! Adulterers, treacherous, liars, unfaithful to the truth, going from bad to worse, and of course, being such characters, they did not "know the Lord."

This faithful old prophet wrote these denunciations of his people hundreds of years before the Savior of men came to this earth to redeem it from sin. Israel was much like many of today who claim that they have to be always sinning and repenting, repenting and sinning, and that this is the best that can be expected in the Christian life. But not so! The Ten Commandments were given for the standard of living for the Israelites, and when they failed to observe them they were guilty before God.

But in writing of these people—backslidden Israel—it sounds much like the Twentieth Century, only we are held more responsible as we have sinned against so much light. Later on, God says, "Shall I not visit them for those things? Shall not my soul be avenged on such a nation as this?" Shall we tell you what the curse was God pronounced upon this wicked and adulterous people? Hear! "Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. . . . I will send a sword after them, till I have consumed them. . . . Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather them."

If such were the judgments of God upon wicked Israel, what shall be the doom of people who live in the noonday light of gospel privileges as purchased by the death of our Lord Jesus Christ! Luke tells us what the end shall be of the servant who knew his Lord's will and refused to do it. "He shall be beaten with many stripes. For unto whomsoever much is given, of him shall much be required."

With these startling scriptures what shall we expect from the hand of the Lord for the way we, as a nation, have sinned against him! We are certainly in the "last days" spoken of by the Apostle Paul when "men shall heap to themselves teachers, having itching ears." And they are getting the kind of teachers they are looking for. But what shall become of the teachers who are thus pleasing the fastidious and worldly church members? What kind of shepherds are they who will fleece the flock to clothe themselves? We shall let the Lord declare their fate: "Woe to the shepherds of Israel that do feed themselves! should not the

shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." What a picture of some of our churches today who are fed on the husks of higher criticism, evolution, and things which do not pertain to spirituality at all.

Shall we picture this false pastor, or shepherd a little farther? "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." You have but to listen to the lamentation and heart cry of the people all over the country to know that we are meeting with the same conditions today as in the days of Ezekiel, whose 34th chapter records this sickening picture.

If you will carefully read this chapter you will find that God promises to seek out his sheep, but not a comforting word does he say about the shepherd. God pity the man who poses as a shepherd and yet leaves the flock to wander in the fields of skepticism and unbelief, dying for the gospel of Christ, which is the power of God unto salvation.

Listen to the words of denunciation: "Thus saith the Lord God! Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

This latter applies to those preachers who are thinking more of the financial part of the meeting than the souls of lost men. We have a perfect contempt for preachers who begin to plan and scheme as soon as they get to a place, to see how much they can rake in for the few days they have labored, not the labor, mind you, that comes from earnest work for the lost, but laboring to get all they can, financially. There are persons who misrepresent their finances to strangers in order to work upon their sympathy and get a big haul. God be merciful to such!

We know an evangelist who has been preaching for years, and if he has ever said anything to a committee or board of stewards, save as they asked him, we are not aware of it. Yet the Lord has always seen that he had sufficient to eat and wear. We could write more along this line, but a hint to the wise is sufficient. O, Lord, save us all from ourselves!

The Brooklyn Holiness Convention.

The Twelfth Annual Interdenominational Holiness Convention will be held (D. V.,) Nov. 4th through the 13th, at the Warren Street M. E. Church. The evangelists are Rev. John Thomas, of Wilmore, Ky., Rev. A. L. Whitcomb, of California, Rev. C. W. Ruth, of Indiana, and Rev. Paul Rees, of Kansas. The musical director, Mr. Kenneth Wells, of Indiana, assisted by Mrs. Wells, Mrs. G. C. Miller, and others. Special workers, Rev. W. R. Chase, Mrs. John Thomas, Rev. W. J. Wishart, Mrs. M. Magee, Rev. J. Dunster Thomas, Mrs. L. Henderson.

Open air meetings led every evening by Mr. Chas. MacLean.

It is a keen disappointment to every one that our beloved Brother Morrison, who has been one of the greatest helpers to make this Annual, under God, what it has become adown the years, will not be able to be with us this year, on account of an engagment of long standing materializing Convention time. This does not alter the fact that his engagement for the Brooklyn Convention has been renewed, to stand, until Jesus comes.

Will THE HERALD readers please pray mightily for a genuine Pentecost during the Convention? The Committee will secure rooms reasonably for any requiring them. Meals served in the Church. For particulars address, Mrs. C. H. Cooke, Westminster Hall, 850 St. Marks Ave., Brooklyn, N. Y.

A DEFENCE OF JONAH.

(Continued from page 3)

these monsters of the ocean. There is therefore nothing incredible in a sea monster following a ship ready to swallow a man should one be thrown overboard. The Bible story is often spoken of as the story of "Jonah and the Whale," but it is well to bear in mind that the Hebrew word used is of wide import. Our translations of the Old Testament call it "a great fish"; it is in the New Testament that it is called "a whale."

Eminent scientists have on other occasions recognized the possibility of an occurrence similar to that referred to by Sir John Bland Sutton. Thirty years ago a writer in the report of a scientific expedition said, "The discoveries of the Prince of Monaco (a well-known naturalist) were such as to relieve me of all difficulty in believing the Bible story that a whale swallowed Jonah." And another writer in the "Academy of Sciences" publication says, "A sperm whale can easily swallow an animal taller and heavier than a man." And he adds, "The animals when swallowed, can keep alive some time in the whale's stomach."

It is surprising that Sir John should have been under the impression that the story of Jonah and the whale was something that stood practically by itself. Dr. E. B. Fairfield mentions that, in the Literary Digest, an account was given of the launching of two whale-boats to capture a whale some distance away. They succeeded, after a short chase, in harpooning their victim, inflicting what proved to be a deadly wound. Following up their advantage, they came so near that one of the boats was struck and shattered. All the men were, of course, thrown into the sea; but all save two were rescued by the other boat. Of the two, one's dead body was recovered, the other was given up as lost; but on opening the captured whales the next day, the remaining man—James Bartley—was found inside of one of them, still alive but unconscious. He was recovered and himself tells the story. He had been in the whale's stomach twenty-four hours after the cutting up began.

It is quite reasonable to object that the foregoing events, along with others that might be cited, are not actually on "all fours" with Jonah's experiences. But they must be accepted as well-authenticated instances, and not *fishy* stories by a romancer, or sailor's yarns incapable of verification. They certainly prove the possibility of preserving human life in just such an environment as Jonah's.

Is it not interesting to note that "the impossible story of Jonah and the whale"—which the man in the street hilariously regards as the creation of a fabulous age—should be seriously referred to in a gathering that was representative of the most eminent medical scientists in the whole wide world?

ITS SPIRITUAL VALUE.

Twice does our Lord allude to incidents recorded in the Book of Jonah. In reply to the Pharisees asking for "a sign from heaven," he gives them a sign from beneath, and declares that the swallowing up of Jonah by the sea monster and his restoration to life after apparently certain destruction was a figure of his own resurrection from the grave (Matt. 12:40; 16:4). He also declares that the repentant Ninevites shall stand up in the judgment and condemn "the children of the kingdom" who had so many privileges and used them not (Matt. 12:41).

This manner therefore in which our Lord refers to the Book of Jonah would indicate that the book sets forth historical facts, and is not an allegory as many suppose. Much of the misunderstanding regarding this Book of the Bible, and the consequent failure of folks to understand it, is due to neglect of the Book. Neglect not only on the part of the laity, but also on the part of preachers. If

only we will read Jonah more often, with the prayer that the Lord increase our faith, we shall find revealed many of its hidden and precious truths. Mr. Wesley said, "Read five hours a day." It would not hurt preachers or laity to read the Book of Jonah five times a month.

"RELIGIOUS EDUCATION"

REV. A. S. HUNTER.



HE "religious education" regime, as it is now being exploited, especially in the Methodist Episcopal Church, is the offspring of evolutionary Modernism and is a false beacon, a delusive signal, a deceptive sign-board. It points to a "detour" from the true gospel highway, and is leading the rising generation astray. It ignores or rejects the truth of revelation and the verdict of universal experience, that man is naturally a fallen, sinful, corrupt being; and must have Divine regeneration and cleansing. It assumes, wholly without warrant, that human nature is progressing upward, is evolving from the beast toward the Divine, by its own inherent power. It speaks of sin as "unripe goodness," "missing the mark," etc., and sees nothing in it that is deadly. It affirms that, with correct ideals placed before them, and right information given them, children will normally grow up clean and good; and affirms that, despite common experience to the contrary.

The "religious education" idea claims to stand on the Bible, and yet it repudiates as antiquated, the plain teaching of the Bible as to man's moral state by nature. Such as: "The heart is deceitful above all things, and desperately wicked." "In sin did my mother conceive me." "Out of the heart proceedeth evil thoughts, murders, adulteries," etc. "Can a clean thing come out of an unclean?" "Can the Ethiopian change his skin, or the leopard his spots?" "Doth a fountain give forth salt water and fresh?" "The carnal mind is enmity against God." "Except one be born anew, he cannot enter into the kingdom of God." "The sin that dwelleth in me."

Formerly, we had Christian education, but not "religious education." There are many religions, but only one Christianity. Which religion is this, seeing it departs from the Bible? It cannot be the true Christian religion. Christian education used to be understood as acquiring an education at a Christian school, under Christian influences, amid Christian environment. It was not supposed that students became Christian in the process of being educated, or because of the education; but that their Christian experience was fostered by the Christian example and influences about them in school; or, if they were not already Christians, they might be led to Christ by the same example and influences. There are still a few colleges of which this is true, colleges which major on religion in education; but commonly, the atmosphere of colleges is detrimental to a vital Christian experience.

But, "religious education" today does not pertain especially to regular schools. It is more a function of the local church or community. It aims to *teach* religion to children and young people. Too generally, the church and the ministry, instead of preaching "repentance unto remission of sins in My Name" as Christ explicitly commanded, thus getting souls converted by the work of the Holy Spirit, and then educating them consistently with that—too commonly, people are told that they are naturally all right, and are put into schools or classes to *teach* them "religion," whatever that may be. And so each Methodist Episcopal congregation is supposed to have "A director of religious education."

We need but look at the sin, vice and crime among students, from high school up; look

at the many suicides of boys and girls in high and other schools; look at the irreverence of many students—we need but look at these to know that education does not make them Christian. And a review of the boys and girls under the curriculum of "religious education" demonstrates that however much "religion" they may have, they are not Christian in the New Testament sense—have not been born anew, born of the Spirit.

This modern program of "religious education" would substitute psychology for the Holy Spirit, pedagogy for pardon, resolution for regeneration, will-power for the power of God. It glosses over, covers up, conceals such things as envy, pride, selfishness, etc., whitewashes the outside of the sepulcher and leaves the foulness within. It is training up a generation who, like the Athenians, are "very religious"; and to whom, like them, God is unknown. It indeed teaches all to speak of God as "our heavenly Father," though they are doing the works of the devil; until, in many minds, "God" is but word, an abstraction. A noted man says: "The word, 'God' means nothing to me"; and that is too largely true of many under the regime of "religious education." Let this sort of thing run its course, and we will be where the Greeks were two or three thousand years ago.

Some of the champions of religious education are busy declaring that young people of this day are not worse than those of former generations; which is strictly true. The children of today are naturally born carnal, just as their parents and grandparents were. The difference is that in the youth of the forebears, the church and the ministry emphasized the necessity of the new birth by the Holy Spirit, and not only were many thus definitely regenerated and made new creatures in Christ; but also, there was the preaching and testimony of the church then, a power of restraint on the ungodly. Under the modern regime, all that is absent hence the increase of crime among the young people of today.

The One Condition.

One condition which may be readily apprehended by an individual who is seeking to be wholly sanctified, is recorded in 2 Cor. 6:17: "Come out from among them, and be ye separate; touch not the unclean thing, and I will receive you." Take this in connection with the first verse of the next chapter, and you will find a clear exposition of the process by which the soul is sanctified. Are you willing to comply with the conditions? Alas! I fear your mind is resting on this and the other beloved object. Your heart may be saying, in view of some cherished idol, "Alas! I indeed called to sacrifice this object, which surpasses all others in desirableness?" What, this, probably, is precisely the object which God intends to dethrone. You know he is a jealous God, and will have no other gods before him. But perhaps you may say, "It is not an idol—it is but, one of the precious gifts of God; and can he now require that I should resign it?" Why, if it is indeed a gift from God, that is a conclusive reason why you should give it up, at the bidding of the Giver.

DR. WIMBERLY AT CHESTER, S. C.

For the past ten days the revival at St. James M. E. Church at the Baldwin Mills has been in progress. The congregations have been large from the beginning, and at times, the house would not accommodate them; extra chairs have been placed in the aisles, and in every bit of available space. For the third night, there have been visible results, a often the long altar has been crowded with penitent seekers. Dr. Wimberly preaches the old-time gospel according to the traditions of the Methodist Church, and seeks not to induce people to become members of the church, but to seek a definite, personal salvation by genuine repentance and faith in Jesus Christ. At one service there were thirty-seven seekers at the altar, and last Tuesday night a service was made for all who had been saved during the services, and a number of perhaps fifty lined up front of the altar, and many had been saved who were not present that night. Nearly one hundred have knelt at the altar professing to have been definitely blessed.

REPORTS FROM SOUL WINNERS

SOME OBSERVATIONS AT THE RICHLAND CAMP.

Although asked by no one to write this report, yet I feel moved by the Spirit of God to give my impressions of this camp. We have attended this camp meeting for six years and must say, each one seems to have been better than the one previous. This year's camp appears to have been the crowning one in many respects.

First of all, we were privileged to sit under the most searching and fearless preaching and teaching of the brethren Suffield, Whitcomb, Reid, Dr. D. F. Brooks and others. They have unconsciously uncovered one of the great dangers now threatening the Holiness Movement. In the church and in all religious circles there seems to be the inkling for bigness. The danger is, that Mr. Bighead is secured and Bro. Stoutheart left in the rear. Now it is evident, that no man is capable of preaching and teaching holiness anywhere, be it in camp meetings, conventions or an all-day meeting unless he himself is a possessor of this experience. Thank God, for wholly sanctified preachers and teachers, for they alone are able to preach and teach this truth fearlessly and straight. They are no respecter of persons, nor must they be such if they wish to be used by the Holy Ghost. Catering to anybody because of financial or social or ecclesiastical standing is bound to work havoc in the work of holiness. John Wesley once said that the greatest danger to the spreading of this truth of holiness is an educated ministry void of the blessing. The sole measure ought to be—are they men full of the Holy Ghost and faith.

The second outstanding feature which made this camp so successful was the straightness and clearness of doctrinal preaching. I believe we are in danger of assuming too much. We read in Hos. 4:6, "My people are destroyed for the lack of knowledge." A German proverb says: "What I do not know does not make me hot or stir me." Dr. D. F. Brooks advises us to feed and teach the sheep rather than to scold them. Truly, people have a general idea of a baptism of the Holy Ghost or a deeper work of grace or of more religion, but unless they are clearly indoctrinated they will be dragged into all sorts of errors and isms. The issue ought to be clear. There is a second work of grace. This deals with the casting out of carnality, this all the truly holy people of God know, but if the people in general are not intelligently taught, they will never know the reason why a second work of grace nor will many be able to give a reasonable account of their hope that is within them. Hundreds of preachers deny the possibility or the necessity of a second work of grace—they may go so far as to teach a victorious life, but never the destruction of the old man. Consequently people are all bewildered, they are perplexed and bound. It is up to the preachers and holiness teachers to loose them and let them go. One of the leading holiness evangelists made the remark to the writer, lest we watch out, we will soon become suppressionists. No careful observer and listener has failed to know the truth of this statement. It was however, thank God, quite the contrary in Richland. We were stirred, fed and indoctrinated, praise God and consequently many were loosed. Hallelujah!

Again another outstanding feature was the altar work, the way the seekers were dealt with. Yes, thank God, there were seekers and very many of them became true finders. Sinners were saved, backsliders restored and believers sanctified in the old-fashioned way. They were not talked into it, nor pushed into it, nor reasoned into it. My, what a danger lies right here in dealing with the seekers. Things must be done in the hurry in these days, and consequently many are railroaded through to God, but they do not get there. Would to God the day may dawn all over the country when we have more Holy Ghost taught altar workers. Surely we know that men are pardoned, they are cleansed by faith, but to reason men through will bring nothing but a mental salvation, whereas God wants an experimental salvation. We must give God time to deal with men and we must give men time to settle their accounts with God. Does not the countenance betray the man. Lest the heavenly light of God's redeeming grace break through the countenance of the seekers, be careful lest we help souls to deceive themselves. They will leave the camp with a mental salvation that never reached the heart, and they know they never truly paid the price and consequently they shall never be able to live the life and get discouraged and give up. There is a death, a struggle connected with the crucifixion of the old man; men do not come to a picnic when they come to the altar, but they go to a funeral to get sanctified. It is not smile, smile, smile, but die, die, die. We have seen God highly magnified in the deliverance of souls. There were demonstrations that thrilled the soul and convicted the sinners. Glory to God for old-time religion that believes in thoroughness.

All this was to a great extent brought about by mighty prayer. The 6:30 prayer meeting as well as the prayer gathering after supper were outstanding features. Seldom have we heard such praying, felt such power and seen such harmony. Who can forget that Thursday night of the second week, when one sister broke out in triumphant shout on the camp ground repeating over and over again: "The city is ours! The city is ours!" Thank God, it proved to be true. The heavens were charged with grace and glory that night and a mighty cloudburst fell on the people, Hallelujah to God forever! What flowing to-

gether did we not experience in the men's prayer meeting that last Sunday night. We believe that only the gathering up yonder can exceed that. Remember, prayer, mighty prevailing prayer, was at the basis of this very successful camp. To God from whom all blessings flow, be all the glory.

Rev. Alfred Lenzer.

Pastor of the North St. M. E. Church, Rochester, N. Y.

OIL CITY, PENNSYLVANIA.

The tent meeting scheduled in The Pentecostal Herald under date of August 11th to September 3rd, Oil City, Pa., was, to say the least, a decided success. Messrs. Lambert, Scott and Wilson labored faithfully and energetically under the inspiration of the Holy Ghost to the salvation of precious souls. Upwards of fifty to seventy-five souls bowed at the altar for prayer and wept their way through into the kingdom of God. The beautiful part of this meeting was that the majority of the seekers were young folk ranging in years from about ten to twenty-five. While there were a great many counter attractions and the evenings were quite cold the attendance was very good throughout.

A very special feature of these services was the song service in charge of Mr. Wilbur Wilson, of Toledo, Ohio. We would say this young man has a great future in this field. Toward the close of these meetings a standing vote was taken in which it was unanimous for the return of these young men for next year. Asbury College should be congratulated to have such a good class of Spirit-filled young men as these.

A. R. Neely.

HALLELUJAH CAMP.

The 1927 Hallelujah Camp Meeting is now history. But it is good history. It is history that will count for all eternity. Praise God!

The camp closed Sunday night, Aug. 14. I cannot say it closed in a wave of glory, for I do not know just what that means. But I can say it closed with the sweet blessing of God upon us, and an altar full of souls that prayed through to good victory. It was by far the greatest Camp we have ever had.

God blessed us in choice workers. We had Rev. T. H. Gaddis as the evangelist. He was wonderfully saved to God a little over ten years ago. He closed out his plumbing business when the call of God came to evangelize, and has been used mightily of the Lord since. He is a fearless preacher of the Full Gospel. He is sweet but frank, and is especially gifted in getting people to a place of prayer. He proved God's man in God's place in God's time.

Rev. F. T. Briggs, a missionary from China under furlough, working with the Oriental Missionary Society, was with us the full time, and in addition to giving missionary addresses, augmented in the preaching. He is a Bible man with the blessings of God upon his soul.

The Musical Moser Sisters had charge of the music, and were wonderfully used to the glory of God. They not only sing and play, but they pray and do personal work and stay at the altar services till the very end. They left a trail of Christ behind them.

Miss Imogene Quinn had charge of the children's meetings in the Big Tent, and genuine good was done. God has a place in his big heart for the little ones and so has the Hallelujah Camp.

The attendance this year was much better than ever before. People came from five states: Indiana, Illinois, Missouri, Minnesota, and Iowa. About twenty towns and cities in Wisconsin were represented in the services. On the last Sunday afternoon, by actual count, there were in the congregation representatives of fifteen different denominations. On the grounds were parked 65 autos on this same day.

The Lord was good to us in the finance this year. He cared for the bills in capital shape. Of course, we could not pay our workers as we should have liked and as they deserved, but they went away satisfied.

The Hallelujah Camp from its beginning has stressed missions, and this year under God we were able to raise in cash and pledges something over \$900.00. When it is taken into consideration that we are a missionary camp—that is, we are depending on sources outside for help—it can be seen that God surely was with us in the missionary endeavor. I have always said that any church or camp that has not the missionary spirit is not altogether in God's plan.

Now, the best part of the camp is this. Coming to the altar for definite blessings were over 100 different ones. Some prayed through to glorious victory, and we trust all were helped. Many people were blessed and edified who did not come to the altar.

We had several healing services, and quite a few sick people were anointed. God undertook for bodies and many were healed. One man testified to the fact that he had been partially deaf for fifteen years and God healed him instantly when we laid hands upon him.

One service was given over to the ones who had been called for active Christian service. Three of our young people testified in this service and plan to go into some portion of God's vineyard.

It was spoken on all sides that the Hallelujah Camp Ground was the prettiest place that they had ever seen for a camp. With the grounds all landscaped, and the shrubs and flowers and trees in their glory, and sidewalks and drives and fountains and

pergolas, and the pretty white buildings all conspiring to add to the beauty, an atmosphere for rest and worship was created that was blessed of God.

The large dining-room with provision to seat 110 at one time came in for much commendation. My own mother had charge of the kitchen, and the meals were of the highest order, and the campers and visitors were well pleased.

Too much cannot be said of Mother and Father Linn for the beauty of the place, its cleanliness, its order, and the delicious meals. God sent along splendid help to assist in the work, and everything went in harmony and delight.

Plans are on foot for needed improvements and added beautifications. Among other things that shall be installed, God willing, will be a baptismal pool and new equipment on the children's playgrounds. We want the little ones to know of God, and we are doing what we can to encourage their hearts. Next year's camp, God willing, will be from Aug. 3 to the 19th. Begin to pray and plan to come.

REPORT OF EVANGELIST W. W. LOVELESS.

Since last reporting I have been permitted to work in two good camps; the first was at Warsaw, Ohio, under the auspices of The Warsaw Holiness Association. This Association is made up of some of the choicest saints I ever met. They also have one of the most convenient and commodious tabernacles I ever labored in. Rev. W. H. McLaughlin, D.D., of Canton, Ohio, was my preaching partner. His sermons were edifying and rang true to the doctrine of regeneration for the sinner and sanctification for the believer. Rev. C. C. Chatfield had charge of the singing. On account of illness, Mrs. Chatfield could not be at the camp, so the music was in charge of a young lady of Warsaw, whose name I am sorry to say I cannot recall, but she did very efficient work. Rev. Chatfield also preached once with unction and good results at the altar. While we did not have the altar and front seats crowded with seekers, yet we had a number of earnest seekers, and the most of them prayed through to a happy experience. This was my second consecutive year at this camp, and I have been invited to come back in 1928, and I shall be happy to go, if the Lord permits.

My last camp was at Des Arc, Mo. Here, too, they have a large tabernacle, and a commodious dormitory on their beautiful Campus. Rev. Millicent Klee, of Ironton, Ohio, had charge of the singing, and God greatly blessed this talented young woman in singing. She also preached twice, with the blessing of the Lord on her. Mrs. Wanda Duncan, the fine wife of Pastor J. A. Duncan, of Piedmont, Mo., ably presided at the piano. This camp is under the auspices of The Church of The Nazarene, and is the District Camp of the Missouri District. Rev. J. W. Irwin, the local pastor, and Rev. J. A. Williams, District Superintendent, with many other preachers and laymen, helped push the battle with their prayers, personal work, etc. We had a goodly number of seekers in this camp, and the most of them prayed through to definite victory. The District Assembly followed the camp, and we stayed for part of it, and enjoyed preaching once to the Nazarene Young People's Society. They had their District Convention on Monday and Tuesday preceding the Assembly.

Our slate is filling up nicely for autumn and winter; but we have a few open dates which we will be glad to give any church, mission or pioneer work desiring our services. My address is London, Ohio.

W. W. Loveless.

BALD KNOB TENT MEETING.

Feeling directly led of the Lord we secured one of the League tents the first of August and pitched it near Bald Knob High School, a point near the center of our work and about seven miles from Frankfort on the Pleasureville road. The meeting had been well advertised through the community and the people had been looking forward to it with great interest, and started off at a high pitch. We were fortunate in securing as our help in the meeting Rev. W. P. Hopkins and wife from Chaplin, Bro. Hopkins doing most of the preaching and Mrs. Hopkins playing the piano. The other workers in the meeting were Mrs. R. P. Richmond, of Aberdeen, Ohio, who greatly blessed the meeting with her special songs, and the pastor and his wife. The very first services started off with a shout of victory and a mighty manifestation of the Holy Spirit in power on the workers and Christian people. Sinners soon began to get under deep conviction for sin, and to pray through to victory, backsliders to get reclaimed and believers sanctified; this continued from day to day throughout the two weeks the meeting lasted. There was not a single service, after we got started, that we did not have shouting in the camp, and several times there would be as many as fifteen or twenty shouting at once. Sinners got under such conviction for sin that they got saved in the homes and in the fields, and some were so convicted that they prayed all night. During the meeting something like forty people came as seekers to the altar and at least thirty-five of these were either saved or sanctified. The crowds were the largest we ever had to attend a meeting regularly, the tent which holds about five hundred being full every night and some nights enough to fill it twice. In the two weeks of the meeting at least ten thousand people heard the old-time gospel that saves from sin. Thank God, we can still have victory.

Yours in His service,
Marvin H. Richardson.

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(Continued from page 1)

"Neither Mr. Andrews nor myself was eager for prohibition. While in office he will enforce the law as long as it remains a law. When the people prove they no longer want it Mr. Andrews will gladly step down. His has been a thankless job from the first.

"Vicious rings of bootleggers are the staunchest supporters of prohibition and make repeal of the act ever more difficult. The richer and more powerful they grow, the harder it becomes to get rid of Volsteadism. Neither myself, my husband, nor our son has touched liquor since the law became effective, but that does not mean we would not welcome the day when actually non-intoxicating beverages could be brought into our own home without fear of breaking some law."

"Prohibition enforcement from the very outset has been in unfriendly hands. Prohibition has been given no fair trial. If it has failed in any particular, it is because it has not had the sincere sympathy of those charged with its observance."

You will note that the editor of this magazine makes this comment on what Mrs. Andrews is supposed to have said: "Prohibition enforcement, from the very outset, has been in unfriendly hands. Prohibition has been given no fair trial." My dear Uncle, I hope you will not regard it as impudence on my part to ask you who is responsible for this law being in unfriendly hands? What about the head of the nation employing men friendly to the liquor traffic and unfriendly to Prohibition to look after the enforcement of the law? I do not think it has ever occurred to the authorities to appoint bank robbers as inspectors of national banks. Why not? It would give them an excellent opportunity to know where the money is and the best means of appropriating same with least resistance. Why should people who have made their millions out of the liquor traffic and who themselves are opposed to the law and have the audacity to tell the public that if the law were set aside they would like to have strong drink in their homes,—why should such people be appointed to enforce the law? It will be very generally admitted that they have largely failed; when we consider who they are, we must expect failure.

Prohibition has accomplished great good in spite of the indifference or prejudice of those who are supposed to enforce the laws. There are no figures with which we can calculate the advantage of sobriety, industry and economy over drunkenness, idleness and waste. There are a few millions of sober, intelligent, patriotic American people in this nation who would like to see an honest effort to enforce a law prohibiting drunkenness and the waste of human life, character and property which drunkenness brings.

Nobody wants to deposit his money with a banker who drinks intoxicants. Nobody wants to ride on a train drawn by an engineer who drinks intoxicants. Nobody wants to be treated by a physician who drinks intoxicants. Nobody wants to employ a chauffeur who drinks intoxicants. Nobody wants his daughter to marry a man who drinks intoxicants. Nobody wants a bookkeeper,

stenographer, clerk, porter or any one else who drinks intoxicants and who is liable, in a drunken stupor, to steal, burn up property, murder a family and jeopardize any business of any kind in which he may be engaged. The whole liquor traffic is evil from first to last. It ought to be prohibited. We have laws for its prohibition and from the President of the United States to the humblest policeman there ought to be determined resolution and honest effort to punish the violators of prohibition laws.

If you would say some very strong things to the next Congress with reference to this laxity of enforcing law and insist on shipping out of this country all aliens found engaged in the liquor traffic, and severe punishment to all citizens engaged in the liquor traffic both in fines, imprisonments, and in confiscation of property, and then if you should employ able, determined men who hate the traffic, who are lovers of humanity, and prohibitionists from principle, you would render a tremendous service to the country and all the better people of the nation would give you most hearty and deserved approval. If there is not an improvement in the enforcement of law and if you do not manifest indignation against this laxness you will find yourself under very severe censure, and lawlessness along all lines will continue to increase and floods of wickedness will sweep the land, not only to our great financial hurt, but to moral and spiritual losses beyond the possibilities of estimation. The law prohibiting the liquor traffic has been in unfriendly hands and while there are many men honest and true engaged in enforcing the law they ought to feel and know that at the fountain-head they not only have sympathy but most resolute and determined support.

ONE OF MY GREAT DESIRES

CHAPTER VIII.

I am very thankful to find that the articles I am writing on the subject of the enlargement of the Theological Seminary at Asbury College are awakening considerable interest. I have received quite a number of letters from various parts of the country from persons who are in very full sympathy with my desire to build up and enlarge the school.

One of the very first and most important items of this work is a large loan fund for students. The average student preparing for the ministry is in need of financial help. School people everywhere will tell you that it is far better for a young man preparing for the ministry to receive a loan than to receive a gift. We have a loan fund at Asbury College but it is not at all sufficient to meet our needs.

We let students have this money at 4 percent interest. After they leave school and get into work they repay the loan as soon as possible and in this way the same money constantly turned over with this small percent of interest can assist a number of students as the years go by. We have found it a very excellent plan.

Some brother or sister puts one hundred, five hundred, or a thousand dollars into this loan fund and through the succeeding years, long after they have passed to their reward, this money is helping to educate students to preach a full gospel. What better use could possibly be made of any money the Lord's people have to invest for the advancement of his kingdom in the world.

Let it be remembered that very small sums are gratefully received for this good work. Our Lord Jesus did not despise the widow's mite, but taught us that the approval and blessing of God rests upon those who give but little if they give to the limit of their capacity. We cannot believe that anything just now is more important than the education of Spirit-filled young men to preach full salvation to the people. Letters which come to me and conversations which I have with men from some of the theological seminaries amaze me at what's going on in many places where young men are being prepared for the ministry.

I have received several letters recently, some with small amounts of money and others with pledges to help build up this loan fund. I believe that there are certain parties who will give us larger help on the building which has been suggested. Just now we make an earnest appeal to our readers for help in the building up of our loan fund for our young ministers.

In our tent meetings, holiness camp meetings, and revivals, a number of young men are being powerfully saved and called to the ministry. Let's respond to this call of God by building up a great seminary at Asbury College that shall stand as a beacon light through the years as a pledge to God and humanity for a Spirit-filled, well educated, zealous ministry, going out to preach a full gospel to a lost world. Let me hear from you with a gift or a pledge for help in this good work.

Faithfully, your brother,
H. C. MORRISON.

Don't Fail to Read Them.

Dr. Ridout's sketches of his European travels will be in THE PENTECOSTAL HERALD for several weeks to come. They will be vividly drawn and will be of great interest to our readers. His sketches of Muller's famous Faith Orphanage; of London and John Wesley's historic home and chapel; of Paris and Brussels and Germany, the land of the Reformation, will be full of vital information and suggestions, also his visit to the battlefields where he served during the war, and where Alvin York, the saved and sanctified soldier, endured as seeing him who is invisible—all will be told in stories of thrilling interest to our readers.

Gone on a Western Tour.

Rev. H. C. Morrison, D.D., left the night of September 28 for a tour of evangelism on the Pacific Coast. He will preach for the Pacific Conference, which met October 5, then back to Tucson, Arizona, to preach at that conference, October 12, after which, he will conduct a series of revival meetings in Phoenix, Arizona in the Methodist Church of that city. Beginning November 6, Dr. Morrison will assist Rev. Bob Shuler in a meet-

ing, then for a meeting in Berkeley, Calif., with Rev. N. H. Melbert, pastor of the Methodist Church. There are other meetings which have not been definitely arranged, but the prospects are that Dr. Morrison will remain on the Coast for some time. Let the readers of THE HERALD pray that his ministry may be blessed to the upbuilding of the churches and the salvation of many souls.

A Splendid Opening at Asbury College.

BEING absent from Kentucky preaching at an annual conference up in Illinois, it was impossible for me to be present at the opening of Asbury College, Sept. 14th, but I hurried up to the school after finishing my work at said Conference, arriving in Wilmore on the evening of September 21st in time to preach to a great audience which packed the College Chapel to its capacity. I have never faced a finer looking body of students and I have never known a better spiritual atmosphere in the school.

Dean Hughes tells me that the enrollment, with others coming in, will bring the Freshman Class up to 200. I do not believe we have ever received a finer class of new students than those enrolling this year. A very large percent of them are devout Christians. So far as I have been able to see and hear there appears to be almost no objectionable ones in this great body of new and splendid young life. One of our student preachers had brought a message the evening before my coming and some twenty students had gathered about the altar and most of them had prayed through to gracious victory. At the close of my first sermon some twenty-five students came forward, most all of whom were blessed. It was my privilege to give some five messages, four to the College and one to the Academy. The response was most encouraging. There is an excellent spirit of faith and prayer and harmonious fellowship. Dr. Akers has been able to add several very fine men to the faculty and the outlook for the school year is certainly very encouraging.

Rumors come to me that I have lost interest in the College, that I am no more closely allied with its work. These are false rumors. There never has been a time when I so keenly felt the need of such an institution as we have here and was more closely allied with the building up of this gracious work of God. Of course, I am more especially interested in the theological work of the institution. I asked all the young men who are preparing for the ministry and young ladies who were preparing for the mission field, or to give themselves for some line of constant Christian service to stand. As they arose, it looked like an annual conference. The theological training of this great body of students preparing for the ministry and mission field is under the care and instruction of the professors of our Theological Seminary. They are scholarly men. They have large experience and every one of them is clearly and devotedly Wesleyan on the subject of saving faith, the new birth, the witness of the Spirit, entire sanctification, holy living, growth in grace, and devoted service to God and fellowmen. There is not, in this Seminary, the taint of a hint of Modernism. They are men of the schools, of wide reading, of travel. They have a firm and intelligent grip upon Bible truth, world history and human needs. I do not believe there is a safer place on the American continent, in fact, in all the wide world, for young people to prepare themselves for an evangelical ministry than here in the Theological Seminary connected with Asbury College. If the people who believe in a whole Bible and a

full Gospel for the whole world will help us with their prayers and money, in a few years we will have the equipment to take care of a great student body and we will gather here four or five hundred young people, wholly consecrated, graciously sanctified, preparing to go forth with a message of full salvation to a lost world. We beg you for God and humanity, for the sake of the Christ who died for us, to give us a helping hand. Perish the thought that I have lost interest in this school or that I have permitted myself to become a mere figure. I am wide-awake to the necessity of this institution, its great opportunities and I want every friend of mine and lover of our common Lord to take this matter upon your hearts and give us practical help that we may go forward to larger things for the advancement of the Kingdom of our blessed Lord and Master in the building up of this Theological department. Write me soon in care of THE PENTECOSTAL HERALD, Louisville, Ky.

Your brother for larger things in the preparation of a consecrated, Spirit-filled ministry.

H. C. MORRISON.

An Interesting Incident at Gaines Camp Meeting.

While Brother Ruth and I were preaching at Gaines Camp Meeting, a presiding elder came to the meeting. He and Brother Ruth met for the first time in many years; it turned out that this man had been converted under the ministry of Brother Ruth some thirty odd years ago. Brother Ruth had held a meeting in a small country church in which this man had been converted and sanctified. He soon entered the ministry, and has been a man of large influence, great soul winner and is now the presiding elder of a large district in his denomination.

In talking over the meeting in which this man was saved it developed that one other man saved in this same revival, entered the ministry and had been a successful minister of the gospel. A woman saved in the same revival had gone into successful missionary work in Turkey, where she still labors for the salvation of souls. Another woman sanctified in the same meeting has raised up and trained two sons who are now missionaries in China. The brethren were not able to trace all the outcome of this wonderful meeting held in that country church, but these were some of the gracious results.

There is no seed which spreads, grows, abides and reproduces itself like full salvation seed. It really is wonderful how God blesses the straight, earnest, faithful preaching of full salvation. No man can faithfully and systematically preach full salvation without preaching all the fundamental doctrines of the Bible. Leading up to the sanctifying power of the Holy Ghost, he must preach the fall of man, his depravity, repentance, faith, regeneration, witness of the Spirit, consecration, the personality and bap-

tism with the Holy Ghost in his divine cleansing and abiding. Then he must insist on a consistent life of righteousness and service. No people are so well posted on the essential Bible doctrines of salvation as the holiness people, and you will find no people who are more steadfast in their faith in the inspiration of the Scriptures and the Godhead of Christ, the full atonement made in his precious blood, and the personal work of the Holy Ghost in salvation.

The end is not yet. This little meeting held by Brother Ruth in a humble country church will continue to spread its gracious influence abroad in the world until the Lord appears in the clouds in his glory.

H. C. MORRISON.

A Remarkable Ministry.

Rev. J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio, has been a man of remarkable usefulness in the Master's vineyard. His work has taken him into every state of the Union but four, and into four Provinces in Canada. He has traveled 354,800 miles, which is equal to more than fourteen times around the Globe, and more than 118 times across the Pacific. He has held 584 revival and camp meetings, labored in some of the largest camps and churches in the country. He has conducted 10,928 religious services, and delivered as many sermons and addresses; 26,900 people have testified to having been regenerated, reclaimed or wholly sanctified in meetings which he has conducted. This is a record, unusual in its scope and results. Brother Glascock is still very active and will be glad to correspond with anyone desiring his services. He is orthodox to the core, and preaches a John-the-Baptist gospel.

In The Vale.

How do you like to go down low in the vale, quite aside from the higher walks of men, and hide away in the shade to work? It is not pleasant to nature to be hidden away from the observations of the mighty and noble, is it? But, with a sufficiency of grace, and led by the hand of the all-powerful and lowly Savior, we may find it even pleasant to get down low—very low. And here, do we not only find the low, sunken and lost, but sometimes we find the underpinning of some great superstructure of error. And here, in lowly toil, unseen by the great and wise, in omnipotent strength, may we look away at the deep-laid foundations of error till the loud cry is heard from above, The superstructure is fallen—fallen to rise no more! It matters not, as the note of victory ascends, that he who gave the successful blow is hidden away from human applause. Some shining name may have taken the praise. But it matters not. The lowly Savior was present when the work was done. O, it is indeed good and pleasant to get down to pick up gems, and knock away underpinnings.

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OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "How sweet are Thy words unto my taste." Psa. 119:103.

Story. A little Catholic boy went to a Christian Mission and learned to love the Bible. He had a chance to buy one by paying 3 cents a week. The price was only 25c, and he was happy. After three weeks, when he was in the Catholic Sunday school, the priest asked, "Why did God send the flood?" He said, "The people were awful wicked." The priest said, "How do you know?" Now, the priest had told them that an angel came every night and told him what questions to ask. So the little boy said, "An angel came last night and told me." The priest was angry, and knew he had a Bible, so made him go and bring his Bible. His little heart ached with longing for it. When the man who sold it found why he did not bring the three cents he went to the priest and demanded the Book, telling him he had stolen it. So the boy was happy again with his Bible and he learned about Jesus and never told another lie.

Poem.

"O how I love the blessed Book,
My Guide Book all my earthly way,
The lamp that cheers my darkest night,

The sunshine of my brightest day."

Prayer. I thank Thee, Lord, for the Bible that tells me how to be good, and happy, and useful.

No. 2.

Text. "The Lord appeared to Solomon in a dream." 1 Kings 3:5.

Story. When Catherine Lois was about four years old the family went to meeting and left her alone. She thought she ought to give her heart to God. She got out of bed, knelt, wept and prayed until she knew God had heard her. When they came back she told them how happy she was. The next day she told them she dreamed that Jesus came and took her by the hand up into heaven. The street was gold and the flowers most beautiful, and the angels said, "How do you do, Catherine." Jesus led her around heaven and took a dress all white and gold and put it on her, and on it was written in pretty letters, "Jesus loves little children." Her little face shone as she told her dream. She loves Jesus and tries each day to do what pleases him, and tells her dream to others.

Poem.

"Hast thou had a precious treasure?

Pass it on.

Hast thou some peculiar pleasure?

Pass it on.

Would you double every blessing?

Pass it on."

Prayer. Father, I thank Thee, that Jesus loves the children and he loves me.

No. 3.

Text. "As Christ hath loved us and hath given himself for us." Eph. 5:2.

Story. A primary teacher asked, "What is love?" A little girl of six years threw her arms round the teacher's neck, gave her a good hug and said, "That is love." "Yes," said the teacher, and smiled. "That is love. But show me something more love is." The little girl put the chairs in place, and cleaned the blackboard, and said, "Love is helping people, too." Yes, Jesus-love is helping people. He fed the people, opened their eyes, unstopped their ears, healed the sick and forgave the sinful. When we help anyone we are like Jesus.

Prayer. Heavenly Father, help me to remember how Jesus loved so that I can be like him.

No. 4.

Text. "There shall be showers of blessings." Ezek. 34:36.

Story.

"Bettie said,
Rain! rain! rain!
Beating against the window pane,
I don't like the rain!
Mother said,
'Rain! rain! rain!'
It makes the corn grow,
It makes the flowers blow
It gives us water to drink
It is a blessing, I think,

So, I like the rain.

"Bettie said,
All mother says is true,
So I like the rain, too."

Poem.

"All that God blesses is most good,
When it is his sweet will."

Prayer. Jesus, I will like the rain because it is a blessing as well as the sunshine.

No. 5.

Text. "Be kind and tender-hearted one to another." Eph. 4:32.

Story. Ten-year-old Janie was a child of the slums. A man gave her a penny for picking up his hat. She ran to buy a stick of candy. A poor little lame girl met her and begged for a bite. Janie felt sorry for her and said, "Take it all. You can't scoot after hats and earn pennies, and I can. And if I earn another penny I'll give it to you to buy anything you want."

Poem.

"One smile can glorify a day,
Kindness new hope impart,
Not even a little child need say,
I have nothing to give away,
If love be in the heart."

Prayer. Heavenly Father, help me always to be kind and tender-hearted, like little Janie.

No. 6.

Text. "Overcome evil with good." Rom. 12:21.

Story. Little Sarah, showing her mother some plums, said, "A lady gave me more but I gave some of them away." "Who to?" "A little girl that pushes me and makes faces at me." "Why did you give them to her?" "I wanted her to know I love her. Maybe she will love me." The bad girl was not mean any more. She came to love Sarah and then to love Jesus.

Poem.

Soon our trials will be o'er.
When we reach the glory shore,
We shall sorrow never more,
Be glad we have overcome.

Prayer. Jesus, please teach me how I can overcome evil with good.

No. 7.

Text. A full reward shall be given thee." Ruth 2:12.

Story. "Mama, may I have a blackberry pie for my birthday?" "Yes, dear, if you will pick the berries." Edna took her dog Tim, and went and filled her basket. In the lot was a poor boy picking berries to sell so as to buy a birthday present for his mother. Tim frolicked and upset all the poor boy's berries. Edna knew she ought to give him hers. So she did. But they had a big blackberry pie for supper. Aunt Sarah had sent her a large basket of blackberries. Edna went to her room and knelt. This was her prayer: "O Lord Jesus, I thank you so much for the berries. And I am glad you did not let me be mean when Tim knocked over that little boy's basket."

Dear Aunt Bettie: Will you admit a girl from the old North State to join your happy band of boys and girls? My mother takes *The Herald* and I like to read it very much. This is my first letter and I hope to see it in print. I live in a village by the sea. I am sixteen years old. Mother and I live alone. I have two brothers and one sister. Jan. 30, 1927, the death angel took away my dear father. He was one of the best men in the world. He was a Christian and happy all the time. I go to church and Sunday school every Sunday. All you cousins pray for me that I may live better in the future than I have in the past. The Lord bless you all.

Carethia Mae Midgette.
Rodanthe, N. C.

Dear Aunt Bettie: Will you scoot down and let a little Virginia girl have a seat right in the middle of your happy band? I won't stay long. I have never written to *The Herald* and would love to see this in print. I go to Sunday school every Sunday morning, church every Sunday night, and prayer meeting every Wednesday night. My school began Sept. 13th. I am in first year high school. I love to go to school and wouldn't

care if I could go always. I wonder if I have a twin? I am fourteen years of age and my birthday is April 20. If I have a twin please write to me. I weigh 83 pounds, have light hair, blue eyes, fair complexion and am five feet, two inches short. Do any of you cousins play any kind of music? I play the piano and love to hear all kinds of music. Can any of you guess my middle name? It begins with L and ends with Y, with four letters in it. There, I bet you have already guessed it. Well, as I am chatting too long I must close and give some one else a chance, hoping Mr. W. B. is taking his evening nap when this arrives.

Marian L. Moran.

Rt. 1, Box 187, Salem, Va.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? I go to Sunday school and church every Sunday I can. I attend the Salem Baptist Church. Our pastor is Rev. Jno. K. Goode. I have coal black hair, rather fair complexion, and weigh 55 pounds. I go to school and am in the fifth grade. My teacher's name is Miss Edith Maxey. She is a real good teacher. I had my tonsils removed last Tuesday, so I haven't got well yet. I would love to hear from all the cousins. I am eight years of age. My birthday is Sept. 18. Have I a twin? If so, please write to me. I have four sisters and two brothers. My oldest sister is twenty-one years old and my youngest sister is five years old. Well, I must close, hoping Mr. W. B. is playing.

Elizabeth Moran.

Rt. 1, Box 187, Salem, Va.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band of boys and girls? I will be nine years old Sept. 24. I have light hair and brown eyes. Have I a twin? I go to the U. B. Church. I am visiting my grandmother. I like to read page ten. My first name is Vida. Whoever guesses my middle name I will write them. It starts with L and ends with E, has six letters. I hope to see it in print.

Vida Stevens.

Hamden, Oh'.

Dear Aunt Bettie: I am a young girl between thirteen and eighteen years of age. I am five feet and two inches tall. I have dark brown hair, (bobbed), and blue eyes, and weigh 132 pounds. I would be glad to hear from some of you girls and boys. I will answer all letters received.

Olene O. Snow.

Red Boiling Springs, Tenn.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. My grandma takes *The Herald* and gives it to me and I enjoy reading page ten. I am eleven years old and in the fifth grade. I go to church and Sunday school most every Sunday. I have long red hair, brown eyes and fair complexion. I hope Mr. W. B. is out when this arrives.

Eddie Letterman.

Day Book, N. C.

Dear Aunt Bettie: I hope that you will permit me to join your happy band of boys and girls. This is my first letter to *The Herald* and I hope to see it in print. We have just received three copies of *The Herald* as we have just begun taking it. I certainly do enjoy it and most of all page ten. I am a girl fifteen years of age, have blue eyes, brown hair, am five feet and four inches tall. My birthday is December 24. Who has my birthday? I belong to the M. E. Church, but there isn't a church of that denomination in our community so I go to the Church of Christ as almost every one at Lost Creek belong to that church. I would love to get letters from all who care to write. I will answer all I can, but I'm a very busy girl now as I do nearly all the housework. M. Florence Owens, we named my baby brother, who was born July 14, 1927, Owen Thomas Lewis, so he has part of your name, and part of Hazel Thomas'. I am afraid my letter is so lengthy that Mr. W. B. will get me, so I'll close with best wishes to all.

Margaret Lewis.

Box 114, Voca, Texas.

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Dear Aunt Bettie: Will some of you Tennessee girls move over and give me a space? Our meeting closed last week. Bro. B. A. Standfill did the preaching. We all think he is a grand man. We had a good meeting and several found the Lord. I think everyone should be a Christian and be a worker for the Lord. My mother takes *The Herald* and I enjoy reading page ten. I am still blessed with my dear sweet mother. My father has been dead nine years. Mother is a Christian and trying to raise us up to work and live for the Lord. I have two sisters and five brothers. I have one sister married and two brothers. I am thirteen years old and in the sixth grade. Come on, Tennessee boys and girls, let's get ahead of the other States. I belong to the M. E. Church. I go to Sunday school every Sunday I can. I do not believe in going swimming on Sunday. Pray for me that I may live a Christian life. I will ring off for this time. Hand me my sun-hat, Mildred Jones, and I will be going.

Rebecca Cooper.

Rt. 1, Montezuma, Tenn.

Dear Aunt Bettie: Will you admit a Chicagoan into your happy band of boys and girls? Since we have been taking *The Herald* I have never seen a letter from Chicago, so I thought I would write. A very dear friend, Mrs. W. Carnduff, sends us *The Herald*, which I like very much. I wait so anxiously for it each week. I am a girl fifteen years old, and am 55 inches tall. I have brown hair with a reddish tinge and hazel brown eyes. When I was seven years old I got infantile paralysis. I now wear two braces, a plaster paris corset, and I walk with two crutches. My mother and two brothers are dead, but I have a father and sister, Louise, living. I live with a dear aunt who has taken very good care of me since I was three and a half years old. What I like to do the most is read, write, crochet, and make other little fancy-work. I am in my second year of high school, am taking French for my language. If any of the cousins can read or write French would be very glad to hear from you. If any of you can guess my middle name I shall write to you. It begins with G and ends with E and has nine letters in it. I am taking piano lessons and enjoy it very much.

Mattie M. Burgess, I guess your name to be Marie. Bertha F. McCulley, I guess your name to be Fae. Please do not forget your promises if I am right. Dear cousins, won't you all please write to me? As I cannot go outside and play, I like to sit in the house and read books, letters and papers. I would like very much to receive a letter from every state. I will answer every letter I receive whether from young or old, boy or girl. I hope Mr. W. B. is taking his piano lesson when this arrives.

Beulah G. Snell.

2159 W. Roosevelt Rd., Chicago, Ill.

DR. RIDOUT ON DRESS QUESTION.

At last the holiness people are going to have a real, outspoken, frank, powerful booklet on the Dress Question. Dr. Ridout has written it. Title is, "The Dress Question and Modern Abominations." Price will be 15c. Send in your order and read this book and get your friends to read it.

MT. ZION CAMP MEETING.

The Seventeenth Annual Camp Meeting of the Ozark Holiness Association, which meets at Mt. Zion, has come with hopeful anticipation and gone with blessed memories. It can be truly said that it was one of the best camps we have ever had. The weather was fine, the crowds were unusually large and after the first day or so there was hardly a barren service held during the entire camp. There was no count made of the number blessed at the altar services, which often lingered to a late hour, but perhaps fifty people received definite help from the Lord. One family who has recently moved to Mt. Zion, that they might get the advantages of Ozark Holiness Academy, are rejoicing in the fact that all five of their children were either saved or sanctified during the camp meeting services.

Rev. and Mrs. A. P. Breneman, of University Park, Iowa, were the evangelists in charge of the meeting. Their preaching was characterized by sanity and unction and it burned its way into the hearts of the needy present. Perhaps the crowning service of the entire camp was that of the last Saturday evening when Sister Breneman told of her wonderful work in the state prisons of Iowa. The large congregation was moved to tears again and again as she related how many of these poor, dejected inmates were being won to Christ and established in Christian character.

Our pastor, Rev. C. E. Woodson, who has recently come to us from Hope, Kan., was untiring in his many duties in the management of the camp. He preached once a day with clearness and power. Brother Woodson is also President of Ozark Holiness Academy and has supervision of the entire work at Mt. Zion. Under his efficient leadership the outlook for the work for the future is quite promising.

The children's meetings which met each day at nine o'clock were a special feature of the camp this year. These services were under the direction of Sister Breneman and I am sure that the parents of Mt. Zion vicinity feel they owe her a debt of gratitude for her efficient services in this regard. A demonstration of what was being done in this work toward the close of the camp showed that it was equal to a Daily Vacation Bible School in results. And it was, no doubt, through the influence of these meetings that a number of the children were brought to Christ.

Mrs. J. S. Wallace.
Secretary.

FALLEN ASLEEP

TEAGUE.

Leman Teague, son of Mr. and Mrs. H. C. Teague, of Falkville, Ala., departed this life Sept. 1, being twenty years of age. He gave his heart to God several years ago under the preaching of Rev. Kendall, but wandered away from the Lord for a time, but a short time before his death returned to the Lord. He told his father he was going home to live with God. He was a boy who always stood for the right. Pray for his brothers that they may give their hearts to the Lord.

His father,
H. C. Teague.

CULPEPPER.

Marvin M. Culpepper, son of the Rev. J. B. and Melvina Harper Culpepper, was born in a parsonage at Macon, Ga., Nov. 20, 1877. He departed this life in Monroe, La., Sept. 19, 1927. In the order of his birth, he was the second in a family of nine children. When a boy of eight years, while the congregation was singing, "Tis so sweet to trust in Jesus," he was born again—born of the Spirit. He received his early education in the public schools of Georgia, later took advanced work in the "Georgia Tech" University, attended Asbury College in Wilmore, Ky., and graduated from the department of Law in Northwestern University, Chicago, Ill.

He practiced law in Chicago for a short time then answered the call of God to preach the Gospel, and joined the Kansas Conference of the M. E. Church. After successful pastorates in Topeka, Junction City, Leavenworth, and Olathe, Kansas, he transferred to the St. Louis Conference and was appointed to Oakley M. E. Church in Kansas City. Here he suffered a severe attack of "flu," and asked to be sent South to a lower altitude. He served at Stuttgart, Ark., for four years, then became pastor of the First M. E. Church in Little Rock, and still declining in health was appointed to Trinity M. E. Church, San Antonio, Texas. Still failing in strength, he took a leave of absence and went to Monroe, La., to try out the ideal climatic conditions there. But his malady overmastered him and in six months he reached the end of the earthly pilgrimage.

On April 29, 1903, in Flemingsburg, Ky., he was united in marriage to Miss Daisy Ross, a consecrated and talented young lady, who has been a worthy and faithful helpmeet through all the years since. To this happy home three children came to bring their smiles and cheer and gladness. They are: Charles Ross, Sue Louise, and Melvina May; the daughters are at home with their mother.

Throughout his tedious and oftentimes painful affliction, Dr. Culpepper was patient, musing upon the goodness and mercy of God, searching out the deep things of both the Word and the Spirit, and preaching and teaching things both new and old to those who were near him.

Dr. Culpepper was a true man of God. In his preaching he was fearless, aggressive, and persuasive. He carefully prepared his sermons, and put into each one of them a clarion evangelistic note. He preached with a view to results, and God signally honored the message with the tokens of his presence and power.

The funeral services were held in the First M. E. Church, South, in West Monroe, La., and were attended by a goodly company of sympathizing friends. The pastor of the Church, the Rev. A. S. Lutz, was in charge, and Rev. D. W. Britton, of Carthage, Mo., and Rev. V. C. Clark, of Stuttgart, Ark., gave messages of comfort and hope. The choir of the local church led in the music, and Miss Dorothy Lu Cason, of Monroe, sang as a solo, "Crossing the Bar." The floral tributes were profuse and beautiful and represented the sympathy of congregations in Topeka, Leavenworth, Kansas City, etc., where the deceased had once been pastor.

In his going, Dr. Culpepper leaves his aged parents, two brothers, Burke Culpepper of Memphis, Tenn., and J. B. Culpepper, Jr., of New Smyrna, Fla., both distinguished evangelists; also three sisters, Mrs. E. C. Shan-

non, Monroe, La.; Mrs. Wilbur Park, Atlanta, Ga., and Mrs. J. G. Mackey, Tampa, Fla. These, with the bereaved wife and children abide to mourn his early going. He did not live long, but he lived well, and crowded into less than a half century such constructive evangelism that he left the world much better than he found it. After the obsequies, the body was taken to the beautiful cemetery in Flemingsburg, Ky., and tenderly laid to rest in the family lot there.

If "your boy is your business" you ought, by all means to read "Fathers and Sons," by Samuel S. Drury. It will make you a better father. Only \$1.50. Pentecostal Publishing Co., Louisville, Ky.

REQUESTS FOR PRAYER.

Mrs. I. J. S.: "Please to pray that I may be filled with the Holy Ghost, and that my body be healed."

W. T. D.: "Please to pray for a woman whose husband has mistreated her, that she may have grace sufficient for every trial."

A sister who has suffered long desires the prayers of The Herald readers that she may be healed, and that she may have victory over the last enemy.

S. J. C.: "Pray that my boy may be saved and sanctified."

Mrs. M. B. P.: "I desire the prayers of The Herald family that I may be healed of a malignant tumor."

HOLINESS CONVENTION.

A Holiness Convention will be held in the West End M. E. Church by the United Holiness Association of Pittsburgh, Oct. 7 to 16, with Rev. E. L. Hyde as the evangelist.

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FAITH, OBEDIENCE, VICTORY.

Joshua 3:5.

"Sanctify yourselves," I read
These wondrous words one day,
"Tomorrow I'll do wonders,
I'll cast the tides away."

"And ye shall pass unto a land
Not bought with price of money,
Ye shall possess a goodly land
Which flows with milk and honey."

"This blessing will I give to thee
For which ye labored not,
And it shall be divided
Unto the tribes by lot."

"And when thou hast possessed it
Remember this: thy God
Hast given all into your hand
Whereon thy foot doth tread."

"Praise God! I took him at his word
And stepped into the brim
Of the rushing, mighty waters,
But my faith was stayed in him.

Forgetting all save with my Lord
Forever to abide,
I sanctified myself and crossed
Unto the other side.

O, may we trust his promises,
Obey his e'er command;
Then great shall be our portion,—
Eternal Canaan's Land.

Carl S. Smith.

New Books for Preachers

FAMILIAR FAILURES.

By Rev. Clovis Chappell, D.D. Author of Sermons on Biblical Characters.

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SUNDAY SCHOOL LESSON

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

Lesson IV.—October 23, 1927.

Subject.—The Call of the Prophet.
I Kings 19:19,20; Amos 7:14,15; Isaiah 6:1-8.

Golden Text.—Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isaiah 6:8.

Time.—Elisha's call, 906; Amos' call, 787; Isaiah's call, 760. We do not claim that these dates are accurate; but they are as nearly correct as we can get them.

Places.—Abel-meholah, Tekoa, Bethel and Jerusalem.

Introduction.—Before discussing the call of these three men to the prophetic office, it may be helpful to some for us to state that ministers of the gospel are antitypes of Old Testament prophets, and not of Jewish priests. Jesus Christ was, and is, the complete fulfillment of the Jewish high priesthood; and, inasmuch as he is our High Priest forever, there can never be any other high priest taken from among men. He offered the last sacrifice that can ever be made for sin. We say this in the face of the fact that Romish priests make a pretence of offering up Jesus Christ anew in the celebration of the mass. They cannot do it. The entire ceremony is sacrilegious. The priests (so called) may be perfectly sincere when they celebrate the mass; but, inasmuch as they have no semblance of scriptural authority therefore, they are distressingly mistaken. And yet, in a very true and beautiful sense, every genuine Christian is a priest whose duty and privilege it is to offer up spiritual sacrifices of praise and thanksgiving to God. But let us remember that we can add nothing to the offering that Christ made for sin when he by the grace of God tasted death for every man, and cried it is finished.

The Call of Elisha.—While Elisha was called from his plow to the prophetic office, he must have been a well-to-do farmer of that day. He had twelve yoke of oxen; and we suppose that he was using eleven hired men to help him with his plowing. He was a good man, for God does not call bad men to this high office—if they get in, they must steal in; but if he had any intimation through the Divine Spirit of his call previous to Elijah's visit, we are not informed of it. The call was sublime in its simplicity. Picture to yourself the plowman following his oxen. There was nothing remarkable in his appearance to differentiate him from his hired men. Elijah the Tishbite passed by in his journey, and simply threw his prophet's mantle over Elisha. That was a wee bit strange, perhaps, to ordinary folk; but Elisha understood its full import—he was called to be a prophet of Jehovah. Elijah passed on, but the plowman ran after him, crying, 'Let me, I pray thee, kiss my father and my mother, and then will I follow thee.' He wished to say good bye to his parents, and to have a sacrificial feast for the entire household before leaving; and that was all right and becoming; but Elijah seems to have been afraid that the new prophet would miss the significance of his call. This came out when "he said unto him, Go back again: for what have I done to thee?" In other words, he

did not wish Elisha to think that he had called him to the office of a prophet by throwing his mantle over him. What he had done was but a sign: the real call was from Jehovah, who not only called Jewish men to the prophetic office, but who also calls every Christian minister to his life's work. The Christian ministry is not a career, but a calling. If a man lack this, he may do some very learned talking, but he can never preach. I may remind my readers again, that no man can preach without the unction of the Holy Ghost sent down from heaven, as Peter puts it.

The Call of Amos.—This prophet came likewise from what some call the lower walks of life. He says of himself, that he was "among the herdmen of Tekoa," a small village 12 miles south of Jerusalem in the bounds of the tribe of Judah, to which tribe he belonged. For some reason he did not exercise his office in his native town; may be it was because a prophet is not without honor, save in his own country and among his own kindred. His field of labor was at Bethel, a place noted for its idolatry. As far as we can learn, the place was rather given over to sin; but Amos, although a peasant, denounced sinners and sin of every sort and at close quarters. He seemed rather to delight in his humble origin, for in our lesson we find him telling Amaziah: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit," a sort of inferior variety of figs. He goes on to tell Amaziah: "The LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel." God is still calling his preachers from the humble walks of life. We are prone to think those from the higher walks would be an improvement on his method; but I make bold to say that he cannot use the latter class. Perchance they would not heed, were he to call them, because the world is offering them too many inducements to follow its ways. God is no respecter of persons; and he would use the wellborn, if he could.

The Call of Isaiah.—Our lesson portion is taken from the sixth chapter of his prophecy. Here we meet a man from high position—well educated, and associating with the very highest classes in Jerusalem, even with royalty. God calls such men when he can get them to answer. Would that multitudes of them would obey as did Isaiah.

This sixth chapter has been a battle ground between holiness advocates and holiness opposers. That live coal from the altar, that touched Isaiah's lips, and purified his heart, has been the puzzle. One class of teachers tells us that he was a good man before that hour, and that Jehovah sanctified him wholly; while the other class makes bold to declare that he was regenerated at that time, and that this was his call to the prophetic office. I am inclined to believe that he was about the best man there was in all the kingdom that morning when he went into the temple to pray. Of course, the fight is against a second blessing. People are willing to claim any number of blessings, provided they can escape the second. However,

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some things are manifest from the lesson before us.

I. While it is not definitely so stated, I think it can be clearly inferred that Isaiah was a good man before the experience recorded in this sixth chapter. He certainly was a devout, prayerful man who walked with God according to the light given him; and such men are accepted with God.

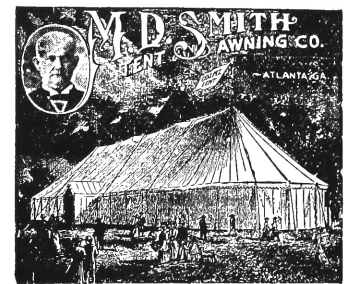
II. The first verse of his first chapter shows that this was not the first time he had met Jehovah; for he had spiritual visions "concerning Judah and Jerusalem in the days of Uzziah"; but the experience recorded in the sixth chapter occurred "in the year that king Uzziah died." Commentators tell us that the inference is, that he saw the Lord in the temple after the death of Uzziah. How long he prophesied before the king's death is not revealed.

III. His vision of Jehovah and the worshipping seraphim put him on his face, and showed him the condition of his own heart. It was unclean, and the trouble had broken out on his lips: he was indulging in foul words; and his people among whom he dwelt were in a similar condition. A vision of God always brings this twofold vision to the heart of a true preacher, unless he and his people have been wholly sanctified through the blood.

IV. While he did not ask for it, as far as we are informed, Jehovah commanded one of the seraphim to take a coal "from off the altar," and lay it upon Isaiah's mouth. This live coal was a type of the purifying fire of the Holy Ghost; wherefore the seraph said to him: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." It was done for the purpose of spiritual purification.

V. When this purification had taken place, Isaiah says: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." I have noticed for some years, that when people get wholly sanctified, this experience of the prophet is repeated. If our preachers and people had what came to Isaiah on that wonderful day, we would take the world for Christ—there would be revivals everywhere.

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Herbert J. McNeese: "My Providence, R. I., meeting having been cancelled due to financial condition there, I have an open date at once. We preach the Wesleyan doctrines, and try to do a thorough rather than a big work. We hold testimonials from Nazarene Evangelists and Salvation Army Officer. Completed two courses from one of America's best Bible Schools. Write us at New Brighton, Pa."

Rev. H. M. Smart: "We leave Stambaugh, Mich., this week for our new home, 1409 West Washington St., Ann Arbor. I am open for work along pentecostal lines and shall be glad to hear from persons desiring my service."

C. O. Brooks: "A two-weeks' meeting at Asbury Chapel, Drexel, Mo., Rev. J. Johnson, preacher, recently closed. Brother Johnson holds to the old-time faith and, like Paul, preaches those things which he hath both seen and heard. A number prayed through and the church was greatly revived."

Mrs. Lutie Cantril: "God answered prayer in sending some holy men to conduct a meeting in Milton, Ia., lasting four weeks. I was wonderfully healed of cancer of the nose. I thank God for the manifestation of his presence and the good that was accomplished."

Rev. John E. Hewson, 127 N. Chester Ave., Indianapolis, Ind., has some open dates that he will be glad to give anyone desiring evangelistic services. Brother Hewson is one of our most earnest evangelists and will be a blessing to any community.

Joseph H. Lewis, conference evangelist of the Kentucky Conference, is making up his slate and desires to hear from pastors and people who could use him in revival work. He preaches a full gospel. Brother Lewis is a graduate of Asbury College and has had much experience in revival work. He is O. K. from every standpoint. His address is 508 N. Lexington Ave., Wilmore, Ky.

S. H. Golden: "Sister Mattie Melton held a meeting in Oak Grove Church which was well attended and much interest manifested. We ask the prayers of The Herald family that our work may prosper and God be glorified."

F. M. C. Eads: "September 18 we closed a fine two-weeks' meeting at Greensboro, Fla., in which much good was done. Six persons united with the church on profession of faith at a previous meeting in March. In both meetings the preaching was done by Rev. R. J. Haskew, of Dothan, Ala. He is one of our general evangelists and I wish to recommend him as a cultured, consecrated and fearless preacher of the whole gospel. He holds his congregations with ever increasing interest. His financial methods are above criticism. He turns everything to the pastor's interest, getting up the claims, and yet is well taken care of himself. If you need a helper who leads his own singing, and who has no objectionable parts, secure R. J. Haskew."

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Evangelistic Addresses, by A. B. Simpson.28
How the Word Works, by Mill-dau.08
Life in a Look, by U. S. Baldwin.24
A Castaway, by F. B. Meyer.20
The Resurrection of Jesus. David Lee Jameson, LL.B.20
Select Sermons, by D. L. Moody20
Intercession for Revival, by H. C. A. Dixon20
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EVANGELISTS' SLATES

BABCOCK, C. H.
(1148 Victoria Ave., Los Angeles, Cal.)
Huntington, Ind., Oct. 2-16.
Newport, Ky., Oct. 19.
Ashland, Ky., Oct. 23-Nov. 6.
Trenton, N. J., Nov. 13-27.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
Barberton, Ohio, Oct. 1-16.
New Castle, Ind., Oct. 30-Nov. 16.

BELEW, P. P.
(Olivet, Ill.)
Open date, Oct. 20-Nov. 6.
Cedar Rapids, Iowa, Nov. 13-Dec. 4.

BRASHER, J. L.
(Attalla, Ala.)
Calvert, Ala., Oct. 14-23.
Phillipsburg, Ohio, Oct. 26-Nov. 13.

BROWNING, RAYMOND.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

BROWN, F. C.
(Sciotoville, Ohio, Box 144)
Open date, October and November.

BUSSEY, M. M.
(907 Alta St., Redlands, Calif.)
Upland, Calif., Oct. 9, until victory comes.

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
Xenia, Ohio, Oct. 2-16.
Marion, Ohio, Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CHATELFIELD, C. C. AND FLORA.
(410 E. Carl St., Winchester, Ind.)
Ellet, Ohio, Oct. 3-16.

CLARK, C. S.
Rosston, Okla., Oct. 2-16.
Guthrie, Okla., Oct. 19-23.

COX, F. W.
(Lishon, Ohio)
Summit, Ore., Sept. 21-Oct. 9.
Jefferson, Ore., Oct. 10-Nov. 6.
Albion, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(111 Dayan St., Lowell, N. Y.)
Beacon, N. Y., Oct. 23-Nov. 13.
Natural Bridge, N. Y., Oct. 2-16.
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

DECKER, WALTER REED.
(Song Evangelist)
(124 Gould St., Corry, Pa.)
Open dates for Fall and Winter.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Rochester, Pa., Oct. 8-30.

DUNAWAY, C. M.
Toronto, Can., Oct. 2-23.
Ottawa, Can., Oct. 24-Nov. 13.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Anderson, Ind., Oct. 2-16.
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Chicago, Ill., (1st church) Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Chicago, Ill., Oct. 9-23.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYHOFF, A. J.
(Singing and Preaching Evangelist.)
(512 West 73rd St., Cleveland, Ohio)
Columbus, Ohio, Oct. 2-16.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Harenton, Ind., Oct. 3-14.
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-17.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Binghamton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.
Portsmouth, Ohio, Dec. 2-18.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GLEASON, RUFUS H.
(Central, S. C.)
Fairmont, Minn., Oct. 4-16.

HALLMAN, W. R. AND WIFE.
(5476 Ridgewood Ct., Chicago, Ill.)
Fairmont, Minn., Oct. 4-16.
St. Clair, Minn., Oct. 18-30.
Preston, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. M.
(No. 7 Gaskill St., Mt. Washington, Sta.
P. O. 2, Pittsburgh, Pa.)
Pittsburgh, Pa., Nov. 13-27.
Open dates after these meetings.

S. P. HARDESTY.
(Song Leader and Singer)
(Lynn, Ind., Route 1)
Fountain City, Ind., Oct. 2-16.

HODGE, H. W.
(120 S. 16th St., Flushing, N. Y. City)
Open dates, October, November, December.

HOLLENBACK, URAL T.
Norristown, Pa., Oct. 2-16.

HULSE, AARON.
Nashville, Kan., Oct. 2-16.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Pasadena, Calif., Oct. 5-23.

KENNEDY, ROBERT J.
(Singer)
Ft. Worth, Tex., Oct. 2-23.

KEYS EVANGELISTIC PARTY.
(Mohnton, Pa.)
Mohnton, Pa., Oct. 9-Nov. 12.
Camden, N. J., Nov. 16-Dec. 4.
Open date, Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
(2326 Auburn Ave., Cincinnati, Ohio.)
Ogdenburg, N. Y., Oct. 7-23.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates after Oct. 1.

LEWIS AND EMYEART.
(Singers and Players)
Akron, Ohio, Sept. 25-Oct. 16.

LEWIS, M. V.
(Wilmore, Ky.)
Georgetown, Ky., Oct. 10-26.

LILLENAS, HALDOR AND BERTHA.
Connersville, Ind., Oct. 2-16.

LINN, JACK, AND WIFE.
(Oregon, Wis.)
Maplewood, Mo., Oct. 2-16.
Cleveland, Ohio, Oct. 16-30.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, eDec. 1-18.

LYTLE, W. E.
(Wilmore, Ky.)
Richland Center, Wis., Sept. 28-Oct. 23.

McNEESE, HERBERT J.
(New Brighton, Pa.)
Carlisle, Ill., November.

MILBY, E. C.
(Song Evangelist, Gabe, Ky.)
Open dates.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Lockland, Ohio, Oct. 9-23.
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Arlene, Colo., Oct. 11-30.

MONK, ALONZO, JR.
October, November, December open.

MINGLEDORFF, CLAUD.
(Douglas, Ga., Rt. 3.)
Hebbardsville, Ga., Oct. 3-23.
Blackshear, Ga., Oct. 24-Nov. 6.
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

NELSON, S. S.
(832 North Ave., Greensboro, N. C.)
Rancerte, W. Va., Oct. 12-25.

PARKER, J. R.
(Wilmore, Ky.)
Olmstead, Ill., Oct. 9-30.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Pleasant Hill, Ill., Oct. 16-30.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
New Castle, Pa., Oct. 14-30.

REED, LAWRENCE.
(Damascus, Ohio)
Waterville, N. Y., Oct. 26-Nov. 13.
Syracuse, N. Y., Nov. 13-Dec. 4.

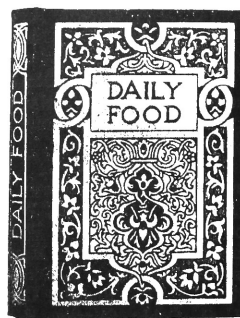
REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Birmingham, Ala., Sept. 25-Oct. 16.
De Quincey, La., Oct. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Baltimore, Md., Oct. 2-16.
Columbus, Ohio, Oct. 23-Nov. 6.
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

ROOD, PERRY R.
(2335 Overlook Drive, Huntington, W. Va.)
Middleport, Ohio, Oct. 2-16.
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Cleveland, Ohio, Oct. 6-16.

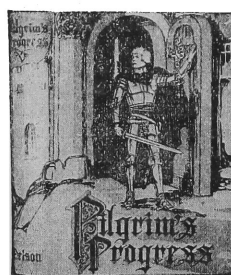
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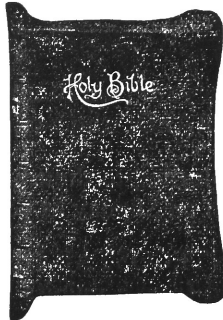
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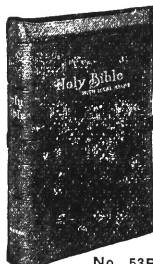
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PAUL, an apostle of Jē'sus Christ by the will of God, and Tī-mō-the-ūs our brother,

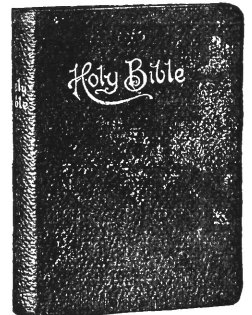
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DO YOU KNOW that nearly every week THE PENTECOSTAL HERALD carries a holiness sermon to many people who never hear one preached from a pulpit?

DO YOU KNOW that there is not a better, more wholesome sixteen pages of holiness reading matter, for the whole family, than in THE PENTECOSTAL HERALD?

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Gentlemen:

I am enclosing herewith \$1.00. Please send The Pentecostal Herald for three months, beginning the first of November, to the four people whose names are given below:

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 19, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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KEEP THE CONSCIENCE TENDER.

By The Editor.

At tender, good conscience is of great value. The conscience is a God-given guard. It is most unfortunate to give it an education out of harmony with the teachings and will of God. If properly instructed and well taken care of, it may be trusted as almost infallible with reference to its warning voice against any line of conduct. When the conscience says, "No" it is very dangerous to ignore the protest of conscience and listen to the voice of appetite or will that says "Yes" in contradiction to the "No" of conscience.

* * * * *

This inward voice that insists upon right doing, that condemns wicked actions, that produces a sense of burden and remorse when wicked deeds are performed, that gives peace and comfort when one acts in harmony with this inward voice and things that are good, is invaluable. Let the reader be careful and very slow to violate the decisions and persuasions of this inward voice.

* * * * *

Keep a good conscience, a conscience void of offense, a conscience that will let you sleep in peace. When tempted to do wrong, listen to this inward monitor, this faithful, old, appellate judge, who sits quietly on his seat within the breast and renders his decisions. You may ignore him until his voice becomes very quiet. You may so wound and stab him with the dagger of indifference and wickedness that he seems to be dead, that he appears to cease to protest, but he is alive and by and by like the smoldering fires in a volcano he will rise in his might and there will be an eruption. The conscience will cry out and awaken remorse and the torturing sense of guilt.

* * * * *

Judas Iscariot loved money. He coveted it. He kept the sacred coin for his own use. If conscience protested, which no doubt it did, he ignored its warning voice and went on in his sin until he could carry forward his wicked transactions with little thought beyond his guilty sins. He wanted money. He loved it. He stole and secreted it. He longed for more of it. He sold his Master, the Son of God and the Redeemer of men for thirty pieces of silver. He betrayed him with a kiss. He was so absorbed with his money-getting that he drowned the inner voice or refused to listen to its protest until by and by the guilty deed done, the inner voice would have its way. It broke loose from its captivity. It lashed him with the hot scorpions of remorse. It drove him beyond the confines of hope. It hurried him on to the rope, the noose, the awful suicide. An outraged conscience becomes an inward furnace of the quenchless fires of torment. Let us keep a good conscience. Listen carefully to the voice within the breast. Never ignore its warnings. Never refuse to listen to its pleadings. Encourage its whisperings with obedience to its suggestions, warnings and commands. Make it tender and lively with Bible truth, with a spirit of prayer and obedience to the

REFERRING AGAIN TO OUR REVIVAL NUMBER OF THE HERALD.

It is to be published the last week in November. We want to distribute a large number of these papers among the people; several thousands of our subscribers who are interested should order twenty-five, fifty, a hundred or two hundred copies of this issue and sow them broadcast among the people. It is very well to complain about the unbelief, the worldliness, the wickedness that is breaking in upon the church, but it is far better to do something to counteract these evil influences. We believe that we are preparing an issue of *The Pentecostal Herald* that will be of real value in helping to awaken the people to the need and stirring them up to pray and work for a true revival of religion. Send us in some matter for this issue and place your order for as many copies of *The Herald* as you can distribute in your community. These copies will be sold very cheap and they will not only be equal to a tract, but to a good large book on the subject of revivals. Let us hear from you at once.

H. C. M.

Word and will of God. Such a conscience will never deceive you, but will always join with the Word and Spirit and your own good will and you will find peace and rest within your soul.

Open Letter to a Young Preacher.

My Dear Young Brother:

IN my letter to you last week, I promised some further suggestions with reference to your preaching at the camp meeting next summer.

Let us suppose you are now on the ground. You have your sermons prepared. You have written them out on the typewriter. You have them in full, or at least copious notes that give you confidence. You will go over them carefully on your knees in prayer before going to the pulpit. I hope you will preach without manuscript before you. It is better still not to have notes. Remember you are at camp meeting. You must preach camp meeting sermons. Don't hold your Bible in your hand. You might do that at prayer meeting, in your church at home. You are not giving a Bible reading now, but you are preaching at camp meeting.

The afternoon is a trying hour. It is hot. The people are a bit drowsy. The preliminaries are lengthy. The announcements have attached to them exhortations. The people are somewhat bored. Announcements hardly ever can be made interesting, but they can be made a real provoking trial and hindrance to a meeting. But they are a necessary evil. They should take three minutes; they often take a quarter of an hour, sometimes twenty minutes. The people are a bit restless before you get a chance at them. I beg you not to get up and read a long lesson. Please don't. This is camp meeting. Don't say, "I know this is a hot, sleepy hour." Have some sense. Don't scold if some one gets up

and goes out. Don't stand there silent and glare at them as if they committed an unpardonable sin. Shoot! Read your text, a short text. Don't scream or mumble. Make the people hear you, but give your voice a chance to rise and fall. Guard against a clatter of words. Words with no clear meaning are useless and offensive to a very ordinary intelligence. Keep your head up and shoulders back so you can breathe well into your lungs. That is healthful and will help you to be deliberate, clear and positive.

I have a friend who is a good camp meeting preacher, but he will go from text to Amen without a pause or period. It becomes tiresome. Words, words, words beat upon your brain and nerves until you feel you are bound to have relief. You do wish he would come to a full stop, straighten up, get a good long breath, and give you a chance to grip what he has said. You should come to a climax at the close of each division of your sermon, reach a full period, straighten up, throw your shoulders back, take a deep breath, let the people get what you have said and fasten upon the truth you have uttered. Pigeon-hole it in their minds so to speak, then on you go, the people with you. Be friendly with your audience, let them feel that the man speaking to them is deeply concerned for their happiness here and hereafter. Illustrate your main points clearly and forcibly, but not too many illustrations for one point. Always illustrate a sermon but do not flood, wash away or obscure your sermon with illustrations. Put yourself into your message, get the iron of your thought hot and strike, strike it quick and hard, strike it again and again. Rivet the truth into the minds of your hearers. Now call for seekers.

You must have a good moving song. The song has much to do with the fruitfulness of your sermon. It would not hurt if you should suggest a song to the song leader before you preach. It would save the leader from constantly turning the leaves of his song book searching for an appropriate song while you are preaching. The leader of the singing will not object to your indicating to him what you wish him to sing. Most of our camp meeting song leaders are very quick and wise in the selection of appropriate hymns, but they will not object if you indicate to them what you wish to have sung after you have concluded your sermon and made the call for seeking souls. Make your invitation to the altar of prayer very clear, but do not go too much into detail and explanation about whom you wish to come until the tide of feeling has run down and you fail to strike the moment for action.

Be careful in those afternoon sermons not to preach too long. Guard at this point. I speak from long experience and many mistakes I have made at this point. It is well known that this has been an unfortunate fault of mine. I often preach too long. It is dangerous to tire the people out, to have

(Continued on page 8)

MEN AND MOVEMENTS ACROSS THE SEA.

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



HIS article is being written in the old City of Bristol England, one of the chief cities of the realm of nearly half million people. It is famous for many things, but to religious people it has a big interest because George Muller's Orphanage is here; and to Methodists it is a center of attraction because here Charles Wesley lived for over twenty years; here John Wesley built one of his first meeting houses, and here it was after St. Phillip's Church closed its doors against him that he went outside and, as he put it in his diary, became "even more vile" and preached for the first time in the open air; here also he had his first school for preachers. This morning, through the kindness of Rev. A. J. Broadbelt, of the great Central Mission, we had the privilege of visiting all these points. The old chapel which served John Wesley for preaching purposes, for his theological school, and where he held his second conference attended by seven preachers, is now in the slum district of the city, and is in the hands of the Calvinistic Methodists, a small body of people. The old building possibly could be bought for a couple of thousands of dollars, and it would be a good thing if it could be preserved as a Memorial of Methodism. Also we visited the house where Charles Wesley lived from 1749 to 1791. A tablet on this building situated in a very congested tenement section of the city bears this record:

"Rev. Charles Wesley, M.A., resided here for 22 years, 1749-1771. His hymns are the possession of the Christian Church. Born 1707; died 1788."

Some of Charles Wesley's greatest hymns were written in Bristol and no doubt it was here he wrote that greatest of all his hymns, "Jesus, Lover of my Soul." This house seems to be in a good state of preservation and could possibly be bought for a thousand dollars. It would be a fine thing if this house could be purchased by some good Methodist and the building preserved as a Memorial and Museum of Methodist Hymnology. It would be an ideal place in which to house relics of the greatest poet of Methodism.

Bristol is a city of churches. The Baptists have a great many churches here and a college; the Congregationalists likewise. The Plymouth Brethren have a large number of chapels. The Church of England have a vast number of churches and a great Cathedral, and the Methodists have forty or fifty churches and chapels. Possibly the greatest of Methodist centers is the Central Mission in Old Market Street which draws a Sunday night congregation of over 2,000 people.

It was our privilege to give the message at Central last night. It was our first service in England and was positively most inspiring. On my left, sat a group of young men reminding me very much of our boys at Asbury College. The atmosphere was charged with the spirit of prayer; the singing of such hymns as "Arise, my soul, arise," "Draw me nearer," etc., was soul inspiring. It was easy to preach and we had a good time unfolding the message from 1 Cor. 2:10.

The History of Bristol Central Mission is full of the miraculous answers to prayer. When Rev. J. A. Broadbelt was sent here by Wesleyan Conference in 1922 he discovered a new version of Exodus 14:15: "Speak unto the church at Old Market Street that it go forward." The congregation at that time was in the fifties and hundreds only. Mr. Broadbelt (who by the way received his initial training and inspiration for this kind of work under Rev. J. Gregory Mantle, when he was running his great Wesleyan London Mission) adopted as his motto for the Mission the following:

"Have Faith in God!

Faith that receives from God,
Faith that reckons upon God,
Faith that risks for God,
Faith that rejoices in God."

Bristol is a city of 385,000 people and being largely industrial this great mass of people has naturally a great percent of working people. This type of city always responds to real gospel effort. Mr. Broadbelt had a vision and faith in God. As he told us the story of the great building, not yet six years old, which they built at a cost of over \$200,000, and dedicated it practically free of debt, he said that at the outset he called his workers together and said to them, "There are four things we must form a League of Prayer for:

1. "That the word of the Lord may run and be glorified.

2. "That new workers may be raised up; men and women full of faith and the Holy Spirit.

3. "That the church may be spiritual, evangelistic, missionary.

4. "That God will undertake all financial burdens for us, and that the Hall may be opened free of debt."

Another slogan adopted by the Mission was:

"Pray about everything,
Always expect something,
Be thankful for anything,
Grumble about nothing."

British Methodism may give American Methodism some valuable lessons along certain lines, particularly in the matter of establishing great evangelistic centers in the chief cities. In such cities as London, Leeds, Manchester, Hull, Birmingham, New Castle, etc., there are great "Central Missions," as they call them, and generally men are put in charge of this kind of work who have the evangelistic note. Such men as Hugh Price Hughes, Collier, Wiseman, Chadwick, Mantle, etc., have carried on these enterprises. They are men of high intellectual attainments, great preachers and well up in the art of soul winning. How different our American Methodism! We build million dollar skyscrapers, rent out stores and offices to pay the expenses, have an auditorium for the church services and that is about as far as we go. Why should we not have in such cities as Philadelphia, New York, Louisville, San Francisco, Chattanooga, Boston, etc., great evangelistic centers gathering thousands to gospel services as well as running an institution which can serve the community or city along various useful, social and philanthropic lines.

It was our high privilege recently to visit George Muller's famous Orphanages. They are situated in a suburb of Bristol—Ashley Downs. Mr. Muller died in 1898, at the age of 93 years. During his life of prayer he had about six millions of dollars come to him for his orphans in answer to prayer. He was never known to have asked any man for a shilling for his work. He made known his needs to God only. Indeed Mr. Muller was led to start the orphanage work in an unbelieving and agnostic age (1836) to demonstrate the fact that God answers prayer. He wrote his purpose in the following words:

"I long to have something to point to as a visible proof that our God and Father is the same faithful God as he ever was. It needed to be something that could be seen even by the natural eye. Now if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an Orphans' Home, there would be something which, with the Lord's blessing might be a testimony to the consciences of the unconverted of the reality of the things of God."

Dr. Bergin, the present Director of the Institution, gave us an hour of his time during our visit to answer our many questions, to explain the work, and to show us around some of the buildings. He gave us one of the mottoes of the Orphanage. It has George Muller's own words on it. They are these:

"GOD IS STILL THE LIVING GOD AND NOW AS WELL AS THOUSANDS OF YEARS AGO, HE LISTENS TO THE PRAYERS OF HIS CHILDREN AND HELPS THOSE WHO TRUST IN HIM."

In passing let me note this fact, that it was the reading of Mr. Muller's narrative by James McQuilken, of Ireland in 1856, that indirectly led to the Irish Revival which broke out in 1859. Mr. McQuilken said as he read of Muller: "See what Mr. Muller obtains simply by prayer. Thus may I obtain blessing by prayer." A stream of prayer followed by McQuilken, McNeely and others, and the Irish Revival broke out in Belfast and swept all through the country.

A visit to Bath was a matter of keenest interest to us. Here are the hot Baths originated by the Romans in the days of Julius Caesar. Here we saw Roman masonry, sculpture, plumbing, etc. Even as late as a few years ago excavations disclosed other important Roman works. Bath will be remembered by readers of Methodist history as the city of Beau Nash who opposed John Wesley and who, at one time, tried to bring on a riot while Wesley was preaching in the open air. It was unfortunate for Nash; John Wesley knew some disagreeable facts about his character and silenced him with some of the most incisive words ever said in public to a dude or dandy.

In Bath Abbey, which is a Church of Cathedral importance, and in fact, is second only to Westminster Abbey, in the number of tablets and monuments to noted people, there are inscribed on one of the more modern tablets some words by John Wesley. Now it is well to remember that though Wesley originated the Methodist Society, he never left the Established Church of England. Evidently the Rector of the Abbey wanted to advertise the fact so on the tablet giving the "succession" of the Bishops he adds these words of Wesley uttered in 1790: "I dare not separate from the church. I believe it would be a sin so to do." Then fifteen months before he died he said: "I declare once more, I live and die a member of the Church of England and that those who regard my judgment or advice will never separate from it." John Wesley died in 1791; his memory is enshrined in Westminster Abbey in a simple tablet put there by Dean Stanley. In our next letter we shall write a few things about Westminster. We shall be in London in a few days and our next will be after our visit there.

"Beautiful Girlhood"

The book was written by Mable Hale, price \$1.00 may be purchased through The Pentecostal Publishing Co., Louisville, Ky.

This book, delightfully written for girls is one of the most inspiring for character building to be read. It takes a vision into the depths of womanhood to create in others the desire to live up to an ideal. Mable Hale has given in her book facts which will help girls understand themselves as well as others, in thoughts, attitudes and expressions of development. This book will inspire girls to a greater effort of living true, sincere lives, if they would be all that the title, "Beautiful Girlhood" implies.

The above is an unsolicited testimonial written by Miss Aileene Lewis, director of young people's work, The Kentucky Council of Religious Education.

THE POWER OF STILLNESS.

Rev. A. B. Simpson.

"A Still Small Voice." 1 Kings 19:12.
"Be Still, and know that I am God." Ps.
46:10.



It was "a still small voice" or the "sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, *Selah* (*Pause*)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type. There is, for the heart that will cease from itself, "the peace of God that passeth all understanding;" a quietness and confidence, which is the source of all strength; a sweet peace, "which nothing can offend." There is, in the deepest center of the believer's soul, a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear his "still small voice."

A score of years ago a friend placed in my hands a little book, which became one of the turning points in my life. It was called "True Peace," and was an old mediaeval message. It had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear his voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares and some were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought. In every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them and to answer; but God said, "Be still, and know that I am God."

Then came the conflict of thoughts for the morrow, with its duties and cares. But God said: "Be still." And as I listened, and slowly learned to obey, and shut my ears to every sound, I found after a while, that when the other voices ceased, or I ceased to hear and heed them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power, and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul; was God's answer to all my questions; was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living GOD himself as my life and my all.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into his rest hath ceased from his

own works, even as God did from his." When we cease from our works, God works in us; when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do of his good pleasure," and we have but to work it out.

Beloved! let us take his stillness; let us dwell in "the secret place of the Most High;" let us enter into God and his eternal rest; let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness: the stillness that lets God work for us, and we hold our peace; the stillness that ceases from controversy, and self-vindication, and expediencies of wisdom and forethought, and lets God provide and answer the unkind word, and the cruel blow, in his own unfailing, faithful love. How often we lose God's interposition by taking up our own cause and striking for our own defence.

There is no spectacle in all the Bible so sublime as the silent Saviour answering not a word to the men that were maligning him, and whom he could have laid prostrate at his feet by one look of Divine power, or one word of fiery rebuke. But he let them do their worst and he stood in the power of stillness—God's holy, silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." Then after the heat and strife of earth are over, men will remember us as we remember the morning dew, the mellow light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.

Here, There and Everywhere.

RAYMOND BROWNING.



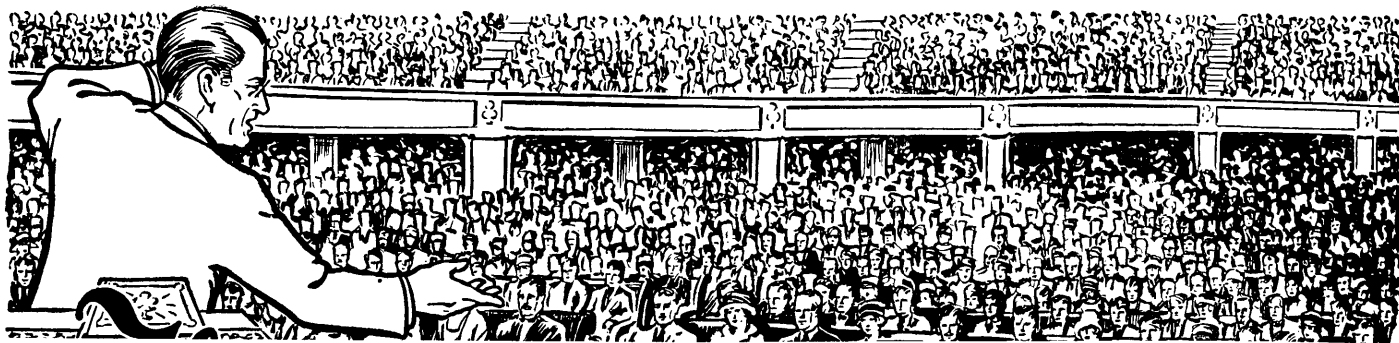
SOME time ago in a South Carolina town an old lady remarked to a friend, "Your pastor preached a mighty fine sermon last Sunday." "What did he preach about?" the other inquired. "Well, just one thing and then another." That's the way this letter is going to be written and for a beginning point I will start at Charleston, W. Va., where for two weeks beginning June 19, it was our privilege to do most of the preaching for the Kanawha Valley Holiness camp meeting of which that princely layman, Fred Morris, is president. Dr. Westfall, a former pastor, and Dr. King, the present pastor of the Methodist Church that sponsors this camp meeting, both assisted in the services. The singing was conducted by Miss Luella Dadisman, recently graduated from Asbury College, and her work was such as reflects credit on that school. The weather was very warm and the street cars noisy but souls were saved and sanctified and the committee seemed pleased with the services. They really need a camp meeting ground outside the city in those beautiful green mountains where the holiness people will come from all over West Virginia. About the finest thing some community could do would be to offer the trustees a twelve acre grove for a camp meeting ground.

After leaving Charleston I started for Washburn, N. D. and en route I met Dr. John Brasher at St. Paul and we traveled on together. It was wonderful to see that broad, rolling country covered with endless fields of hay and grain and flax. Abundant

rains had come this year and the outlook for the farmer was rosy. One afternoon we saw the most brilliant rainbow and later, the most gorgeous sunset, it has ever been my privilege to witness. It made me happy to think that a holiness preacher conducted himself so faithfully that God set the bow in the heavens as a continual reminder of a certain promise. However, I must leave the scriptural gold at the end of this rainbow and hasten on to tell you that it was nearly ten o'clock before the last bit of the sunset faded from the sky, and by that time we were arriving at the capital city where we spent the night and went on to Washburn next day. Brother John Bibelheimer, president of the Association, welcomed us. We liked everything out there except the mosquitoes. They were there by the uncounted millions. I say uncounted because they kept us so busy fighting that there wasn't time to even make an estimate. The camp meeting ground is well located on the bank of the great Missouri River. Before we left the camp about twenty-five hundred dollars had been subscribed to build a tabernacle for next year's meetings and the folks intend to screen it to protect the folks in case there should be another wet year and an accompanying scourge of mosquitoes. No matter if they bit Dr. Brasher he just rolled along like a smooth-running auto and never missed a point in his preaching. I understand that he is invited to conduct our revival at Wilmore next spring and I am delighted over the prospect. Prof. Slagg led the singing, his wife played the piano, and the Asbury College Quartet came and gave us a lift on the singing and it all went fine. There were blessed scenes around the altar as folks prayed through to victory. The pastor of the Methodist Church, Brother McAdams, is an Asbury College product and is running true to form. He was tireless in his efforts to make every feature of the camp meeting a success and deserves more commendation than space will allow.

After leaving North Dakota I took a long jump of about seventeen hundred miles and landed near West Asheville, N. C., where my dear brother, the unique and lovable Bob Self, has a camp meeting which is just two years old and yet is well equipped and growing, and has the most beautiful location of any camp I have ever seen. My wife and mother and our four children camped on the ridge just above where the big tent was pitched. We had our auto-trailer and a small tent so that our little family had a degree of privacy so unusual in camp meetings. Out in front of the tent we kept a smoldering fire. We didn't really need the fire but the blue smoke looked so pretty as it climbed lazily upward. Then, too, we roasted some fine sweet potatoes in the ashes and that's the real way to cook a potato. As we sat around the campfire we could see Asheville in the distance and the wonderful Vanderbilt home and the beautiful mountain peaks melting away into the blue of the distance. It's a great place to preach and pray and to commune with God. There was something new in that camp meeting, and that was Dr. Hodges, a Baptist preacher, pastor of the big tabernacle at New Bern, N. C. He was preaching holiness as clear as a silver trumpet and he and I just ran together like sugar and coffee,—if you understand that mixed metaphor. His church is one of the few in the state of North Carolina that will not keep a person in its membership if he plays cards, dances, or goes to the movies. This church suggests Elijah's altar where the fire lapped up the water. Sister Mattie Perry was with us and blessed us with her messages, and Brother Jim Green came in for

(Continued on page 6, col. 1)



HEART PURITY OR CHRIST OUR RIGHTEOUSNESS.

Rev. B. C. Dewey.

PART II.

"Blessed are the pure in heart for they shall see God." (Matt. 5:8.)

"Now the end of the commandment is love out of a pure heart and of a good conscience, and of faith unfeigned." (1 Tim. 1:5).

"See that ye love one another with a pure heart, fervently." (1 Pet. 1:22).

HEART PURITY OR CLEANSING UP TO LIGHT.

IF we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7).

"If the Son, therefore, shall make you free, ye shall be free indeed." (John 8:36). What victory and joy are here indicated? What purity, freedom and light are we here offered through Christ? A privilege to be cleansed from all sin, to have our past blotted out and our soul cleansed from all inward defilement, fitting us to be companions of angels and to worship—hold fellowship with, and gaze on the beauty and splendor of the great God and his Son Jesus Christ forever.

As the Bible sets forth heart purity and perfect love as a privilege and duty, it is important that we know what constitutes a pure heart, and the evidence of its possession. It is unreasonable that God would require that which we could neither obtain or know when we had obtained it, especially as heart purity is necessary in order to see God, and have boldness in the day of judgment.

"Herein is our love made perfect, that we may have boldness in the day of judgment." (1 John 4:17). The heart is the moral nature of man, the seat of the affections and will, and the most wonderful product of the Creator's wisdom and power below the skies, and perhaps nothing greater in all the universe of God, as redeemed saints are to constitute the bride of Christ, which is not spoken of angels. In the fall of man the heart became polluted, diseased and enslaved, the home of every unclean thing, the resident of evil thoughts and demons. Man finds a downward pull, a "law of sin," warring within him, against the perfect moral law of God, which requires him to love God with all his heart, and his neighbor as himself. It is not necessary to discuss theological terms and differences of opinion about this law or state of heart. Man is conscious of this state, this downward drift, this antagonistic force, with its attending results of condemnation and corruption. No theories or religious beliefs can save him from this consciousness—he feels and knows it when it *moves and acts*.

As man draws near to God and his holy law which says, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and it is pressed home upon him by the Holy Spirit, he becomes painfully conscious that he does not do it, and as he struggles to do so, he finds the gravitation downward baffles his will power and brings him into captivity, till in the language of Paul he declares, "I find a law that when I would do good, evil is present with me." (Rom. 7:21)

And when he struggles and fails he says, "It is no more I that do it, but *sin*, that dwelleth in me." Again, "I see another law in my members warring against the law of the mind, and bringing me into captivity to the law of sin which is in my members." Then in his struggle for freedom he cries, "O, wretched man that I am! who shall deliver me from the body of this death." (Rom. 7:24).

Paul felt the power of something within him he distinctly called *sin*, not sin as a past act, but *sin* that dwelleth in me. Sin that acted so certain, so uniformly, and true to its nature, that he called it "the law of sin." It was so obnoxious to his higher judgment, and so polluting in its operation, and offensive in its odor and certainty of ruin that he called it the "Body of death." Yet in view of the fact that man has all this within the heart, we are required to love God with all our heart, and one another with a "pure heart," and that, "fervently." But thanks be unto God, we are not left to ourselves in this matter. Paul found deliverance and shouted, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." (Rom. 8:2).

I am not concerned now over the controversy as to whether Paul is picturing a Jew trying to keep the law, and yet falling a captive to its power, or a converted man under grace struggling against indwelling sin, or the law of sin, and occasionally overcome. I am only concerned that such a condition existed in human hearts and that from this "law of sin" there is deliverance through Christ. It matters little about theories, as long as this "law of sin" within is a menace to our purity and freedom. As long as it exists at all it retains its deadly nature, and tends to the same end, even if held in check by pardoning grace, and it will make its presence felt at times, as long as it exists, no matter if we claim to "get it all at once," at conversion, or if we profess Holiness that will not tame the Cobra, or destroy the reptile. As long as we are conscious of an indwelling "evil," of a predisposition to sin, with its downward pull that flares up at holy law, we need deliverance. The eminent and pious of all ages have had this consciousness, and the theory that we are cleansed from all corruption within at conversion, has had but little weight. The one question that has concerned believers has been, can we *ever be delivered* before death.

We drop all controversy over degrees of perfection and simply want to know what constitutes a "pure heart," or "love out of a pure heart," which is the end of the commandment, hence required. As the will and affections constitute the controlling forces of the heart, when these are set right and are conformed to the will of God, all else will be right. It is on these the "law of sin" has its grip.

We will look at both the human and divine side. The will is first to be considered on the human side. All our salvation hinges on the will. If we take care of the will, God will take care of the affections. No man can

force himself by a direct act of love, but he can concentrate his mind on objects that will arouse his affections. He can take the attitude of love by thinking and acting kindly, according to the law of love. We are told "Love not the world," (John 2:15) and (Col. 2:2). "Set your affections on things above, and not on things on the earth." This is an appeal to the will to focus the powers of the mind on that which is good and holy. We are held accountable if we focus the mind, the eye or imagination on that which is forbidden of God; that which corrupts the affections. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8).

The part our will plays in rising from a state of sin and corruption to that of purity is first its relation to repentance and confession of sin, that through faith brings pardon for all the past, and the divine life to the soul, passing it from death to life; from being children of wrath (Eph. 2:3) to becoming sons and daughters of God, receiving the Spirit that we are "born again" and are the children of God. This constitutes a large part of heart purity.

Second, it is necessary that there be a discovery of the remaining corruption, the "law of sin," that still exists within, by the Spirit, Word and Providences of God, and a frank confession to him of our need of cleansing from this painfully disturbing element.

It is held by some that inasmuch as light on sin is necessary to cleansing, that therefore we can only be cleansed up to light—partly purified—but God's word demands purity, not as we see it, but as he sees it. He says, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When he pronounces it cleansed from all unrighteousness, who has authority to say it is not. Certainly the Holy God who created all the suns, and floods our earth with light can flood our hearts with spiritual light. The argument advanced is that we must co-operate with God in our salvation as we receive light, and that it will take us years to see all the depths of our depravity, and we are only cleansed up to light.

While it is true we are fearfully and wonderfully made, and have a profound and mysterious spiritual nature that has been dreadfully warped, yet God knows its depths. (Jer. 17:9) says, "The heart is deceitful above all things, and desperately wicked; and who can know it." God answers, "I, the Lord search the heart, I try the reins." Now God is a being of infinite light, and he can reveal all in a short length of time. It is true, generally some time is allowed for light as we are slow to walk in light, and it is true we should ask for God to search us, and not hasten over any doubtful thing in order to get through quick and save ourselves from some painful discovery or confession. To think that as some teach, it must be a process of years because of lack of light

to co-operate with God, is not in harmony with what Jesus said when he declared, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).

And we are told, "If we walk in the light as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). Dr. Daniel Steele says regarding this point, "I am shocked at such a conception of God as represents him as holy and hating all traces and stains of sin, yet withholding from man that knowledge of his own depravity to secure his co-operation in its complete purification." The very justice and holiness of God, that hate sin will not allow you to be deceived if you honestly desire and sincerely seek for him to reveal all sin in your heart. If all would pray through and be purified up to the light, that would be fine, but to hold it as a theory and yet fight over the same battles and contend with the same inherent manifestations of depravity for years is not being purified up to light, and then advancing to new discoveries of our need.

What a glorious thing it would be if all the church members were walking in the light and saved up to all their light. Yes, and if all believers and professors of holiness were saved from all the sin, lukewarmness and corruption they ever had light on, until it disappears from consciousness, and they had to wait for more light. But to hide behind this theory, and retain the same carnal manifestations for years is inconsistent.

Here is a basis for faith: If God hates sin and it exists in the heart contrary to his will and he lets light in on us till it is painful to us, creating a longing and hunger for its removal, is he doing that to torment us, or to deliver us? Let Christ answer, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Let us all be sure to be saved up to the light and may we have light enough to see our privilege to be fully saved.

To have a pure heart then means the right poise of the will, first in confession and renunciation of all outward and inward sin as revealed to us. Second, in the renunciation of all self-will, also as regards that which is good, such as the choosing of our own way, work or pleasures. It is the presenting of our bodies a living sacrifice, holy and acceptable unto God. As the body is the earthward outlet to the mind and heart it sweeps the deck of all worldly and selfish gratifications, for all our bodily powers now are devoted to God and his glory and can fully say, "Thy will be done." We will then carry out the next verse, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and perfect, and acceptable will of God." (Rom. 12:1-2).

This means that our will is fixed and resting on the will of God. That is, we deliberately choose the will of God in all things, and that our motives and intentions are all pure—no matter what mistakes we make. By a pure motive we mean that the eye is single to God's glory down to the smallest details of our life, as set forth by the Holy Ghost in (Col. 3:25), "And whatsoever ye do, do it heartily, as unto the Lord, and not to men." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 19:31). How searching is this when fully understood and carried out.

Finally, there is one more attitude of the will that is all important. It brings, maintains and indicates a clean heart. It is the attitude of faith. While faith is present in our seeking, yet there is a final grip and position taken toward the precious blood that is purifying. It is that appropriating act of faith that receives Christ as our righteousness and sanctification, and trusts his precious blood to cleanse us from all sin and unrighteousness.

God's word says, "Whosoever will, let him

take of the water of life freely." (Rev. 22:12). Taking freely, covers not only pardon and regenerating life, but purity and the "life" more abundant. (John 10:10). In (1 Cor. 1:30) we are distinctly told Christ is made of God unto us "righteousness and sanctification," and God would not have made him to be what we are not able to receive him for, hence we are commanded to (take) a mighty and marvelous word, if receiving him" as recorded in (John 1:12), gives us regenerating life and makes us sons, when we were sinners, will not receiving him as our sanctification to the limit of our need and the divine requirement make us pure? He himself is then our sanctification, dwelling within, cleansing our hearts by his blood, and meeting the full demands of God's righteous law. (See Phil. 3:9).

It is that position of faith that counts God "faithful and just" when he says, "If we confess our sins he is faithful and just to forgive us our sins." (1 John 1:9). Having prayed, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way of everlasting." (Ps. 139:23, 24), and having accepted light from any source, person or providence, and confessed all that God has revealed that was wrong, faith dares to trust the faithfulness of God. Faith induces that fixed attitude of the will that obeys orders, as God issues them in (Rom. 6:11) "Reckon ye also, yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Regardless of all feeling, not trusting in our consecration or confession, but beholding our "old man" crucified with him on Calvary, and hearing by faith's ear the cry, "It is finished," seeing our sins and sinful self expire with him, we count ourselves dead to sin and risen with Christ—forever free—by his cross and blood.

We have spoken of the human side. God will take care of his side, and by the Holy Spirit apply to us the cleansing blood, and keep us clean, as we walk in the light. He sees us offer our Isaac of self, and looks on our faith in Christ as he did on Abraham, "who believed God, and it was imputed unto him for righteousness." "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." (Rom. 4:24) it will be imputed to us.

This faith is purifying and necessary and must be maintained. If we do not believe in the possibilities of being purified, sanctified wholly, how can we furnish the necessary faith. Here is where false teaching, prejudice, limiting God is dangerous, and a menace to our highest spiritual welfare. If we believe in it, yet do not offer up our Isaac and exercise and maintain appropriating faith how can we secure it? Against your will and faith Satan will hurl his forces to block your way or rob you of your possessions. To have your heart cleansed, your moral nature purified, fix your faith on this for the time being, rather than endowment of power. Let God bestow what he may with it. Entire sanctification is more than gifts, revelations, healings, trances, anointings of the Spirit, tongues or raptures of joy. Faith for some other things does not bring purity, and faith for purity does not necessarily bring other things. "According to your faith, be it unto you," is the rule. It always brings love and rest and involves the indwelling and a gracious measure of the Holy Spirit's presence.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

Wonders of Telepotence and Prayer The Bible and Science Series.

W. M. YOUNG, A.M., Sc.D.



HE word telepotence is so new that you may not find it in your dictionary; it is a hybrid word coming from the Greek root "tele," meaning at a distance, or far off, and the Latin root "potens," powerful; man is beginning to exercise physical control at a distance through the directed energies of the intangible essences of the universe. This is a great extension of the dominion of life. The power of physical control at a distance through the agency of electricity and the ether of space marks the highest present attainment of man in the physical world. With the telescope we see objects which are immeasurably distant in space but by the telescope we acquire no control of them.

Through the agency of electricity with telegraph instruments and wires we write our messages at great distances exercising distant control over ponderable matter. Wireless telegraphy involves control over ponderable matter with nothing intervening that is available for moving matter except the ether and electricity. We instantly communicate our thoughts across thousands of miles intervening.

WIRELESS ACCOMPLISHMENTS.

Through the agency of the so-called wireless, experimental boats have been guided in various maneuvers, thus affording a distinct instance of the distant control of ponderable matter. *All this is telepotence, and humanity has become telepotent in such a manner as to suggest the somewhat startling thought that only a slight extension of this power could place even worlds under human control.*

SCIENCE SUPPORTS FAITH.

It seems strange that in an age in which things which once were considered impossible are becoming scientific demonstrations, there should arise a floodtide of unbelief and skepticism. Religious teachers are everywhere telling us that the New Testament miracles are impossible and contrary to the laws of nature, while at the same time we are continually discovering laws of nature which give illuminating hints as to how Christian faith works in the realm of the physical. Is it not strange that the same science which reveals such wonders in the physical realm should deny them in the spiritual?

Is it not strange to think that the air around us is continuously filled with human voices, some talking, some preaching, some lecturing, some singing, and some entertaining? While we are lying down at night sleeping, all kinds of messages and of music are streaming over us through the night sky, like the quiet passing of birds in the night. And all we need to hear them is the right kind of receiving instrument, and then tune in.

Why should it be thought fanatical to believe that the world is full of voices from the spiritual world? Why should it be thought unscientific to believe that God is speaking everywhere in nature, and that faith and love are the instruments by which we may "tune in" and receive his meaning?

Faithful and obedient believers everywhere testify that even in the midst of sorrow and trial, all at once, a veritable breeze from the heavenly world has swept in upon them bringing blessedness, peace, rest, and assurance.

Is it illogical to believe that we may be surrounded by holy atmospheres and heavenly presences, or to think that heaven is in

(Continued on page 9)

HERE, THERE, AND EVERYWHERE. (Continued from page 3)

one service and warmed our ears with a rich and helpful sermon. Camp View is a good place to get blessed. As Bob Self remarked one day, "If Moses was here he'd be a carrying his shoes around in his hand." The days slipped by all too fast for me because I had all my family with me and that is a wonderful privilege for an evangelist. Finally, I had to take down the little brown tent and pack our stuff into the trailer and hook it to the car and roll down the road to our little shack at Hendersonville. That is where our home burned and the family is camping for the summer in a two room building that used to be a small barn. It looks pretty rough but it is beautifully furnished with contentment and happiness and the laughter of children. As soon as I got the folks unloaded and we had two meals together, I told them goodbye and left for the Nazarene camp meeting at Columbus, O.

When I arrived in Columbus I phoned Bro. Elford and he and his family took me right out to the camp ground. It was a revelation to me. Here was a large new tabernacle, hotel and dining room, lots of cottages, and long rows of neat, new tents, and all of these things have been put there within two years. There was great preaching by Dr. Chapman, Prof. Willingham, Dr. J. G. Morrison, and especially did I enjoy the messages of my co-laborer, Brother Floyd Nease, who is president of the Eastern Nazarene College of Boston, Mass. He is one of the young men of the Holiness Movement of whom much may be expected in the coming years. It was my privilege also to meet for the first time Brothers Pace, Barnard, Walburt, and McCoy who compose the Vaughan Radio Quartet of Lawrenceburg, Tenn. They really ought to be called the Sanctified Mockingbirds. How they did bless us with their messages in song. They got me stirred up and I wrote a little poem for them called "The Home-Coming Week." Within a few hours Brother Pace set it to music and the quartet sang it, and they have been singing it ever since. The chorus is this:

"When we're inside the gates of pearl
We'll learn a lot of things.

We'll have a harp that's made of gold,—
Perhaps a thousand strings.

We'll sing and shout and dance about,
The Lamb will dry our tears,

We'll have a grand home-coming week
The first ten thousand years."

Then, too, we had Brother Ben Sutton and his wife, and that old Kentucky boy can sing until a presiding elder would get happy. If he happens to need any extra sweetening for the song his good wife at the piano can always bring it on just at the right time. I know he has the blessing too, because one night when he was in the midst of a great song and the folks were shouting a crank hopped up on the rostrum and hooked one arm around Ben's neck and waved the Stars and Stripes with the other hand. Ben turned red but he smiled and sang on the best he could. I've still got the blessing too, but I took the old fellow by the arm and told him kindly to take his little flag and sit down on the end of the bench. I was afraid somebody would think that the Holiness Movement and the Ku Klux Klan were having a joint session. Best of all were the bright conversions and the clear sanctifications at almost every service. On the last night of the camp meeting a big, generous brother named Dobson, took me and part of the quartet to his home and gave us an early breakfast next morning so we could be on our way. It was a wonderful ride I had that day in the car with three of the Vaughan Quartet. They were going through to Lawrenceburg, Tenn., and they carried me all the way to Silver Heights camp meeting at New Albany, Ind., and delivered me, baggage and all, right at the big tabernacle.

Now Silver Heights camp meeting is something different. It has long and blessed history. When a novice in camp meeting work, like I am, looks at the long roll of holiness giants who have wrought under that stately old tabernacle on that beautiful hill-top overlooking Louisville, the effect is certainly humbling and well-nigh discouraging. I gathered a little hope from the fact I am somewhat older than the other preachers on the program, Brothers Virgil Moore and Paul Rees, but that faded after I heard them preach. However, I must say that our congregations were large and sympathetic and made us feel that our efforts were deeply appreciated. The brethren were kind to us, entertained us splendidly, and treated us generously. The Asbury Quartet had charge of the singing and an Asbury girl did fine work at the big grand piano. We had plenty of willing workers to pray with the seekers around the altar and the folks on the hill said it was the best and most helpful camp meeting for many years. Here's just a little word to the wise. Be it known unto any who may hereafter preach at Silver Heights that the electric car leaves the hill at nine fifteen in the evening and most of the crowd wouldn't remain longer than five minutes past nine if Paul were there preaching and Silas directing the singing. I would suggest to our successors to cut off the front yard and the front porch from their sermons and then cut off the back yard and the sleeping porch and then begin in the living room and stop at the kitchen stove. One of the outstanding memories of this camp meeting was a brief visit by Brother Seth Rees whom I had never met. He preached a wonderful sermon from the text, "And the iron did swim." A young man just can't preach a sermon like that one. It takes age and experience and suffering and tears and disappointments and triumphs and lots of things that youth doesn't have. Now Paul Rees is a real preacher viewed from any angle. How I reveled in his preaching. If it were not for fear of spoiling my younger brother in the ministry I would say all that is in my heart to say about him.

This brings me to my trip to Aspen Hill, where I was reared and where I just finished a revival in the Methodist Church, and to Lawrenceburg, where I am now conducting a tent meeting for the Nazarenes. I may write of these later. Our services here are being broadcast over W.O.A.N. This radio business puzzles me. I've been preaching into this one for ten days and haven't heard but two or three faint echoes from it. THE PENTECOSTAL HERALD suits me better. Over a third of a million people tune in on it every week. It's a little slower than radio but you do hear from it once in a while.

Dr. Hargett and Evangelism.

BY DR. ROBERT L. SELLE.

At this moment I am attending the 66th session of the St. Louis Conference of the Methodist Episcopal Church at Mountain Grove, Mo. Great Conference! Great session! Great men! The St. Louis Conference covers the south half of Missouri, including the cities of St. Louis and Kansas City, and the state of Arkansas.

Bishop Charles Edward Locke, nationally known as a preacher and a brotherly spirited man, is presiding. He measures fully in every way to the expectations of the 250 preachers who make up the Conference.

Delegates to the General Conference have just been elected, among whom, the readers of THE HERALD will be glad to know, is the Rev. I. M. Hargett, D.D., pastor of the great Grand Avenue Temple in Kansas City. THE HERALD family has followed him with their prayers and best wishes for an outstanding record as a soul winner from the day he left Asbury College with his diploma to the present time, and that interest has been deepened on many an occasion when they have heard of the unusual manner in which God has

used him to win the lost to the Savior. Probably no man in Methodism at this hour has a bigger opportunity for usefulness or a firmer grip upon it than this man. At 4 o'clock daily during the session of the Conference he brings a great evangelistic message, clear, strong, orthodox, which moves the people as in the days of our fathers. Many will want to see him elected Bishop at the General Conference at Kansas City, Mo., next May.

"A Good Fight."

A. W. ORWIG.

Among the apostle Paul's last words was the statement that he had fought "a good fight." It was not a vain boast, but a Holy Ghost inspired utterance. He had now come to the close of a valiant conflict with all the powers of evil that had beset his pathway. Noble warrior of the Cross! Nothing had ever intimidated him in the holy warfare for truth and righteousness. Even the unjust and violent death that he knew soon awaited him did not for a moment cause him to regret the glorious course he had pursued, nor did it in any degree abate his heavenly joy. But most triumphantly the scarred veteran of many hard-fought battles declared, "I have fought a good fight, I have finished my course, I have kept the faith." Would to God every professed ambassador of the Lord Jesus Christ could truthfully say the same at the end of his career!

But all true children of God, as they are about to lay down the divine armor, will be able to say what Paul said. From a thousand considerations they will realize that the fight in which they engaged was "a good fight." While, as Christians, we shall sometimes be subjected to severe temptations and trials, yet a divine peace and joy may flood our hearts. Added to this will be the certain and blissful prospect of "a crown of righteousness" that awaits us. Then be not weary in fighting the "good fight of faith."

How many of us, dear readers, are truly in the glorious conflict under consideration? Are we always undaunted in the same? Do we cheerfully "endure hardness" as good soldiers of Jesus Christ? Oh let us never waver, no matter what the opposition from earth or hell! Keeping our eyes on the glittering crown, and especially upon Jesus, we shall indeed finish our course triumphantly.

Many and subtle are the snares of Satan and the allurements of the world that often confront young Christians. But let them not be disheartened or falter in the pilgrimage to the celestial city on high. They may also have personal besetting sins, but these too, may be overcome by the mighty grace of God. All should remember that the entire Christian life is a life of warfare; but, thank God, there may be victory all along the line, even at the moment of seeming defeat. But, certainly, we need to have on the whole armor of God. Success is not promised without it. And we should fully familiarize ourselves with every part of the armor. None may be discarded with impunity. And "the shield of faith" is of supreme importance. "The just shall live by faith." And oh how constantly we need the two-edged "sword of the Spirit, which is the Word of God." Ever let us have a firm grasp upon it. The Lord enable us always to heed the apostle's ringing battle-cry, "Fight the good fight of faith; lay hold on eternal life."

Seven Deadly Fallacies.

Dr. Ridout has conferred a real favor on all pastors and busy Christian workers in getting out in such convenient form a series of neat booklets packed with just the right information as to the harmful fallacies of these seven blighting "isms" which are causing so much havoc among many well-meaning people. These booklets should have the widest possible circulation. It would do much toward steadying faith in the old-time religion.

F. A. WHITTLESEY.

REPORTS FROM SOUL WINNERS

EVANGELICAL METHODIST LEAGUE TENT REPORTS.

The following are some of the reports of meetings held by groups of tent workers. It will thrill the hearts of those who have contributed to this great work to read of the souls that have found the Lord in these revivals. There are many whose reports we do not have at this time, but as they come in we shall be glad to give them to our readers.

Asbury Gospel Trio labored in the far west where they held meetings in Vernon, Colo., resulting in 50 salvations; one in Slater, Wyo., resulting in 60 salvations; one in Basin, Wyo., in which 15 were saved, and one in Meeteetee, Wyo., in which 15 were blessed. Wyoming is the pioneer state in church work and is a fine place for missionary work. A Holiness Association was organized that will prosecute the work through the year.

Asbury Gospel Team.

The above team is composed of Victor Moore, orchestra leader, Howard Garrett, song leader, Virgil Kirkpatrick and Ben DuVal evangelists. They held meetings in New York and Pennsylvania and preached to approximately 30,000 people, and had nearly 400 professions of conversion and sanctification. The people want them back next summer.

Grant Brothers' Meetings.

These brothers labored in Illinois and Missouri. They held a meeting in Montier, Mo., continuing for three weeks and had 90 salvations. They held one in their home city of Mt. Vernon, Ill., which lasted six weeks and had 185 people blessed at an altar of prayer. Several were called to the mission field and the ministry.

McClure and Smith.

These two soul winners held forth in the state of Iowa, the first being at Wellman, Ia., then at Moravia, Avery and Ollie. Their meetings resulted in the salvation of about 120 being definitely blessed.

Tent Meetings in Kentucky and Mississippi.

Rev. Walter Cross as evangelist, and Norris Loper song leader, held a meeting in Ellisburg, Ky., resulting in fifty being saved and 12 sanctified. Then a meeting in Adelle, Miss., in which 110 were saved and 22 sanctified. A meeting at Silver Creek, Miss., resulted in 35 salvations and 15 sanctifications; and one at Stratton, Miss., resulting in 81 being saved and 12 sanctified. At Piedmont, Ala., Brothers Cross and Carnes were the workers and some 75 were saved and sanctified.

Ohio Meetings.

The gospel team which worked in Ohio was composed of Paul Pappas, Dwight A. Lawson and Byron F. Roberts. The first revival was in Wapakoneta, and from there to Waldo, and two in Dayton. It is estimated they preached to 12,000 people and had about 260 conversions and sanctifications. They have asked for a tent next summer.

Cochran Brothers.

The Cochran boys labored in the state of Georgia and had wonderful meetings, which the following figures will show. Attendance, 33,800, services held 181, number at altar 466, number converted 315, sanctified 29, additions to the church 22, members secured for League 60. These people plan to erect a tabernacle and have their annual meetings. These young men have accomplished a wonderful work, and the people clamor for their return.

W. E. Lamp Party.

This party consisted of Rev. W. E. and Mrs. Lamp, their daughter Bonita and son Cletus. They held four tent meetings in Illinois, the first at East St. Louis, second at Iola, third at Louisville, and the fourth at Xenia. The Lord gave them 217 souls either saved or sanctified. They calculated that they preached to 12,066 souls during the campaign.

Harold M. Hilliard's Report.

At the close of summer school at Asbury, I joined Rev. Alex Reid in a meeting at South Somerset, Ky. Bro. Reid had just closed a splendid meeting at Science Hill, Ky., with Rev. Virgil Moore as evangelist. The meeting at Somerset was with the shop workers and railroad men, in a community that has been sadly neglected by the church. The Roy family and other faithful workers have kept the little Mission open and have done great work in that needy field. God blessed the ministry of the Word and a number found the Lord in purity and pardon.

From Somerset we took the tent to Tefft, Indiana. Brother Reid's home community. A fine farming section with some splendid people who are standing for full salvation. The spiritual life of that whole area has suffered greatly from modernistic preaching. God has used the Reid family to bring Asbury boys into Tefft from time to time and many have turned to the old-time religion. However, we found that modernism had done its deadly work in many hearts and many in the community were either cold and indifferent or in flagrant sin. Brother Reid did most of the preaching, Brother Horace Booker, the blind musician, played and sang for the people. I assisted in song, personal work and preaching. About 30 were saved or sanctified. The Holy Spirit was with us in mighty power and conviction was deep.

At the close of the Tefft meeting Brother Reid went to Ferguson, Ky., for a meeting with Rev. Moore. The Lord put it on our hearts to take the tent to Wheatfield, Ind., a small town a few miles from Tefft. Here we met a strange situation. The church members fought the meeting and the sinners

asked us to come in and preach the gospel. Wheatfield is a town where modernism has had full sway for many years. The result has been dying churches bossed by worldly church members, much open sin, card playing, dancing, Sunday night picture shows, utter disregard of the Lord's day, and a great hunger for real spiritual preaching even among the sinners. "Soft soap, soup and sunshine" may sound all right to some people, but that kind of a program will kill any church and give the devil full sway in any community. Brother Booker played and sang, I did the preaching and all of us spent much time in prayer. I have never been in a meeting where I felt so clearly the leading of the Holy Spirit. As usual the devil and his crowd didn't like to hear sanctification preached, but the more they opposed the more God blessed the full gospel. God honored his Word, a number prayed through and on the closing Sunday night the fire fell and the altar was filled. Praise God for a real, old-time manifestation of his mighty power! There is a great need of a camp meeting in Northern Indiana. People are hungry and are begging for more meetings next summer. If the League could put two tents in that field for the summer, and unite the two parties for a closing meeting at Tefft, I believe a camp meeting could be founded. A strong camp would help win many back from sin and modernism and would drive out much of the unbelief that follows modernistic teaching. Over 24,000 total attendance in our meetings and about 120 found God in purity and pardon.

James and Irma Mackrell's Report.

The Texas tent of the League has been busy all summer, and some good work has been done. The first meeting was at Daisetta, Texas, Rev. E. A. Peterson, pastor. Here the tent was filled each night except two. A good local orchestra furnished music and Prof. John W. Davis led the choir. This was a union meeting, both churches attended and were blessed; both pastors received a good pounding, and the workers were cared for in fine shape; a liberal offering was given both workers and for the work.

From Daisetta, our next meeting was in the new oil-field of Spindle-Top. This church at one time was a station, but in the fifteen years it had dwindled to an afternoon Sunday school. Thanks due to Bro. W. J. Philip, a splendid layman of Beaumont, who has kept the spark alive these years by going out to Spindle-Top each Sunday afternoon. Here we had a good meeting, good crowds, many chapters read every day, eight additions. I forget to say that at Daisetta there were twelve additions and ten tithers added to the churches.

From Spindle-Top we had a hard fought battle at South Park, Beaumont. For three weeks we did the best we could. Eight additions to the church, and three hundred dollars raised on a church debt was the extent of the visible results. We sold over a hundred pamphlets, such as "Wesley's Plain Account of Christian Perfection," "Bud Robinson's Hospital Experience," "Baptism with the Holy Ghost," by Bro. Morrison, etc. It is our desire that those in whose hands this good literature found its way may find their way into the fullness of the blessing.

Our next meeting was in many ways our best. We went to Pecan Grove, Texas, an isolated community of one hundred and ten homes, all comfortable bungalows, but without any religious activities. We had a glorious time. Good crowds and splendid help and co-operation. There were sixteen adult additions, and many professions. The Sunday after our tent was moved 76 came out under the tree, without shelter, seats or any equipment for the first Sunday school. The good men of the community are busy, and our last report was that something over a thousand dollars has already been raised and a new church is to go up at once.

Irma and I are open for winter dates, and we try, under the leadership of the Holy Spirit, to preach a full gospel, urging upon the folks to tithe and consecrate all to the Master's service. We have one more meeting at Burkeville, Texas, before conference. We humbly give thanks to him to whom all thanks is due for the Evangelical Methodist League in Texas, and pray that next year may see several more tents in the field.

HOLLOW ROCK CAMP MEETING.

Another great camp meeting has passed into history which assembled at the historic camp grounds at Hollow Rock, Ohio, July 28 to August 7th.

Hollow Rock is one of the old camps situated among the beautiful hills of the Ohio valley, out from the noise of the city, and where quietude prevails. Heavy rains were common during the season, but the people came, the preachers preached, and God was there in saving and sanctifying power. This camp is one place in this day, where the gospel is preached in its fullness and the side issues that are sidetracking so many from the main line of holiness are not given place on its program. Yet a deeper spirit of divine power and glory will not be found greater anywhere. The very atmosphere seems charged with the Spirit of God. One can but feel he is treading upon holy ground as he goes about the camp, which has been ringing true to the gospel call for over a century.

The camp was blessed with a strong team of workers this year. Such preaching has seldom been heard, in a long time. Dr. C. H. Babcock seemed to be at his best and day after day brought messages full of the unction of the Spirit. Rev. Howard

Sweeten, a new man at Hollow Rock, who soon found his way into the hearts of the people, preached straight and close to the mark, but the type that is needed so much today. One could not describe it better, than in his own words, "This is not big preaching, but it is good preaching." May we have more of it. Bro. Sweeten will be back with us again next year. Rev. C. W. Ruth, known and beloved by the holiness people everywhere, brought many helpful Bible Readings in the morning hour which were edifying to the Christian people and thus were made stronger in the grace of God. Prof. Wells and wife had charge of the service in song, and their singing was a joy and blessing to all. Mrs. Mishey conducted the children and young people's services and endeared herself to them. Miss Finnona Wilson presided at the piano. Numerous colleges and Bible Schools sent their representatives, and the camp was additionally blessed by the presence of a number of visiting preachers and evangelists. Missionaries representing numerous fields had charge of the Friday afternoon service. One of the most touching services of the camp was on Thursday afternoon when an entire group of fifty or more children from a nearby Children's Home came to the altar and wept their way to the Savior. During the entire meeting over two hundred souls found the Christ in either saving or sanctifying power. To God be the glory.

A good subscription was made to the camp and Hollow Rock continues to enlarge, attract and interest more people each year. The grounds were crowded to their capacity on the last Sunday when several thousand gathered there and overflow meetings had to be arranged. A good team of workers has been arranged for next year, among whom will be Dr. H. C. Morrison. Make your plans now to come. Join us in prayer for God's continued blessings upon this camp and for a still greater meeting for the camp of 1928. Reporter.

FROM THE FIRING LINE IN NORTH CAROLINA.

With gladness we report that God's grace still abounds toward us and he is saving the people. Since our last annual conference we have been in seventeen meetings, preached 384 times, seen hundreds blessed and the work continues. Amen.

We are now closing a very great meeting at White Oak in Bladen county. Tent filled, near 140 blessed, others seeking, and the end is not yet.

The Lord gave us a great camp meeting at Camp Free in August. One of the greatest victories ever seen there. During the year we have seen some good meetings at Greensboro, East Marion, Sunshine, Williamson's Chapel, Triplett, Camp Free and White Oak. In these hundreds of souls were converted and a few sanctified. Some of the other meetings were good and had very good results. In two meetings there were no visible results, not a profession, but praise God he has been faithful and glorious have been the scenes of his grace this year.

The Old Book is true, and Jesus saves and the Holy Ghost honors the blood. We are so glad we are in the battle for souls. We like the "Firing Line." No time for vacations. After he comes will be time enough to rest.

Our next engagement is West Asheville (Wesleyan Church) Oct. 16-30. We are ready to begin making slate for fall and winter meetings following Oct. 30. Any who feel led to call us address us, Box 200, Connelly Springs, N. C.

Jim H. Green.

AVONDALE, PENNSYLVANIA.

I returned from Madison, Fla., where the Lord gave us a great meeting with Rev. Jackson, pastor. He is not afraid of holiness. I preached at home for Brother Evans Sunday night and the floodgates of heaven opened; fifty came to the altar. I continued a week and from 30 to 60 were at the altar every service. The sunrise prayer meeting was attended by people thirty miles distant. The power of the Lord was so manifested that we started on the fourth week. The dance hall had done much harm in the community so I called on the Lord's people to pray that the curse might be removed. The dancing master sent word that he was going on and expected to have the biggest dance on Thursday night, but on Thursday noon he was arrested by the sheriff; next day there was a truck backed up to the dance hall and the furniture taken out and a notice posted that there would be no more dances. Now the hall has been offered me to preach holiness in, and I say Amen!

There were more young men and women saved in this meeting than I have seen for years. I hurried home, packed my suitcase and in thirty hours was in Philadelphia where I preached on Sunday morning to the real Pennsylvania Dutch. The altar was filled, and how they did pray through! In the evening I preached in a church that I built 45 years ago. There were 45 at the altar weeping their hearts out to God. Well, prayer changes things. Amen!

I am in Avondale for ten days, the fire is burning and there is a shaking among the dry bones. I then return to old Florida where the flowers bloom forever, and the songs of the birds will never die. Hallelujah for the old gospel that saves and sanctifies, as a second work of grace.

Yours in the fight, and victory is sure.

A. D. Buck.

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(Continued from page 1)

them wishing you would stop, to get a bit provoked at you, sweat and swelter in the heat and wonder why you do not close your message, make your exhortation and call for penitents. In the early history of the Holiness Movement there was so much ignorance and opposition in the church and in the world on the subject of entire sanctification that it required time to explain, to go back into history, to read from the Scriptures, from Wesley, Watson, Fletcher, Adam Clarke, Asbury, McKendree and the great men who led the hosts of Methodism in the early days of the church and prove that this was a Methodist doctrine as well as a great central Bible teaching. Those of us who were prominent in the work in those days got into the habit of preaching long sermons and once the habit is formed it is not easily broken.

I am very glad that you have been asked to preach these afternoon sermons at the camp meeting next summer and I have written to you at some length because I am eager for you to become a successful camp meeting preacher. The camps are growing and it is not easy to find good camp meeting preachers. Be filled with the Holy Spirit; be filled with your message. Do not permit yourself to be frightened. Feel the dignity and blessedness of your position, of your divine call, of the greatness of your God and the salvation that has been provided in the sacrificial death and triumphant resurrection of the Lord Jesus. Get your whole being saturated with the thought of the immortality of human souls, that you may be used as an instrument under the power of the blessed Trinity to bring souls to Christ and Heaven and all that the development, progress, growth and happiness of a human being means through an endless eternity. Fire your message with the keen, clear crack of a rifle and let it strike the target with the impact of a cannon shot and there will be good fruit and you will have entered upon a larger life and greater usefulness in your ministry.

Faithfully yours,

H. C. MORRISON.

ONE OF MY GREAT DESIRES

CHAPTER IX.

My heart was thrilled while up at Asbury to see the very large number of young men preparing for the ministry, and a great number of young women preparing for the mission field. I thank God that these young people are under influences that will build up and strengthen rather than tear down and destroy their faith.

One of the best courses of study in the preparation of these young men is the Evangelistic Tent Course. It would have thrilled your hearts to have heard the reports of these young men who have been out in the tent work during the summer. About one-third of our tent workers were present at the testimony meeting and they reported something over twenty-seven hundred conver-

sions and sanctifications. God has wrought graciously in the tent work this summer.

I have such a fine letter from my good friend, Rev. R. A. Young, an old Asbury boy, and one of our most fruitful evangelists, that I must print it here. I would love to hear from a number of our readers who are eager to see the enterprise go forward for the enlargement and building up of The Asbury Theological Seminary.

Faithfully yours,

H. C. MORRISON.

Dear Dr. Morrison:

I am deeply interested in your articles, "One of my Great Desires" concerning the future extension of the Theological Seminary at Asbury College.

The first reason which demands my interest, and that of thousands likewise, is that you are the President of this great Institution which is so vital to the growth and development of Asbury College Seminary. Your first article not only reveals your "fatherly" interest, but the travail of your soul. Having proved the power of the gospel of Jesus Christ, in life and ministry, it is but natural that you desire a place to perpetuate the training of young men to proclaim the "faith of our fathers."

We agree with you that the greatest need of this age is an educated, sanctified, Spirit-filled ministry. It is evident that a very large percent of the Theological Seminaries are sending out young men not only skeptical and with a shattered faith, but worldly minded, conceited and boastful of their present-day scholarship.

Without question your plans for the building-up of the Theological Seminary at Asbury College, are God-inspired. There are people who love the Bible; the church of Jesus Christ, especially the holiness people who will rally to your urgent call. It is a known fact that many young men who have a call to Christian Service are held back because of financial conditions which make it impossible to attend College and take Seminary work. Asbury Seminary needs a building where the young men can live, do their cooking and cut down living expenses. Your excellent plan challenges the faithful people of God. We believe they will make it possible for you to carry out your desires in this worthy undertaking. In this hour of theological controversy and spiritual dearth we have confidence in the holiness people and believe they will sacrifice, give and pray, and build this structure for the glory of God in the housing of young men who are training for the Christian ministry.

Sincerely, your brother,

R. A. YOUNG.

Notice!

The Board of Asbury College has employed Rev. E. C. Wills to represent the College in the field, and we shall take it as a personal favor if our friends, especially those interested in the great work Asbury College is doing, if they will lend him any assistance possible in this great work which has been committed to him. To invest in Asbury College where young men and women are being trained for the needy fields at home and abroad, is surely casting your bread upon

the waters to be gathered in after years through the ministry of these consecrated Christian workers as they garner souls for the Master's Kingdom. We shall consider any courtesy shown Brother Wills as a personal favor.

Respectfully yours,

H. C. MORRISON.

The Central Illinois Conference.

I was invited to preach a series of sermons at the Central Illinois Conference which recently held its annual session at Kewanee, Ill., a beautiful little city of some twenty thousand population. Rev. Virgil Thompson is the pastor of the M. E. Church in that city. He, with his people, have recently built a beautiful and commodious church costing some \$200,000 in which the conference was held. Dr. Thompson has served this church several years and is in great favor with his people.

Bishop Edwin Hughes presided over the conference. He is well known as one of the most brilliant men in the college of bishops of the M. E. Church, a fine presiding officer, a brilliant thinker and a most attractive speaker. He delivered very practical and suggestive addresses to the conference each morning. In these addresses, he made special reference to intercessory prayer. "Your altars will never be wet with the tears of broken-hearted and penitent sinners until they have been sprinkled with the tears of burdened pastors in intercessory prayer for the lost." He insisted especially that pastors should keep in close touch with the children and young people of their churches, that the young people must be saved for Christ and the church. His addresses were heard with great interest and it is to be hoped with real profit.

My messages were delivered at the four o'clock hour to large congregations who seemed to be in the most receptive and appreciative mood. I stressed the spiritual life of the minister, the importance of "Thus saith the Lord" messages, and of insistence and perseverance for genuine revivals of religion. I declared that I did not believe that any minister of the Gospel had discharged his duty and obligation to the people until he faithfully taught them "that God is holy and that he wants his people to be holy, and has made ample provision through vicarious sufferings of Jesus Christ to make his people holy." I spoke four afternoons to great gatherings of people and preached to a large overflow congregation in the Sunday school room of the great new church Sabbath morning. I left Monday morning before the appointments were read. Many friends expressed to me their desire and purpose to come into closer fellowship with Christ and to lay themselves out with great zeal for a gracious revival of pure religion. It was my privilege to speak to the same conference for a number of days at their annual session eight years ago. I was glad of an opportunity to renew my acquaintance with a number of the brethren and cultivate the friendships formed at that time. Some of the

brethren said that they hoped to have me back again. If I should get the invitation it would give me pleasure to visit them again in the ministry of the Word. May the blessing of God rest graciously upon the preachers and people of the Central Illinois Conference.
H. C. MORRISON.

THE FATHERS OF OLD TIME

MRS. H. C. MORRISON.

SOMEONE in speaking of the heroes mentioned in the 11th chapter of Hebrews, calls them 'The Fathers of Old Time.' One cannot read this list of Old Testament worthies without receiving an inspiration to their faith, and a deep desire to take hold of the promises of God with firmer grip and persistency than ever before.

Reader, if you are like the writer, you find it more difficult to withdraw from the crowd, to "steal away with Jesus," as the colored people so pathetically sing, than ever before. This has been denominated an 'age of speed,' and it well deserves this discrimination, for everything seems to be moving with lightning velocity, and if you cannot keep pace with the fast-moving procession you are lost in the race.

But, as we contemplate and meditate upon the saints of old who have run the race that was set before them, although they did not have an automobile, nor an airship to travel in, yet they reached that City which hath foundations, whose builder and maker is God, in due time. We are moving too rapidly to halt at the secret place of prayer. We almost forget to grace our meals, and there is some important duty awaiting us just after we are through eating. We are kept up so late at night with the crowding, pressing duties of the day that we languidly kneel for a few moments of prayer before retiring. In the morning the phone is calling us to urgent tasks, and we hardly have time to think of, much less perform the act of morning worship.

Just so the world moves on, and we, if we are not very careful, will move with it, much more rapidly than it is best for us to go. "Take time to be holy," is an injunction that we would do well to heed at this fast-moving period in the world's history. God is a jealous God, and wants us to give him the first golden moments of our new days. These are fast days, days full of happenings, startling and surprising, and if there ever was a time when we needed to halt on the threshold of each new day and ask for guidance and grace for that day, it is now.

I often think of that old saying, "We do not know what a day may bring forth." I have felt such strange and strong drawings to the mercy seat these last months, before I ventured upon the duties and responsibilities of each day, that I prayed that God would make me sufficient for whatever that day might hold for me. Sometimes there would come a strong test of my patience, a coolness from a friend, a misunderstanding where I least expected it, a disappointment that crushed the heart, a sad letter telling of the home-going of a loved one, of wrecks, accidents, sickness, and the many things that go into the making up of one's life.

O, if we only knew what was behind the curtain for us! How we should wait before him, who alone can make us sufficient for these things. I recall that one day I was subjected to very insulting remarks and accusations that I never dreamed would come my way, and which were wholly without foundation, and all the while the Lord kept me as calm and sweet in my soul as if I had just arisen from my secret prayer. I rejoiced for the grace that God let flow into my

heart in this time of need, and really found out that I had that sufficiency that caused me to triumph in the moment of unexpected trial and false accusation.

What is the secret? That faith that we read of in Hebrews 11, of the worthies "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and made their way to the city where they now rejoice before the throne, saying, "Holy, Holy, Holy, Lord God Almighty, the whole earth is full of Thy glory." Are you a sufferer for Jesus' sake? In the language of Peter I would remind you to "commit the keeping of your soul to him in well doing, as unto a faithful Creator." "Be ye therefore sober, and watch unto prayer," for the end of all things is at hand.

WONDERS OF TELEPOTENCE

(Continued from page 5)

continuous communication with earth? Are we to believe that there is anything improbable in the record that Elijah heard God's still small voice speaking to him at the mouth of the mountain cave? Countless thousands of people all over the world, many of whom are too poor to buy a radio outfit, have in their private closet a sending and receiving station by which they keep in touch with the Lord of all the earth.

A widow who had a wayward son, wandering somewhere on the face of the earth, sent up a wireless message to God. At that very moment her son, who was sailing on a ship on the other side of the earth, on the China Sea, received a radio message from God which touched his heart which brought him out of his darkness and disobedience into the favor and love of God and into reconciliation with his mother.

BELIEF IN PRAYER SCIENTIFIC.

A minister of the gospel who was afflicted with cancer, went to a famous old surgeon in one of our cities, and was cured. After he was cured, he went to this brusque old doctor and said to him: "Doctor, I have not received my bill as yet." The doctor replied: "You have not received your bill, eh? No, and you never will. You believe in prayer, don't you?" And the minister replied, "Yes. I am a man of prayer." Then the doctor said, "That is your business and this is mine." Then he told the preacher this interesting story. He said:

"My wife and I have a cabin in the northern woods of Wisconsin far away from human habitation. When we went up there last summer, we took our radio outfit with us, and one evening after supper, we tuned in to a concert from the East, I think it was Buffalo. And sitting there in the woods by our-

selves, we heard the concert perfectly. When it was over, I went out of doors and looked up at the great tall pines, silhouetted against the starry night sky and thought of the wonder of things.

"There were no wires, no visible means of communication, and yet we heard perfectly that beautiful concert. That stream of music had risen out of Buffalo and leaped across the Great Lakes and into the woods of Northern Wisconsin and came in through the closed doors and windows. I went back into the cabin and said to my wife: 'Wife, the man who doesn't believe in prayer is a fool.'"

And who will say that the old doctor was not right? A man who doesn't believe in prayer in these days of wireless telegraphy and radio can hardly claim to be scientific. Instead of science being considered an enemy of faith, it ought to be thought of as one of our strongest allies.

Good Testimony.

"Sweeter also than honey and the honey-comb."

"Let me tell you one of the sweetest things I ever told you in all my life. Jesus has washed my heart in his own most precious blood, and he has beautified it, and he has come and brought his Father with him to abide with me." So said a lovely Christian lady, whose very countenance seemed to bespeak the indwelling of the blessed Trinity. What a glorious experience! And yet not more glorious than is guaranteed by the will of our Father to everyone of his children. Our Father has no favorites, his will runs alike to all. The sweet experience of the lovely Christian referred to will surely be desired by all who read these lines. Then why not claim it? It is embraced in the will of *your* Father, precious child of Jesus! Open the will of your Father. Read John 14:23: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." When you search the Scriptures, search them as the records of your Father's will.

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

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OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "I will keep it night and day." Isa. 27:3.

Story. The lamp had been put out, and the little girl was afraid of the dark. Presently she saw the bright moon, and asked her mother, "Is the moon God's light?" "Yes," the mother said. "The moon and stars are all God's lights." "Will God blow out his light and go to sleep, too?" "No, my child. God's lights are always burning." "Well, mother, while God's awake I am not afraid."

Poem, prayer.

Dear Jesus, I am not afraid
Thou wilt keep me night and day,
Thou wilt keep me all the way.
So, Jesus I am not afraid.

No. 2.

Text. "The Lord will provide." Gen. 22:8.

Story. All the family had been sick. The father was out of work. The next day was Christmas but there was no money and no food. At family prayers the father said, "Edwin, see what the Lord has for us today." The boy read, "My God shall supply all your need according to his riches." Phil. 4:19. "He has never failed us yet," the father said. Then he went down town with the market basket. He came back with it full of good things for Christmas. They shouted and asked where he got the money. "I met a man who bought the wagon that I had given up all hope of selling." They never had such a happy Christmas as that provided by God, according to his riches.

Poem.

"Come, soul of mine, to God repair,
For he has never failed to answer prayer;

It matters not what may befall,
His love will surely conquer all.
Never despair, never despair,
God cannot fail to answer prayer."
Prayer. Heavenly Father, Thou hast promised to supply all my need. In any time of trial help me never to worry but always to pray and trust Thee.

No. 3.

Text. "My meat is to do the will of him that sent me." John 4:34.

Story. Louis was his real name, but his pet name was, "I will," given to him when he was four years old. By this name he was always called, afterward. If mother said, "Darling, bring me my glasses," or father said, "Dear, get me my knife," he always said, brightly, "I will, I will," and ran quickly. He is a man now, but it rejoices the heart of his mother when she recalls the little laddie, who never once said, "I can't," or "I won't," but always sweetly, "I will."

Poem.

"Mother says I help her so,
I am four and strong, you know.
Lots of things for me to do—
She needs me the long day through.
Mother always understands
I'm her little, Willing Hands."

Prayer:

"Father, lead me day by day,
Ever in Thine own sweet way,
Teach me to be kind and true,
Loving all I ought to do."

No. 4.

Text. "God . . . giveth us all things richly to enjoy." 1 Timothy 6:17.

Story. Little Hettie loved to set up her model town. One day her father said, "What kind of a town is it?" "Oh, a Christian town." "What if it were a heathen town?" "I should have to take out the church." "Yes, and the public school, the library, and the hospital." "Father, don't they have any hospitals over there?" "No, dear, Jesus first taught us to care for the sick." "Then I must take out the Old Ladies' Home and the Orphans' Home," said Hettie, sadly. "Then there is not one good thing left. I would not live in such a town for anything." "For having Jesus we have all things to make us happy and make others happy," said father.

Poem, prayer.

O God, Thou giver of every good,
Help me to love Thee, as I should,

And save some pennies for children small,
Who never heard of Jesus at all.

No. 5.

Text. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

To believe is to receive that for which we believe. "When faith goes to market she always carries a basket, and never brings it home empty."

Story. Two little boys, five and seven, whose father was a Faith Missionary, prayed one Tuesday afternoon for "a new wagon with rubber tires." There was almost no money in the purse and no hope of any until Sunday. Wednesday evening a friend sent \$25.00, and Thursday the wagon was bought and the boys were happy as they hauled the baby organ to the jail and hospital.

Poem.

"Faith looks afar and always gives
To things hoped for. It always lives
With strong convictions. Firmly
clings,
Gives evidence to unseen things."

Prayer.

Lord Jesus, teach me how to pray,
And keep me trusting Thee, each day,
And show me what to ask Thee for,
And I shall daily love Thee more.

No. 6.

Text. "Listen unto me, and hearken." Isa. 49:1.

Story. Ruby was a faithful dog, who loved his mistress. One day she was pounding meat on the floor when the bell rang. She said, "Ruby, don't you dare touch that meat." She knew how he liked it. But when she returned there he sat with his back to the temptation. She petted him, praised him, and gave him a big piece of meat. He wagged his tail, one way in which a dog says, "Thank you," when he is rewarded.

Poem.

Hush, my dear, be still and listen,
To the Christ that speaks to thee,
He will reward if you will obey,
Always does he reward me.

Prayer. Heavenly Father, I always mean to be as faithful to my mother as that little dog was to his mistress.

No. 7.

Text. "If ye will obey my voice . . . ye shall be a peculiar treasure unto me." Exodus 19:5.

Story. One night, when I was a girl, the largest theatre in the city was burned and only one little boy escaped. He was there for the first time and his conscience troubled him. Then the Lord said to him, in his heart, "Go home." He ran out. There was a cry of "fire." The people rushed for the doors but they fell over each other and every one perished, as the rotten, wooden building was burned to the ground. The little lad was glad that he had heard and obeyed the voice of Jesus.

Poem.

"Trust and obey, trust and obey"
For the only way,
To be a treasure to Jesus,
"Is to trust and obey."

Prayer.

"Jesus, guide me,
For I know not what harm may be-
tide me,
Though weak I be,
Always, everywhere I will obey Thee,
As thou dost help me."

Dear Aunt Bettie: I have been a constant reader of *The Herald* for some time and though my childhood days are past I enjoy reading page ten. What would you do if you should go to sleep some winter night and the morning found you unconscious and spring had come, and the trees were getting green before you remembered things, and then you found yourself in a strange, silent world, a world that was to be silent for you for the rest of your natural life? This was what happened to me when only nine years of age. God has blessed me wonderfully, and I am able to read the lips of those around me and seldom meet anyone I cannot understand. Long ago I surrendered my life to Jesus and find it so sweet to trust him and he is such a dear sympathizing friend. The illness referred

to was caused by meningitis. I was passionately fond of music and it almost broke my heart when I realized I could no longer enjoy it. But when I reach my home in heaven I think for me the music will be sweeter for not hearing the music here in all those years. I am glad so many of you say you are Christians; the Christian life is the only life worth living. Time is short, eternity long. I will stop for fear my letter is too lengthy.
Cornelia Robertson.
Almon, Ga.

Dear Aunt Bettie: May I join your band of boys and girls just for a little while? I'll promise not to stay long. My daddy takes *The Herald* and I certainly do enjoy the Boys and Girls' Page. I think the letters are just wonderful. I have written to "Our Page" before, but as it has been so long ago, I don't guess there is any one that remembers me. I'm just a little girl of 22 summers, have dark brown, wavy hair, which is bobbed and dark brown eyes and a medium complexion. Yes, I'm just a little brunette, that's all. Cousins, last week I attended a revival meeting about five miles from my home, wish you all could have been there. We sure had a wonderful meeting. Estell Mixon, I guess your middle name is Fanny. Am I right? Rose Spink, I thought your letter real good. I wonder what has become of all the Kentucky boys and girls? I don't see many letters from old Kentucky. Hope they soon wake up and start writing letters to *The Herald*. Dear Aunt Bettie, I hope you won't let the W. B. get my letter. I believe you will print this for me, because you surely have the kindest heart ever. Now listen! I would be glad to get letters from all you boys and girls near my age. I sure like to get letters and answer them, too. I cannot make this letter too long, 'cause I promised Aunt Bettie that I would not stay long, so send your letters right on to a little Kentucky girl that will appreciate them.

Jewel Turner.

Inroad, Ky.

Dear Aunt Bettie: Please let a little Fairfax girl join your happy band of boys and girls. I like to read *The Herald*, especially page ten. I am ten years old and in the fifth grade at school. This is my first letter to *The Herald*. I hope Mr. W. B. is taking a nap.
Orel Lindgren.
Fairfax, S. Dak.

Dear Aunt Bettie: I wrote a letter to *The Herald* and saw it in print, so I decided to write again. I am now in the seventh grade at school. We live in Bradenton, Fla. I enjoy reading *The Herald*, especially page ten, and "Modern Apostles of Faith." I have a pretty white leghorn rooster. I got him for starting an account with the First National Bank. I have written some questions, and to each one that answers them I will either write a letter or send a few picture post cards, or food of Florida. 1. What does David say about idols? 2. Who was Israel's greatest enemy at the time of the taking of the Ark? 3. How was the Ark received? I will try to answer all letters written me.

Donald Morse.

Care Prompt Printery, Bradenton, Florida.

Dear Aunt Bettie: I used to think that because I couldn't dance, play cards and smoke I couldn't have a good time, but at a meeting of The First Church of the Nazarene at Moberly, Mo., last December, I found that at the age of sixteen I could have a glorious experience in being converted, and later sanctified. This is my first letter and hope to write many more if this is printed. I have a talent for writing poetry, stories, and speaking. Pray for me that I may use these talents to the glory of God. Love to hear from Rev. N. J. Hepburn, formerly of New York City.
Nadine Dailey.
501 Jefferson Ave., Moberly, Mo.

Dear Aunt Bettie: I just come to make a short visit to you people. Whe! I'm awfully tired, being I came all the way from Georgia. Say, how's everybody feeling? Well, I'm eating as much as I ever did, gaining in weight at every meal. Say, folks, I

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want to get acquainted with all of you. My! the nice letters I have been reading! I've written once to *The Herald*, though I failed to see it in print. Aunt Bettie, please publish this, for I'm very anxious to receive some letters. Cousins, if I see this letter in print I'll be looking for lots of letters. I was converted this last June, during a meeting that preacher Dunaway and song evangelist Alma L. Budman were conducting. Many lost souls in our town were saved, and I'm so thankful I was. The Christian life is much happier than the sinful. I am thirteen years old, have blue eyes, fair complexion, and black hair. I'll send a photo of myself to any one who writes to me.

Emma Jane Spink.
Austell, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? We take *The Pentecostal Herald*, and I always like to read page ten. I am a little girl nine years old. I have golden hair, fair complexion and blue eyes. I will be glad when school begins. I will be in the fourth grade. I live about ten miles from a high school. We have a beautiful brick building situated in the village of Oddville. I have two brothers going to school. I also have a sweet, little curly-headed brother. He is four years old. He says he is going to be a preacher. I live real close to an M. E. Church of which I am a member. We have a good pastor; his name is J. S. Pineur. We have been having good revival meetings. I am taking music lessons. I sometimes sing solos at church. I would be glad if the one who sent words of "The Dying Girl's Farewell" to the Boys and Girls' Page would send me the music if it is possible.

Mary Elizabeth Whitaker.
Rt. 2, Cynthia, Ky.

Dear Aunt Bettie: Will you let a Canadian girl join your happy band of boys and girls? I have two sisters; when I wrote to *The Herald* before I only had one sister. Mabel is the baby. I have dark complexion, dark hair, brown eyes, am four feet, ten inches tall, and am eleven years old. Who has my birthday, March 23? Nexie Brown, please write to me. Gladys Puffenbarger, I guess

your middle name to be Fannie. Dear cousins, what does Mo. stand for?
Helen Dier.
Westport, Ont

REQUESTS FOR PRAYER.

Please to pray for J. E. H., who is in deep trouble.

L. A. W.: "I ask the prayers of all saved readers of *The Herald* that all desire for snuff may be taken from me and that I may be saved and sanctified."

T. L. C.: "Pray that I may be healed of cancer of the throat."

H. N. P.: "Kindly request *The Herald* to pray for my daughter and grandchild to be restored to health and spend their lives in God's service."

L. M. P.: "Pray earnestly for a sister who has wandered from God, and now wants to get back and have full assurance of her acceptance with him."

A DAY OF FASTING AND PRAYER FOR CHINA.

I view of the fact that China, containing a quarter of the earth's inhabitants, is being torn by civil, political and military strife, entailing untold suffering upon her people;

In view also of the fact that God has made of one blood all races of mankind; and that Christians in all lands have a deep concern for the material, social, political, and above all the spiritual welfare of China;

In view further of the fact that more than 5,000 missionaries in China have been compelled to evacuate their stations;

In view also of the intense anti-Christian agitation which has resulted in severe persecution of the Christians, desecration of churches, and destruction of mission property;

In view further of the great results that have been brought to pass by the observance of days of fasting and prayer in the history of this and other lands;

It is hereby suggested that Armistice Day, Friday, November 11, 1927, should be observed as a day of Fasting and Prayer on behalf of China.

It is suggested that prayer should be offered, in connection with the observance of the day; for those in authority in civil, military and political affairs in China; for the missionaries still in China, and for those in the homelands; for the Chinese pastors and Christians; for divine wisdom in the conduct of churches and mission schools; for the spread of the Word of God; and for a great revival throughout the land.

It is further suggested that this call should be given as wide publicity as possible in the press and pulpit, and that suitable arrangements should be made in each community for the proper observance of the day.

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FALLEN ASLEEP

NORTON.

Mrs. Maggie E. Norton entered into eternal rest at 3:45 P. M., Wednesday, September 28, at her home on Silver Heights Camp Grounds, aged 69 years and a few days.

Mr. and Mrs. Norton moved to the camp grounds to become custodian of same twenty-two years ago and during these years Mrs. Norton had attended to the business duties connected with the position.

She had endeared herself to a large number of friends who affectionately called her "Aunt Maggie," and she was devoted and loyal to her friends. She was faithful in testimony and life to the great experience of entire sanctification which she entered into in 1888 at Silver Heights camp.

She was a member of Centenary M. E. Church of New Albany and had been a teacher of a class of women in the Sunday school which she organized seventeen years ago when the members were small girls. Here she manifested her steadfast spirit and was very devoted to the class. In all her religious life this spirit of steadfastness predominated, and those who were associated with her in religious work knew she could be depended upon.

Silver Heights and the Holiness Movement have lost a loyal friend and worker, and *The Pentecostal Herald* a constant reader for many years.

She is survived by her husband, Robert B. Norton, (Uncle Bob) and two sisters, Mrs. Catherine Applegate, of Indianapolis, and Mrs. Lizzie Brandenburg, of Halsted, Kan.

E. E. McPheeters.

YATES.

After an illness of several months, Rev. W. B. Yates, one of the best known singing evangelists of the Methodist Church, South, passed into the Great Beyond at his home in Marion, Ky., Sunday afternoon, July 31, at fifteen minutes until four o'clock. At the bedside at the time of his death were the members of his own family, together with his brothers and his sisters, with the exception of Mrs. Neimier of Colorado who had recently visited him.

"Billie Yates," as he was well and lovingly known to his countless friends, came home from his work last November a very sick man. From the first his physician realized that his condition was serious and soon after his return home he was taken to an Evansville hospital where specialists told the family that he was suffering from a type of heart trouble which was incurable and that his life would be only a matter of days. In January he was brought back to Marion to his home—a home pleasant and comfortable and happy, a home which he loved and which with joy and eager anticipation he always looked to as a haven of rest and of refuge from the arduous tasks of his work, because in that home he knew full well that he would ever find the loving and sincere welcome of a devoted wife and of loving children. And of the countless thousands that will miss the sunshine of his smile and the joyousness of his lovable spirit, his devoted wife will miss him more than all the others. During all their years of married life she had been more than wife to him. She had been friend and companion, lover and mother,—one who stood by him and encouraged him in sunshine and in shadow,—one who was ever faithful and loving and kind and true. During the eight long, terrible months of his illness when nothing but hope and the love and sympathy of good friends were left to bring encouragement and strength, she was constantly at his side, even as he walked through the valley of the shadow of death, to bring comfort and good cheer to him.

William Brown Yates was born August 14, 1856. He was married on Dec. 22, 1889 to Miss Addie Stallions who died in May, 1895. To this union was born one son, E. H. Yates, of Evansville, Ind., who was at his father's bedside at the time of his death. W. B. Yates was married on Sept. 13, 1898, to Miss Cora Daughtrey who survives him. To this union two chil-

dren were born. These children who were also with their father during his last illness and death are Mrs. C. A. Taylor, who traveled with her father for some time as pianist, and William Yates, Jr., a student at the University of Kentucky. Besides his wife and the three children named above he is survived by three brothers, T. R. Yates, of Madisonville, Ky., George W. Yates, and L. E. Yates, of Marion, and two sisters, Mrs. Lummie Clark, of Marion, and Mrs. Margaret Neimier, of Manitou, Colo.

It seems hard to realize that Billie Yates is gone. During the last quarter of a century and more he has delighted thousands in all parts of the United States with his singing. He has literally sung his way into the hearts of people in all sections of the country and today there are thousands who will regret to learn of the passing of one so gifted, so lovable and so wholeheartedly devoted to a noble cause and calling as was Billie Yates.

Billie Yates was a man who loved his home. Though success came to Billie Yates, as it comes to but few men, his home and his loved ones which that home sheltered were first in his thoughts. He was a man who loved his town and his community. No one ever had to guess as to where he stood on propositions which had to do with a better community. Billie Yates will be missed in Marion. His home town appreciates the fact that it is the poorer by his passing. His neighbors loved him and to know the way in which those same, splendid neighbors ministered to him and sought to bring good cheer and pleasure and joy to him in sickness and in health, and to show sympathy and love to his heart-broken family in their bereavement, speaks in unmistakable terms of the high esteem and of the love which these same friends and neighbors had for him.

Billie Yates loved his church, and the Marion church which appreciated him as a gifted son and as dependable worker realize that they have lost one whose place will not soon be taken. Many, many times in years gone by he has come home from his work worn out and exhausted but with that devotion to the Master's cause which was so characteristic of him, the services of his home church at Marion always found him in his place, ready to do his part and then more, if need be, in the cause of the Master in whose service he took such delight and found such joy.

Billie Yates was an optimist. He believed in looking on the bright side of things. He found much of joy and much of happiness in the world and as "he went about doing good" he made the world richer and better by the happy, cheerful and abundant life which he lived.

The funeral was held from the Marion Methodist Church Tuesday afternoon, August 2, at 2:30, and was conducted by Rev. L. K. May, pastor of the Marion Church, assisted by Rev. John Brasher, of University Park, Iowa, who preached the funeral sermon, Rev. J. B. Adams, Presiding Elder of the Henderson District, Rev. G. P. Dillon, Presiding Elder of the Hopkinsville Church, and Rev. J. T. Rushing, pastor of the church at Princeton, Ky.

The pall bearers were T. J. Yandell, C. S. Nunn, T. H. Cochran, Hollis C. Franklin, Levi Cook and L. E. Crider. Honorary pall bearers were Rev. J. C. Lilly, pastor of the First Baptist Church, Dr. Jas. F. Price, pastor of the Presbyterian Church, Rev. F. L. McDowell, pastor of the Cumberland Church, Rev. Mack Harper, pastor of the Marion Circuit and Rev. C. T. Boucher of the Cumberland Church.

If "your boy is your business" you ought, by all means to read "Fathers and Sons," by Samuel S. Drury. It will make you a better father. Only \$1.50. Pentecostal Publishing Co., Louisville, Ky.

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SUNDAY SCHOOL LESSON

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

Lesson V.—October 30, 1927.

Subject.—Amos Denounces Sin. (World's Temperance Lesson.) Amos 2:4-12.

Golden Text. Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Amos 5:14.

Time.—B. C. 750.

Place.—Bethel.

Introduction.—In our last lesson we studied the call of Amos to the prophetic office. We found that he was "among the herdsmen of Tekoa," a small village twelve miles south of Jerusalem; that is, he was a hired shepherd there at the time of his call. It is by no means certain that he was born there, or that he was reared in that neighborhood. After his call he did his preaching at Bethel, a town twelve miles north of Jerusalem.

We find some difficulty in fixing the time of his prophecy. Dr. Adam Clarke dates his ministry B. C. 787. Arnold's Notes puts it 750. Some regard him as the earliest of the minor prophets. Others say not. Dr. Clarke puts Jonah about B. C. 862, nearly a century ahead of Amos. The exact date matters very little in a case of this sort. The fact that Amos lived and prophesied nearly 800 years before the birth of our Lord, is the important matter.

To understand a preacher one must know his audience and his message. Nothing is more pitiable than to see a timid, time-serving preacher, with a sickly grin on his face, dealing out thread-bare ecclesiastical platitudes to a congregation of intelligent, respectable sinners. Such people need a manly preacher who will declare to them the whole counsel of God. Amos was just such a preacher to just such a congregation of sinners. He lived in the time of Uzziah and Jeroboam II. Both kingdoms, Judah and Israel, were in a prosperous condition; but they had almost forgotten all obligation to Jehovah. Idolatry was rampant everywhere. Bethel, where Amos preached, was desperately wicked. The charges he makes against the community are sickening. Oppression, dishonesty and moral corruption ruled the day. The rich oppressed the poor, and lived in luxury and wantonness. It was at Bethel that the people worshipped the golden calves. They had been set up by Jeroboam the elder; and Jeroboam the second had made Amaziah, the idolatrous priest, to be chief priest in Bethel in their worship. Against all this wickedness the message of Amos was direct and terrible. He did not mince his words, but brought rich and poor, high and low to the bar and laid their sins bare. He told them plainly of the wrath of Jehovah that was even then falling upon them, and declared in unmistakable terms the utter destruction that was about to fall upon the entire kingdom because of the sins of the people.

Amaziah the false prophet became incensed against Amos because of his severe preaching, and accused him to king Jeroboam: "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For this Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." That was a fairly truthful report of what Amos

had said. Maybe we need some of the straight-forward preaching of Amos in our day; but the multitudes will not hear it now any more than in those days.

Then Amaziah turned upon Amos personally: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court." The preaching was too severe: the king and his grandees simply would not stand it any longer. Amos had told the whole truth on them; and they were vexed "good and proper." But Amos was no coward; so he meets Amaziah squarely: "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord; thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land." Some commentators tell us that after this the prophet retired into the land of Judah, and that he prophesied there. Where and when he died we are not informed. The most general opinion is, that he suffered a violent death because of his uncompromising preaching against the sins of his people; but it was better for him to die than to compromise his message.

This is termed "The World's Temperance Lesson"; but it would be better to broaden the caption, and study Jehovah's dealings with sinners. Somehow, we cannot believe that he feels towards us as he did towards Israel. Perhaps he will deal more strictly with us than he did with the Jews in those bygone days. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" God changes not. He is just as severe in his dealings with unrepentant sinners now as he was twenty-five hundred years ago; and he is just as merciful towards repentant sinners. America needs to learn a lesson from the ruin of Israel. She must repent, and turn unto the Lord; or he will turn against her, and curse her for her terrible sins; for, mark you, we can duplicate nearly every sin of which Israel was guilty, and some that were not even thought of in that day.

The lesson proper for today is so simple, that it needs but little direct comment. The first charge was against Judah. The prophet's form of expression, "For three transgressions of Judah, and for four," is simply emphatic. It may be that he is using the form to express seven, the perfect number of Scripture. Then he pronounces her doom: "I will send a fire (war) upon Judah, and it shall devour the palaces of Jerusalem." This did not come until the time of Jehoiakim,

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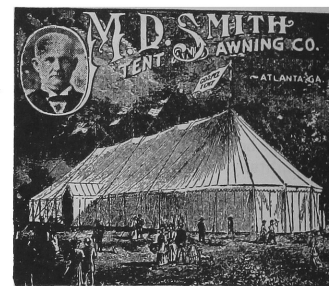
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several years later, when Nebuchadnezzar king of Babylon besieged the city, and carried away a multitude of captives.

Next the prophet turned upon the kingdom of Israel, and laid bare her sins to the very core. She was greedy for money, so greedy that she had sold the "poor for a pair of shoes." She was guilty of the vilest immoralities. The picture in the eighth verse is terrible. If a poor man had pledged his cloak or his bed, the law of God demanded that it be restored to him before sundown; but those miserable sinners violated the law, and left the poor to freeze. It was the custom to give a criminal who was about to be executed a certain amount of wine to mitigate his sufferings; but they stole the wine, and drank it themselves. They had no mercy.

The prophet reminds them of Jehovah's mercy to the nation: "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oak; Yet I destroyed his fruit from above, and his roots from beneath." The nation had lost all sense of gratitude for past mercies. But Amos went further: "Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite." Surely he will arouse some gratitude. Long years before that time Joshua had called the people to Schechem, and delivered to them a very similar address; and they repented, and turned back to the Lord, but the people are dead now, so dead that nothing can move them. How Jehovah yearns over them: "I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord." But what had they done in view of all this kindness? It was against the law for a Nazirite to drink wine; "but ye gave the Nazarites wine to drink." Jehovah sent his prophets to declare his message to the people; but they "commanded the prophets, saying, Prophecy not." So they had treated Amos. So they treated many others of God's prophets. They would have none of his reproof, for they had sold themselves to work iniquity; and their national doom was sealed for ever. Pray for a revival in America. Maybe it is not yet too late.



Dr. H. C. Morrison's New Book.

The title of this new book from the pen of its gifted author is not only very suggestive, but runs true to the title to the end. If any one has rejected the glorious doctrine of the pre-millennial coming of our Lord, because he thought it a pessimistic teaching, if he will read Dr. Morrison's new book, unbiased, he will find that the teaching of the pre-millennial coming of Jesus is the most optimistic view of life and the world held by any class of people.

There are some very thrilling, thought-provoking statements made in the last two chapters, and contrary to many books this one reaches its climax in the closing chapters. It is well worth the price, \$1.00.

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SEE PAGE SIXTEEN

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTIC AND PERSONAL.

Rev. W. Austin Vandersall is soon to start westward on another evangelistic itinerary and will be pleased to assist any one, anywhere, on full salvation lines. He may be addressed 1208 North Cory St., Findlay, Ohio.

Rev. and Mrs. Jack Linn, evangelists and singers, have two open dates, one in November and one in December. Address them at Oregon, Wis.

R. L. Hatter: "Rev. Fred J. Johnson, of Baldwin, Kan., one of the old-time holiness M. E. preachers, recently closed a very successful meeting at the Immanuel M. E. Church, of Alta Vista, Kan. People attended from an area of 60 miles. Rev. Johnson is a revivalist of very remarkable and unusual ability. During the meeting 5,706 chapters of the Bible were read, and 16 souls came to the altar, some being converted and others sanctified. The church and community have been blessed in having this man of God in their midst."

"The Defenders of the Christian Faith," an organization with headquarters in Wichita, Kan., will hold its annual convention in Lindsborg, Kan., Nov. 16-18. This movement was launched two years ago under the leadership of Gerald B. Winrod, nationally known lecturer and conservative religious leader. They expect not less than 1,000 delegates to attend. The speakers will be Dr. W. B. Riley, President of World's Christian Fundamental Association, Rev. Paul W. Rood, President Bryan Bible League, and Dr. I. R. Dean, of Toronto, Can. The Defenders are said to have about 3,000 members in Kansas alone. They publish a magazine called "The Defender."

W. D. Hughes: "My dear old mother and I have been enjoying the articles written by Dr. Morrison in *The Pentecostal Herald*, the greatest paper that comes into our home, yes, greater than all the others put together, because of the light it carries that Jesus died upon the cross that men might be saved, not from hell in the hereafter, but that all men might be free from all sin while in this present life."

Friday is to be observed as a day of fasting and prayer, in accordance with a call issued by the Rev. B. A. Few, pastor of the Capitol View Methodist Church, Little Rock, Ark.

Denominational lines are obliterated by the call, which is as follows:

"The more spiritually minded women of my church with their friends and all Christians, regardless of denominational lines of like faith, will observe Friday, October 7, as a Day of Fasting and Prayer for a nation wide revival of Old Time Religion and Power. They will meet at the Church, corner Third and Pulaski streets, at 10 o'clock in the morning and spend the time in prayer together until 3 in the afternoon.

"They invite all serious minded persons who believe in prevailing prayer, and a Father—God who is Almighty, to meet with them. No doxies to be aired, no controversies, no contention, but for the faith, just unceasing prayer for the victory over sin and the enemies of Christ."

"The Twelve," by E. A. George is a history of the lives of the Twelve Disciples. It is worth many times the selling price of \$1.00. Pentecostal Publishing Co., Louisville, Ky.

HE ENJOYS THE HERALD.

I am a careful and interested reader of *The Herald*. This paper will remain in our home as long as we remain in this life. The Herald's message is always clear in all of its teachings so far as I have been able to see. I am glad to note the two moves you have in view now concerning Methodism. First, that in a series of sermons you are intending to discuss the question as to whether, because of the hold the Modernist teaching and conditions resulting from this teaching will in the end cause a division in the Methodist Church. I am glad you have concluded to cover this question at further length. I know that many are seeing this just as I am.

My mother's people were converted as young people. The husband and wife in a camp meeting in Pennsylvania in 1780; from that time down the line has remained unbroken. With this as far back as my recollection goes the family altar has been in the home, with the exception of a very few years in my early married life. I am now in my 75th year.

My grandfather was Enoch Hoffman, a Methodist class-leader all his days. After conversion in early manhood, he with my sainted grandmother, a cripple on crutches all the time I knew her, made their home "The Preacher's home." On quarterly meeting occasions these meetings held then for a period of days, perhaps a week, should the occasion require. These meetings were not as now, but were for the saving of souls as well as for the sins of the church.

There were crowds then; there were crowds in my years in attendance at revival meetings in Southern Ohio. The Gospel was preached in all its fullness and Holy Ghost conviction came upon the people, settled upon them, and God had his way. Seekers prayed through and old brothers and sisters were with us to help with prayer and instruction. The power of God was felt and understood as being the Holy Ghost whose presence upon great occasions was upon, and with his people and his word.

I wish now to volunteer as one who will have in mind and on my heart your call to prayer and fasting the morning of the first Friday of each month for Methodism. This, in a different sense, has been on my heart for several years, viz., that God burden the hearts of his people with prayer for a revival which shall extend to the ends of the earth; in which men shall again seek and find Jesus in the old way; in which the Bible shall again be accepted as the Word of God to man, and again to be preached in all its fullness as of old to a fallen world; in which Jesus shall again be raised before the people that they may again see him as he gave himself upon Calvary for you and me; that sinners again be warned to flee from the wrath to come; that sinners may again be called to repentance instead of to membership.

My heart was glad when I came in touch with *The Herald*. By the way, we have it pretty well distributed here in our little community. We are in the country despite the fact that our mail has a town delivery. The Sunday school lesson by Bro. Mingle-dorff is so direct, all explanations made from a scriptural viewpoint.

The Herald family, the faculty and student body of Asbury College, the membership of The Methodist Evangelical League, their preachers and

helpers and *The Pentecostal Herald* as it enters the homes of our land carrying its message of full salvation, are on my heart. Whether by day or night when my mind is from other things diverted, these come immediately to mind and are presented before a throne of grace and each morning after fires are made, I take 15 to 20 minutes alone before God for this purpose. I have been helped to a closer walk with God through your ministry as it comes to me through *The Herald*.

May God's blessing continue with you, likewise, his strength continue to be your strength.

Faithfully yours,
Thos. Bragg.

A CHINESE PUZZLE.

E. A. Kilbourne.

A political "Chinese puzzle" which involves 450,000,000 people is no small affair even although the rest of the world shows a very nominal interest, comparatively. For fourteen years they have been trying to create a Republic of China while 90 percent or 95 percent of the people are ignorant and know nothing, and care little of what a republic means. So strenuous and all absorbing is the struggle for a bare existence that politics do not enter into the life thought of but a very few of the people and these latter are involved for what they can make out of it, it is their living. Among them there seems to be very few real patriots apart from the boisterous student class and the professional politician, if they can be so classed. China's political soil does not seem to be producing many great men although the times call loudly for them.

The men who tackle that "Chinese puzzle" of political, social and religious chaos are face to face with the greatest tragedy imaginable for these millions are being cut adrift from all their millennium-old moorings and torn by Bolshevism, civil war, brigandage, famine and flood and the anti-Christian and labor movements.

While we are not so much interested in China politically as we are in China religiously nevertheless the situation is so distressing that it demands much prayer upon the part of the Christian world which is seeking to bring the Gospel to those millions of unreached souls. Let us pray much for them. We believe that God has his hand upon the whole situation and that he does things in answer to prayer—prayer changes things.

The evangelization of China is not a "Chinese puzzle," nor is it an American or English puzzle. In fact it is not a puzzle at all, it is just something that ought to be done, can be done and must and shall be done. It was commanded and is therefore possible. We can have no controversy on that point, God's word settles that forever, ours is but to obey. If we find a chaotic condition that hinders our way, it does not mean that we are to call off the forces and quit, but it does mean a call to prayer for the forces at home and abroad, and while we pray we should be moving forward.

China is not closed to the Chinese and our great business is to pray the Lord of the harvest to thrust forth Chinese laborers into that ripe harvest field, and do all we can to create a force of Chinese workers. Even if China is mostly closed to the foreign missionary this can still be done for there are coast cities still open to

us where this work can go forward. We feel the great need of an army of "laborers" for China's millions and by his grace we hope to do our part in Shandhai Cowman Memorial Bible Institute.

Your part in this work beloved is to pray much and take up the support of a Bible School student if possible. Write us about it.

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Newport, Ky., Oct. 19.
Ashland, Ky., Oct. 23-Nov. 6.
Trenton, N. J., Nov. 13-27.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
New Castle, Ind., Oct. 30-Nov. 16.

BELEW, P. P.
(Olivet, Ill.)
Open date, Oct. 20-Nov. 6.
Cedar Rapids, Iowa, Nov. 13-Dec. 4.

BRASHER, J. L.
(Attalla, Ala.)
Calvert, Ala., Oct. 14-23.
Phillipsburg, Ohio, Oct. 26-Nov. 13.

BROWNING, RAYMOND.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
Marion, Ohio, Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CLARK, C. S.
Guthrie, Okla., Oct. 19-23.

COX, F. W.
(Lisbon, Ohio)
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

GRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(141 Dayan Street, Lowville, N. Y.)
Beacon, N. Y., Oct. 23-Nov. 13.
Natural Bridge, N. Y., Oct. 2-16.
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Rochester, Pa., Oct. 9-30.
Falconer, N. Y., Nov. 6-20.
Ashville, N. Y., Nov. 24-Dec. 12.

DUNAWAY, C. M.
Toronto, Can., Oct. 2-23.
Ottawa, Can., Oct. 24-Nov. 13.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Chicago, Ill., (1st church) Oct. 9-23.
Pt. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Chicago, Ill., Oct. 23-30.
Pt. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Detroit, Mich., Oct. 2-23.
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Birmingham, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.
Portsmouth, Ohio, Dec. 2-18.

GALLOWAY, H. W.
(University Park, Iowa)
Mason City, Neb., Dec. 4-18.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GLEASON, RUFUS H.
(Central, S. C.)
Clifton, S. C., Oct. 11-23.
South Carolina Conf., Nov. 15-20.

HALLMAN, W. R. AND WIFE.
(5476 Ridgewood Ct., Chicago, Ill.)
St. Clair, Minn., Oct. 18-30.
Preston, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. N.
(7 Gaskill St., Mt. Washington Station,
Pittsburgh, Pa.)
Philadelphia, Pa., Oct. 21-30.
Shackelford, Va., Nov. 4-13.
Pittsburgh, Pa., Nov. 18-27.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec.
31.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Pasadena, Calif., Oct. 5-23.

KENDALL, J. B.
(Lexington, Ky.)
Louisville, Ky., Oct. 30 for a month.

KENNEDY, ROBERT J.
(Singer)
Ft. Worth, Tex., Oct. 2-23.

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Mohnton, Pa., Oct. 9-Nov. 12.
Camden, N. J., Nov. 16-Dec. 4.
Open date, Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(492 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

KNAPP, J. F.
(2326 Auburn Ave., Cincinnati, Ohio.)
Ogdenburg, N. Y., Oct. 7-23.

LEWIS, M. V.
(Wilmore, Ky.)
Georgetown, Ky., Oct. 10-26.

LINN, JACK, AND WIFE.
(Oregon, Wis.)
Cleveland, Ohio, Oct. 16-30.

LOVELESS, W. W.
(London, Ohio.)
Columbus, Ohio, Oct. 8-23.
Marion, Ohio, Oct. 24-Nov. 6.
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, edc. 1-18.

LYTLE, W. E.
(Wilmore, Ky.)
Richland Center, Wis., Sept. 28-Oct. 23.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Lockland, Ohio, Oct. 9-23.
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Arlene, Colo., Oct. 11-30.

MINGLEDORFF, CLAUD.
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Hebbardsville, Ga., Oct. 3-23.
Blackshear, Ga., Oct. 24-Nov. 6.
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

NELSON, S. S.
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Ranceverte, W. Va., Oct. 12-25.

PARKER, J. R.
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Olmstead, Ill., Oct. 9-30.
Cache Chapel, Ill., Oct. 31-Nov. 13.

QUINN, IMOGENE.
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Pleasant Hill, Ill., Oct. 16-30.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
New Castle, Pa., Oct. 14-30.
Springfield, Ohio, Nov. 6-20.
Hobart, Ind., Nov. 27-Dec. 11.

REED, LAWRENCE.
(Damascus, Ohio)
Waterville, N. Y., Oct. 26-Nov. 13.
Syracuse, N. Y., Nov. 13-Dec. 4.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
De Quincy, La., Oct. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Columbus, Ohio, Oct. 23-Nov. 6.
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

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Danville, Ill., Oct. 21-31.
Brooklyn, N. Y., Nov. 4-13.
Lansdale, Pa., Nov. 14-27.

ST. CLAIR, FRED.
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Pocatello, Idaho, Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.
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Minneapolis, Minn., Oct. 16-30.

SHELHAMER, E. E.
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Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SWEETEN, HOWARD W.
Moers, N. Y., Oct. 23-Nov. 6.
Patchogue, N. Y., Nov. 7-21.

SMITH, BUDDIE J.
(Ft. Worth, Texas)
Pine Bluff, Ark., Oct. 9-23.

TARVIN, E. C.
(California, Ky.)
Georgetown, Ky., Oct. 18-Nov. 6.
Highway, Ky., Feb. 5-20.

THOMAS, JOHN.
(Wilmore, Ky.)
Coshocton, Ohio, Oct. 16-30.
Brooklyn, N. Y., Nov. 4-20.
Philadelphia, Pa., Nov. 14-20.
Akron, Ohio, Nov. 27-Dec. 11.

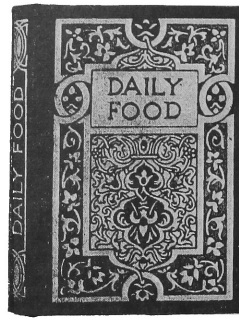
VANDALL, N. B.
Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Fandsale, Pa., Nov. 16-30.

VAYHINGER, M.
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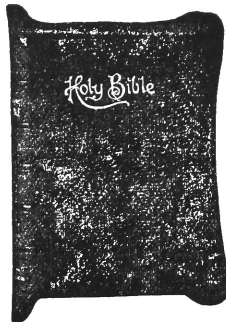
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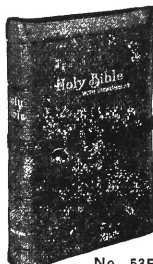
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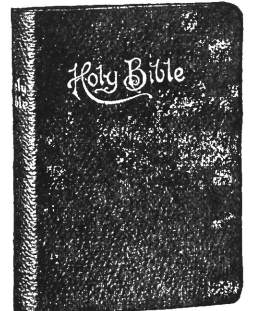
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Dr. H. C. Morrison, Editor
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Vol. 39, No. 43.

THE GREAT NEED OF A TRUE REVIVAL.

By The Editor.

THERE is very general discussion throughout the country on the necessity of a great spiritual awakening. Many intelligent and serious men in the business world are telling us that the greatest need of the time is a revival of Bible religion, that it is the only thing that can meet the exigencies of the hour and save the home, the church and the nation.

* * * *

We saw this situation thirty-nine years and nine months ago when we commenced the publication of THE PENTECOSTAL HERALD. For nearly four decades we have been sounding the note of warning, trying to emphasize the one great fact that can save the individual soul, salt, protect, illuminate, and preserve society from wreck and decay. That one and only saving power is the religion of our Lord Jesus Christ. The Gospel has power to save; nothing else has. We believe in education, moral and political reforms, scientific and practical progress, but all of these must grow out of, and be permeated by, the power of the Gospel of Christ and a serious, sound spirit of Bible religion or, in the end, we are doomed to failure.

* * * *

We believe that the same Bible truths preached by John Wesley and his coadjutors will produce the same results today that they produced in the days of Mr. Wesley. We are not insistent on certain words and phrases, but on certain great Bible truths. The faithful preaching of full and free salvation by consecrated, Spirit-filled men, is the great need of the hour. Such preaching will bring a genuine revival; almost all classes of society will be touched and blessed. The early Methodists preached on the fall and depravity of the human race, the importance of repentance, regenerating grace and sanctifying power. Those early preachers appealed to the head and heart and needs of men and it mightily moved the people. Revivals broke out everywhere; tens and hundreds of thousands were brought to repentance and saving grace.

* * * *

Notwithstanding the worldliness, wickedness, and unbelief on every hand, there is a very large class of people in this nation who are hungry and thirsting after God, who are not at all satisfied with their present spiritual state. They have been brought into the church, many of them, on Decision Day or Easter Sunday round-ups. They have had no profound conviction for sin, no regenerating grace, no witness of the Holy Spirit that they have been born again and are indeed and in truth the children of God. They have not hungered and thirsted after righteousness; they have not been filled with the Holy Ghost. Their souls are sad and weary. Many of them are wandering about in sin and trying to find something in the pleasures and pastimes of the world to comfort their weary hearts.

LOOKING INTO THE FUTURE.

Is the organization of another Methodist Church ahead of us?

Is modernistic opposition to the inspiration of the Bible, regeneration, and sanctification, going to force the organization of a new Methodist Church?

It is to be hoped not, but God must be considered. What will God do about it? He stands for his Word, regenerating grace and sanctifying power. God cannot go back on his Word, the shed blood of his Son, or the Person, power, and work of the Holy Ghost.

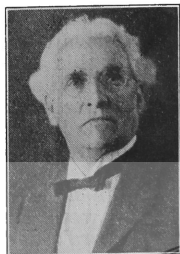
Read Dr. Morrison's articles on this subject, beginning in this paper in November.

How gladly this multitude would hear the Gospel trumpet sound the note of a great revival of true salvation. How eagerly they would press to the altars of the church to find in Jesus a real Savior. Shall we not awaken? Will not the ministers of the Gospel bring the glad tidings of salvation to these hungry multitudes? Shall we let them go thus into eternity without saving faith in Christ? Let every minister arouse his people, awaken them, stir up their hearts with a great longing for a revival of religion and the salvation of their children and their neighbors. We must have a gracious revival in this nation or multitudes of our people will go into eternity unsaved.

Monthly Sermon.

AN EXHORTATION AND PROMISE.

Text: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:2, 3, 4.



The exhortation and promise contained in the text are very comprehensive. It goes to the very root of Christian life, and the glorious hope of the coming of our Lord, and the reward which is vouchsafed to those who are dead to the world, and are living the life hid

with Christ in God.

The Apostle would guard those who have entered into the mysteries of this blessed life against becoming entangled with the things of the world, of coming to love the things of time,—material things—rather than the things of the Spirit, which are eternal. We appreciate the importance of the exhortation when we remember that, however devout, consecrated, and separated from the world we may be, yet we have a physical life, a body which must have food, clothing, a place

of residence, means of conveyance from place to place, provisions for education and intellectual development.

If men live long, there comes a time when they are not productive; often they are afflicted with disease and in need of nursing and care in their old age. In view of these facts, it is quite natural for them to wish to lay by something of material things for the emergencies of life; it is also quite natural for them to desire to make some provision for their families, in case of death before their children are of age and competent to provide for themselves. Any man is solicitous for the comfort of his wife if he should, because of infirmities or death, cease to be able to supply her material wants.

All of this calls for industry, economy and wise investment. With a large percent of the human race, life is an almost unending battle for bread. It is remarkable the number of good, industrious people in the world who, if deprived of labor for sixty days, by sickness, a strike or lock-out, would be in actual distress for the simplest necessities of life.

This physical life, with its natural wants, becomes urgent and complicated. It of necessity raises questions of political economy, governmental policies, treaties with neighboring nations, traffic and trade, manufacturing, transportation and distribution. The whole question of labor and capital enters into the matter of food, clothing, and housing in a very practical way. There is danger here that the devout Christian have his mind drawn away to material things, his attention absorbed with the matter of physical life, and neglect the culture of his soul and watchful care that his affections are not set upon temporal things.

The possibility and hope for the luxuries of wealth on the one hand, and the fear of meager poverty and want on the other, comes to disturb the minds of men. They become intensely interested with the economic problems of life; the hope for wealth and the fear of poverty often develops in them a covetous spirit and they become schemers, money lovers, exacting, dishonest, hard masters and bad payers. The Apostle understood the danger to which Christians are subject; he realized that the physical man must soon perish, that directly we shall have no need of temporal things; that the spiritual man will live forever; the real man can never die; that his needs must go with him into the eternal world. Hence the exhortation, "Set your affections on things above, not on things on the earth."

In this material age, we have great need of caution at this point. Perhaps there has never been a time in the history of the human race when there was more widespread and eager desire for money, and those things which it will secure, than at the present time. A high state of civilization is fraught with peculiar dangers. The savage was content to dwell in a cave or a hut made of bark and thatched with brush. He lived by the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

PILGRIMS TO NOTED SHRINES.

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



WE have had four or five of the most unusual and exceptional experiences. On our way to London we stopped off at Oxford where we were so fortunate as to fall into the good hands of Rev. C. W. Hickman, the Wesleyan Methodist pastor. He and his good wife treated their American visitors with the rarest kindness. We had often read and dreamed of Oxford, the classic city—the city famous for its colleges—the Oxford of John Wycliffe, John Wesley, John Henry Newman; Oxford, where Cranmer and Latimer were tried and burned at the stake; Oxford of the Holy Club, where Methodism had its rise among such devout students as John and Charles Wesley, George Whitefield, Morgan, Hervey, and others.

Now let the reader remember that Oxford is a generic term; it is not one great college, but a group of colleges such as Magdalen, Christ, Balliol, Lincoln, Merton, etc. Of course, its graduates always become known as Oxford men no matter what college they have studied in; then, furthermore, students have the privilege of attending lectures in as many schools as they desire in connection with their particular fields of study or research. Here at Oxford is the Bodleian Library—the greatest in Europe—with the possible exception of the British Museum in London.

With the aid of Mr. Hickman, who knows Oxford from Dan to Beersheba, we were taken around the various colleges and spent sometime, especially in Christ College and Lincoln College where Wesley attended. We stood in the Holy Club room and in John Wesley's room. On the outside wall of the room is a bust of John Wesley which was unveiled a few years ago with a beautiful ceremony in which one or more of our American Bishops took part. The Holy Club room is now to be oak panelled at the expense of some American Methodists. The Church of Mary the Virgin where Wesley preached quite a few of his "Fifty-three" sermons is a church of great antiquity; here also the trial of Latimer and Cranmer took place; here, also was where John Henry Newman preached many of his great sermons to packed audiences. It was at Oxford that Newman and Pusey had the battle which gave rise to the Oxford movement which eventuated in Newman going over to Rome and finally becoming the English Cardinal. The reader will remember that it was when Newman was heading towards Rome that he wrote, "Lead Kindly Light." It was with a pang of regret we left Oxford. Mrs. Ridout and Mrs. Hickman became so chummy that they acted as though they had been old-time friends. Mr. Hickman has done a notable work for Oxford Methodism and, though a very busy man, yet he gave us the whole of the afternoon in showing us around. He was indeed a brother beloved. When we parted at the station we felt that we were saying good bye to old friends.

We arrived in London at night, but fortunately did not have to hunt up hotel as we were being entertained over the week end at the delightful home of David Thomas, a London merchant, and President of the International Holiness Mission which has branches scattered in many parts of the kingdom. We had been in London several times before but we saw more of London this trip than ever before. It is a city of seven millions of people and one of the most historic cities of Europe. It abounds in matters of historic interest. A few places visitors to London seldom forget to visit, namely: The Tower, Westminster Abbey, St. Paul's Cathedral; and Methodists all want to see City Road, John Wesley's old church, the

house where he lived, and his grave in the churchyard of City Road.

Our visit to the Tower helped to revive again our knowledge of English history. We stood in the room where the two young princes were murdered at the command of the Duke of Gloucester, afterwards Richard III. We saw the awful instruments of torture used in days gone by. It is sad to think of such a place as the Tower being the residence for years of such a fine character as Sir Walter Raleigh. So many big men of history and women, too, were imprisoned in the Tower. They went in never to come out alive again.

The Jewel Room is a place of astonishing interest. There is a glass case surrounded by iron bars and well guarded by "beefeaters" (the official guards and guides of the Tower) in which are the Crown Jewels of England. Here are crowns and coronets, sceptres and swords, gold and precious stones descending from sovereign to sovereign. The crown of King George is there, also of Queen Mary. Some jewelled swords are to be seen, the sword of Justice and the sword of Mercy, the latter being short and pointless. We were fortunate enough to get into Westminster Abbey for evensong. The great organ was played and the celebrated choir of trained boys and men sang. The service was of course ritualistic but nevertheless the singing and the music and the chanting were not without helpfulness to the devout heart. Readers of John Wesley's Journals will frequently read of Mr. Wesley going to hear the anthems. Indeed, when he was under conviction and just close to the kingdom, he went to St. Paul's Cathedral and the anthems spoke to his soul.

After the service we visited the various Naves and Chapels of the Abbey and stood beside the graves of Kings and Queens, Potentates and Royalty. The most interesting chapel is that of Edward the Confessor, who promised the Pope that he would build an Abbey—Westminster is the result, though the beginning of Westminster dates back prior to Edward. To Methodists, the Poet's Corner always has a keen interest because of the Tablet put there by Dean Stanley in honor of John and Charles Wesley. It is a beautiful piece of work and the finely cut profiles of John and Charles one would never weary beholding. Inscribed on the Tablet are Wesley's noted words: "The world is my parish," and, "God buries his workmen but carries on his work." Another noted monument is that of David Livingstone which is right close to the grave of the unknown soldier in one of the main aisles of the Abbey. On his tombstone are the words, "For thirty years his life was spent in an effort to evangelize the natives races, to explore the undiscovered secrets, to abolish the devastating slave trade of Central Africa." Then with his last words he wrote, "All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

Sunday was a day of blessing in London. It had been raining during the week but good weather favored us on the Lord's day. We were scheduled for a full day of work at the Battersea Tabernacle of the Holiness Mission, of which Mr. David Thomas is President. They have a splendid organization in London. The audiences were large all day, made up of business men and women and a splendid band of young people. We enjoyed preaching the gospel of holiness to the Londoners. The singing was the heartiest we ever listened to. In the afternoon Mrs. Ridout addressed the young people which filled the house. At night another full house greeted us and the Spirit of the Lord was there in

blessing and power. Then again, Monday night wife and I took the service between us and we had the joy of seeing souls seeking the Lord.

On Monday morning we went into the large business establishment bearing the name of "David Thomas," and now managed by Mr. Dunning, who, also, is the Superintendent of the Sunday school and leads the singing at the Tabernacle. The business is a large dry goods or "drapery" concern, and it is a practice every morning at 10 o'clock for the heads of the department to meet in the manager's office for prayer. We dropped in after ten o'clock when the praying was over, but they requested that we offer prayer which both wife and I did. It was a beautiful sight to see a large mercantile business in London have prayer every morning.

After this we went to that mecca of Methodism in London—City Road—John Wesley's famous church and house. The old church has been renovated and put in the most beautiful condition. The same mahogany pulpit from which John Wesley preached is cut down a few feet in the matter of height, the galleries stand as of old, but now are supported by handsome pillars, the gift of overseas Methodists. The windows are beautiful, some of them the gift of Americans. I have visited City Road three times before but never have I seen the old church in such a wonderful state of preservation. The present pastor, Rev. McNeal, is very energetic and City Road has become more than a Museum—it is a live center.

John Wesley's house is in a state of fine preservation. Rev. Mr. Stewart, a retired minister, now lives in the house and evidently he takes great delight in showing visitors around. We were in the room where Wesley died; then in the little prayer room where he used to spend the first hour of the morning in prayer and devotion. Next, we went to the graveyard in the rear of the church and stood at Wesley's grave; also at Adam Clarke's. On John Wesley's tombstone there are these significant words:

"This great Light arose by the
Singular Providence of God
To enlighten the nations,
And Revive, Enforce and Defend
The Pure Apostolical Doctrines of the
Primitive Church
By his writings and his labors
For more than half a century."

Across from City Road is Bunhill's Cemetery where John Bunyan lies buried, also Susannah Wesley. This cemetery is situated in what is now a great factory section and it was rather singular to see the girls sitting on the tombstones eating their lunches. Not far from City Road is the financial center of London, and the Bank of England, which has been for centuries the financial arbiter of the world. Some say the financial world now heads up in New York, but the Englishman still clings to his conviction that London still holds the supremacy. I have noticed since being in England that the average Britisher thinks that we take too much credit upon ourselves for winning the war. They insist that we made millions and millions before we entered the war and therefore, could have afforded to cancel the European debts. This is an open question, of course.

We bade farewell to London and went down to Herne Bay to see that Brother, beloved of British Methodism, Rev. Samuel Chadwick, President of Cliff College, a school very much on the order of Asbury College in the matter of orthodoxy and evangelistic activities. Dr. Chadwick has been ill for some weeks past and was resting at this beautiful

City by the Sea. There are few men in England today who have done for evangelism and vital Christianity what Bro. Chadwick has done. For sixteen years he had the

great Central Mission at Leeds. A few years ago he was President of the British Conference. He is one of the great preachers and leaders of Evangelical Methodism of Great

Britain. We had four hours together and felt blessed while in the presence of such a man of God.

(Continued)

THE ART OF SOUL-WINNING.

Rev. Florence Schleicher, B.A., E.Th.B.

EVANGELISM, or soul-winning, or the harvesting of souls, is an art,—a fine art—indeed if one may be so daring to say it—the *finest* of the arts. It is first of all the precipitation of salvation. The carrying of the gospel message is the means used and necessary to the attainment of that end, but the winning of souls is the objective end and result desired.

In this work of soul-winning *praying* is the primary factor involved. In studying the life of Christ we find that he inculcated and employed prayer as the chief means of his ministry. The night before he commissioned his disciples he spent the whole night in prayer; and later he enjoined them to "pray the Lord of the harvest to send forth laborers into his harvest." Prayer was the only factor in evidence in that great fourth-of-Acts Revival, and it was the chief factor also in the notable Welsh Revival. So we believe in the cultivation of this art of soul-winning prayer heads the list of essentials.

It seems needless for us to say that the soul-winner must be a pray-er; he must be able, willing, *desirous*, and impelled to pray for others; for mere perfunctory prayer for, or with, souls needing the touch and taste of the divine in their lives will be futile: it will miss the mark—the soul or souls will not be landed. And we might say right here that there are degrees, (for there are degrees of development and attainment to be attained in the spiritual life as well as in the intellectual and educational) in petition for ourselves, in supplication for conditions, in intercession for the souls of others in which few of us have ever mastered. We as ministers, if some of us have not already done so, should, yea, *must*, matriculate in such a course for the enriching and enlarging of our own spiritual life and for the expansion and extension of the ministry of Evangelism in the world.

To be concrete: besides the personal prayers of the people prior to the Revival we note four other avenues:

(1) The praying of the evangelist or pastor himself—not for the message but the *man*—not for the sermon but for the *soul*.

(2) The praying of the people for the pastor or evangelist.

(3) The praying of the pastor and people in hearty accent and accord for all the interests of the people.

(4) The praying of the penitents and seekers for their own soul sickness and need.

Prayer is the arrow—death to sin and life to souls—the bull's eye.

Prayer is the Power House of the soul that sends forth currents of evangelism into all fields and in all directions energizing and electrifying all touched thereby.

Prayer is not a dynamo exploding in a temporary evangelism, but a continuous current imparting shocks on contact. (And faith is the medium *necessary* for the contact).

Prayer is the battery (kept charged and surcharged) which sends forth evangelistic truths composing the radio message which is carried by the waves of love, and arrows of conviction, and currents of energy to the hearts of men.

The author of many texts on soul-winning does not stress (doubtless because of space) the significance of prayer as one of the elements of qualification of the soul-winner, which is of tremendous importance. Some

of us have found we often win our souls on our knees long before the altar services where *visible* results were obtained. The life of *habitual prayer* tends more and more to evangelism; and praying in the Holy Ghost equips one evangelistically.

We began by stating that soul-winning is an art. So it is. We commonly think of music as an art. And we all are cognizant of the fact that a musical career necessitates training under true and tried masters, for hours, months, and years of tireless effort and practice on the part of the student. Just so, "He that winneth souls is *wise*." And best of all Christ has promised "I will *make* you fishers of men." No matter what human power may do, and how far the incandescent light of man's mentality may go, these all have their limitations. Man's extremity is God's opportunity." When the schools have graduated us "then will the Lord take us up." And we heed his invitation, "learn of me." But some feel no obligation along this line and seem to think the Christian ministry is a 'snap' or a 'pipe course.' Their attitude reminds one of the man (a singer) who was called to the ministry who said, "When my voice is gone, I'll preach." A farmer might as well say—"When rheumatism overtakes me I'll enlist in the army."

Holiness evangelism is truth—not extreme or fanatical: it is the standard of God's book, and his ministers can afford to be as extreme as his book, and, since he has given us the message, he will also equip us with the prayer *means* and *methods* of propagating and promulgating the same. To be a soul-winner one must be the very personification of goodness, kindness, and gentleness; then he will manifest interest in and concern for others. These elements will issue in a life of true service to souls.

There must be true sincerity. A superficial, religious worker is easily distinguished from a sincerely, sane, substantial, spiritual man; here professional evangelists need to guard themselves very closely, for many become mechanical in their ministry and souls detect their superficiality.

Sincerity leads to solicitude and sympathy. The writer is reminded of the man by the pool of Bethesda. Christ sympathized with him, he had solicitude for him, when he asked, "Wilt thou be made whole?" And he had a sympathy that could succor—"Immediately the man was made whole." To achieve results—to win souls—one must be spiritually strong and truly lowly in spirit. Even as Christ was here—sift and sort out individuals. It's not altars full, or entire congregations, but the individuals composing them we seek. To win them one must be willing to be one with folks, to get next to them—or to be thoroughly scriptural—"mind not high things but condescend to men of low estate."

In all of the work, tact is necessary. "Talent is the ability; tact is the knowing how." There are some folks one must first approach with white gloves on. Before a bride is won she is wooed; before a horse is driven it is drawn or led from its place of shelter and safety. Even so must delicacy be employed and discretion demonstrated in this art of soul-winning.

Now to really attain the end *faith* is necessary, faith in men as well as in God. The soul-winner believes in God because of the evidence of his work in his own life and Christian experience. He believes in the gos-

pel, or the seed, and in Christ the Son of man or the chief sower, and in himself as one of the assistant sowers. Faith such as this fortifies him and allays all fears. Faith for *victory* in this soul-saving business inspires confidence and *insures* results. God will not let his word return unto him void, and if we sow the seed, and 'seek to save that which is lost' we will land some sheep and feed the lambs.

Christ, the master soul-winner, adopted different methods for different persons, i. e., his approach to the woman of Samaria differed from that to Nicodemus the high church man. In the former I see four high points marking advance by degrees in her case:

(1) "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans."

(2) "Art thou greater than our father Jacob . . . ?"

(3) "Sir, I perceive that thou art a prophet."

(4) "I know that Messiah cometh"—and this climax was met by Christ "I that speak unto thee am he." And his later manifested omniscience convinced her and immediately she begun soul-winning.

He met Nicodemus on his level but had the same message. And folks in power and position have a capacity for spiritual things if they will but divest themselves of the temporal and physical and material and be imbued with the spiritual.

We conclude that soul-winning, or evangelism, is beauty itself, blessedness of life and balm to the restless; it supplies a ballast and a barrier against the blights, blows, blasts, and breaks in the life of men. It requires *purity of motive*, and *Perseverance*, of which patience is the backbone, and faith which spells success in soul saving.

THE SURE FOUNDATION.

W. J. EPPERSON.

IT would be difficult to support the foundation of our Government and of society if the faith in the Bible is lost, as it is the only Book that gives the authentic history of our creation. I can conceive of no instruction of the right kind that can doubt the truth contained in its pages, for there is where we get all our inspiration and comfort, and hope of eternal life. The Bible has been proven true as we all know it has brought comfort in the greatest ordeal that comes to a human being—death. Many have faced it with fortitude; even our soldier boys away from home in a strange land could sacrifice their lives having faith in God and believing they would see their loved ones again in "that city not made with hands eternal in the heavens."

My mother's last words were, "I shall be satisfied when I awake in thy likeness." History gives us the last words of many of the greatest men and women of this world who testified in their last hours that their faith was well founded and they were satisfied that God in whom they had believed, had

(Continued on page 6, col. 1)

Some Prophetic Glimpses of Israel's Restoration.

Rev. Ira C. Grabill.



AMONG the great and momentous events that cluster about our Lord's appearing, none is more deeply interesting than Israel's restoration, not only to his ancient home in Palestine, but especially to his own peculiar place in the divine favor. The prophets have given special attention to the subject and Isaiah in particular has waxed eloquent and written largely and sublimely of the coming glory. They rose above the troublous times in which they lived and caught glimpses of the glorious restoration in the dim and far away future, and passed on to us the accounts of the visions they saw.

The pen pictures drawn by them resemble so closely what we have been taught to expect in Christ's glorious millennial kingdom that we do not hesitate to affirm that they were writing of that very kingdom and time. St. Paul foresaw the time when the Gentile branches would be broken off of the good olive tree and the Jews be grafted in again, and tells us about it in that marvelous three chapter argument found in the 9th, 10th and 11th chapters of his epistle to the Romans.

The references immediately following will all be from Isaiah's prophecy. In chapter 2:2-4, the language is very plain and unmistakable in its meaning and the latter part speaks of our Lord's universal rule and of abiding peace among all nations. Both the first and second appearances of our Lord are referred to in the eleventh chapter, especially his judgment of the wicked at his second coming, and the marks of the lifted curse are seen among the lower animals, and finally the triumphant return of wandering Israel to his own land. And in the twelfth chapter is heard a grand hallelujah chorus of rejoicing at the glad consummation. In the first part of the fourteenth chapter the return of Israel to his own land is expressly promised, and in the latter part of the 24th and all through the 25th, 26th and 27th chapters the subject dearest to the heart of the prophet is more or less openly discussed and again plainly spoken of. In the 30th chapter, beginning with the 18th verse and continuing to the 26th, are some truly comforting words, ending with a very remarkable statement concerning the increased light of the sun and moon, timed so as to appear "in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."

Again, in the 33rd chapter and beginning at the 20th verse, are some lofty and beautiful words, closing with these in the 24th verse, showing the radically changed conditions in that glad time, "And the inhabitant shall not say, I am sick." In the 34th chapter is a fearful and terrible account of judgment and slaughter which the prophet tells us in the 8th verse, "is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." The account is carried over into the 35th chapter where a climax is reached in the 8th, 9th and 10th verses as the prophet soars aloft in one of the sublimest strains in any language or time in setting forth the same grand theme of Israel's return. While it is not so clearly stated in the 49th chapter, yet to those who have eyes to see and ears to hear it is there, and in very striking language, too. In the 51st chapter is another luminous passage beginning with the 4th and ending with a climax at the 11th verse, in almost the identical language found in the latter part of the 35th chapter. And so on through the greater part of the 52nd, the 54th and all of the 60th, 61st and 63rd, and parts of the 65th and 66th chapters; but time and space fail us when we attempt to tell in detail all the won-

derful words used in these chapters touching the subject in hand.

Then Jeremiah takes up the strain and has not a little to say in the 30th, 31st and 32nd chapters of his prophecy. Hastening on to Ezekiel and beginning at the 34th chapter and 22nd verse, he foretells the recovery of Israel and their permanent and peaceful settlement in Canaan. And again in the 36th chapter and beginning with the 24th verse is a full and beautiful statement showing the changed conditions after their backslidings shall all have been fully and finally healed. Ezekiel's valley of dry bones and their transformation before his eyes into a vast living army is but another of the vivid prophetic pictures of which we have been speaking. This prophet makes one more reference to the subject uppermost in the prophetic mind in the latter part of his 39th chapter. Daniel is not so specific as those heretofore mentioned. In his visions he saw in one vast sweep the history of all the world, including that of the Jews, clear down to the end of the present age and on into the next. But in the beginning of his 12th chapter he is clearly speaking of the same wonderful events under consideration, namely, the recovery of the Jews, the first resurrection, etc.

In Hosea 2:14-23 is language that shows clearly that the prophet had clear vision of Israel's coming glory and full restoration; and what he says of the covenant for Israel with the beasts of the field, the fowls of heaven and with the creeping things of the ground, and further, about breaking the bow and the sword, and the battle out of the earth sounds very much like the time of the lifted curse and the millennial kingdom. In the last two verses of his 3rd chapter he speaks of Israel remaining many days without a king, a prince or a sacrifice, and adds, "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days." Doubtless David here is Hosea's name for Christ. In chapter 14 and verses 4 to 7 inclusive, the prophet becomes highly poetic and his language reminds one of the Song of Solomon as he sees Israel settled again in his own land, healed of his backslidings and walking before God in holiness and righteousness like Zacharias and Elizabeth. See Luke 1:5, 6.

Joel speaks of bringing again the captivity of Judah and Jerusalem and of a peaceful and prosperous settlement in Canaan, and later he sees a great and terrible armed conflict in the valley of Jehoshaphat, and speaks of it as "Multitudes, multitudes in the valley of decision." His language is very stirring where he says, Chap. 3:9, 10, "Prepare war, wake up the mighty men, let all the men of war draw near, . . . beat your plowshares into swords and your pruning-hooks into spears," etc. Found in such a setting it looks and sounds very much like a picture of the great battle of Armageddon. But at the last we hear him uttering a triumphant note in these words, "But Judah shall dwell forever, and Jerusalem from generation to generation," etc.

Not till Amos reaches the 8th verse of his last chapter does he begin to see hope for Israel and that in the latter days; but he sees the same vision of full restoration with attendant peace and prosperity and permanent settlement in Canaan that all the other prophets have seen. Likewise, though his recorded prophecy is very brief, Obadiah does not omit to mention the favorite subject. Jonah, of all the prophets thus far noticed, has no testimony to offer in support of our contention. But Micah in his 4th chapter speaks expressly of the latter days

of the supremacy of the Jews, of the universal reign of our Lord and of the end of the war in the earth. In the 8th verse of this chapter we find a new expression, "the first dominion," and it is promised to the daughter of Jerusalem. Zephaniah is the next prophet to record his vision of the last days. He calls upon Zion to sing and the daughter of Jerusalem to be glad and rejoice in view of the glowing prospect. See Zeph. 3:14-20.

Zechariah, like Isaiah, writes a much fuller account of the same precious truth so dear to them all. In the last four verses of his 2nd chapter he feels like singing and exhorts the daughter of Jerusalem to sing of her coming Lord. Again in his tenth chapter and 5th verse he records an account of another vision of Israel's home coming. In his 12th chapter is a picture of the same time and scenes depicted in his 14th chapter, where all nations are gathered against Jerusalem to battle, and in the 8th verse he tells how the strength of the inhabitants of Jerusalem is mightily increased to meet the demand. In the 10th verse is a prophecy of Israel's penitence at sight of their returning Lord, whom they now receive after two thousand years of rejection. His 13th chapter is nearly all a prophecy of that same time, including the first verse, but especially the last two verses where it is expressly stated just what proportion of the Jews shall receive Christ and what part shall be destroyed for their persistent rebellion.

In the first part of his last chapter is a picture of the great and final battle of Armageddon with its fearful and terrible results to Jerusalem and its people. In the third verse we see our Lord appearing on the awful scene, which, however, is more fully described in Rev. 19:11-21. The next verse tells of some of the mighty physical changes in and about Jerusalem and speaks especially of living waters proceeding out of the city, a thing hitherto unknown. The 9th verse is so plain that he may run that readeth it. Beginning with the 12th verse is a detailed description of how the alien armies were destroyed when the Lord appeared. In Isa. 11:4 it is stated, "With the breath of his lips shall he slay the wicked." In 2 Thess. 1:8 the language is, "in flaming fire taking vengeance on them that know not God," etc. In Rev. 19:21 we read, "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." But Zechariah tells us just how living men and beasts were affected and how suddenly death overtook them.

Ezekiel tells us that seven months were occupied in burning the dead after the beasts and birds of prey had had their fill, and also from the weapons of war left upon the field Israel was supplied with fuel for the next seven years. See Ezek. 39:9-16. Zechariah next informs us that all the nations shall make annual pilgrimage to Jerusalem "to worship the King, the Lord of Hosts," and failing in this the same plague shall be visited upon them as upon their armies when fighting against Jerusalem. In the last two verses we are told what is to be the universal standard of conduct in the earth during the millennium, even "Holiness unto the Lord." With Christ as chief ruler and his glorified saints governing under his direction, holiness everywhere and for everybody would be the most natural outcome.

Malachi, the last of the prophets, catches a glimpse of the doings in the last days, and a brief account of what he saw is recorded in the 3rd and 4th chapters of his prophecy. In the first verse of the 3rd chapter the reference is doubtless to John the Baptist, but in the 3rd, 4th and 5th verses the prophet is evidently giving us a view of the last days.

Also the last verses of the chapter speak of the same and likewise the whole of the last chapter. Here is the promise of Elijah's return to earth "before the coming of the great and dreadful day of the Lord."

ASBURY COLLEGE AND THE NEW YEAR.

PRESIDENT L. R. AKERS, D.D., LL.D.



ASBURY College began its thirty-eighth year with the opening on September 14th. The first two or three days were given up to Freshman activities. This was the first time we have observed Freshman Week, and it was a pronounced success. The Freshman Class of 200, the largest in our history, with representatives from thirty-five states and several foreign countries, entered eagerly into the business of becoming true Asburians.

In addition to the Address of Welcome by the President, lectures were given by the various professors and every effort made to make the young people feel thoroughly at home and adjust themselves to their new college life amid the Blue Grass fields of old Kentucky. A more earnest and thorough business-like body of students we have never seen.

Following Registration, the beloved President Emeritus, Dr. H. C. Morrison, spoke during the Chapel hour and made several evening addresses which were greatly appreciated and resulted in scores being definitely blessed at the altars of prayer. Following the custom of several years, a ten-days' series of evangelistic services were held with Rev. Raymond Browning, evangelist, as preacher. The revival which was already under way in Dr. Morrison's services broke out anew and swept over the entire student body and throughout the community. The present Senior Class, numbering close to 100, reports only two unsaved and one of these a seeker at the altar. So widespread was the gracious work of salvation that it seemed almost as if the entire student body testified to the saving or sanctifying power of Jesus Christ.

Brother Browning's meeting in the church some months ago was notable in its far-reaching results and in the large numbers who were definitely blessed. His return engagement was no less successful. Sweet of spirit, kind and sympathetic of approach, and yet tremendously incisive and direct in his preaching of full salvation, he has won for himself a place in the hearts of both College and town and eternity alone will reveal the extent of the splendid work done through his ministry.

The ringing testimonies at the Chapel services and the fine spirit of unity pervading both faculty and student body bespeaks a propitious year for this World School. Pealing from the newly erected belfry upon the Administration Building are the sweet Deagan Bell Tower Ten Tone Chimes, the splendid gift of the Class of '28, ringing out their message of full salvation to the entire community round about. The Morrison Memorial Library is the constant delight of all who live upon the campus. Beautifully appointed with the splendid equipment given by the Class of '27, it is serving an indispensable place in the college life, contributing much to the spirit of study and research which is putting its stamp upon Asbury College students intellectually as well as spiritually. And it is here that I am reminded of the approving statement of a prominent West Virginia ban'er who said, regarding our institution, "What a wonderful combination you have in Asbury College: the finest spiritual life coupled up with thorough intellectual training"; and also of the testimony of Dr.

Clarence True Wilson in "The Voice" of Washington, D. C., who says: "Asbury College is an institution where rigid adherence to high scholastic standards is not compromised by unique evangelistic zeal."

Everywhere, throughout the nation, thoughtful and consecrated people are coming to the conclusion that the hope of tomorrow lies in Christian institutions such as Asbury College where the faith of the young people will be strengthened and conserved instead of weakened or destroyed, where an experiential knowledge of the saving power of Jesus Christ is the rule rather than the exception, where a passion for souls becomes a marked characteristic of practically every Christian worker who leaves its doors.

Asbury College is unique in providing for a three-fold present day need: Bethel Academy, a standard "AA" high school, a member of the Southern Association of Colleges and Secondary Schools, and chartered under Asbury College, is doing a valuable work in training those who have been called to special service and have not had adequate high school training. Then the College of Liberal Arts and Sciences provides a standard four-year course with an A.B. degree universally recognized as A-grade throughout our nation. Then in the Theological Seminary there is a three-year course provided for graduate students, leading to the Bachelor of Divinity degree, as well as certificate and diploma courses for undergraduates which insure a thorough indoctrination of the sound principles and Christian essentials of our faith. Hence, it is possible for one who aspires to be a trained worker either as missionary, pastor, or evangelist, to begin with the high school and complete his course with the graduate theological degree, ready for life service, having done all this work in a deeply spiritual atmosphere and under safe, sane, and consecrated instructors. Such institutions become a vital necessity to Kingdom progress and merit the heartiest support of God's people everywhere.

In a peculiar sense, Asbury College belongs to the Holiness people of America. It is from their prayers and from their purses that its progress must be largely gauged. No taint of Modernism is found within its walls. No element of compromise is manifested in its administration or faculty. It stands unflinchingly for the whole Bible, for a world-wide spread of Scriptural Holiness and the clear-cut preaching of full redemption from all sin.

Great are the responsibilities of those who seek to direct the policies of this school. Great is the need of the prayers of those who believe in and look to Asbury College as a lighthouse amid widespread moral darkness.

Let it be remembered that no student pays his way through school, that student fees provide approximately only one-half of the expenses required, that the school cannot receive and properly care for those who knock at its doors unless its patrons and friends remember it and its needs by devoting a portion of their tithe to its enlargement. May we not ask and expect the readers of THE HERALD and our patrons and friends everywhere to remember Asbury College first of all in their prayers and then to assist in whatever financial way possible toward its larger development?

We look forward to the new year with gratitude to God for his many mercies in the past, for the gracious outpouring of his Spirit upon us in the opening days of the school; and through his sustaining power we shall "carry on" for him and the spread of Scriptural Holiness throughout the entire world.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING Co., Louisville, Ky.

The Modernistic Mind.

REV. A. S. HUNTER.

Jesus chose to perfect religion as the agency for the redemption and highest welfare of man—the complete fulfillment of human life. He might have chosen science." The above is quoted from the leading editorial in an official Advocate of the Methodist Episcopal Church.

The Bible says: "We are redeemed by the precious blood of Christ." "Thou hast redeemed us unto God by Thy blood." Which is it by which we are redeemed? Is it by "religion," or by the blood of Christ? And, what is redemption? Is it merely the perfecting of human evolution—"the complete fulfillment of human life"; or is it an atonement, an expiation for man's sin? And, what is this "religion" which is an alternative for science, "as the agency for the redemption and highest welfare of man"?—"He might have chosen science."

The same editorial also says that Jesus "did not give himself to scientific research." The Bible says: "All things were made by him, and without him was not any thing made that was made. . . . The world was made by him." "His Son, by whom also he made the worlds." "Science" is God's truth in nature, in the things he created and made; as the Bible is his truth by revelation as to spiritual things. Imagine Jesus, the Creator of all things, the Author of all science, doing "scientific research" work!

The foregoing quotations are a sample of the attitude of the Modernistic mind toward Jesus and his work. They eulogize "Jesus," and their "Jesus" is a man who chose between various possible agencies for the perfecting of human evolution, and decided upon "religion"; a man who, had he selected "science" instead of "religion," must have "devoted himself to scientific research"! They do not think of Christ in the scriptural way, the Methodist way, as the Creator of all things, as the atoning Lamb of God, dying vicariously. They think of him as but a limited, errant, fallible man; an example, a teacher, a model, a leader, a martyr to his ideals. They see him in the same category with Buddha, Zoroaster, Mohammed, etc. This accounts for the at once great success and complete failure of foreign missions under the Modernistic regime—multitudes of baptisms, but no conversions.

A modernly trained Methodist(?) preacher, speaking of the wedding at Cana, said that Jesus was excusable for making wine, since he did not know the scientific effects of alcohol, and prohibition was not an issue.

Under such teaching from the pulpit and press, whither is Methodism drifting? Even when they say good things, as they usually do—there is much in this editorial that is good—there is "death in the pot", it is poisoned with some of this kind of thing. It is part and parcel of the Modernistic mind, and is inevitable while we have that type of mind among us.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

THE SURE FOUNDATION. (Continued from page 3)

provided for them a mansion. Did he not promise he would prepare many mansions, enough for all who believed in his name?

My parents could appropriate in life and in death the sentiment so beautifully expressed in the hymn:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you who for refuge to Jesus have fled."

I prize the life my parents lived before me as the best heritage they could have left. It is true I inherited my belief in the Bible, but I believe had I not had pious parents and had an opportunity to read the Bible, I would have faith in its teachings, for we all want the truth, and anyone reading the prophecies made centuries before Christ came, cannot reasonably doubt the Bible is an inspired Book. A guide for us to live by and, if we heed its teachings, we shall have no fear of death.

It has been said, and I think truthfully, when we have the privilege to decide a problem, to decide in favor of what is most reasonable and has the firmest foundation. I believe that God is the Ruler of the world and his word is true, that man is the only creature having or possessing immortality. If human beings have immortal souls and are accountable for their acts here to God who is all-wise and powerful, is it not pleasant, as well as wise, to believe on his Son whom he sent? Does not the Bible teach we shall be rewarded in the world to come for our right living here? It is true man must have faith in himself to accomplish anything, and he must have faith in some being with greater wisdom than any human possesses and realize with the Psalmist that "Day unto day uttereth speech, and night unto night sheweth knowledge." The sun and moon are never tardy a minute. Who, but God, could so control them?

Where does man get his divine attributes to invent? Is it not a fact that all inventions worth while for the pleasure, comfort and happiness were invented by citizens of countries that accept the Bible as true? For the laws of such countries, criminal and civil, are based on the teachings of the Bible? Can any of God's creatures fathom, plan, execute, except man? Have not all the great men of the past, whose memory we revere, believed in the Bible, and in the immortality of man?

Is not the Bible valuable from a literary standpoint, and is it not the foundation of all culture, aside from religious teachings? It is a Book applicable to all ages and, while old, it is ever new. Where it is read and observed the standard of living is raised and our relationship one to another is more pleasant. Who but Christ could have said so much in as few words as is contained in the "Golden Rule?"

I am a layman and have not time from my daily work to write or enter into any discussion or controversy with the critics of the Bible, but I believe the critics are wrong, and that in weakening the faith of the youth in the Bible is the cause of so many suicides among them. I believe a large percent of the college and university students come from homes of believers in the Bible. The young people love their parents and believe in them. When they hear lectures in which the Bible is criticised as being untrue, rather than disagree with their parents when they return home, and taking into account that if the first part of the Bible is untrue probably the latter part is, they see nothing in the future for them and they end life by committing suicide. There is certainly a fundamental cause, for every one knows the parents of the college students are, as a rule,

well fixed financially, that it cannot be on that account they commit suicide. We find the boys who have but little money and live near to nature and believe in God refrain from taking their own lives.

I am inclined to believe that the skeptics and those who want to disbelieve the Bible forget that its author is perfect and its teaching cannot be improved; it contains all wisdom. As David expressed it, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

The young think of the future oftener than many realize. They plan what they will do and endeavor to follow the pursuit chosen, and to make a success they must have implicit faith in themselves and in the Bible, as all civilized nations acknowledge the Bible as true. Have any of God's creatures except man ever built hospitals, churches, asylums and orphanages? Can any but man reason, execute, manufacture? Can any but man plan for the future comfort of his offspring? To put man on a level with the lower animals takes from youth all aspiration, ambition and incentive to right living to merit a reward, and life will not be pleasant to them, but dark and gloomy, as they will conclude, if there is no reward for a life well spent, why spend it well? It makes one sad to know that some of our boys are becoming criminals and it should awake the people of this country to find the cause. Would it not be well for the teachers to remember the Bible text "Whatsoever a man soweth, that shall he also reap?" Would it not be wise to teach lofty, spiritual, moral, cultural ideals? Teach purity, spiritual progress and worthy achievements of immortal beings. In this material age is it not a fact there should be more expended upon the development of the finer and deeper truths of life? A comprehension of them will increase the faith of the young people in the good things of life, and will cause them to realize their obligations to society and their country, and make a success of life, as has been done by stalwart believers in the Bible.

STUDIES OF EVANGELISM.

MRS. JULIA A. SHELHAMER.

THAT PECULIAR TRIAL.



VARIED and peculiar are the trials incident to a life of soul-winning. So keen are the assaults of Satan that one is often tempted to desert the work in order to secure a little peace of mind. The more successful the revival the more one suffers. Occasionally we have a hard field and few conversions. Again, more success attends our humble efforts. At these times spiritual pride is kindly kept from us by the peculiar trials that always accompany such success.

I shall not soon forget an experience on a Canadian camp ground. It was cold and rainy. Toward evening Satan approached and whispered, "Now tonight is your turn to preach. It is too bad it is raining. It does look as though the Lord might clear up the weather after all the fasting and praying you have done for souls. That's all he cares about you anyway. What about that text he gave you for tonight? It is for sinners and this weather, there will hardly be a sinner out. That's all you know about the leadings

of the Lord. Besides, the camp meeting committee have made it very hard for you by letting it be known that you would speak every other night and the alternate afternoons, for now people will stay away when they know you are to take the service."

I was not sure all these suggestions were from Satan. His presence affected me in a way I cannot describe. My head grew hot and my scalp dry. The clamps of hell were being forced down upon my trembling spirit until I felt I was being crushed into nonentity and yet I had to exist a living failure and suffer the ignominy of it.

Satan did not leave, but followed me into my room and very economically improved his time by talking thus, while in my distraction I was trying to decide what dress to wear and what to do about the meeting. It was almost time for service but I could not hurry. Satan would not let me. He took special delight in making little things go wrong. I could not get my hair arranged. I think I took it down eight times before I could make it look presentable. I was nearly exhausted.

It was now past time to go. Crushed under the depressing influence of the tempter, and accompanied by him I walked slowly over to the Tabernacle and knelt in silent prayer. I could not touch Jesus. He seemed to be a million miles away. The preliminaries would soon be over when I must arise and try to speak, and without a definite message. I was distracted beyond measure. My hands became cold and a perspiration which savored of death or something infernal came upon me. The more I prayed and tried to decide upon a new message the more muddled my brain became. Since God would not help me I wanted to confide my feelings to someone else, but dared not; for sad experience had taught me that this only makes matters worse. So I kept still while the pressure increased with every passing moment.

"Aha," said Satan, "They have sent for you almost across the continent and you are going to make a complete failure tonight. How do you feel now? Do you like soul-winning work?"

By this time I felt utterly unfit physically, mentally, or spiritually to address any audience, great or small, on any subject. I wanted to weep but could not. The tempter continued:

"I would give it up. You are half back-slidden anyway. You have no Holy Ghost power and blessing. Don't try tonight at all."

Compelled by the lateness of the hour, I arose from my knees in a daze, not knowing what to do. To my happy surprise the crowd had gathered. I arose and took the text to sinners the Lord had given me in the first place and in a few moments after the closing appeal had been given the air was filled with the sobs and prayers of sinners who were weeping their way to Jesus. Praise his Name! Among the seekers was a school teacher, who had broken her parents' hearts by her worldliness, and there she was praying with hands uplifted for God to have mercy on her soul.

Though the devil proved himself to be a liar, yet he told the truth in saying that I had the rainy nights for thus it often happened; but notwithstanding this, the people came and crowded in until they had to stand in the aisles. More than this the Holy Spirit was so present that sinners crowded the altar and the front seats so full that we could scarcely get to them to pray for them. Our Christ gets the glory.

This and similar experiences have taught me that when the nagging of Satan is particularly annoying and the pressure from hell is especially hard, there is no need of being tried at all. While this does not save us from feeling the infernal suffering which results, yet it has enabled me, I trust, to hold steady with a little more patience than before.

REPORTS FROM SOUL WINNERS

WICHITA CAMP.

The Wichita camp meeting for 1927, in many ways, was an epochal period. A truly wonderful time. The experience of any genuine interdenominational camp meeting association is like that of an individual, namely, made up of variety. However, none of us anticipated the high water phase of it in the month of August, and especially where it was never known to be but twice in forty or fifty years. This necessarily caused perplexity and extra expense. But regardless of the flood, plus, (and let no one surmise Satan or his emissaries were dead, or had taken a vacation, or gone off on an excursion) the Lord demonstrated his matchless ability to overcome all obstacles and did it in such manner that honored his cause for time and eternity. But few people could get into the park because of high water at the entrance to our ground, hence, we were compelled to conduct the services the first three days and nights in the Salvation Army Hall, a commodious building, yet by far too small to accommodate our people. On Saturday afternoon our camp manager, Bro. Orndoff and his corps of faithful assistants erected a foot bridge from the South end of Water Street to our ground (a distance of approximately 200 yards) and to our surprise there were possibly 2,500 people present for the first Sunday morning service. From that time until the close of the final service the spiritual tide was pronounced. The common expression during and also after the camp was, "We never saw so many great altar services one after another." This writer can say the same thing. It is doubtful if our camp was ever more highly favored with a Bible type of preaching than by Bros. Babcock, Shelhamer and Anderson. We positively know they are all diggers, but also these men of God were anointed for giving us instruction how to be overcomers in the battles of life.

The characteristic singing of Brother and Sister B. D. Sutton, together with two pianos, the orchestra, and singing of the great congregation—(who can describe it?)—what an indispensable asset for pentecostal results at an old-fashioned camp meeting. The spirit of effectual, fervent praying pervaded the atmosphere all about us.

The children's services were ably handled by Mrs. E. D. Bartlett, who gave such unusual satisfaction and had the seal of the Lord so unmistakably on the altar services that she was called back to have charge next year. Sister Bartlett is a returned missionary and is especially qualified to handle children's and young people's meetings.

The bookstand did a remarkable business, while all other departments were truly honored of the Lord. We are grateful to him for his protection, his many manifestations and his timely encouragement and we are constrained to exclaim, if Jesus tarries the Kansas State Holiness Association expects to press the battle harder against sin and all manner of worldliness through the agency of the Wichita camp next year than we ever have, and relentlessly keep it up until we translate. Hallelujah!

W. R. Cain, Secretary.

CHICAGO HOLINESS CONVENTION.

The Illinois State Holiness Association held a very gracious convention in Chicago at the Central Free Methodist Church, which is located on the West Side of the city. The convention was of eleven days' duration, beginning August 25. The special workers were the nationally known evangelists, Rev. T. C. Henderson and Rev. Guy Wilson. Rev. B. A. Nelson, the President of the Association, was chairman and also led the singing.

Rev. Nelson preached the opening sermon on Thursday night to an appreciative audience and from the very first service down throughout the days until the closing hour, the blessing of God attended each message and many hearts were strangely warmed by the unctuous preaching of the Word. The convention was well attended and people came from far and near with several states represented. The holiness people from the different churches were well represented; among those taking part in the services were the Rev. Mrs. Iva D. Vennard, President of The Chicago Evangelistic Institute; Rev. W. G. Schurman, pastor of First Nazarene Church of Chicago; Rev. R. L. Wesler and Rev. Bone, the District Superintendent of the Free Methodist Church. We were also delighted to have Rev. Joseph Smith, President of National Holiness Association with us. Bro. Smith led the host in unctuous prayer and God answered by pouring out his spirit upon Bro. Wilson, who was the preacher at the Sunday morning service. It was a message filled with tenderness and melted hearts throughout the audience. Among those at the altar for prayer was a visiting preacher from Iowa who was gloriously sanctified and who went back to his church filled with the Spirit. Their convention was indeed a great spiritual uplift to all who had the privilege of attending. The evangelists were at their best and much good has been accomplished.

Bro. Henderson brought a great message on the Judgment which stirred many hearts and several came forward to pray and found victory. We are indeed grateful to God for this convention as it brought back many happy recollections of the glorious days of the past when such men as Dr. Carradine, Dr. Fowler, Dr. McLaughlin and many other heroes of the cross thundered out God's messages of full salvation in the churches of Chicago.

Many new members have united with the Association as a result of this meeting and it was very evident that new interest gripped the people which gives us hope for greater things in the future.

We are planning to hold monthly all-day meetings, beginning with October, and we believe this will greatly help to spread scriptural holiness throughout the city.

The Association members were so delighted with the good work of the evangelists that at their annual business meeting a unanimous call was extended to Bro. Wilson and Bro. Henderson to be with us again next year. We are glad to announce their acceptance and will look forward to a wonderful time at our next convention. Bro. B. A. Nelson was again elected the President of the Association for the coming year. We lift our hearts in praise and thanksgiving to our heavenly Father for the blessed fellowship of these eleven days. We shall not forget the closing message by Bro. Henderson, which was followed by the audience rising and singing, "God be with you till we meet again." All present seemed deeply moved and many eyes glistened with tears as the words of the song died away and Bro. Wilson closed the meeting with a tender and gracious prayer to God that his love and mercy may rest upon us all until we shall meet where the storms of life are over just inside the Eastern Gate, so shall we ever be with the Lord. Thus ended a gracious and blessed session to the glory of our God.

Mrs. Charlotte Nelson.
Secretary.

ATLANTA, GEORGIA.

Even if you have been reading so many good reports from camp meetings recently, yet, knowing so well the "appetite" of the most of you I am sure you will be glad to hear from one of our camps right here near Atlanta, Mount Gilead, which was held Aug. 4-14. We put the date earlier than usual so that those who wished to attend Indian Spring could do so getting the last week of that meeting which many of us feel like we cannot afford to miss. It was impossible for me to get there this year as I had another meeting at Fayetteville, Ga., with my pastor immediately following Mt. Gilead.

This camp ground within a few miles of Atlanta, was established more than ninety years ago. Last year it was placed in the hands of a larger committee with Judge John D. Humphries chairman. This committee has wrought well and they are determined to keep up the pace that was set this year, securing the very best talent. We had as our leading preacher, Dr. John C. Patty, of Chattanooga, who delighted the largest congregations ever in attendance. He is a marvelous preacher, safe and sane in his ministry. Our singing—congregational and chorus—was the best they ever had and it seemed to me the best I have ever heard.

Since we now have the camp ground well lighted from the main Georgia Light and Power Co., and since the place is so easy of access to Atlanta, we predict a wonderful future for it. Keep us on your prayer list.

Pastors who may read this will please keep in mind that in my evangelistic work I do both the preaching and singing and am not above filling small places. God is honoring my simple message in sermon and song.

In him and his service,
Charlie D. Tillman.

PENHOOK, VIRGINIA.

We have just closed one of the most blessed meetings we have ever been privileged to attend. The folk here say this was the best camp ever held at this place. Five years ago while Bro. Craddock was pastor of this Circuit this camp was organized with the help of Dr. Adams. In all my travels I have never met a more faithful, humble, sweet-spirited man than Bro. J. W. Craddock now living at Syria, Va. This is an undenominational Holiness Camp Meeting but I found that Brother Craddock had been such an old-fashioned Methodist Gospel preacher, that the other denominations paid the highest respect to him as a spiritual leader. God give us more like him.

This camp is ideally situated high up in the Blue Ridge Mountains in Franklin county, Va. The climate is perfectly healthful; this is one of the most ideal resort locations in the country. Go once and you will receive such hospitable treatment and spiritual inspiration that you will go every year. The large, 100x120 foot tabernacle is in the center of a beautiful grove. Some cottages are already surrounding it and others are being built for next year. Make your plans now to attend the last three Sundays in July of 1928.

The meeting went hard at first but we held on to God, fasted and spent two nights in prayer until the people began to feel the burden; 38 definitely sought and found the Lord. Every one wept their way through to victory, not a dry-eyed professor among the number. Boys and girls, men and women, preachers, preachers' daughters, and many others were among the number. Amen.

Brother and Sister Sam Davis, of Norfolk, had charge of the music. Rev. W. S. Brown, the Methodist pastor, was a blessed co-worker. Many ministers visited us, among whom were Rev. Banks and his son, also a minister, Rev. Coates, Rev. Poteat, Dr. Beechum, and many others worthy of mention.

We are looking for you next year. You need to get your lungs full of this pure air, and your heart full of the love of God. Write Dr. G. O. Giles, Penhook, Va., for information. Rev. Jas. V. Roberts, of Mineral, Va., did the preaching. Rev. Roberts is a consecrated, strong and forceful preacher. He preaches Scriptural Holiness with no uncertain sound. He is sane, sound, and delivers his messages most convincingly. You will make no mistake by engaging him.

Rev. and Mrs. J. W. Craddock.

CONNEAUTVILLE CAMP.

The Conneautville camp was unusually good this year. From the first God manifested his presence and scores of souls received definite help at the altar. Dr. J. L. Brasher preached five times with his usual unction and power. This was Dr. Brasher's fifth visit to the camp. Rev. Thomas C. Henderson who has a large place in the heart of all Peniel folk, and Rev. Frank Arthur, who was with us for the first time this year, were the other preachers. Sinners were not only reached but believers were sanctified, and saints were built up by their earnest preaching.

Rev. Woodford Taylor, Superintendent of China Missions under the National Holiness Association, spoke on Sunday afternoon; and Miss Fern Tillman, a nurse from the same mission, spoke on Thursday afternoon. Their messages and fellowship for the few days they were at camp was a blessing to all.

For the first three days the Taylor University Quartet, composed of the three Atchison Sisters and Miss Root, had charge of the music. Prof. and Mrs. Kenneth Wells came on Monday. The sweet singing and splendid leading of the Quartet and the Wells (not forgetting dear little Erma Jean) were a real uplift to all and did much to make the camp a success. A fine orchestra under the leadership of Adj. C. Lockwood gave much service. Com. Henshaw, of Greenville, brought the Salvation Army bands of Sharon and Greenville over for the last Saturday and helped in the Young People's and Ring meetings besides holding two street meetings in town.

The Young People's meetings were well attended. The camp has more young people than some of the larger camps. Among them is a group of remarkable, Spirit-filled young Christians who can be depended upon to help anywhere. Two Children's Meetings were held daily and a goodly number of children and young people were saved and sanctified.

It was a pleasure to have Mrs. Henderson and James at the camp, also Dr. Griffith. Miss Boyer, a missionary on furlough, and her little adopted Chinese girl, Esther Leta, and a large number of other ministers and Christian workers. They gave valuable help in the Young People's Meetings and praise services.

This report would not be complete without mentioning Mr. H. C. Miller the president, Mr. J. L. Hanna, secretary, who are both consecrated business men, Bro. L. Gough, vice president, who does almost everything, Adj. and Mrs. Lockwood, who have charge of the office, Mrs. King, our pianist, Mr. and Mrs. Adrian who have charge of the dining hall, Mrs. Iva Darling and Mr. Beemish who care for the rooms, and Mrs. Winters and Miss Stambach who have the bookstands. They all work very hard to make every one comfortable and to make the camp a success.

The officers were all re-elected and expenses were all met. We are believing for even larger things from God for next year. Pray for the camp.

Emma L. Valentine.

STANTON, KENTUCKY.

This meeting was arranged for by Mrs. A. M. Holmes, who secured a Christian church for the meeting as the Methodists have no church in that town. This was a very peculiar meeting from the very beginning. Our crowds were surprisingly large even from the very first service, and toward the last there was a good number at every service who had to stand or return home.

To say that these people were not accustomed to the way we conducted our services is understood very easily when you remember they do not use the altar at all. We started preaching, not to antagonize, but to lift up him who said, "If I be lifted up" men will leave their sins to follow me. It was quite hard for some of those people who had been working in the church to realize it was necessary to be born again, but thank the Lord just that thing happened before the meeting closed.

The climax of the meeting came on what some people have designated as "Blue Monday." On Monday night a large crowd gathered. The people joyously sang the praises of God then followed a testimony meeting for those who had been definitely blessed during the meeting. Mrs. Parker, who was with me, arose to testify and the glory of the Lord broke upon us. When she finished her testimony we began to sing and one broke to the altar, soon others followed, until some twenty or more were at the altar. Without any preaching that night a score or more souls were at the altar that had been so ridiculed during the services. In all, some seventy-five prayed through to either pardon or purity, a large number joining the churches. "They shall call his name Jesus because he shall save his people from their sins" is true today. Thanks be to God who giveth us the victory.

J. R. Parker.

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(Continued from page 1)

chase, could eat the flesh of his wild kill raw. If game failed him, he could exist on roots, nuts and berries. He clothed himself with the skins of the animals he killed for food. When he traveled, he walked, rode his pony or his ox. He paid no rent, no fire insurance, no taxes; he received no bills from the butcher, grocer or dry-goods man. He received no note from the tailor or laundry man asking him to drop in and settle account. There was no threat to cut off the gas, turn off the electricity or come and take the telephone out of his house. The changes in the styles, high prices for spring, summer, autumn and winter hats were unknown to him and his family. Silk stockings had not been discovered. He was not out a nickel a year for newspapers, magazines, schoolbooks, the latest novels, or the recent translation and abridgements of the New Testament. When there was a death in his family there was no doctor's bill to settle. He bought no lot in the cemetery. He had no daughters in high-priced colleges. He paid no fines for drunken, rollicking sons, in order to keep them out of prison and save the respectable name of his family. He was at no extra expense for the entertainment of aristocratic week-end visitors. He had no temptation to mortgage his bark hut in order to buy a finer automobile on a credit than that owned by his brother-in-law. All of these things come in unending procession and ever-increasing numbers with advanced civilization.

The civilized man wants a house, if possible, a mansion. He wants food, the best of it, in vast variety, gathered from many countries and climes. He wants clothing, comfortable, elegant, and changes for a variety of temperature and occasion. He wants his table covered with papers, magazines, illustrated weeklies, and the latest books. He wants a library filled with thousands of volumes. He wants his house decorated with art. There must be expensive furniture, soft carpets, beautiful grounds ornamented with shrubbery and flowers.

The civilized man wants to educate his children to the best advantage. He wants to travel; if possible, must see the world. He is not satisfied with the supply of his needs. He has intense desires for things he does not need. He is in great danger of becoming corrupted with ambitious and extravagant desires. He would have a winter home in southern climes radiant with sunshine, and a summer home in high mountains, in northern regions. Heavy expenses pile up for the civilized man. Bills flow in upon him in great numbers at the first of every month. Much of the time he is driven like a slave with the lash of his desires and those of his family. He gets his heart and thought fixed on things on the earth. He has no time for meditation, for prayer, for hiding away in communion with his Lord. He hurries from his home to places of business, from his business to places of pleasure, from plenty to extravagance, extravagance to luxury, from luxury to intemperance, from intemperance to dishonesty, and on and on to the strangling of every spiritual impulse. He is swallowed up with worldly longings and lusts.

OUR REVIVAL ISSUE OF THE HERALD. No. IV.

We are calling frequent attention to this issue because we are believing and hoping to make it a very valuable issue. We are firmly of the opinion that the greatest need of the times in which we are living is a gracious revival. We want to sow the seeds of this faith broadcast among the people and we want you to help us. Nothing can be so important as quickening the spiritual life of the church, and stirring her membership up to seeking the souls of the lost, bringing in the sheaves into the great garner of our Lord. Send us in some matter for this special issue, and send in your order for a number of copies so we shall know the number that should be printed. Here is an opportunity to use some of your tithe money to good advantage and to help sow broadcast the good seed of the Kingdom. Come along with your contributions and your order for a number of copies of this special Revival Issue of *The Pentecostal Herald*. All the material for this issue should be at *The Herald* office in Louisville, Ky., by November 12.

H. C. Morrison.

He may have made a profession of religion. He may be a churchmember. He perhaps makes contributions, possibly large contributions, for the support of the church, but he knows nothing of the life hid with Christ in God. His affections are set upon the things of the world. If he was ever converted, the holy fires which once burned upon the altars of his heart are extinguished. He walks in darkness. He becomes a doubter. He is the easy victim of false teachers. He is glad to give up the old faith in the Bible that called for a righteous life. He listens with eager attention to those who deny the Virgin Birth of Christ. He is glad to believe that he is evolved from the animal and is on his way up to something larger and better than that, somewhere in the distant millenniums or millions of years, his posterity may attain to a wonderful state of unselfish goodness. He rejoices when you tell him there is no Hell, he need not fear death; there is no Holiness, he need not hunger and thirst after righteousness; that there is in him no old man of sin to be crucified, no new man of regeneration to be sought with all his heart. He becomes dead in trespasses and in sins and his dead conscience makes little or no protest against selfishness, covetousness, the trickery of trade and commerce, the overreaching of his fellows, the grinding of the poor, the mad race for wealth and its false promises of contentment.

Is it not strange that in a world like this even ministers of the Gospel should become ambitious for place and power in the church, large salaries, high sounding degrees and to love to be greeted as Rabbi in the market places? They, too, with all others in the Christian Church who are seeking to make their way to heaven, need to be exhorted to set their affections on things above, not on things on the earth. The Apostle uses strong language here, and most suggestive. He says, "For ye are dead, and your life is hid with Christ in God." This is a very strong figure of speech. They were not physically dead. They still lived and moved among men, but they were supposed to have crucified worldly ambitions, inordinate desires for wealth, luxury, and all those temporal things which administer to appetites, and passions which govern the carnally-minded.

They had passed through a strange and gracious process which destroys sin, and of course with it sinful ambitions and desires for those things that administer to the gratification of a sinful nature. They were living a hidden life. They were sheltered in the cleft of the Rock of Ages. Their longings and desires went out to their Lord. He was their desire, the delight of their souls. The Apostle says, "He is our life." He calls attention to the fact that Christ will appear in glory, that he will come again in great triumph and that those who are dead to sin, whose lives are hid in him will appear with him in his glory. He calls our attention to a most gracious Christian experience—dead to the world, its passions, its desires, its pursuits. They are industrious, to be sure, economical, thrifty, but all the time recognizing their stewardship, that we are laboring, not with selfish and carnal motives, but for our Christ and our fellowbeings, and that we are kept separated from the world and on the tiptoe of a joyful hope and anticipation of that greatest of all days, and most glorious of all hours, when our Lord shall appear and we shall appear with him in his triumph and glory.

We do not believe that there is any greater stimulant to a whole-hearted consecration, a life of self-sacrifice and devotion, of separation from every phase of worldliness that is tainted with wickedness, than that we should stimulate our enthusiasm, strengthen our faith, and fan the fires of holy love within our hearts with the thought of the great fact that our Lord Jesus shall re-appear on earth; that he will surely come, that he will come in glory and power, and if he should tarry until we have experienced the great change called death, we shall come with him. If he should come before our physical dissolution, we shall be changed and caught up to meet him.

Faith in these coming events, and the hopes and joys which they inspire, wield a powerful influence to draw us away from the desires and affections for the things which perish, the mere material, and tremendously influence us to set our affections on things above, to hide ourselves more completely from the turmoil and strife of the world and the snares of the wicked one. It is our privilege to have Christ indwell us and, by faith, to dwell in him, and to wait with earnest prayer and joyful service until the temporal things shall perish and the eternal things—the treasures which have been laid up in Heaven—shall be brought out into undiminished joyful uses, while the ceaseless ages roll. Let us heed the Apostle and set our affections on the high things, things entirely above and outside of those things that perish with the using, that cannot administer to the satisfaction of the soul or bring us into closer and more intimate fellowship with him in whom our lives are hid, until we have the inexpressible joy of appearing with him in his glory.

Notice!

We are glad to announce that Rev. E. C. Wills, of Wilmore, Ky., has been elected as one of the financial secretaries for Asbury College and from now on will travel in the interest of the school. Any friends of Broth-

er Wills, or friends of the school, who may be interested in placing their funds where they will count most for the spreading of scriptural holiness over these lands, and would like information and facts, will please write him at Wilmore, Ky., and all mail will be promptly forwarded and given prompt attention. His travels will be largely in the Southern States. THE HERALD will appreciate any courtesies and help extended to Bro. Wills.

Don't Forget Fast Day First Friday in November.

I have most encouraging reports of the fasting and prayer for Methodism on the first Friday in October. We are praying for a nation-wide revival in the Methodisms of the United States. We are praying for God to deliver Methodism from the blight of Modern Liberalism, and the influence and leadership of Modernists. We are praying God to powerfully guide the deliberations of the coming General Conference of the two Sister Methodisms. May God, for Christ's sake, for the people for whom he died, rebuke and put to confusion the destroyers of saving faith in our Lord Jesus. Don't forget to fast and pray the first Friday in November.

H. C. M.

San Jose Annual Conference.

Through the kind invitation of Bishop Hay I came out to preach at the California Annual Conference of the M. E. Church, South. The conference met in San Jose, in the commodious and beautiful church. This is a city of some sixty thousand people, on the Southern Pacific Railroad, some fifty miles from San Francisco.

The weather was beautiful, clear as a crystal, cool nights, comfortably warm days, but most of the time a light overcoat added to one's comfort. San Jose is a beautiful city, clean streets, fine parks, great palm trees, and flowers everywhere. The markets are full of varieties of vegetables, melons, and delicious fruits.

Bishop Hay, who presided over the conference, is very popular on the Pacific Coast, and much beloved by the preachers and people. Before reading the appointments, he made a most practical address to the conference; among other things, he said, "I make it a rule to move just as few preachers as possible. It takes time for a pastor to develop and build up a work. We have in this conference one hundred and one preachers and I have made only nineteen changes."

This was interesting and encouraging. The conference has prospered the past year and had considerable net gain in membership. Rev. Bob Shuler, D.D., the celebrated pastor of Trinity Methodist Church, Los Angeles, reported 3,500 members in his church; the plate collections in his church average over \$1,000 every Sabbath during the year.

During the session of the conference it was my privilege to preach each day at three o'clock, and at seven-thirty in the evening. The afternoon congregations were large, and the congregations in the evening filled floor, gallery and side room. I have never preached to more appreciative audiences.

The Bishop had me deliver an address to the conference at a morning session on "What a Methodist Preacher ought to be." He also had me preach for him on Sunday morning at the eleven o'clock hour, to a vast congregation of people.

I have never been treated with greater courtesy and brotherly love than at this conference. I have had calls enough to keep me busy on the Coast for six months, and have accepted a few of them. We start in the morning for the annual conference at Tucson, Arizona. The Lord is blessing me, soul and body, for which I give him praise. Please to pray for me.

H. C. MORRISON.

SATAN'S MESSENGERS.

MRS. H. C. MORRISON.



HE old Book, called the Bible, is remarkably true to life. A man who had never read the Bible was graciously saved, and after reading the Word of God said he knew it was true because it "corroborated his experience." And is this not true of each of us who have gone the way of conviction, repentance, faith, and glorious deliverance from sin, so clearly portrayed in its teachings!

While in prayer this morning that Scripture came so forcefully to me,—"the messengers of Satan to buffet me"—and it occurred to me that we, as children of God, had the same subtle enemy to battle against as did the saintly Paul. We are taught by this Scripture that Satan has his messengers who will tantalize, and buffet the followers of the Lord, and make the Christian path just as hard to tarvel as possible.

But we must remind ourselves that there was the "sufficient grace" that came along with the buffeting messengers. Let us remember that when the enemy attacks us the strongest, that our vessels of endurance must be filled anew with the "sufficient grace" that will enable us to "go over the top," and put the buffeting messengers to a hasty retreat.

Paul was indeed a philosopher—a Christian philosopher—taught and led of the Holy Spirit, and when he came to the narrow ways in life he halted to know the mind of the Spirit, and seek direction for his plans and work. Just as Satan has specific work for his agents to perform, and just as he knows when and where to attack the child of God to the best advantage, just so the heavenly Paraclete is by our sides to strengthen and lift us over and out of the wire entanglements of the enemy of our souls. In the midst of the torture of Satan's testings God whispered to Paul: "My grace is sufficient for thee; My strength is made perfect in weakness."

Let us take a step backward and see why this messenger was sent to Paul at this time. God has a purpose in allowing Satan to test him—for he does not afflict willingly—and the soldierly Christian tells us frankly and unhesitatingly, that it was to prevent undue exaltation, "lest he be exalted above measure."

Now if Paul had been like a great many of us he would have whined and chafed under the chastisement, and said he wondered why the Lord should allow him to have a harder time than anyone else. But with submissive heart, triumphant faith, and radiant countenance, he exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Yea, he goes still farther and makes it an occasion of rejoicing, in that he was counted worthy of the test, and his glad heart cries out from the hilltop of victory, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Take a look at the old soldiers of the Cross as they wave the banner of triumph from the hilltop of deliverance—not deliverance from the messengers of Satan, but deliverance from defeat. Who are those brave, courageous, undaunted heroes standing by Paul's side! One of them is whispering to him, and smiling as he looks down upon the defeated foe. O yes, I see clearly now! It is Job, that patient sufferer who went down to the grave's mouth and saw the worms that should eventually destroy his body, but he cried out, "Yet in my flesh shall I see God! And that for myself, and not for another."

But there is another whom we have read about, and read after, who seems to be a close companion of Paul—the Satan-buffed

victim! He does not have the appearance of greatness; a plain, unassuming, humble follower of Jesus, but he has reached the hilltop and smiles at his enemy in retreat. It is Bunyan, the prisoner for the truth of Christ; he who warned them that if they turned him out of prison today, he would preach Christ again tomorrow. He would rather, he said, "let the moss grow on his eyebrows, and be in prison with Christ than out of prison without Christ."

O, there is a great host of witnesses to the defeated enemy, but I notice a man, small of stature, but large head and placid countenance, as he leans forward and whispers to the old Apostle, "The best of all, God is with us," and I immediately recognize Wesley, the scholar and saint, that great evangelist of the sixteenth century.

Nor are these all the victors who are waving the banner of triumph. There is a host of saints who lived in the caves and dens of the earth; a multitude of those who "had trial of cruel mockings, and scourgings, moreover of bonds and imprisonment; They were stoned, they were sawn asunder; tempted; they were slain with the sword; they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy." But what of the final outcome! "These all obtained a good report through faith."

As I turn from this array of suffering, yet triumphant, heroes, I bow my heart in humility and shame that I have ever complained of the petty annoyances and trials that have come my way. What are our very worst afflictions and trials compared to the crown of thorns, the spittle and blood, the scourge and derision that were borne by the "Man of Sorrows" for me!

"Oh what are all my sufferings here,
If Lord, Thou count me meet
With that enraptured host to appear,
And worship at Thy feet."

Of General Interest.

Did you ever expect something, look forward to its arrival and meet with disappointment when it didn't show up at the appointed time? Occasionally we get a letter from a subscriber who has failed to get his copy of THE HERALD. So we get on the track of the trouble and very often we find that it is all because the subscriber moved and did not send us the new address.

Sometimes the postmaster sends us a notice of the change but more often he does not, so we have to depend on our readers to keep us informed of their whereabouts. When we get a notice from the Postoffice Department to stop sending THE HERALD to a certain address because the subscriber is no longer there, we have to obey orders. Uncle Sam does a mighty good job of carrying the mails, when we think of what a lot of it he has to handle, and we have agreed to help all we can by doing what he tells us to do.

When you sent us the money to pay for your subscription we assumed the obligation to get THE HERALD to you each week for a certain length of time. So when we can't send it to you because we do not know your correct address it grieves us to think that we are being paid for something that we are not delivering. Of course it isn't our fault, but we want you to get your HERALD any way. When you send us your change of address be sure to tell us what the old address was. It will save us time and a great deal of trouble if you will help us this way.

Being human we sometimes make mistakes here in the office. Look at the label on your HERALD and see if we have your name spelled right, the street or rural route number correct, and any other marks just as they ought to be. Should there be a mistake notify us of it at once. It will help us and insure your getting THE HERALD each week.

You will be the loser if you fail to order extra copies of our Special Revival Issue.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Do all things without murmuring." Phil. 2:14.

Story. Herbert's special duty was to keep the woodbox filled with wood. He hated it. One day going to get the wood, he thought, "Oh, dear, seems as if the wood box is always empty. I hate chores. When winter comes there will be more. And, oh, dear, I wish I could have a new sled." He heard a faint sound, and said, gleefully, "Turkeys." There were ten. When he told his mother she said, "Yes, dear, they are for you to raise and sell for a new sled. My boy is so good to fill the wood box without grumbling." Herbert threw his arms about his mother's neck and said, "Mother, I did grumble inside, but I will not any more; I shall be too busy filling the box and tending turkeys."

Poem.

I will not murmur or complain over my daily task.

God is so very good to give me all I ever ask.

Heavenly Father, help me to remember all you are doing for me, And make me glad to do what I ought to do for Thee.

No. 2.

Text.. "Watch and pray." Mark 14:38.

Story. In Australia the doors to the electric open when the cars stop, and close when they start. One day my friend went to enter one as it was starting and was thrown down and broke her leg. She wrote, "I do not understand it. I prayed so earnestly to be kept from accident." When I asked the Lord about it, he said, "She prayed but did not watch. She should not have tried to enter when the car had started."

Poem, Prayer.

"Lord, help me to ever watch and pray,

In all my work and in all my play, And in going out from day to day, Thus walking with Thee in wisdom's way."

No. 3.

Text. "Preach the gospel." Mark 16:15.

Gospel means "glad tidings." That is what the angels said the day the baby Jesus was born. Luke 2:8-12.

Story. Little Mary was happy. She was to go with her mother to the Mission. Before they left she prayed, "Dear Jesus, I am so glad you love me and I love you. Let me do something for you tonight." The minister's sermon was about the wedding to be by and by. Rev. 19:7-9. In the pew beside Mary was a man who wept. Mary knew he had never said "yes" to God or he would be happy. She asked her mother if she might speak to him. Then she moved close to him and asked him if he would not say "yes" to God, for she was going to the wedding and wanted him to go too. He let her lead him to the altar. In a few moments with his face shining he rose and said, "God used a little child to bring me to Jesus. I did not see her but my little girl who died three years ago. I know now that some day I shall take my child in my arms again in the presence of Jesus."

Poem.

"A heart-felt smile, a gentle tone, A thoughtful word, a tender touch, A passing act of kindness done, For Jesus, O it is so much."

Prayer.

Heavenly Father, please show me how I can do something for Jesus.

No. 4.

Text. "They helped everyone his neighbor." Isa. 41:6.

Story. Two beautiful dogs were neighbors and the best of friends. One day, out together, they came to a watering trough and stopped to take a drink. They were not tall enough to reach the water. They stopped and talked a moment, then one dog put himself under the edge of the trough and the other one put his fore-feet on his friend's back and took a good drink. When he was satisfied he seemed to tell his friend that the wa-

ter was good and put himself under the trough, and when he had drank they turned and went home to tell another dog how they helped each other to a drink of cool water.

Prayer. Lord Jesus, as I remember how these doggies helped each other may I help my little playmates.

No. 5.

Text. "Your sorrow shall be turned into joy." John 16:20.

Story. Little Willie said, "Mother, can't I have some new shoes? My toes are all out and it is so cold." "I hope so, soon, dear." But days went by and the holes grew bigger. Then Willie prayed, "O God, father drinks. My feet are cold. Please send me some shoes for Jesus' sake."

Every day he asked for the shoes and would say, "They will come, mama, when God gets them ready." In a week a lady, who loved the child, took him out walking. She said, "Why Willie, look at your shoes." "Yes, they are all I have, but God is going to send me a new pair." She bought him a pair. Reaching home he said, "Look, mother, God has sent my shoes." Then he knelt and this was his prayer: "Jesus, I thank you for my new shoes. Please make me a good boy and take care of mother."

Poem.

"Faint heart, hope on, nor cease to pray,

Blessings delayed are on the way; Your prayers have yet some part to fill

In working out God's blessed will.

Never despair, never despair,

For there is no unanswered prayer."

Prayer.

Heavenly Father, I know it is true, what they tell me, "Prayer changes things."

No. 6.

Text. "Confess your faults." Jas. 5:16.

Story. Donie loved chocolates and there they were on the dining-room table. The family rule was that they should only eat them at mealtime. As he stood looking at them he said, "Dust one." A voice seemed to say, "Better not." But he stood looking and then one went into his mouth. Then the voice seemed to say, "So sorry." Then his sister saw him and said, "Donie, what have you been doing?" She left him alone all the afternoon and told him to think it over. The clock seemed to say, "So sorry—so sorry." At night he laid his head in his mother's lap and sobbed, "I so sorry." Mother said, "Ask Jesus to forgive you." He did and was happy again.

Poem, Prayer.

"Father, help me confess and begin anew,

With happy heart,

Believe that thou hast forgiven. Thy part,

Thou who most faithful art."

Dear Aunt Bettie: Could you move over just a little bit more and let a girl from Georgia join your happy band of boys and girls? I will be ten years old the 10th of November, and in the 5th grade. I have never written before although we have taken The Pentecostal Herald for sometime, and I am a constant reader of it. I am glad to know that so many of the cousins are Christians, and certainly do wish all of them were. I hope Mr. Waste Basket has already had his dinner so that my letter won't be on his plate. Who can guess my first name? It starts with E and ends with R, with six letters in it, and is a Bible name. I will answer all letters received.

E. Faith Stewart.
Ashburn, Ga.

Dear Aunt Bettie: I have been a reader of The Pentecostal Herald for some time. I certainly enjoy reading it. It is food to the soul. I enjoy reading page ten. I am glad to think of the younger boys and girls starting out in the Christian life. If we will only stop and think for awhile, we can see the great need of Christian homes. I feel sometime maybe some of our ministers do not fight sin as hard as they should. I can't understand why a Christian has any desire to go to dances, swimming pools,

movies, and lots of other places where there is sin. I have no desire for them, and I praise the Lord for it. He is a wonderful Savior to me. As I read Mrs. Ethel Moore's letter it carried my mind back to 1904. I once had a home, but the Lord saw fit to take my husband, and so our home was broken up. A few months ago it was broken up again. My father was taken from my mother and me so we were left alone. The longer I try to live a Christian the more I feel the need of it. I am so glad the good Lord will help us bear all our troubles.

Mrs. Hattie Meadows.
Rt. 1, Walnut Cove, N. C.

Dear Aunt Bettie: Would you let a little Ohio girl join your happy band of boys and girls? Walk up, Ohio boys and girls, don't let the other states beat us. I was twelve years old Nov. 5. I go to the Presbyterian Church. The one who guesses my second name I will write to you. It starts with M and ends with T, and has eight letters in it. My grandmother takes The Herald and I enjoy reading page ten. I have brown eyes, brown hair and dark complexion.

Louise Evans.
Rt. 3, Wellston, Ohio.

Dear Aunt Bettie: I have written once before and saw it in print. I have received three letters. Estell Mixon, I guess your middle name to be Fanny. Helen Ludlow, I guess your middle name to be Lessie. If I am right don't forget your promise. Our school began Sept. 12. I like to go to school. Wake up, North Carolina girls and boys, don't let the other girls and boys beat you. I do not see any letters from North Carolina. H. C. Cobb, my teacher has your birthday. Florence Sharp, I guess your middle name to be Laura. My name is Florence, too. My middle name begins with E and ends with H and has nine letters in it.

Florence E. Chappell.
Rt. 2, Box 165, Tyner, N. C.

Dear Aunt Bettie: This is my first letter to you. My name is Ruby Phillips. I am a girl of eleven years, and I am in the sixth grade. I live on Hog Island. We go bathing and fishing during our vacation. I like to go to school, and also Sunday school. I have four sisters and two brothers.

Ruby Phillips.
Broadwater, Va.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of girls and boys? I am four feet, four inches tall. I have brown eyes and dark brown hair. I have two brothers and two sisters. I go to Sunday school every Sunday I can. My father takes The Herald and I enjoy reading page ten. Who can guess my first name? It begins with B and ends with E and has six letters in it.

Juanita Evans.
Norwich, Ohio.

Dear Aunt Bettie: May I join your happy band? I am ten years old and in the sixth grade. This is my second letter to The Herald, but Mr. W. B. got the other one so I thought I would try again. Hope he will be taking his nap when this arrives. I live on a farm and like it fine. I have brown hair, brown eyes and fair complexion. We go to U. B. Church. I love to go to church and Sunday school. We also attend Camp Sychar and sure enjoy it. We don't take The Herald but grandma does and we get to read it. I think it is a good paper.

Marie Miller.
Rt. 8, Ashland, Ohio.

Dear Aunt Bettie: Will you let a jolly girl from Georgia enter your happy band of boys and girls? I have been a silent reader of The Herald for some time and think it a fine paper. I like to read of so many boys and girls living for God. I am trying each day to do the Lord's will. I am a member of the M. E. Church. Our pastor's name is Rev. J. I. Scoville. We like him fine. We have prayer meeting every Saturday night. We also have Sunday school every Sunday afternoon. We have a class of 41 girls and boys. My great uncle is our teacher. His name is Mr. O. R. Sheppard. He is a man loved by all who know him. I wish all you cousins could visit our Sunday school. I am quite sure you would have a fine time.

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How many of you cousins like music? I have a sister who plays the piano and father and myself sing. We have jolly time together. I am four feet, ten inches high, have brown eyes, black hair. My birthday is Nov. 25th. Have I a twin? Just let your letters fly to

Maria Harden.
Rt. 2, Avera, Ga.

Dear Aunt Bettie: Will you let a little Arlington girl join your happy band of boys and girls? I am nine years old and in the fourth grade. My mother takes The Herald and I enjoy reading page ten. I go to Sunday school. Estell Mixon, I guess your middle name to be Fanny. If I am right don't forget your promise. Alys A. Bateman, I guess your middle name to be Eunice.

Myrtie Pittman.
Box 75, Arlington, Ga.

Dear Aunt Bettie: Thanks for printing my other letter. I enjoy asking Bible questions and also answering them. I hope you cousins will agree with me. Please let us ask more and make page ten more interesting. Mary Hudson, the boy's name was David who cared for his father's sheep and killed the giant with a stone in his sling. After killing the giant he became King of Israel. Before he became king he spared the life of King Saul, his enemy, who was going to kill him. David hid himself in the wilderness. He came upon Saul one night when he was asleep but would not kill him. He taught the children of Israel to trust in God, and led them through many battles. Most of his life is found in the first and second Books of Samuel, in the Old Testament. There were ten virgins who were waiting for the bridegroom. Why were five left out, while the other five went in with him when he came? What two chapters of the Bible are alike? What verse in the Bible contains all the letters in the alphabet with the exception of J? Will write to all who answer.

Bessie Childress.
Brookneal, Va.

Dear Aunt Bettie: Will you let a little girl join your band? Who can guess my middle name? The first letter is T and the last letter is S, and has six letters in it. I am six years old.

Mary T. Lyddan.

FALLEN ASLEEP

THE DYING SOLDIER.

Raymond Browning.

(In memory of Rev. E. T. Adams.)

Rest from thy warfare, the battle is over,
Hang up the armor, the victory is won,
Hear the sweet trumpet that calls thee to glory,
Join the glad hosts 'neath the unsetting sun.

Chorus.

Glory awaits thee, O brave Christian soldier,
Glory, such glory as heart never knew,
Glory unending increasing in splendor,
Glory that God has reserved for the true.

Dull grows the sound of the loved ones now weeping,
Tears fall unnoticed on hands that grow cold,
Earth is receding and heaven's approaching,
Soon shall thy feet touch the sands that are gold.

Holy and white is the robe that shall clothe thee,
Bright is thy crown in the Savior's own hand,
Sweet is the smile on the face of thy Father,
Glorious the joys of that wonderful land.

Bravely march down through the valley of shadows,
Jesus will guide thee along the dark way,
Swift is the journey and then in the morning
Heaven and home and the unending day.

REQUESTS FOR PRAYER.

Mrs. S. F. B.: "I am asking that you pray for my daughter who is in the hospital now, that she may be restored to us once more. We are firm believers in prayer."

Mrs. J. W. T.: "Please to pray for our pastor that he may be healed of throat trouble."

L. B.: "Please to pray for my healing, if it be God's will."

W. N. L.: "Will the readers of The Herald please pray for my wife to be healed."

Mrs. M. McK.: "Pray for me especially, as I am going through a testing time, and for my husband that he may be healed and filled with the Spirit."

Mrs. A. J. B.: "Please to remember me and my daughter in prayer that we may be restored to health."

Pray for a young man that he may overcome the drink habit.

Mrs. F. B.: "Pray for my sister-in-law that she may be healed of cancer."

DYING OUT TO THE WORLD.

On April, 1927, I was given up to die. I promised God if he spared me I would testify through The Herald to the many blessings he has bestowed upon me. In these days of discouragements, afflictions and tribulations there are many who feel at times that the struggles of this life are becoming more than they can stand, but let me say to such who may read this, do not let the devil defeat you, but hold on to your faith in God and he will take you through, for his grace is sufficient.

Twenty-nine years ago I was ushered into this world, a tiny bit of humanity; the spark of life in my body was so feeble the doctor had no idea I would live. I had a praying mother who was standing on the promises of God, and he heard and answered.

When I was six years of age I was cut down with diphtheria and membranous croup and lay almost lifeless, until the doctor said there was no hope for my recovery. Leaving me one night, he called my father aside and informed him that he could do no more for me and the end would come before morning. Scarcely had he gone when I was seized with a violent coughing spell and I coughed up a membranous tube from my windpipe which had been gradually closing and choking me to death. With a loud, clear voice I spoke the one word, "mama." Oh, the shout of joy that went up from mother and father, and what a surprised doctor there was at my bedside the next morning. Nothing but a miracle could have saved me, and God wrought the miracle.

About eight years later, the doctor gave me up to die with typhoid fever, and for the third time God healed me. Praise his Holy Name! As space is limited I can't give a full account of the years following, but one of the heart-breaking sorrows was seeing my dear father sweep through the pearly gates into the Glory Land. A little sister six years younger than I, a very weakly mother, and myself, a frail lad of fourteen, were left to battle with this world. One winter we were all down at one time with measles and I got up from bed, went to milk and feed our cows through a downpour of sleet and rain, but God watched over me and I didn't even take cold from the exposure.

At sixteen, God distinctly called me to surrender my heart to him and I rejected his call. Later I had a joint disease to lay hold of me and for four years God only knows the agony I suffered; many times I was at death's door. Again God spared my life, but I have never walked natural since. Today my hips and kneejoints are grown in a stiff sitting position, and I believe had I not rejected the call of God I would have been walking today. Afflictions are the rewards of serving the Devil and when God has his eye on you he will let the devil almost kill you in order to get you to turn to him.

In the fall of 1925, I was in an automobile accident, got both legs broken, a shoulder dislocated and for ten days I lay in a hospital. So sure were they this time that I would die, they didn't even set my bones for several days. In April, 1927, my long suffering in body and soul caused me to have a general breakdown at that time and there was no chance of recovery except through the mercy of our Divine Master, and he had shown me plainly that I must give him my heart to obtain mercy.

I had acidosis stomach, leaking heart, nervous breakdown, inflamed appendix, a wisdom tooth trying to grow under the corner of its neighbor molar and other afflictions in general. I was bedfast, couldn't eat anything, and my tooth was so painful that it alone was terrible. The doctor said I was so weak and near gone they could not do a thing for me. The dentist came but refused to pull my tooth as I was too weak to stand the shock. They all advised my mother to take care of me the best she could until the end came and that is the last they did for me. But God had not left me and now after years of chas-

tening and suffering I turned to him. How like us poor unworthy servants to put him off until there is no other refuge. While praying, God gave me a vision of a beautiful City. I could see a wonderfully paved street laid through an archway of the most perfect shade trees I ever saw. The most glorious sunlight bursting through the foliage in little broken spots seem to sprinkle the street with a beautiful array of precious jewels. Lawns as though they were of green velvet bordered each side of the street. Extending far into the background I could see large rolling hills of the same rich green grass while here and there was standing one of those beautiful trees. Flowing peacefully through a wide, smooth valley between two of the hills was a wonderful, large river of crystal clear water. Oh for words to describe it and how I wanted to close my eyes and fall asleep beneath one of those beautiful trees, pillow my head on that gorgeous carpet of grass and let the balmy air cool my burning brow while I rested in peace for ever more. The vision passed and before my eyes came the words, "Seek ye first the kingdom of God and all this will be added unto you." There and then I gave up to God and he gloriously converted my soul. I then begun to seek sanctification and just ten days later I died out to this old world and came near dying out to this old withered tabernacle of clay. I had swallowed a little food and was praying when a nervous attack seized me and my heart went into a nervous, spasmodic action. My pulse soon became very weak and I could scarcely speak above a whisper. Cold sweats broke out on my brow and there wasn't a doubt that death had struck my body. My loved ones had gathered around my bed and were praying for God to spare me long enough to see me sanctified and willing to go; then they could give me up more easily. Suddenly God touched me, my strength and voice came back; taking up my Bible I begged him to lead me to a chapter that would give me the witness that he had sanctified me. Opening his Book, my eyes fell on Revelation 22nd chapter, where I found a description of my vision when I was converted. God assured me that my name was written in the Lamb's Book of life. I then asked him if it was his will, to take me home and let my soul have a rest; if not his will, to lift me up again from my bed of afflictions. Dear readers, I have never had another bad heart attack, no more toothache and today I can eat three square meals a day, am up going anywhere I want to, and testifying to the saving and healing power of my Savior and Physician. Brothers and sisters, if you are weary with struggles and afflictions of this life, lay your burdens at the feet of Jesus and let him cover them with the blood. Life's journey will soon be ended and if we lose the hope of "Life Eternal" in that beautiful City, we have lost all.

Stanley Swinford.

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SUNDAY SCHOOL LESSON

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

Lesson VI.—November 6, 1927.

Subject.—Amos Pleads for Justice.
Amos 5:1,2, 10-15, 21-24.

Golden Text.—But let judgment run down as waters, and righteousness as a mighty stream. Amos 5:24.

Time.—About 750 B. C.
Place.—Bethel.

Introduction.—One vibrates between pessimism and optimism as he reads the Old Testament history of the Jews, and meditates upon the goodness and longsuffering of Jehovah toward them. They seemed bent on everlasting ruin; while he did all that was possible to infinite love and mercy to save them. Nor was the contest a mere spurt on either side. It had continued for centuries, as restless and as changeable as the waves of the sea on its human side, and as changeless on its divine side as the nature of Jehovah with whom there is "no variableness neither shadow of turning."

This contest had reached its breaking point when Amos was called to prophesy at Bethel. Jehovah had done his best, and had failed, because Israel would not obey him. Israel had done her worst, and had sunken to a pitiable degradation. Like Rome when she had lost her great middle class (what Sam Jones used to call the good fruit in the human pie), fell an easy prey to barbarian hordes, Israel had lost her middle class and found herself hopeless; for there were none left in the nation, save the rich who had amassed their wealth by cheating and swindling, and the very poor who had lost their all through the grinding greed of the rich. They would sell a poor man into slavery for the price of a pair of sandals. They would drive a poor man into debt, and then rob him of his cloak wherein he slept at night. Their immorality was so vile that they had lost all respect for chastity. Religiously, they were below the bottom. Led by their false priest, Amaziah, they tried to worship Jehovah and the golden calves at the same altar; but such worship would not mix—however, it is still going on in certain quarters. Some modernists are guilty of the same sort of sin when they declare that it makes little difference what one believes, just so he is sincere in his belief; and that one religion is about as good as another.

When Israel had fallen to this awful depth of sin and depravity, Jehovah was making his last call, and was enforcing it with a fearful warning of coming doom. Would they repent? Not as a nation; but a few might be saved, and that would be worth the effort. Amos prophesied their national destruction in the plainest words, and begged them to repent, hoping against hope that there might still be hope for his sinning nation; but they ordered him to quit preaching to them, and to return to Tekoa. Notwithstanding the bigness of Jehovah's mercy toward them, they had gone too far to come back—they had crossed the dead line; for he had already called for the Assyrian armies to trample upon them, and to lead them away into a captivity from which they would never recover. Ever and anon God's wrath breaks over nations in fearful fury. Our Methodist fathers used to preach quite frequently about the wrath of God; but their

children have grown too spineless to endure such preaching. They want a soft gospel, sprinkled liberally with rose water. The fathers talked about eternal damnation in a literal hell; but the children have abolished hell. O no, hell is still there; and it is just as terrible as it was when Asbury thundered upon and down our Atlantic coast. O that we might recognize the day of our visitation, and repent in sackcloth and ashes at the mercy seat, ere God's wrath falls upon us for our "mighty" national and personal sins, as it fell upon Israel when they rejected the preaching of Amos. Great God of our fathers, send us a revival of old-time Bible religion that will forever sweep away our scepticism, our infidelity, our atheism, our sins, our God-forgetfulness, and bring us back into the kingdom of our Lord and his Christ. Brethren, let us pray with all our might for a nation-wide revival. "I am not a pessimist; neither am I a fool," as Bishop Kilgo used to say of himself. "I am not a prophet; nor am I a prophet's son," as Amos would say of himself. But I declare unto you that the signs of the times point to terrible things. Hear me, beloved brethren of the Church of Almighty God, America must have a speedy, sweeping revival, or Ichabod will be written over our doorways. We are near the breaking point, and none but God can help us.

Comments on the Lesson.

1. Hear ye this word. . . . even a lamentation, O house of Israel.—The prophet had delivered against his people warning after warning; but now he is growing desperate—his message is a lamentation. They would not hear him. One of our great bishops used to say that one of the hardest things that he had to deal with in his ministry was the fact that he knew that multitudes of his hearers would go to hell in spite of all that God and man could do to save them.

2. The virgin of Israel is fallen.—He pictures Israel under the figure of a virgin, once pure, but now fallen and despised. She shall rise no more.—Terrible words; but they were true. There is none to raise her up.—She had forsaken Jehovah; and he had forsaken her, and no one else could deliver her from coming ruin.

10.—They hate him that rebuketh in the gate.—Amos was perhaps referring to the treatment that he had received at their hands. Any people is ready to perish when it hates and abhors the man who preaches the truth.

11. Your treading is upon the poor.—We have already referred to their treatment of the poor. Ye take from him burdens of wheat.—They made rents and taxes excessively burdensome, that they might grow rich on graft. Ye have built houses of hewn stone.—They made large display of their ill-gotten gains, just as many rich people are prone to do now. But ye shall not dwell in them. They would change to slave huts in Assyrian captivity—not so inviting, but God-planned. Ye have planted pleasant vineyards, but ye shall not drink the wine of them.—Their sun is fast going down to rise no more. Jehovah has spoken; and he changes not.

12. For I know your manifold transgressions, and your mighty sins,

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—Jehovah had a reason for what he was about to do; and Israel must know it. They afflict the just.—They had no respect for even a good man. They take a bribe.—Woe unto a nation when money can buy its courts. The rich can have what they wish; but the poor cannot obtain justice. The following words show that this was the case in Israel: "They turn aside the poor in the gate from their right." Court was held in the gate of the city.

13. The prudent shall keep silence . . . for it is an evil time.—Conditions are desperate when a prudent man must keep his lips closed to save himself from the cruelty of his rulers. Alas! there have been other sinners besides Israel. Even preachers have to be silent sometimes in the midst of wrong doing, in order to save themselves and their families from suffering.

14 and 15. Here the prophet turns to exhortation. "Seek good and not evil, that ye may live." "Establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph." Possibly he may spare a few of you. Too late, Amos; they will never repent.

21. Jehovah speaks now: "I hate, I despise your feast days, and I will not smell in your solemn assemblies." The best worship they had to offer was a stench in the nostrils of the Almighty.

22. Burnt offerings and meat had to do especially with sins; but God would have nothing to do with them. Peace offerings had to do with worship; but they were malodorous in his presence, because of their sins.

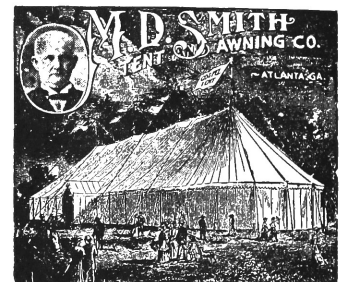
23. Take away from me the noise of thy songs.—Unless people's hearts are right, their singing is but a grating noise in God's ears; and so with the melody of their instruments.

24. Our golden text. Our need. Israel's need. The need of all nations. Floodtides of the waters of salvation, and mighty streams of righteousness, washing away both personal and national sins. Such blessings did not come to Israel, because she would not receive them on Jehovah's terms.

CENTERVILLE, INDIANA.

Have just spoken five times at the District Preachers' Conferences at Kokomo and Richmond, Ind. Met about 100 fine looking preachers—more or less.

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ville, Indiana. It's a real revival, too. Not a mere protracted meetin'. The church-life of the town is stirred and penitents are seeking and finding God. Forty were at the altar last night. The altar is not yet a bad place to repent. Men will come there, too, when convicted enough to be saved.

A preacher asked me at one of these conferences if we would have a revival when the churches were depopulated and famine was upon us. I said no, we will have a revival when the churches are filled to hear preachers preach repentance and the power of God's Spirit. It is all rot that folks won't go to hear a preacher preach straight.

Will Hill.

EVANGELISTIC AND PERSONAL.

Rev. I. B. Manly, of Houston, Tex., has been seriously ill of fever for six weeks, but is improving slowly.

Rev. W. G. Bennett is in a meeting at Lima, O. He says he has plenty of dates for winter meetings. His permanent address is 2923 Troost Ave., Kansas City, Mo.

Rev. Fred St Clair: "After a hand-to-hand conflict with the enemy God gave us a signal victory at La Grande, Ore. The last week was tremendous on account of the manifested presence of God. Lester Long, the splendid Sunday School superintendent, was a great asset in prayer. He and his wife never wavered. We have had a fine start in Pocatello, Idaho. Our next battle is at Oak Harbor, Wash."

Owing to the cancellation of a meeting because of unavoidable circumstances, Rev. Clifford E. Kays has an open date from Nov. 16 to Dec. 4, and is anxious to give this time to some one, preferably, in Pennsylvania. His permanent address is Mohn-ton, Pa.

P. P. Belew: "Following a meeting in Cedar Rapids, Iowa, which closes Dec. 4, I have a date that I would like to give to some church in that section or between there and my home, but will go anywhere. Interested persons may communicate with me as per my evangelistic slate or at my home address, Olivet, Ill."

Rev. Fred G. Williams: "After two years of waiting and prayer am at last able to return to the work that I love and enjoy. I hold a union meeting of the Presbyterian and Disciple Churches at Hanoverton, Ohio, October 16th to Nov 6th inclusive. Am open to calls from this time forward. Address me 11916 Beulah Avenue, N. E., Cleveland, O.

A pastor writes of evangelist Sharp and says that he is a clear, thoughtful, gospel preacher with a constructive message, and will give good service anywhere. He was in a wonderful revival in which the whole community felt the impress that a man of God was in their midst. He will go anywhere, City, town, or open country. Terms: Transportation, entertainment and offering. Address Rev. L. B. Sharp, Berne, Ind.

Being appointed again as Conference Evangelist I am now making up my slate for another year. For 16 consecutive years wife and I have been almost constantly engaged in revival work with our motto "Holiness unto the Lord" everywhere and all the time. We solicit the prayers of The Herald family in pushing the battle for souls, and invite calls to needy fields for church, tent or camp-meetings. Have some open dates we should like to fill.

Address: H. T. Heironimus, 303 N. Walnut Ave., Wilmore, Ky.

T. F. Waller: "I am writing you a brief account about our revival services which came to a close last Sunday night at Morrison Memorial Methodist Church, Macon, Ga. The church is wonderfully built up. There was the old fashioned ring, characteristic in a real revival. Rev. H. L. Ezell, the railroad conductor evangelist, of Lakeland, Fla., was in charge. Bro. Ezell knows the blighting effects of

sin and does not hesitate to preach his convictions and is a firm believer in the Bible. Any preacher desiring to use him need not fear if they want an old fashioned, sky-blue revival. His manner is sweet and the people fell in love with him. Many souls found the way to eternal life. The testimony meetings were refreshing. W.J. Eitelgeorge, of Ohio, led the singing for the first week. He endeared himself to the people with his Christianlike manner. As a gospel singer, the pastor has seen none better."

Miss Florence Schleicher, daughter of the late Frederick Schleicher and Mrs. Schleicher of West Liberty St., was ordained local deacon, Sunday Sept., 18, by Bishop Berry, who presided at the Detroit conference of the Methodist Episcopal church which convened last week at Port Huron.

Miss Schleicher has been a licensed preacher for four years. She received her A. B. degree from University of Michigan in 1926 with Phi Beta Kappa honors and the degrees of bachelor of evangelistic theology from the Chicago Evangelistic institute in June, 1927. Miss Schleicher is the first woman to be ordained by Bishop Berry.

W. R. Cain: "It gives me pleasure to recommend for evangelistic meetings anywhere in the United States, Rev. J. H. Vance, 627 So. Glenn Ave., Wichita, Kansas. Bro. Vance has recently re-entered the evangelistic field. He was at one time a railroad conductor on the M. K. & T. R'y. Later he felt the call to preach and has served efficiently as both pastor and evangelist for years. He is a man of God and a splendid preacher of FULL salvation and hopes to be kept busy. I am saying these things without his knowledge and trust his services will be in demand."

THE LIGHTHOUSE MISSION.

While sitting in my home the roof was blown off and all the windows were blown in; broken glass, sand and dirt covered the floor and furniture. When that dreadful tornado struck St. Louis, September 29, at 1 P. M., I rejoiced in my salvation. My neighborhood, and for six square miles, there was nothing but destruction and desolation; houses destroyed, lives lost, and the shrieking of children. It was beyond description, yet in all this we can say with St. Paul, "In everything give thanks." Praise the Lord.

O, it is wonderful to know it is well with my soul. I thank God for The Herald that comes to our home and cheers us and brings us good tidings. While the scene of desolation all around is heart breaking I thank God that I can say "The Lord is my Shepherd", the blood is all my plea.

Mrs. S. C. Box.

PADEN CITY, WEST VIRGINIA.

I should like a few lines to report the meeting just held in the Church of the Nazarene here. While we only had a half dozen seekers at the altar during the two weeks, we still feel it is a memorable meeting, and desire to give God glory for it. This has been a difficult place for the spread of the Nazarene Church. We rejoice because God has evidently used this meeting to break down much prejudice. Brother Lawrence Reed preached some great sermons. I have never heard a preacher who gripped me

more. He preached the most rugged truths, yet with great unction and tenderness. Miss Alma Budman had charge of the singing, as well as of children's work. She was a great blessing to us. Both these workers ought to be kept busy. They are of the cream of the land. Then too I have some of the most loyal and self-sacrificing people I have ever met. They work and pray in beautiful unity, and God is going to honor their faithfulness and faith with a remarkable revival, I believe. Pray for us.

T. H. Kampman, Pastor.

HAMERSVILLE, OHIO.

It has been a long time since we reported through The Pentecostal Herald. We are just beginning our second year on Hamersville Charge. We had a good time last year. To God be all the glory! One Sunday School, Fesburg, increased over 100 per cent in attendance at the beginning of this year as compared with the beginning of last year. Two whole families found a home in the Church. One man over forty years of age that had never made any profession led in prayer the next night after he was at the altar.

Please allow us to make two requests; First let every reader attempt to GET ONE NEW SUBSCRIBER FOR THE PENTECOSTAL HERALD, THREE MONTHS FOR 25 cents, beginning Nov. 1st. Second, LET EVERY READER PLEASE "PRAY FOR US."

E. S. Cummings and Wife.

"HE BEING DEAD YET SPEAK-ETH."

A few days ago the following letter came to our office from the pastor of a church in one of the middle western states:

"Dear Brother Morrison.

"A dear old brother, who has since gone to Heaven, subscribed for The Pentecostal Herald for me several years ago and I have been taking it ever since. I think a gift of this kind too fine for words to tell. He is gone on but every Herald calls to mind that dear old man who sat on the front porch and repeated scripture as I read it. His reward is the front row up there now."

Many such letters as this come into the office, and when I read them it makes me think. This brother no longer has to sing, "Will there be any stars in my crown?" He has found them there. And while he has passed on, his influence still lives in the message of this paper to one whom he offered a helping hand.

What advantage are we taking of our opportunities? Does your pastor get The Herald every week? We go from week to week to the church and listen to his sermons and carry away with us the spiritual food that keeps our experience alive. But do we ever give him anything? I don't mean material things. It is our duty to support him, but we must remember that "man shall not live by bread alone." Are we a continual drain on the spiritual vigor of our pastor and never giving anything in return?

The Dead Sea is avoided by all of the living things of nature. There are no fish in it, no beautiful wild flowers are to be found making a gorgeous fringe on its banks, never does a thirsty animal slake his thirst from its saline waters, and all because it drinks in and in from the Jordan, the Jabbock, the Arnan, and the other streams but never gives out a drop.

Here is a practical application of Christ's teaching that, "it is more blessed to give than to receive." He who is constantly receiving but never gives out will eventually become dead in his spiritual life. The giving our life, for the Master's sake, carries the promise of a new life which is better than the one given away.

Help your pastor by giving him the inspiration of your presence at the services of the church. Hold up his hands in Christian brotherhood, furnish him with spiritual food in return for what he is giving you. See that his name is added to the mailing list of The Pentecostal Herald if he is not already a subscriber. Remember that the more you put into a thing the more you get out of it.

"The Twelve," by E. A. George is a history of the lives of the Twelve Disciples. It is worth many times the selling price of \$1.00. Pentecostal Publishing Co., Louisville, Ky.

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New Castle, Ind., Oct. 30-Nov. 16.

BELEW, P. P.
(Olivet, Ill.)
Gorham, Ill., Oct. 9-30.
Midland, Mich., Oct. 30-Nov. 13.
Cedar Rapids, Iowa, Nov. 13-Dec. 4.

BRASHER, J. L.
(Attalla, Ala.)
Phillipsburg, Ohio, Oct. 26-Nov. 13.

BROWNING, RAYMOND.
Olivet, Ill., Oct. 16-30.
Marion, Ohio, Nov. 6-27.

CAIN, W. R.
(615 S. Vine St., Wichita, Kan.)
Hammond, Ind., Oct. 23-Nov. 6.
Hamilton, Ohio, Nov. 13-27.

CLARK, C. S.
(808 N. Ash, Guthrie, Okla.)
Pretty Prairie, Kan., Oct. 26-Nov. 13.

COX, F. W.
(Lisbon, Ohio)
Jefferson, Ore., Oct. 16-Nov. 6.
Albany, Ore., Nov. 10-27.
Open dates, Dec. 1-18 and on.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Big Rapids, Mich., Oct. 16-30.
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(141 Dayton Street, Lowville, N. Y.)
Beacon, N. Y., Oct. 23-Nov. 13.
Natural Bridge, N. Y., Oct. 2-16.
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

CURRY, C. G.
(University Park, Iowa)
Homer City, Pa., Oct. 16-30.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
Cucamonga, Calif., Oct. 19-30.
Placentia, Calif., Nov. 1-13.
Glendale, Calif., Nov. 16-27.

DUNKUM, W. B. AND WIFE.
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Rochester, Pa., Oct. 9-30.
Falconer, N. Y., Nov. 6-20.
Ashville, N. Y., Nov. 24-Dec. 12.

DUNAWAY, C. M.
Ottawa, Can., Oct. 24-Nov. 13.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

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ELSNER, THEO. AND WIFE.
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Owosso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FRYHOFF, A. J.
(3859 W. 140th St., Cleveland, O.)
Mt. Gilead, Ohio, Oct. 30-Nov. 20.
Uricksville, Ohio, Nov. 27-Dec. 11.

FUGETT, C. B.
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Decatur, Ill., Oct. 16-30.
Arkansas, Kan., Nov. 1-13.
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GADDIS, TILDEN H.
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Binghampton, N. Y., Oct. 14-30.
Hurlock, Md., Nov. 1-13.
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GEROW, S. M.
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Buffalo, N. Y., Oct. 16-30.
Cleveland, Ohio, Nov. 1-6.
Columbus, Ohio, Nov. 13-27.
Wyandotte, Mich., Dec. 4-18.

GLEASON, RUFUS H.
(Central, S. C.)
South Carolina Conf., Nov. 15-20.

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CHATFIELD, MR. AND MRS. C. C.
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Winchester, Ind., Nov. 9-27.
Lancaster, Ohio, Jan. 5-22.

HAMPE, J. N.
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Pittsburgh, Pa.)
Philadelphia, Pa., Oct. 21-30.
Shackelford, Va., Nov. 4-13.
Pittsburgh, Pa., Nov. 18-27.

HARDESTY, S. P.
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Open dates following.

HUNT, JOHN J.
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KENDALL, J. B.
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(Molton, Pa.)
Rothsville, Pa., Oct. 23-Nov. 6.
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Marion, Ohio, Oct. 24-Nov. 6.
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, Dec. 1-18.

McCALL, F. P.
Bristol, Fla., Oct. 16-26.
Samatra, Fla., Oct. 27-Nov. 6.

McNEESE, HERBERT J.
(New Brighton, Pa.)
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MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Armel, Colo., Oct. 11-30.

MINGLEDORFF, CLAUD.
(Douglas, Ga., Rt. 3.)
Blackshear, Ga., Oct. 21-Nov. 6.
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

PARKER, J. R.
(Wilmore, Ky.)
Olmstead, Ill., Oct. 9-30.
Cache Chapel, Ill., Oct. 31-Nov. 13.
Hindman, Ky., Nov. 14-28.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Pleasant Hill, Ill., Oct. 16-30.

REDMON, J. E. AND ADA.
(1321 N. Hammond, Indianapolis, Ind.)
New Castle, Pa., Oct. 14-30.
Springfield, Ohio, Nov. 6-20.
Hobart, Ind., Nov. 27-Dec. 11.

REED, LAWRENCE.
(Damascus, Ohio)
Watervleit, N. Y., Oct. 26-Nov. 13.
Syracuse, N. Y., Nov. 13-Dec. 4.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
De Quincy, La., Oct. 19-30.
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Columbus, Ohio, Oct. 23-Nov. 6.
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Danville, Ill., Oct. 21-31.
Brooklyn, N. Y., Nov. 4-13.
Lansdale, Pa., Nov. 14-27.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Pocatello, Idaho, Oct. 9-Nov. 6.
Colfax, Wash., Nov. 13-Dec. 18.
Dayton, Wash., Dec. 31-Jan. 29.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Minneapolis, Minn., Oct. 16-30.

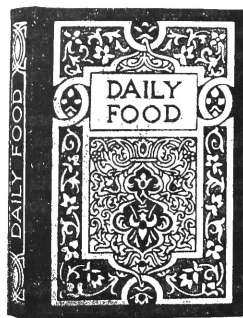
SHAW, BLISH R.
(Song Evangelist and Guitarist)
(566 Lynn St., Indianapolis, Ind.)
Open dates, October and November.

SHELHAMER, E. E.
(5419 Rushnell Way, Los Angeles, Calif.)
Allentown, Pa., Oct. 16-30.
Lewistown, Pa., Nov. 3-13.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SWEETEN, HOWARD W.
Moers, N. Y., Oct. 23-Nov. 6.
Patchogue, N. Y., Nov. 7-21.

TARVIN, E. C.
(California, Ky.)
Georgetown, Ky., Oct. 18-Nov. 6.
Highway, Ky., Feb. 5-20.
Philadelphia, Pa., Nov. 14-20.
Akron, Ohio, Nov. 27-Dec. 11.

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VANDALL, N. B.
Cristfield, Md., Oct. 18-30.
Milwaukee, Wis., Nov. 2-13.
Pandsdale, Pa., Nov. 16-30.

VAYHINGER, M.
Roanoke, Ind., Nov. 6-13.
Oakland, Ill., Nov. 27-Oct. 18.

WATTS, E. E.
(Sandy Lake, Pa.)
Hookstown, Pa., Oct. 23-Nov. 6.
Shawville, Ky., Nov. 11-27.
Lyndonville, Ky., Dec. 4-18.

WILLIAMS, FRED G.
1916 Beulah Ave., N. E., Cleveland, O.)
Hanoverton, Ohio, Oct. 16-Nov. 6.

WIMBERLY, C. F.
Dubach, La., Oct. 16-30.

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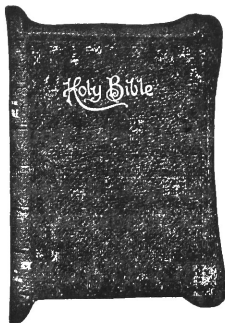
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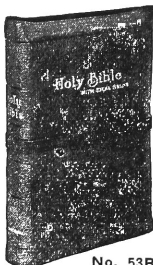
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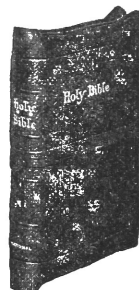
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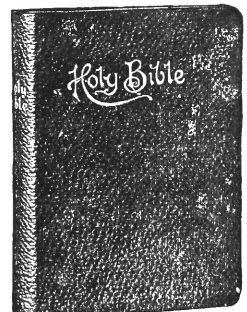
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\$1.50 Per Year.
Vol. 39, No. 44.

A LIVING ISSUE.

By The Editor.

RECALL that when that wonderful man, Sam P. Jones, first preached at High Bridge, Ky., during one of the summer camp meetings at that place, while he sat upon the root of a tree and a group of us gathered about him, one of the brethren said, "Brother Jones, do you ever meet with any of these sanctified people?" Jones looked up at him and said, "Oh, yes, I frequently meet with the sanctified people." "What do you think of them?" queried the preacher. Jones replied, "My brother, wherever I find sanctification, I find agitation, and where there is agitation, there is salvation; where there is no sanctification, there is stagnation, and stagnation is the last station on the road to damnation."

This saying of the inimicable Sam Jones made a profound impression upon me. Sanctification is a living issue. It has friends and foes. A sermon against the doctrine of sanctification, as taught in the Scriptures and by John Wesley, will arouse interest. It may not produce conviction or lead to the development of spiritual hungering and thirsting after righteousness, but it will be listened to with interest. A sermon on the subject of entire sanctification as the will of God and wrought out in the atonement of Christ, to be accepted by faith, and witnessed to by the Holy Ghost, is almost certain to create a stir, to lead to more or less controversy. Some who hear the message will search the Scriptures, hunger and thirst after righteousness and are quite likely to be led into the experience of a gracious deliverance from all sin.

We believe that the preachers ought to bring into their pulpits the discussion of living issues, vital subjects; something of importance, something that will provoke thought, arouse discussion, send people to the Word of God for information and their prayer closets for help. There is nothing quite so interesting as a lively, earnest preacher, full of a great theme, pouring out of his heart and experience a message of essential gospel truth. We are not suggesting here that the preacher must confine himself to any one doctrine of the Bible or subject of vital interest. He must be a man wide-awake. His mind must be well stored with Bible truth and quick to discover a situation—the psychological hour—and a message that is appropriate for any and every occasion. He must prepare himself to inform the people on a vital subject, to awaken interest, to fill their minds with the truth on the subject under discussion and send them away with mental quickening and spiritual stimulus to think, to talk, to discuss, to reason, to get down the Bible and to inquire prayerfully into the subject they have heard the minister discuss.

The question in the mind of the true minister of the Gospel is not, what do the people want, but what do they need? Not, what

will soothe the conscience of the lukewarm, the backslidden or the sinner, but what will arouse the conscience, break the heart and bring repentance? Not, what will flatter the devout believer, but what will cause him to groan after purity of heart and righteousness of life? Not, what will make me popular as a minister of the gospel, but what will make me useful in winning lost souls to Christ? Nothing can be more interesting than a preacher on fire with a great message, thoroughly in love with human souls, full of kindness and Christian courtesy and, at the same time, eager to bring the lost to the Master, the Christians into closer communion and sweeter fellowship with their Lord.

Open Letter to a Young Preacher.

My dear Young Brother:

AT one of our large camp meetings some years ago, I was asked to address the preachers on some of the practical phases of the preacher's life and work; it was in a convenient tent at an hour when none of the public services was going on; and for five days I had a great group of preachers before me for a forty minutes' message. There were present at these meetings from fifty to seventy-five preachers.

The first address was founded on the words of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

First, study not to show thyself approved a profound scholar, a great organizer of a variety of "drives," a brilliant orator, or a shrewd manipulator of ecclesiastical politics, but a God-approved workman, a man who understands and loves the truth of God as revealed in his Word and applicable to Christian experience and the various duties, obligations, privileges and opportunities of Christian life.

Second, we pointed out the charm and fascination of books and the danger of the minister giving himself too constantly to his library. He must not study for his own gratification. He must not permit himself to be so tied down to books that he doesn't take time to cultivate his spiritual life, to visit among his people, to be a brother among his fellows, to seek the lost sheep, to comfort the sorrowing, administer to the poor, help to lift up the thought and faith of the dying to the Christ who is so willing and able to save. We exhorted a bit right here showing how a man can become so interested in charming books of history, of travel, of biography, of fiction, of philosophy, that he may neglect THE BOOK, and neglect the souls of men; that a man may become so bookish that he has little or no thought of his own,

but uses borrowed thought, thought that has become a bit stale. We insisted that a man must not let the books he reads master him, but he must master the books, that he must learn as the disciples did when they went fishing, to take out the good and cast the bad away. We suggested that a man could read destructive criticism in order to answer it until he becomes so saturated with it that almost unconsciously he preaches it, loses the note of divine authority and the spirit of evangelism; that a man must study with the thought of divine approval, of successful workmanship, with a view to building up the saints in the holy faith and bringing the impenitent to Christ.

I recall that after one of these addresses one of the most prominent and scholarly preachers of the conference who was present, came to me in tears and said, that he had read so much of destructive criticism with the thought of preparing himself to answer the critics that he had lost his evangelistic zeal, damaged his own faith and, whereas in other years he was a successful soul winner, he had not had a conversion under his ministry for many years. He was in great sorrow of heart and seemed to feel that his day of usefulness had passed.

We called attention to the fact that the people are very fond of oratory, of the graceful and eloquent preacher, and the great danger seeking simply to please and win the applause of men for himself rather than winning them away from sin to Christ and holy living.

Third, we insisted that the minister of the Gospel must be a student of the Word of God; that no man can teach mathematics who does not know the multiplication table, that whatever the minister may lack in other realms of learning, he must saturate his mind and heart with the truths of the Bible; to know the truth will not only set him free in his own soul, but will enable him to bring the truth of freedom to his fellowbeings; that in his studies he must constantly keep in mind the one great end, the approval of God upon himself and his ministry; that he must be a fisherman of men who is not ashamed to stand before his fellows, to make his appeal and to have the joy and charm of being a soul winner.

We insisted that the preacher who does not win souls in all this world so full of the unsaved, who will listen to reason, who can be persuaded, whose consciences can be aroused, ought to be ashamed. We said that the winning of immortal souls from sin to Christ is the greatest work ever committed to men. "He that winneth souls is wise," and "They that turn many to righteousness shall shine as the stars forever."

On the second afternoon, our text was, "Take heed to thyself and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:16.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

In The Land of Cathedrals and Monuments.

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



COMING across the English Channel from Dover to Calais is only a boat ride of one hour; the sea is a trifle rough at times—this is my second time across the channel. Nine years ago I crossed from Southampton to LaHavre in the winter time; then the channel was lined with ships on watch for German submarines.

There is a tremendous continental travel business carried on between England and France, and our boat was well crowded with English-speaking people from all parts of the world. I had a chat with a man from South Africa who was born there of British parents, and who is very pronounced in his opinion that South Africa should be allowed to run its own affairs and not be ruled from London; that is to say, he is satisfied to have South Africa a part of the British Empire but in its internal affairs run its own government.

Coming up from Calais to Paris was a run of about three hours bringing us into Paris at eleven at night. We had no difficulty in securing a suitable hotel; then in the morning we looked up a hotel in the center of things and were very fortunate in securing just what we wanted right close to the Church of the Madeleine. This church was begun in 1764 but remained unfinished and was continued by Napoleon I, who intended it to become a Temple of Victory. It was completed in 1842, and measures 354 feet long, 141 feet wide and 98 feet high. In the tympanum of the facade is to be seen the *Last Judgment* by Lemaire. It is visited greatly by tourists because of its unique history and architecture. The peculiarity of the Madeleine is that it has no windows; all its light comes from above. This has always been very suggestive to me regarding the church of God—its light should come, not from around, or about, but from *above*.

Everything in Paris just now centers in the American Legion Convention which met in Paris this year because this is the tenth anniversary of our entering the World War. They all say that the parade on Monday was the greatest ever witnessed in Paris from many viewpoints. Both French and Americans joined together. Foch and Pershing were the conspicuous leaders. No doubt our readers have read about this famous Monday Parade in Paris. We were engaged in preaching in London and did not reach Paris till Tuesday night.

Paris, the capital of France and seat of the Government, has a population of upwards of 3,000,000 and covers an area of 19,274 acres. It is situated on both banks of the Seine and in this way, is divided into two parts known as the *Right Bank* (Montmartre quarters and the great Boulevards) and the *Left Bank*, (University quarter). In the middle of the river, in the form of ship, lies the *Ile de la Cite*, the antique *Lutece* of Roman times, and once inhabited by the small Gallic tribe of the Parisii, the cradle of Paris on which the celebrated metropolitan church of Notre-Dame holds high its magnificent towers, centuries old. Close by the *Ile de la Cite* can be seen the *Ile Saint-Louis*.

At the present time, the town is divided off into twenty arrondissements each with its own Town Hall.

Paris is the City of Monuments. No city in the world abounds so in great works of sculpture and art as does Paris.

At this writing Americans seem to dominate the city. The American flag and the French flag are to be seen everywhere. The city is illuminated at night to the full. The French government has shown every courtesy possible to the many thousand American ex-soldiers who have made this their

Convention City for 1927. I am glad to record too, that in going about the city a great deal I have witnessed no behavior or misbehavior any more than could be seen in the average American city.

At the Convention the opening day the President of France, Marshall Foch, Minister of War, and others gave the Americans, headed by General Pershing and Commander Savage, a most unusual reception.

When Marshall Foch began his address by saying, "Let me first salute your Star-Spangled Banner" the Legionnaires burst into shouts and applause which lasted for nearly a minute.

CITES HISTORIC NAMES.

Then the commander of France's war armies went on: "After one has lived through those tragic hours, aware of the number of battalions and standards in the battle, one cannot help remembering with emotion the names of Cantigny, Chateau-Thierry, St. Mihiel, Argonne, Woivre, Champagne and Flanders—all of which sounded the approach of victory.

"Today when the American Legion comes here to Paris to hold its national convention among its brothers-in-arms of nine years ago, it holds up to us a great example, one of fidelity, of remembrance and an absolute proof of friendship—and finally it brings a lesson in morale.

"Yes, your victorious army of fighters wants liberty to continue, wants peace in the world maintained and desires the improvement of humanity's conditions through work. This is in keeping with your splendid program here.

UNITED FOR PEACE.

"It is in order to maintain law and order, to inculcate a sense of individual obligation to the community, state and nation, to combat the autocracy of both the classes and the masses, to promote peace and goodwill upon earth, to make right the master of might; it is for all these that the American Legion has united.

"That is what you bring to us, you, the victorious soldiers of yesterday, who have become the free citizens of a free Republic. With that sense of realization that men of action have, you have taken from our walls the words Liberty and Fraternity, to make with them a practical form of a true democracy, opening to everyone through work and peace the largest horizons."

The address of the Minister of War brought to my own mind the awful experiences we passed through in France in the winter of 1918. We were then "carrying on" at Gievers when news came of the crushing blow the enemy was dealing on the English front in March of 1918. I shall never forget that dark day of March 28th. Things looked hopeless. If Amiens fell then it would be Calais for the enemy and Paris ultimately. It was upon that occasion that General Pershing wrote that famous letter which Minister of War read in his speech.

"March 28th, 1918.

"I write to say that the American nation would hold it as a great honor if our troops were to take part in the present battle. I ask it of you in their name and mine. Nothing counts now but fighting. Infantry, Artillery, Aviation, all that we have is yours. Make use of it as you like.

"More will come still, as many as will be required. I am here on purpose to tell you that the American Nation is proud to be engaged in the greatest battle of History."

"J. J. PERSHING."

"Gentlemen, you may search in all records, through the lives of all illustrious men: you will find no document that honors more the nation and commander who signed it, I

could almost say, that honors the Nation and Commander who received it, and whose memory more deserves to be piously kept. I wish that letter were learnt by heart by our school boys and girls. It would suffice to add: at Cantigny, on the Marne, at Saint-Mihiel, at Montfaucon, American soldiers proved worthy of such a letter written in her name."

On Wednesday morning the President of France received Commander Evangeline Booth of the Salvation Army. She afterwards addressed the Convention in a very eloquent speech.

Miss Booth concluded her address with an appeal for world peace, saying that while there are still clouds upon the horizon of world politics, "yet the long rows of white crosses that stand pointing heavenward all the way from the English Channel to the Adriatic, make one demand of us—peace for the world. I am convinced that the most valuable legacy of the war has left us is a universal requisition for peace, and am confident that this insatiable thirst for world peace found in the breasts of tens of millions will never be appeased until the standards of justice, happiness, and of hope be transmitted to the banners of all peoples of the earth, and there is not a remnant of a nation left to chafe and bruise beneath the galling yoke of unjust oppression, and until disagreements and differences and political controversies be amicably settled by other measures than the mutilation and destruction of the best thing God has made—Man—the masterpiece of God's creations."

Yesterday we went to Notre Dame Cathedral, famous for its architecture and beautiful windows, also famous because it was here Napoleon crowned himself and Josephine; famous also from the fact that during the Revolution the Infidels of France who controlled things brought an actress to this church, put her on a throne and deified her as the Goddess of Reason. They had repudiated God, the Bible and all religion and now set up the human intellect and unaided reason as the ruling factors in human government.

Paris is famous for many eventful things in history. To us Protestants it is shocking to think of the massacre of the Huguenots on St. Bartholomew's day, August 24, 1572. The chief agents in this bloody deed was Catherine de Medici, who had gained great influence and power at the French Court, and whose intrigues eventuated in getting King Charles IX. to consent to a general massacre of the Protestants. The terrible work began with the ringing of the church bells. Admiral Coligny, the Huguenot leader, was killed by a detail sent to his house in charge of the Duke of Guise. The King in giving his consent to the killing of Coligny said: "Kill all the Huguenots in France that there may not be one left to reproach me." Throughout the city the terrible murder went on all through that night, and that week it continued; the massacre extended beyond Paris and it is estimated that over 20,000 Protestants met their death. A most horrible sequel attended this; a solemn service of thanksgiving was held at St. Peters in Rome for "this great victory of the church."

As one passes the church where the signal was given to begin this frightful massacre one is led to contemplate with sadness the awful uses which the church is sometimes put to. We were pleased today to see the great church which now stands near the Louvre dedicated to the Reformers, and in front of it a magnificent monument to the memory of Coligny, with inscription ending up in references to Psalm 112:6. Hebrews 11:27.

Protestantism is not very strong in France, but it has the advantage today of enjoying the utmost freedom in carrying on its work, and since the war if the Protestants had gone in more for real soul-saving and evangelistic work than for merely social and welfare service it might have accomplished great things. If the Methodist Episcopal Church in its work in France had sent a live, vital evangelistic man to head up its work in the way the M. E. Church, South, had done in Central Europe, it would have had revivals of religion and seen salvation in the same manner. France needs more than ecclesiastical supervision; it needs salvation and a live gospel and Spirit-baptized preachers and leaders. France is truly a Land of Cathedrals and Monuments.

Permit me to conclude this article with

the following lines of the Poet which seem to impress me more than common in view of the many ancient as well as modern temples I have visited:

"Souls are built as temples are—
Sunken deep, unseen, unknown
Lies the sure foundation stone,
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

"Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,

Still the temple is not done,
Still completion seems afar.

"Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

"Souls are built as temples are—
Based on Truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar."

Advancing Atheism an Ear-mark of Present Apostasy.

Rev. John F. Knapp, D.D.

IN 1911 Dr. David James Burrell, pastor of the Marble Collegiate (Reformed) Church of New York, wrote as follows in *The Christian Herald*, (N. Y.) under the title, "The Coming of the King."

"The world has never seen a more wonderful year than the one we are living in. The Peace Palace is nearing its completion. The nations are conferring as to the wisdom of settling all disputes by arbitration. . . . When swords are beaten into plowshares and spears into pruning-hooks, it will be time to listen again for the angel's song, 'Glory to God in the highest! Peace on earth and good will toward men?' Signs of his near approach! *The silencing of open and avowed infidelity.* (Italics ours.) At the beginning of the last century the air was rent with the vociferations of Thomas Paine and Jean Jacques Rousseau. There was not a nation in the world which did not have its brave cohort of infidels who stood forth impudently shaking their clenched fists at God. . . . They have gone their way. . . . But have they? The same writer thought that war had been slain little realizing that we were on the verge of the greatest international catastrophe that the world ever saw.

Recently the whole country has been stirred over the revelations in the World's Work of the activities of organized Atheism. Referring to this the other night in an address on the Second Coming of the Lord, the next day the writer received anonymously through the mail tracts and other literature bearing the publication address, "The American Association for the Advancement of Atheism, Inc." Words fail to convey the horror with which I examined this spume of hell coming to me through the United States mails. No comments that I could make are adequate to express the actual cold-blooded attitude of this organization. One announcement in particular ought to be burned into the hearts of all the Christian parents of America. It is a bid for membership in the "Junior Atheistic League" "*For boys and girls from seven to seventeen.*" (And yet some so-called orthodox preachers are saying that the age of accountability is not reached until twenty-one! Let the words of this announcement sear your soul:

"In response to many requests for increased activity among young people, the Junior Atheist League is established. Godless children shall have an opportunity to emancipate their companions from unreasonable religion. . . . The League will remove boys and girls from the evil influence of the clergy. The magical, animistic, and phallic, or sexual origins of religion will be explained in simple language. The attainment of happiness in this world . . . shall be taught the

rising generation as the chief end of man. . . . The League will free sons and daughters from the fear of hell and the hope of heaven. . . . The increasing number of Atheists with the consequent demand for trained workers, makes the League a necessity. Locals will be formed wherever an organizer can be secured. . . . Stress will be made upon forming branches in high schools, as *these will prepare students to serve as organizers of damned souls societies during college years.* . . . Clean and healthful good times will take the place of stultifying Sunday schools. Morality based on the findings of modern science will supersede belief based . . . on theology. . . . Miss Christine Walker, a sixteen-year-old Atheist of exceptional ability (as National Secretary) is waiting to hear from young Atheists and their parents."

At the bottom of this sheet which bears the attractive picture of Miss Walker, is a blank for the "Juniors" to sign. They not only enclose dues and give their name and address but they are asked, "Do parents approve?" "Will you organize local?" Just what success this organization is having among the youth of the nation it is impossible for an outsider to know but certain it is that anything sensational and more or less blasphemous will have an almost irresistible appeal to the eager youth of today. Parents, guard your children from this propaganda as you would from a rattlesnake, a bootlegger or a prostitute.

Among the other circulars enclosed was an article purporting to be from "The Masonic Digest." That there should be any league between this organization and the atheistic corporation is unthinkable, and yet this tract is going forth accompanied by literature which is directly subversive of Christian morals and hence of all religion and government and the tract itself states that the Bible "inculcates in the mind of the young, superstitious beliefs unworthy of the lofty intellectual development of a twentieth century civilization." The Bible, this writer states, cannot be read in the public schools "without violating a fundamental principle of our national existence." "Many who, according to the Bible, were honored with God's blessing but are unworthy the respect of mankind and should not have their indecent transactions imposed upon the pliable minds of growing or adolescent children." "If the Bible is ever to be respected as a venerable volume replete with interesting folk-lore and anthropological information it must be denuded of its supernatural tradition and its halo of superstition." I confess to something of a shock in finding these words under the imprint of Masonry which I had always been told by its members was "founded" upon the Bible. To say the least

it is a shrewd attempt on the part of the Atheists to make it appear that their devilish propaganda has the backing of the Masonic Order.

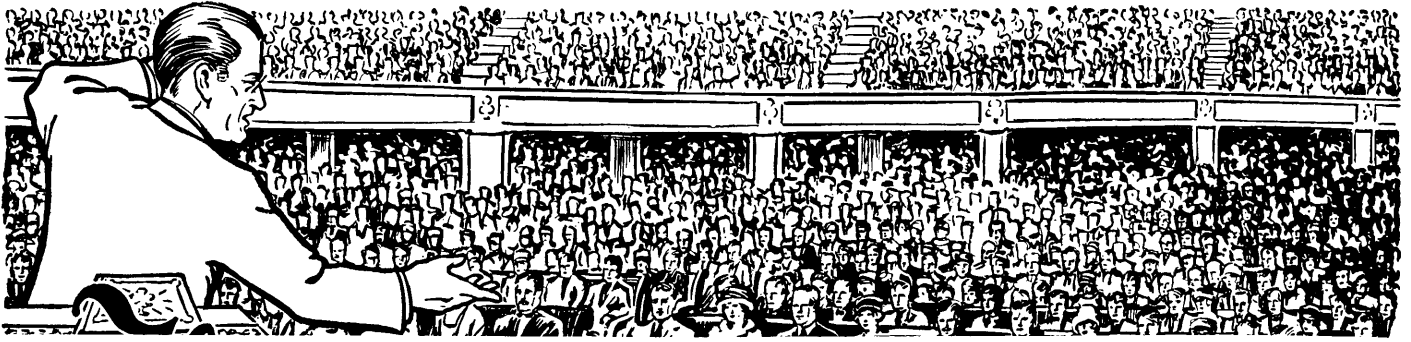
Atheism heretofore has been largely contented to be considered a philosophy rather than a program of regulated and practical living. Now the blasphemers are bringing to their aid the pencil of the cartoonist, the pen of the poet and ridicule of the wit. A series of "Portraits of Bible Characters" was enclosed. Adam was "a miserable coward;" Noah, "the first drunkard," Abraham, "tries to murder his son;" Lot "piously assists his own daughter in their incestuous depravity;" Moses, "saves all young girls for immoral purposes;" Joshua, "with no more mercy in his nature than an Apache Indian;" David, "owing to his unbridled lust afflicted with a nameless disease;" etc., etc., *ad nauseum.* In the "New Doxology" we read:

"Praise God from whom all cyclones blow,
Praise Him when rivers overflow,
Praise Him who whirls down houses and steeple,

Who sinks the ship and drowns the people."
On November 16, 1925, Justice John Ford of the Supreme Court of New York approved the certificate of incorporation of the American Association for the Advancement of Atheism. Had an Association of Bootleggers or Prostitutes or Gamblers been incorporated it could not begin to contain within itself the possibilities of lawlessness, banditry and immorality germinant in this Association. The temple of law thus becomes a house divided against itself—demanding respect for the Constitution on one hand and with the other lending succor to an organization that will ultimately trample it in the dust, and attempt to legalize the abrogation of Christian morals. Here is their own statement: "The American Association for the Advancement of Atheism, however, is not primarily a secular, or a libertarian, or an anti-blue law organization. Going deeper . . . its main purpose is to wage war upon religion itself. . . . We will not compromise, after the contemptible manner of Modernists and Liberals, by using religious terms in a new sense of our own. . . . The decadent philosophy of the New Testament, with its unnatural ethics and insane sex ideas, debasing the race, fills the world with the unfit. . . . The morality lie will be refuted. . . . There is nothing so deadening to the moral sense as religion."

It will thus be seen that real objective of attack is not so much the belief in God as the results which flow from that belief in the shape of moral restraints upon unregenerate human conduct. It may freely be said that

(Continued on page 6, col. 1)



THE IMMORTALITY OF THE SOUL.

Rev. J. B. Seay.

"I go to prepare a place for you." John 14:2.

IN the study of this great subject it is important that we establish the fact, if possible, that there is a heaven somewhere according to the Scriptures. Jesus declared that he was going to prepare a place for those that love him and keep his commandments. Jesus says also that he is coming back. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. From every point of reason, Jesus makes it plain to his disciples that there is certainly a heaven. Hear him: "And no man hath ascended up to heaven, but he that came down from heaven." John 3:13. Nicodemus declares plainly his belief in Jesus as not of this world, but that he had come from some real place where God (existed) was. John 3:2. "We know that thou art a teacher come from God. For no man can do these (things) miracles, that thou doest, except God be with him."

It appears that from the most ancient times all nations had their belief that the good will have a place of rest after death; it may be an Elysian field, a Paradise, or a Heaven, a place of rest for good men who pass from this place of change and trial of rewards for the good. This idea has existed from the beginning of time. The Chinese have no such word as death in their language, but when one of their people pass away they say, "he has returned to his family." What a pleasing thought, was ever in the teaching of Confucius, that is, that "The spirits of the good were permitted to visit their ancient habitations on the earth, or such ancestral halls or places as were appointed by their descendants, to receive homage and confer benefactions. It was duty to observe these rites in such places, if they wished to be blessed in coming ages. *Immortality* was plainly taught by the Egyptians, although bound up with it was the idea of preservation of the body, to which they attached great importance, as a condition of the soul's continued life, and hence they built vast tombs, and embalmed their bodies, as if to last forever."

The first trace of a belief in a future existence, of the soul, we find in Homer's Iliad (XXIII, 103 sq.), where he represents that Achilles first became convinced that souls and shadowy forms have a real existence in the shades (Hades) by the appearance to him of the dead Patroclus in a dream. This great thought is seen in the parable of the rich man and Lazarus. Luke 16:27, "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house."

After all it must be admitted by all thoughtful men and students of history from the earliest times, that "Achilles, the ideal hero, declared that he had rather till the ground than live in pale Elysium." We find that, with the progress of Hellenic thought,

a higher idea of the future is found to characterize both the poetry and philosophy of Greece, till, in the Platonic Socrates, the conception of immortality shines forth with a clearness and precision truly impressive. "For we must remember, O men," said Socrates, in his last speech, before he drained the poison cup, "that it depend upon the immortality of the soul, whether we have to live to it and care for it or not. For the danger seems fearfully great of not caring for it." Locke says, "But now, since the soul shows itself to us immortal, there can be for it no refuge from evil, and no other salvation than to become as good and intelligible as possible." More clearly are his views set forth in the Apology and the Phaedo, in language at once rich in faith and beauty. "The soul, the immaterial part, being of a nature so superior to the body, can it, he asks in the Phaedo, as soon as it is separated from the body, be dispersed into nothing, and perish? Oh, far otherwise. Oh, men there never was a time when the past leaders of all ages did not in some unmistakable way believe in the continuance of the soul. Plato considered the soul as having existed already eternally, the present life being only a moment in our career; he looked forward with an undoubting faith to the changes through which we must hereafter go."—"Drapeer, Intellectual Development of Europe."

It is plain to be seen that Moses and Confucius did not in so many words teach that the soul was immortal but from what they say, we are bound to believe that they believed it fully. Thus Moses in speaking of the tree of life in Paradise warns the man that if he ate of the tree of the knowledge of good and evil he would die. Gen. 2:17. It seems that he referred to the human body, but Moses tells us, about the soul in the same chapter at the 22nd verse, when they were driven out of the garden, lest they might return and eat of the tree of life and live forever. Gen. 2:22 seems to make a difference between the soul and the body. God made the soul like himself immortal, and if the body of the man ate of the tree of life it would live forever and be immortal in its sins; to prevent this he did not allow them to go back into the garden. Moses also strongly intimates his faith in the future life by what he says of this that we call death, in Ex. 3:6, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Abraham had been dead for more than 400 years at this time. So Matt. 22:32 says, in referring to the subject of the future life, "I am the God of Abraham, and Isaac, and the God of Jacob. God is not the God of the dead, but of the living." If Abraham at the time God spoke to Moses in the words recorded in Ex. 3:6, was living it settles the question and assures the fact that the Old Testament as well as the New Testament teaches the immortality of the soul. Even Confucius in some respects avoids all mention of the future life, yet enjoins honors to be paid to departed spirits (thus assuming their life after death). At the time of

Moses the Jews strongly believed in the immortality of the soul as a doctrine self-evident, and by them universally acknowledged and received; the reason for this, is, the Jews had lived among the Egyptians, a people who had cherished this faith from the remotest age, (Comp. Herodotus 2:123,) who assert that they were the first who entertained such an idea. The laws of Moses against necromancy, or the invocation of the dead, which was a thing practiced by the Canaanites (Deut. 18:9-12) and was prevalent among the Jews at the time of Saul (1 Sam. 28). Think of it a moment; how could the witch call up the spirit of Samuel unless there was a future world where they lived after the death of the body? (1 Sam. 28:11).

Again, the doctrine of the immortality of the soul is certainly recognized by Moses, but he seems to say that God had not given the power to any one to call up the departed spirits as that would be explained by him, that Moses said, in Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him (Jesus) ye shall hearken." Here is where Moses points to Christ who would make known the secrets of the future life. Jesus comes and takes the matter up just at this point and continues the doctrine of the immortal life. Hear what he says, at John 8:12, "I am the light of the world." And Paul says in 2 Tim. 1:10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Now if Jesus taught that there is a future life, he was only doing what Moses left for him to explain, and said to his brethren, "Unto him ye shall hearken." Deut. 18:15. In John 14:2, "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." These are the words of our Lord. Where was he going? To a place. Again we ask, did not Moses confess his belief and faith in the future life in what he declares took place in the case of Enoch who lived a pious life? Gen. 5:24, "And Enoch walked with God: and was not; for God took him."

I do not know but that this lesson of Enoch is to remind us that God does take note of the life we live in this world, and that he will reward the good, "but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

The life beyond is fully illustrated in the words or promise to Abraham when he had that great vision, Gen. 15:15. "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." We ask how could they be gathered to his people after death, unless they still lived. Gen. 25:8. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."

We call attention to this fact, to wit: Abraham's people or a part of them were

buried at *Ur of the Chaldees*, and his father, Terah, was buried at Haran, for he died there, at the age of two hundred and five years; but Abraham was buried in the cave of Machpelah. Gen. 25:9. So it is seen that Abraham was not, in the human sense, buried with his fathers. It must mean that he was gathered to them in the spirit world where they were still living after the death of the body. If you will read Gen. 47:9, you will see that Paul bases his great argument on the language of Jacob, "The days of the years of my pilgrimage are an hundred and thirty years," etc., and similar passages that he likens this life to a journey as Jacob and the rest of the patriarchs all believed in, and expected a life after death. Heb. 11:13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were *strangers and pilgrims on the earth.*" ver. 15. "For they that say such things declare plainly that they seek a country." Ver. 16. "But now they desire a better country, that is, an Heavenly, wherefore God is not ashamed to be called their God: *for he hath prepared for them a city.*"

Again, we call attention to the fact that Solomon must have believed in the immortality of the soul, for he says, Eccl. 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Also note the following passages, Ps. 73:24, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Ver. 26. "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Again I call attention to the statement of Professor Munk, the late celebrated Jewish savant who regards as one of the strongest evidences which the Old Testament affords for the doctrine of the immortality of the soul, the expression, "He was gathered unto his people." This is an expression that means they were buried in the same region or plot of ground, but not so with Abraham, for he was buried in the cave of Machpelah where only Sarah had been buried up to this time. It cannot mean that Abraham was buried in the same place as his father, for his father and people were buried in Chaldaea and not in Canaan. The statement that is made in Gen. 49:33, cannot refer to the burial of the patriarch Jacob because after his death we learn that his sons in the next chapter had his body embalmed and he was carried to Canaan and placed in the cave of Machpelah where the ashes of Abraham and Isaac repose. You will note that when the death of Jacob took place and he was buried, it says, when speaking of this matter, or the actual burial of Jacob took place, he uses a very different term, he simply says, "And Joseph went up to bury his father." Gen. 50:7. The expression, "he was gathered unto his people," cannot refer to the burial of the patriarch, but the departure of the soul to be with his people in the spirit world. The same words are spoken of Aaron, "Aaron shall be gathered unto his people," etc., for he was buried where no other one of his people were buried, on Mount Hor; and still it is said of Aaron, "He was gathered to his people." Certainly this means his soul was gathered to his people in heaven, or the place of their spirits. Num. 20:24-28. Again, I give one more instance. In Deut. 32:50, "And die in the mount whither thou goest up, and be gathered unto thy people." This certainly cannot mean that Moses was to be gathered in the grave with any of his people. The Hebrew lawgiver died on Mount Abarim; and the Scripture testifies "that no one ever knew of the place of his sepulchre;" and still the term, to be gathered to his people, is used.

That there is to be a future life, Jesus makes plain in all his works while here on the earth, according to Paul at 2 Tim. 1:10, "But is now made manifest by the appear-

ing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." If we carefully read the Scriptures that speak of God rewarding his people for a faithful life as Paul puts it, you will surely conclude that it will be fully completed in the life to come. Rom. 2:6, "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." The original for eternal life here used (*aphtharsia*) denotes nothing else than the immortality of the soul, or a continuation of the substantial being, of a man's person, of the ego, after death, by the destruction of the body. (Comp. Matt. 10:28; Luke 12:4).

And yet "in spite of all philosophical or theological tenets the belief in a future life is almost universally prevalent." Among the degraded savages, as in Central Africa, it takes the form of demonology, or belief in spectres or ghosts. Egypt is especially noted as the country where great stress was laid on the doctrine of immortality. The temples, sphinxes, statutes, and pyramids, all had some suggestion of the future life of the soul. The soul's cycle is set at 3,000 years, after which it returns from its wanderings, to the body again. Hence the care with which the Egyptians preserved the body by embalming it, and extravagant outlay of human labor on the Pyramids as tombs of the kings and symbols of their faith. Immortality, with Greece and Rome, assumed a definite shape, elevated far above the Oriental conception, inasmuch as it eliminated the principle of transmigration.

The proofs of immortality are numerous and of varying degrees of strictness. Among those most relied upon by the popular mind are the following: 1. The return or resurrection from the dead. 2. General belief in the existence of the soul after death; the probability that such general beliefs of mankind are well founded. 3. General desire of man to live for ever, and his horror at annihilation. 4. That it is contrary to the course of nature or the Divine character to endow a being with capacities never to be developed. 5. The fact that perfect justice is not dispensed in this life; the good suffer and the wicked triumph; necessity of future retribution to justify God's government.—*Johnson's Universal Cyclopaedia.*

In all our sorrows let us ever keep before us that the life of toil that now faces us, is but the pathway that leads to glory and beyond this is an eternity of bliss, and we know that though we walk amid the briar and the thorn we are traveling the way, beyond which are the delectable mountains of God, where weeping and sorrow are no more; and we shall see then as we never saw the meaning of the words, "I go to prepare a place for you." Let us remember that the seed we sow in this generation will bloom and bear fruit all along the future ages, long after we have finished our task, and produce successive harvest until the world is redeemed, and Jesus Christ becomes Lord of lords, and King of kings, and the earth is filled with the knowledge of the Lord as the waters cover the seas.

"My Father's house is built on high:
Far, far above the starry sky;
When from this earthly prison free,
That heavenly mansion mine shall be.

"Let others seek a home below,
Which flames devour, or waves o'erflow,
Be mine a happier lot, to own
A heavenly mansion near the throne.

"Then fall this earth, let stars decline,
The sun and moon refuse to shine,
All nature sink and cease to be,
That heavenly mansion stands for me."

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Our Inestimable Privilege.

ANDREW MURRAY.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

Our Lord had spoken of the prayer of the hypocrites who desire to be seen of men, and also of the prayer of the heathen who trust in the multitude of their words. They do not understand that prayer has no value except it is addressed to a personal God who sees and hears. In the text our Lord teaches us a wonderful lesson concerning the inestimable blessing which the Christian may have in his Inner Chamber. If we would understand the lesson aright we must notice the light that the Inner Chamber sheds on—

1. The Wonderful Love of God.—Think of God, his greatness, his holiness, his unspeakable glory, and then on the inestimable privilege to which he invites his children, that each one of them, however sinful or feeble he may be, every hour of the day, may have access to him, and hold converse with him as long as he wishes. If he enters his Inner Chamber, then God is ready to meet him, to have fellowship with him, to give him the joy and strength which he needs with the living assurance in his heart that he is with him and will undertake for him in everything. In addition he promises that he will enrich him in his outward life and work with those things which he has asked for in secret. Ought we not to cry out with joy? What an honor! What a salvation! What an overflowing supply for every need!

One may be in the greatest distress, or may have fallen into the deepest sin, or may in the ordinary course of life desire temporal or spiritual blessing; he may desire to pray for himself or for those belonging to him, or for his congregation or Church; he may even become an intercessor for the whole world—the promise for the Inner Chamber covers all: "Pray to thy Father which is in secret; he will reward thee openly."

We might well suppose that there would be no place on earth so attractive to the child of God as the Inner Chamber with the presence of God promised, where he may have unhindered intercourse with the Father. The happiness of a child on earth if he enjoys the love of his father; the happiness of a friend as he meets a beloved benefactor; the happiness of a subject who has free access to his king and may stay with him as long as he wishes; these are as nothing compared with this heavenly promise. In the Inner Chamber you can converse with your God as long and as intimately as you desire, you can rely on his presence and fellowship.

Oh, the wonderful love of God in the gift of an Inner Chamber sanctified by such a promise! Let us thank God every day of our lives for it as the gift of his wonderful love. In this sinful world he could devise nothing more suitable for our needs, as a fountain of unspeakable blessing.

II. The Deep Sinfulness of Man.—We might have thought that every child of God would have availed himself with joy of such an invitation. But, see! what is the response? There comes a cry from all lands that prayer in the Inner Chamber is, as a general rule, neglected by those who call themselves believers. Many make no use of it; they go to church, they confess Christ, but they know little of personal intercourse with God. Many make a little use of it, but in a spirit of haste, and more as a matter of custom, or for the erasing of conscience, so that they cannot speak of any joy or blessing in it. And, what is more sad, many who know something of its blessedness confess that they know little about faithful, regular, and happy fellowship with the Father, all the day, as something which is as necessary as their daily bread.

(Continued on page 9)

ADVANCING ATHEISM AN EAR-MARK (Continued from page 3)

since it is the avowed purpose of this Organization to align all college students as damned souls, it is their ulterior purpose to so break down the restraints of Christian morality that the whole nation and finally the world shall become a veritable hell.

Not the least revolting of the aims recorded by this Association (which is so paternally anxious to prevent the younger generation from being contaminated (?) and debased (?) by the Bible) is what the President of it describes as "the artificial hybridization of the human and anthropoid species, to support the doctrine of evolution, by establishing close kinship between man and the apes." This simply means the attempt to cross man and animal and produce a hybrid offspring. One hundred thousand dollars is needed at once for this of which ten thousand dollars has been granted by the Bolshevik government of Russia. The orang is to be crossed with the yellow race, the gorilla with the black race and the chimpanzee with the white race. Not satisfied with breaking down the Christian system of morality between man and woman it proposes the production of a new type of offspring as we read, "All three hybrids will reproduce themselves." Fire from heaven was rained down upon those benighted pagans who practiced the sin of sodomy; what then should be the penalty for those who are soliciting funds in a so-called Christian land for the reproduction of a race of animal-like men presumably with the instincts of the beasts and the appearance and faculties of human beings? In one word these strange militant Atheists decry Old Testament immorality and in the next they proceed to lengths of inhuman degeneracy beyond the practices of cannibal or criminal.

"There are in America millions of Atheists, whom agitation will precipitate into militancy." If this be true then here is a phase of apostasy corroborated in Scripture and destined to be one of the leading corollaries of antichrist, beast and false prophet. "In the last days men shall be . . . blasphemers, without natural affection . . . incontinent . . . despisers of those that are good." (2 Tim. 3). "Mockers in the last time, who should walk after their own ungodly lusts." (Jude 18). "For the time will come when they will not endure sound doctrine . . . but after their own lusts . . . shall turn away their ears from the truth." (2 Tim. 4:3, 4). "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils . . . having their conscience seared with a hot iron." (1 Tim. 4:1, 2).

The Christ of the Creeds.

A notable book recently coming from the press is that from the pen of Bishop Warren A. Candler, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, South. The title is suggestive of the contents of the book. It deals in a faithful manner with the Christ of the creeds. Clearly it is shown that the creed of the Church has sprung out of the life of the church. The Creed, therefore, is factual, rather than speculative, vital rather than domatic, though its statement is positive. The chapters on the Virgin Birth, and the Resurrection of Jesus are well worth the price of the book. The emphasis of the Bishop on the permanent fact of Incarnation made clear in the chapter on the Resurrection of Jesus is a profound and enriching thought. Christ took up the body laid down, and his incarnation in man's likeness is an abiding fact. Just as pronounced is the Bishop's emphasis on the necessity for Christ in order to Christian living. In fact, the whole book is robust in thinking, terse in utterance, and vital in truth content. The book is well printed, splendidly bound, and

can be had from The Pentecostal Publishing Company at the modest price of \$1.25. Get it and read it.

Faithfully yours,

JOSEPH OWEN.

GOD-MAN OR MERELY MAN.

ERNEST WESLEY, Litt.D.



WE must prayerfully and diligently guard ourselves against all error, especially against all error regarding the person of our Lord. Heart and intellect belief in the truth concerning Jesus Christ means salvation: false belief means condemnation.

In order to believe the truth about our Lord we must know it; in order to know it we must reject all merely human opinions, no matter by whom offered. Such men as Fosdick, Darrow, etc., are not competent to tell us about the Christ of God: to know the truth we must receive and believe the record of Scripture. (Isa. 6:20).

Let us therefore examine the Word of God, paying no attention to human opinions, whether our own or that of others, except as they agree with the Word. Our review will, for want of space, be brief but the writer hopes it will be thorough.

First let us open the Old Testament. Gen. 3:15. "The seed of the woman shall bruise the serpent's head." Note: the seed of the woman not of the man. Heb. 10:5. Gen. 12:3. "In thee shall all the kindreds of the earth be blessed." A promise often repeated.

Deut. 18:18. "A prophet shall the Lord thy God raise up like unto thee," etc.

Isa. 6:1-13. Compare with Rev. 1:12, 13, and John 17:5.

Isa. 9:6. Perhaps the first word is an adjective.

Isa. 7:14. "A virgin, perhaps 'the virgin' shall conceive, and thou shalt call his name Immanuel," God with us. Matt. 1:23.

Dan. 2:14 and 7:13. Both of these are undoubted references to our Lord.

Micah 5:2. "Out of thee, Bethlehem Ephrata; shall he come forth who shall be ruler (prince) in Israel, whose goings forth have been of old, from everlasting."

Let us now open the New Testament. Here the difficulty is to make a selection among the abounding number of direct and indirect references. Matt. 1:21. "He shall save his people from their sins." We may well pause to ask:—Who has ever saved one sinner from his sins except Jesus Christ, and who can do this except God?

John 1:1-5. "The Word was from the beginning, was with God, was God."

John 3:13. "The Son of man who is in heaven." A mysterious expression but undoubtedly the statement of our Lord "IS IN HEAVEN," implies Deity and agrees with many other statements.

John 6:33. "The bread of God is he who cometh down from heaven." Compare John 16:22, and many similar statements, implying pre-existence.

John 8:58. "Before Abraham was born I existed"; this is the literal meaning of our Lord's words.

John 10:30. "I and my father are one." Can there be "oneness" apart from Deity in any case?

John 19:7. "He made himself the Son of God." Compare Matt. 26:63.

John 14:9. "He who hath seen me hath seen the Father."

John 20:28. "My Lord and my God"! Not a sudden ejaculation but the conclusion of deliberation.

Acts 20:28. There is little question regarding these words:—"The Church of God purchased with his own blood."

2 Cor. 5:10. "God was in Christ," etc.

Eph. 5:5. "The kingdom of Christ and of

God." Up to end of twelfth century all writers refer these words to one person. More than 1,000 references in Greek fathers to this effect.

Rom. 9:5. "Who is over all, God blessed for ever" or "the Christ who is over all, God blessed for ever."

Phil. 2:6. "Who being in the form of God," etc. A better rendering. "Who continuing to be," etc.

Col. 2:9. "In him dwelleth all the fullness of the Godhead."

Col. 1:16. "By him were all things created and he is before all things."

1 Tim. 3:16. "God was manifest in the flesh." The Greek contraction for God is here used.

Titus 2:13. "The appearance in glory of our great God and Saviour Jesus Christ." Greek construction shows the two names to mean one.

1 Peter 3:15. "Sanctify the Lord as God in your hearts." The correct reading.

2 Peter 1:1; 1 Peter 3:15; 1 John 5:20, and the often repeated use of Jesus Christ and God, showing equality in Revelation and other books declares the oneness of the Son of God with the Father, equality; also the testimony of God himself of Peter, the apostles, Martha, Thomas, not omitting the many statements of the demons, answer the question we have asked. To all who believe the Bible to be "God-breathed" or as Luke states it, Luke 1:3 (a correct translation) "received from above" there will be found no difficulty in learning and believing the ever blessed Son is "the only True God and eternal life."

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The last week in November we shall give our readers our Special Revival Number of THE HERALD. In order that we may know how many extra copies to run, we desire to have those who wish a supply of this issue to send us the number they may desire at the rate of \$2.00 per hundred, or \$5.00 for 300. We must hear at once if you wish extra copies of this issue. Fewer copies may be had at the rate of 10 for 25c.

H. C. M.

Confession.

O, I am sure, if the blessed Savior should now say to you, as to a disciple of former days,—“Dost thou now believe?” you would not dare say, No! Surely, in view of the faith of which you have already been made the recipient, you would not withhold the glory due to his name, The Author and Finisher of your faith is now waiting to hear the confession of your mouth. O, give, give to God the glory due to his name. You are “compassed about by a cloud of witnesses.” Shall they now hear an acknowledgment of your faith? In heart you now believe, and with your lips, I trust, will henceforth say—

“Faith in Thy name Thou seest I have,
For Thou that faith hast wrought;
Dead souls Thou callest from the grave,
And speakest worlds from nought;

The thing surpasses all my thought,
Yet faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.

’Tis done, Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.”

Brother, your town needs a revival! You can put three hundred of the Special Revival Issue of THE HERALD into three hundred homes for the small price of \$5.00. This number will be printed Nov. 30. Order a supply today.

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REPORTS FROM SOUL WINNERS

THIRD DAY AT SYCHAR, 1927.

Wm. R. Chase.

At the early morning prayer meeting when the leader called for all to come and kneel at the altar, there knelt at the end a large, fine looking man who, quietly and unobserved, save by two of the brethren who were kneeling near him, received Jesus as his sanctified. Later, your scribe saw him at the same place rejoicing in the victory he had gotten at the morning hour. The Spirit is at work; as quietly and unobserved as this brother received Jesus as his sanctifier many do at Sychar's altars. From all quarters of the globe the Spirit leads folk here to find the "Pearl of great price."

It looked for a time as if there might be no preaching this Saturday morning. Our young people's leader, Miss McGhie, had offered a prayer that brought heaven very near. This was followed by a special song by Brother Guiler and wife, "Keep my next step faithful," than which we have had no better ever, and then Brother Post, who was the preacher of the hour, sang the chorus of that song, "He'll take you through," and then a line of it and this raised such a shout as not often heard at this place where shouting is always in order. That hour we knew what it was to be 'seated together in the heavenlies in Christ.' Our souls were blessed. Phil. 3:10, 11 was taken as a text. St. Augustine said there were three things he wished he had seen; Rome in all its glory; Paul in his preaching; Christ in the flesh. I have seen, said the speaker, Rome and it made me no holier, nor happier. Paul wished for seven things: To know Christ, to win Christ, to magnify Christ, to be conformed to Christ, to be found in Christ, to rejoice in his day, to be forever with Christ. How superior the aspirations of Paul to that of the ancient great of his day. These ancient people little understood that the foundation of understanding self was to know God. They had over the door of their temples, 'Know thyself.' Isaiah well knew that to know himself he must first know God. We never can know ourselves until we know God, and the better we know him the better we shall know self. Don't, for one moment discount education, but God will bless the ministry of the uneducated man if he does not boast of it. Paul had the very best of educational advantages, took his degrees at the feet of Gamaliel; it was on his head that God put his hand, drew him out, and by him we have the classical epistles of Paul. Yet, of himself, he says, "I determined to know nothing among you, save Jesus Christ and him crucified."

It is to three things, that Paul wanted to know, that I would specially direct your attention. First, he wanted to know Christ. Second, he wanted to know the fellowship of his sufferings. Third, he wanted to know the power of his resurrection. Clarke says he wanted to know him as the Messiah. The knowledge he desired was experimental. We have but a limited number these days who speak of experimental knowledge. We are lacking tremendously the consciousness of experience. What we need is the consciousness of a personal experience. The poor woman who came up behind the Master and touched him received a personal, private experience. The more they tried to get the blind man to keep quiet the more fuss he made. Jesus stopped and called him to him and the man got what he wanted. You never will have a conscious personal experience until you get in touch with Jesus. The woman knew that the virtue that had gone out of him had come into her. When you get the experience the more they scrape and rub you the more and brighter you will shine. The little petty annoyances that come into your life will not dull, but brighten you. That is what real experience will do for you. But look out for the one who talks about the historic Christ, no matter how beautifully they may talk. To talk of him as the "historic Christ" is to leave him but a man. You may know him as more than that. You may know him as the Son of God, and your heart will be "strangely warmed." Wesley so found him. He never got over his contact with those Moravian brethren who had an experience. To know Christ is more than the knowledge of a doctrine. You may be thoroughly indoctrinated, be graduated in catechetical knowledge and yet not know Christ. You become a new creature when you come in contact with Jesus. A good, old-fashioned experience is worth having. Until you know him you never will know the other two—the power of his assurance of justification was what Paul was wanting, not as Clarke says, simply the resurrection of the body. To be raised from the deadness of sin and have the full assurance of your justification is entire sanctification. I have the assurance when converted but to become conscious of a full, clear, restful assurance I need to hear him speak the second time, "Be clean." I need to have my inbred sin healed. There is full, clear, restful assurance in sanctification. When you say that you have it and are not satisfied you better sit down. When you are sanctified you have what Paul prayed for the Thessalonian brethren, 'I pray God that your whole spirit, soul and body be preserved blameless.' He gave me eradication under the preaching of suppression. God always does things right. To know the fellowship of his sufferings has no reference to what he suffered in his atonement for us, but in real pain. Fellows on the same ship is the meaning of fellowship. Partnership with him in his persecutions and in being misunderstood, such is to be our relation to him. If you are a real human you will feel it when misunderstood. It is painful to be. Jesus felt this. Suffering for lack of sympathy, and mental suf-

fering will be yours. It made Jesus sweat as it were drops of blood. You can master any situation if you lean on Jesus. The reason why Paul wanted this was that, if by any means he might attain to the resurrection from among the dead. He wanted to meet Jesus in the skies.

Brother Dunaway took for text, Rom. 14:17, and Matt. 6:33. That God would care for his own, for all their needs was his emphasis. God certainly will care for his intelligent creatures which are of so much more worth than the fowls of the air. The meaning of kingdom, as here used, is not heaven, nor the Church, nor the kingdom that is to be set up here by our Lord Jesus, but it is the kingdom that is within you. We get this kingdom in regeneration which fixes your feet so that you will walk right. So far as your outward life is concerned you will so walk as if you were sanctified. It fixes your feet and hands and your tongues. Regenerated ones will walk right, do right, talk right and the world will not know but that you have all that one can have.

Brother Owen preached on the more abundant life from John 10:10. Said he, "We love life and we shrink from death. We love the springtime when new life begins to show itself and shrink from the manifestations of death. The last enemy that is to be destroyed is death. But as much as we love life and shrink from death this life is but brief, swifter than a weavers shuttle, is as a tale that is told. A man's life is as water spilled on the ground, that cannot be gathered. When we reflect on the brevity of life we should rejoice that we have a life beyond the grave, life and immortality brought to light by Jesus Christ. The life spoken of in our text is spiritual life, eternal life. This is the life that Jesus came to bring us. He says this is life eternal to know me. In Jesus Christ we have one who is sufficient for every need of the human race. I like to emphasize the power of Jesus. We find in him a satisfying portion. All my springs are in him. He is the lily of the valley, the rose of Sharon. A happy Christian life depends on him. We cannot fathom what is eternal life yet, we have the promise of it in Jesus Christ. It is provided by him. We are to live forever. When we reflect on this we should forget our little things here for they are unimportant in the face of eternal life. A Christian is in vital life, is alive unto God, has life in Jesus and more abundant life through the Spirit.

Miss McGhie at the young people's meetings is having no barren services. The young people are seeking God.

AT ASBURY COLLEGE.

The crisp, cool days of fall are here but there are flowers yet blooming and the campus of Asbury College is still a lovely carpet under trees that are yet green. The sweet voices and the merry laughter of hundreds of students flowing in and out of the class rooms give to this hallowed place that perennial freshness and charm that makes it so tenderly loved by the multiplied thousands of friends scattered throughout this sombre, sin-polluted world. Somehow there comes a feeling that I have missed something, something that I hope my children may enjoy, and that is the privilege of being students in this college, a college where there is simple living and high thinking; where the atmosphere is unsullied by tobacco or profanity; where godliness is so natural that it seems natural to be godly; where there is mirth without lewdness and humor without sarcasm; where scholarship is adorned with beautiful simplicity; where music and science and art and literature conspire to produce holy young men and women of whom it may be truly said "the joy of the Lord is your strength."

Raymond Browning.

GOOD MEETINGS.

My last report was from Mooers, N. Y. From there I went back to Ohio and assisted the pastor of the Methodist Church, Rev. O. W. Robbins, in a gracious revival at Mainville. Between fifty and a hundred sought the Lord either for pardon or purity and a nice class of twenty was received into the Church. After the great tri-conference which Bishop Henderson conducted at Delaware, my companion, James Jones, a former Bible school student, and myself opened in the town hall at Russell, N. Y. This was a most interesting battle. Being the first revival meeting that I ever conducted after definitely entering the evangelistic field I felt that it embodied most of the difficulties that I could possibly strike anywhere. Our names were cast out as evil and there was a persistent indifference on the part of the community as a whole which was beyond anything I ever before experienced. However, the last week light broke upon us from above. We moved the afternoon services into the Baptist Church and the evening services into the Methodist Church. Special men's and women's services were well attended. There were about thirty seekers on the last Sunday, fifteen were baptized by the Methodist Pastor and eleven were taken into the church with more to follow. Since the meeting closed, the pastor, Rev. F. E. Rundell, than whom no evangelist ever worked with a more loyal brother, has completed arrangements whereby the Baptist congregation has united with the Methodists, using their own church once a month and worshipping with the Methodists the balance of the time. We preached old-fashioned, red-hot, full salvation, the Holy Ghost honoring the Word and yet they say "Holiness splits the church!" We are now at the "White" Mission in Ogdens-

burg just across the St. Lawrence from Ontario. Some souls are getting to God already. Last Sunday I preached to a good congregation in the splendid M. E. Church of which Dr. Johnson is the able pastor. Tomorrow morning I will be there again. The doors of this church have been hospitably opened to us but we feel that the Mission is God's place for us this time. From here we open the last Sunday in October in the Plattsburgh Methodist Church under the auspices of the Clinton County Holiness Association. This is a great church of nine hundred members and we ask your prayers that definite work may be done for God and holiness.

J. F. Knapp.

REPORT.

Our last meeting was held in a tent at Lansing, Mich., with Bro. R. V. Starr, pastor. The meeting lasted ten days, and commenced with a fair attendance. This soon increased until many were compelled to stand without the tent. The spiritual atmosphere was a trifle cool in the beginning, but a real break occurred on Thursday night and continued through till Sunday night. Sixty-three different persons came to the altar on the last Sunday. More than a hundred persons were at the altar during the meetings for either pardon or sanctification.

Mrs. Lytle and two children accompanied us to Lansing and we were royally entertained in the home of Brother and Sister Hurry. We had a delightful time.

We are now with Brother and Sister Ralph Rice at Richland Center, Wis., and are having a great battle. A more loyal praying band we have never seen. We are confident of final victory. We are open for calls.

W. E. Lytle.

Lawyer-Evangelist, Wilmore, Ky.

MISFORTUNE PROVES A BLESSING.

Buddy Jeff Smith, the blind evangelist, began a revival campaign in Pine Bluff, Ark., at the Hawley Memorial Methodist Church last Sunday night. The crowds have so increased that the pastor is debating in his own mind if it will not be wise to move to a larger auditorium.

Buddy Jeff, as he is everywhere called, lost his eyesight at the age of six when cutting a rope from around the neck of his dog—the knife glanced upward striking the right eye which shortly afterwards affected the other eye. But despite this handicap he finished Southern Methodist University at the age of twenty-one.

The ease with which he steps around in the pulpit makes his audience forget that he is without sight. "I had rather be darkened in eyes than never to hear the joybells of heaven," said Bro. Smith. Some people have far-seeing eyes but their heart and soul have never seen the things beyond this world.

The beautiful vocal duets which Bro. Smith and his young bride are rendering to the people have already stirred them to a higher and better life. The experiences which Mrs. Smith underwent in China, as a missionary, have proven a great source of interest to the thousands of Pine Bluff.

Pine Bluff is fortunate to have these two young people in our midst; the throngs that come each evening is a testimony as to the amount of good that is being done. Already fifty names have been given for membership.

Buddy Jeff Smith wishes to announce that he has the first two weeks of November open and the first two weeks of December. He and his wife will be glad to assist anyone in a soul-stirring and soul-saving campaign. He may be reached at 1641 South Adams St., Ft. Worth, Texas. Buddy Jeff Smith is Conference Evangelist for the Little Rock Conference, M. E. Church, South.

IOWA HOLINESS ASSOCIATION.

Monroe County, Iowa, Holiness Association closed their annual tabernacle meeting held again this year at Lovilia, Iowa, Sept. 11-25, 1927, with Rev. F. W. and Mrs. Kittie Suffield, leaders in charge. The first week of the meeting the weather was exceedingly warm, then came rain bringing weather almost too cool for comfort, followed by more rain, especially the last Sabbath. We were expecting a great day, but it rained almost continuously, which kept many people away, but God was there and we had three splendid services. Our evangelists were much appreciated workers. Brother Suffield is one of the strong and true preachers of the old-time gospel. Every message was one of the best, full of searching, convicting truth. Mrs. Suffield is a sweet singer of Israel, backing up her messages in song, by the witness of the Spirit that it was definitely true in her own heart and life.

This County Association feels like going on and pressing the battle for souls until Jesus comes, or until he says it is enough; come up higher.

Your sister, for a full gospel to a needy world,
Anna Ireland, Sec'y.-Treas.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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(Continued from page 1)

First, attention was called to the importance of doctrinal preaching, not controversy with reference to the teachings of various Christian denominations, not debate over the non-essentials, not ridicule or sarcastic flings at the dogmas of various denominations and sects of believers, but that every true minister should lay great emphasis on the doctrine of sin, the atonement, the necessity of the new birth, of a clean heart and righteous living; that we can no more build up a denomination of evangelical Christians who preserve and preach the truth, who are salt and light in the world to permeate society with righteousness and illuminate the word with divine truth, without a foundation of clearly stated Bible doctrine, than we can build an enduring skyscraper on a bank of sand.

Second, we suggested that much of the preaching of our times is entirely too general in its character. It is without point and direct force. It is firing in the air rather than shooting at the target. It is not the clear and positive setting forth of great Bible truth. It seems to have no specific object and fails to accomplish the great end of preaching, the saving of sinners and the building up of the saints in the Word of the Lord. We pointed out that the Apostle suggests that Timothy should save himself by the preaching of the great doctrines of the Bible and that others also would be saved; and we believed that a man would be lost in the pulpit by drifting about in an indefinite way with no "Thus saith the Lord" in his heart and on his lips; that if we would keep our own faith and keep the holy fires of divine love burning in our own hearts we must be believers and preachers of divine truth; that we must hold tenaciously to the Word of God and be able to say in all of our ministry, "Thus saith the Lord."

May I suggest to you that you lay these things to heart? I am not for a moment supposing that there is anything new here to you, but your pure mind may be stirred up by remembering these things. May the Lord guide and bless you in all of your work and make you a workman that needeth not to be ashamed, rightly dividing the word of truth, remembering that there is gracious power in the Word of God; that the Holy Spirit attends the Word of God and makes it a sword to divide and separate the souls of men from sin, bring them to salvation and blessed fellowship with the Holy Trinity. Let me beg you not to be content without seeing souls brought to Christ. Do not permit yourself to conclude that you are simply a pastor, preacher, collector of monies, repairer of parsonages, but that you are sent of God to find his lost sheep and bring them back to the fold. This you can do. This you must do if you would have the divine approval and know one of the sweetest joys that can come to a human soul.

Faithfully, your brother,
H. C. MORRISON.

The Revival Number of THE HERALD will be worth while, so do not fail to order a good supply to distribute in your church and community.

ONE OF MY GREAT DESIRES

CHAPTER X.

AN EARNEST WORD TO THE HOLINESS PEOPLE.

For some weeks I have been calling the attention of the readers of this paper to the fact that we have a Theological Seminary at Asbury College. This Seminary has one excellent building, a small loan fund, an excellent faculty and splendid body of students. There is great need for enlarging and making permanent this training school for young preachers.

First, we need a largely increased Loan Fund for the assistance of young men who have been called to the ministry, and who are not able, financially, to enter the seminary. These young men who have received the blessing of entire sanctification and are called to preach ought to receive their theological training from professors who believe in the Bible doctrines of holiness, and will root and ground their students in this faith and carefully instruct them how to preach and teach all the fundamental doctrines of our holy Christianity, and will, above all things, keep burning in their hearts the holy fires of evangelism.

One of the greatest needs of this nation today, is a Theological Seminary in spirit and teaching in harmony with that of the Wesleys and the fathers and founders of early Methodism. We have just such a school in Asbury Theological Seminary. Will not the holiness people of this nation join us to make this seminary a great success? It is absolutely necessary that we have a largely increased Loan Fund by which we shall be able to assist young men who are preparing for the ministry who are not able to meet the expenses of their theological training. Our plan is to lend this money to the young preachers at the low rate of 4 percent, and when they get out into the work pay the money back so it may be loaned to some other young man, thus going on through the years assisting worthy young men in their preparation for the great work of soul winning. We know of no better investment one can make of the Lord's money. The past three summers a number of young preachers have been out holding revival meetings in tents and have had marvelous success. This good work can be increased an hundredfold.

Will not the sanctified people of this nation join with us in raising an adequate Loan Fund for the education of young ministers? Those of you who believe in full redemption from sin, who feel that entire cleansing from sin through Jesus' blood should be preached in all the land, won't you give us a helping hand? We have set Thanksgiving Day for a thankoffering to our Lord Jesus Christ for his marvelous blessings to us. Will you not join us in prayer for this offering on that day? Give something, much or little, on Thanksgiving Day for this Loan Fund for young preachers. Send to H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

Faithfully your brother,
H. C. MORRISON.

IMPERFECT SACRIFICES.

MRS. H. C. MORRISON.

MANY seekers of holiness or entire sanctification never obtain that experience, not because God is not willing and able to do the work, but they do not bring "the best" they have. Malachi tells us of persons who sought the Lord with earnest, tearful entreaties, but their seeking was only answered with this denunciation: "And this ye have done, covering the altar of the Lord with tears, with weeping and crying out, insomuch that he regardeth not the offering any more. Ye have wearied the Lord with your words."

We have often heard people who tarried long with seekers at the altar say, "I wonder why they do not believe! Why do they not get through?" Suppose we let the Lord answer their inquiries in words unmistakable: "Because ye offer the lame, and the torn, and the sick. Ye offer polluted bread upon my altar. Cursed be the deceiver which voweth and sacrificeth unto the Lord a corrupt thing." It is impossible for such seekers to "believe" for sanctification, for to believe—if such a thing were possible under such conditions—would be to make God a liar, for the promise is only to those who "bring all the tithes into the storehouse"—who keep back no part of the price, but who lay their possessions, great or small, upon God's altar. Then we have the assurance that "the altar sanctifieth the gift."

The following taken from Mrs. Palmer, comes in most fittingly here:

"I have occasionally heard with grief, the remark, from persons whom I have regarded as entirely sincere, 'Only believe you have it, and you have got it.' This has been said when there was apparently an entire unfitness in the individual addressed for the reception of such an exhortation.

"The phraseology is not Scriptural, and is liable to a construction wholly unauthorized by the passage of which it claims to be a version. But there are those who fix on some given point, relative to which frequent prayer has been made, and attempts are made in vain to exercise faith; but in fruitlessness of result they have turned despairingly away, conscious that the things desired had not been granted. Such may, on examination, find that they started from a wrong point. The thing desired may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing."

"A lady, who might by some have been called a star in the fashionable world, was wholly sanctified. About three months before, she had been converted. But, in looking upon her, and observing how light was gradually brought to her mind as she became better able to endure it, I thought of the Savior's words to the disciples—'I have many things to say unto you, but ye cannot bear them now.' Her influence had been considerable, in view of the many who, more recently than herself, had been brought to Christ. And, oh! how I longed that she, in

all things, might be an example to believers! She had, by degrees, been parting with her relics of worldliness, till I really hoped she had parted with the last one. That one had given me uneasiness, and I asked her if she would not give it up. 'I will,' said she. Shortly afterward, she came to the social meeting, adorned as a woman professing godliness. 'Have you given up all?' I asked. 'Yes, all,' she replied. She appropriated the promises by faith and was fully saved."

"Listen to God, dear friend: 'We have an altar, whereof they have no right to eat who serve the tabernacle.' Is your spirit asking whether it is an 'altar most holy?' sufficient to warrant the expectation that the altar will sanctify the gift which you lay upon it? Let the Holy Spirit answer: 'We are sanctified through the offering of the body of Christ, once for all.' (Heb. 14:14)."

"The ancient altar was sanctified by modes of purification prescribed by the law; and now, 'if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?' Christ speaks: 'For their sakes I sanctify myself, that they may be sanctified through the truth.' (John 17:19). Who can portray the guilt of that unbeliever which prompts the offerer at the Christian's altar to doubt whether, when he lays his offering upon the altar, it will be sanctified?"

The reader will note that I have given right of way to the above quotations as they are much better than anything I could give you of my own thought. We have this challenge to offer anyone who reads these lines who has not yet entered into the fulness of the blessing of the Gospel of Christ: Sell out unreservedly to the Lord, count naught that you have as your own, "reckon yourself to be dead indeed unto sin and alive unto God," and the fire which consumed Elijah's sacrifice will as surely consume your offering, and you will know without a doubt that the "Altar sanctifies the gift," for his Word can never fail. "According to your faith, it will be done unto you."

THE BIBLE AND SCIENCE.

W. M. YOUNG, A.M., Sc.D.

EVOLUTION AND MIRACLES.



HE far-reaching implication of evolution as it is commonly taught in colleges and universities are well understood by the students, and because of these implications, the faith of many

is shaken.

Now, truth is that which we are after; if the evolutionist has any dynamite that can blast the Rock of Ages, let him produce it. If he has any telescope that can dissolve the Star of Bethlehem, let him bring it out. We are out for eternity, and if the Christian religion be simply an old raft where fares are collected, and that gets us nowhere, why not tear it up? After nineteen centuries of testing, we know that it is perfectly safe to make such a challenge, for the greater the tests, the more durable the Rock of Ages is seen to be, and the more powerful the telescope, the larger and more beautiful the Star of Bethlehem will appear; the heavier the load put upon the raft, the greater its carrying capacity will be seen to be.

A questionnaire was sent out to presidents of universities concerning the teaching of evolution, and many different answers were received; for there is little agreement even among scientific leaders. There seems to be as many interpretations of nature as there are of religion.

PROFESSOR HADLEY ON EVOLUTION.

Ex-President Author T. Hadley, of Yale University, was asked: "Is the scientific doctrine of evolution consistent with the miracles commonly attributed to Christ in the New Testament?" He answered, "Evolution, or orderly growth, is the antithesis of miracles or sudden arrests of natural laws. The development of a belief in evolution, therefore, makes people more critical of the testimony in support of miracles. But beware of assuming that there is any such thing as a scientific doctrine of evolution. Different theories of evolution have been held during the last twenty-five hundred years, and it would be premature to characterize any one of them as a scientific doctrine."

Ex-President Hadley says: "Evolution, or orderly growth, is the antithesis of miracles or sudden arrests of natural laws." In other words, commonly accepted teachings of evolution would eliminate the miracles of the New Testament and the Old. This is a fair statement of prevalent views; and this is why the miraculous element in the Bible is being so severely attacked; but, according to the view of those who accept the Deity of Christ, which includes the overwhelming mass of the Catholic and Protestant religions, the foregoing view repudiates Christ by denying his miracles. It makes him only an erring man; denies a physical resurrection of his body; makes impossible his ascension, for without the miraculous resurrection, he could not ascend; it also makes impossible the "kingdom of heaven," over which he is to be the "eternal King."

From the foregoing, it will be seen how any high school boy or girl can clearly see the far-reaching implications of the ordinary teachings of evolution. Evolution is the basis of the great modern conflict between so-called Fundamentalists and Modernists. It is shaking the faith of thousands concerning the statements of the Bible, and the effects upon the morals of the rising generation must prove immensely disastrous in the years to come; for our civilization is founded in the ethics and faith of Christ.

MIND A DOMINANT POWER.

Mind is a dominant power over force in its various manifestations. Forces are the tools with which mind works to bring to pass its purposes in the world. The relation between mind and force is of supreme importance. Mind is more than mechanical force. There is no genetic relation between any psychological manifestation and the forces of the inorganic world. Feeling, reason, instinct, conscience, self-consciousness, universal love, and all mental powers are entirely beyond the reign of the various manifestations of force in the inorganic world. By controlling the forces of nature man is able to perform what might be called human miracles.

BOTH MAN AND GOD MIRACLE-WORKERS.

There is every evidence that we live in a kind of *plastic world* where superior wisdom and power of mind can control certain natural laws to produce given results. The great mistake that cosmic evolution makes is its claim that the forces manifested in the inorganic world are the sum total of the forces that exist in the universe, and that, consequently, out of their action or matter sprang all things.

"With humanity in the saddle, with mind everywhere in action, with freedom of the will, there is no predetermined goal for human events, no fixed channel in which history runs. There can be none while man is a free moral agent. The miracles and revelations of the Bible are no more wonderful than the natural processes going on everywhere in nature, but naturalism seeks to eliminate them because she cannot bring them within her processes," says Dr. Fairhurst.

Nature's processes are carried on by perpetual conflict of opposing forces, each act-

ing according to its own methods. Nature does not do her work by harmony of forces, but by conflict, in which the strongest gains the victory.

We are sure of the existence of certain kinds of matter, of some forces in nature, and some psychological phenomena. Chemistry, heat, light, electricity, magnetism, gravitation, are some of the forces that exist. Certain forces do mechanical work on matter, giving it various kinds of motion. Without the action of force the matter of the universe would remain stationary. Forces produce results by acting in conflict with each other, the stronger force overcomes the weaker. In some sense it may be granted that God usually works according to fixed laws, both in the physical world and the spiritual. Some modern writers, however, would put God into a straight-jacket by an improper conception of what law is. Laws in the physical world are simply the methods according to which forces usually produce results. The chemist is certain that, when two volumes of hydrogen and one volume of oxygen are mixed and caused to unite by the introduction of a spark, water will be produced. He is certain that they always unite in the same proportion to form water. Pass a current of electricity through the water, and it may be separated into its two constituent elements—hydrogen and oxygen. The electricity has undone the work of the chemical force by shaking apart the united atoms. It does this according to the laws of electricity. The law of the action of hydrogen and oxygen upon each other, and the law as to the effect of electricity upon water are equally fixed and unchangeable, but one law annihilated another law. Electricity overcame chemistry. Do we mean to say that God is less free than we are? Are we, the creatures, in so large a measure masters of law-abiding forces, and he the Creator, a slave to them? Are the universal powers plastic and usable in our hands, and in his hands stiff and rigid? The whole analogy of human experience suggests that the world is not governed by law; that it is governed by God according to law. He providentially uses, manipulates, and combines his own invariable laws to serve his own eternal purposes.

OUR INESTIMABLE PRIVILEGE. (Continued from page 5)

Oh, what is it, then, that makes the Inner Chamber so powerless? Is it not the deep sinfulness of man, and the aversion of his fallen nature from God, which make the world with its fellowship more attractive than being alone with the Heavenly Father? Is it not that Christians do not believe the Word of God, where that Word declares that "the flesh" which is in them, "is enmity against God," and that they walk too much after "the flesh," so that the Spirit cannot strengthen them for prayer? Is it not that Christians allow themselves to be deprived by Satan of the use of the weapon of prayer, so that they are powerless to overcome him? Oh, the deep sinfulness of man! We have no greater proof of it than this despite that is done to the unspeakable love which has given us the Inner Chamber.

III. The Glorious Grace of Christ Jesus.—Is there, then, no hope of a change? Must it be always thus? Or is there a means of recovery? Thank God! there is.

The Man through whom God has made known to us the message of the Inner Chamber is no other than our Lord Jesus Christ, who saves us from our sins. He is able and willing to deliver us from this sin, and will deliver. He has not undertaken to redeem us from all our other sins, and left us to deal with the sin of prayerlessness in our own strength. No, in this also we may come to him and cry out, "Lord, if thou wilt thou canst make me clean." "Lord, I believe, help thou mine unbelief."

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.
Abbie C. Morrow Brown.

No. 1.

Text. "How much more shall the Heavenly Father give the Holy Spirit to them that ask him." Luke 11:13.

Story. A little boy went to the altar and was brightly saved and went home happy in Jesus. But the next day he became angry. That night he threw himself down by the altar and burst into tears and said, "Can't Jesus save me, so I won't get mad?"

The leader told him to ask the Holy Spirit to come into his heart and cleanse it with the blood of Jesus, and take out everything that was bad. He asked, and believed the Holy Spirit came. He never got mad any more.

Poem, Prayer.

"Holy Spirit, from on high,
Bend o'er me a pitying eye,
And now cleanse my drooping heart
Bid the power of sin depart,
Now the Savior's blood reveal,
And my broken spirit heal."

No. 2.

Text. "Let your light so shine . . . that they may glorify your Father in heaven." Matt. 5:16.

Story. During the Boxer persecution, in China, a missionary was commanded to lie down and have her head cut off. She did so with no fear or anger. She looked up to the man who had the ax, and smiled. His face changed, he turned and left her. She rose, and the leader said, "You cannot die, you are immortal." Her smile saved her life and the lives of two other missionaries. Afterward, she said, "I did not know I smiled." To smile is to shine for Jesus.

Poem.

"Jesus bids us shine,
With a clean, pure light,
Like a little candle,
Burning in the night,
In this world of darkness, we must shine,

You in your small corner, I in mine."
Prayer. Heavenly Father, keep the sunshine of thy love in my heart and let me show it in my face.

No. 3.

Text. "Comfort one another." 1 Thess. 4:18.

Story. The train was late. A man with a look of intense anguish was walking up and down the platform. A baby girl ran up to him and said, "Man, me solly for oo." She took his hand, walked with him, and talked sweetly to him. The sad look left his face, and when her mother came for her he said, "Your little one has taken all my sorrow away."

Poem.

Through a tiny child, though weak,
God can whisper words of comfort
That no older voice could speak.

Prayer.

Heavenly Father,
"When other helpers fail,
And comforts flee
Thou help of the helpless,
Abide with me
That I to those in pain,
Comfort may be."

No. 4.

Text. "Sing unto the Lord, O ye saints." Psa. 30:4.

Story. A friend of mine received a telegram saying her husband had died, in a distant city, and she must come and bury him. That night she lay, in a hotel, beside her two sleeping babies, sobbing bitterly. Suddenly, there was a sound of sweet singing. She opened the window and listened as a strong, sweet voice poured out a song. It soothed her. She slept, and the next day she went home comforted. The song was this:

Poem.

"Be not dismayed, whate'er betide,
God will take care of you,
Beneath his wings of love abide,
God will take care of you.

"No matter what may be the test,
God will take care of you,
Lean, weary one, upon his breast,
God will take care of you."

Prayer. Heavenly Father, make me a comfort to the sorrowful.

No. 5.

Text. "He ever liveth to make intercession for them." Heb. 7:25.

Story. A father was suffering with a headache and had not been able to get relief through prayer. His little five-year-old boy laid his hand on his head and prayed silently and said, "Papa, is it gone?" "No, dear." He prayed again. The pain did not go. But the moment the little hand touched his forehead the third time the pain left. The father said, "What did you pray the last time?" "I said, Jesus, you pray for papa."

Poem.
"Five bleeding wounds he bears,
Received on Calvary.
They pour effectual prayers
They strongly plead for me."

Prayer. Heavenly Father, help me to remember when there is no one else to pray for me, that Jesus will pray for me.

Dear Aunt Bettie: I visited you by paper about six years ago and then a little over a year ago but may need to be introduced again. I don't like to bother with non-essentials and it doesn't matter to you what color of skin, hair, eyes, etc., I have, but will merely say I am twenty years of age and seven of those years I have been living for Jesus. This is my third and I hope last year of teaching school. Not because I dislike it but I expect to go to Asbury College next year and then after sufficient post-graduate training, go to Africa where God wants me to work for him. By the way, Aunt Bettie, I am very eager to actually get on the field and to work, but sometimes I wonder if a Nurse's Training Course increases one's efficiency and opportunities to such an extent that it would be worthwhile to take it before going as a missionary. Please give me your opinion. It may interest you cousins to know that I spent the summer in Kentucky. I was connected with Mount Carmel, the school you have read of in *The Herald*. I helped in the out-station work—the Lord certainly blessed my soul in that work. I learned many things about absolute trust in God, about some of the wonderful things he does for us when we tarry before him in prayer. Praise his precious name. I found real joy in telling the "old, old story of Jesus' love." Somehow, I think all these Trans-Oceanic Flights, production of the Vitaphone, superspeed cars sink into insignificance when we realize that there are so many persons existing in this world and passing out without ever knowing the sweetness of sins forgiven through the merits of Jesus' blood. And when we realize that many so-called Christians are not seemingly interested in winning souls for Jesus. I think we should all realize more and more that we are saved to serve. Pearl Waldrep and Roy Griffin, what has become of you that you never write any more? Let me hear from you again. I would like to hear from some of you other cousins twenty or twenty-one years old. Letter writing is my favorite pastime. I will look for many letters and try to answer all of them. God bless and keep you and help you all to work for him.

Mildred M. Painter.
Independence, Pa.

Dear Aunt Bettie: I was glad to see my first letter in print, and hope to see this letter. We went to camp meeting and heard two good sermons. My school began Sept. 12. I have to go two miles to school. I had a good trip down in Oklahoma this summer and saw the big oil fields.

Wilbur Pro.
Rt. 3, Kingman, Kan.

Dear Aunt Bettie: Here I come again. I saw my letter in print and decided to write again. I am the same Illinois girl I was when I wrote last. Most of the cousins do not recognize me, so I will introduce myself by saying I am a girl of eighteen years, completed high school and looking forward to going to college next year. I have light brown hair, brown eyes, fair complexion, weigh 100 pounds and am five feet, two inches tall. I belong to the Nazarene Church. I

have a class of eleven small girls, and I enjoy teaching them, but I had rather be taught for I need to learn more of the Bible. I will not take up too much room, so the other cousins may have some. I hope to receive letters from any girls and boys who would like to write to me. Will try and answer all letters received.

Marie Caldwell.
708 37th St., Cairo, Ill.

Dear Aunt Bettie: I wrote one letter to *The Herald* but I haven't seen it in print. My mother takes *The Herald* and I like to read page ten. I go to the Methodist Church. I was seventeen years old July 4. I have one brother and three sisters. One of my sisters is married.

Edward Morris.
Rt. 3, San Bonito, Tex.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? I am ten years old. I have blue eyes, brown hair, am four feet, eight inches high, and weigh sixty-eight pounds. I go to Sunday school every Sunday I can. My Sunday school teacher is Mrs. Lupton. Our preacher is Rev. H. B. Bay. I have two pets, a dog and a cat.

Murrie Morris.
Rt. 3, San Benito, Tex.

Dear Aunt Bettie: First, I want to thank you for printing my other letter. In it I asked for prayers that I might be sanctified. Now I'm writing to tell you and the cousins that last Sunday morning before breakfast I took God at his word and he sanctified me. Praise his Name! I am so happy! I feel that I cannot thank him enough for what he has done for me. It is wonderful! I enjoy reading *The Herald* very much, especially the pieces by Dr. Morrison. I received some very interesting and helpful letters from readers of page ten. Would be glad to hear from others if there are any who care to write.

Thelma Williams.
Beebe, Ark.

Dear Aunt Bettie: I have been reading the letters on page ten and have seen none from Hinsdale, so I thought I would write. How are all the boys and girls? I wish they would write me and say they are Christians. I used to go to the F. M. E. Church in Oak Park, but now that I have moved to Hinsdale I go to the Union Church of Hinsdale. I was out at the camp grounds at Desplaines, Ill., for two Sundays. I heard Bishop Waldors. He preached a wonderful sermon. I enjoyed him immensely. I will be 12 Nov. 14. This is my first letter to *The Herald*, because we have only taken it a month. I enjoy it very much. When I finish College I want to become a missionary. Who can guess my middle name? It begins with F and ends with S.

Ruth F. Benson.
"The Woodlands", Hinsdale, Ill.

Dear Aunt Bettie: Will you and the cousins move over and let a Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I enjoy reading page ten. I am fifteen years of age. My hair is a light brown, my eyes blue, my complexion fair. I weigh 118 pounds. I go to the Methodist Sunday school. There were so many letters from Kentucky last week I do not feel like a stranger although there are none closer than Harrodsburg. I enjoyed reading the letters from the Pennebaker Home girls. I would like to hear from any of the cousins and I assure you an answer.

Ella May Hill.
Carlisle, Ky

Dear Aunt Bettie: I have just been reading some good letters in *The Herald*. Please let me into your pleasant corner. I especially enjoy page ten. I live on a farm four miles from town. I have to cross one river before I get to town. I go to Sunday school and go to meeting first Sunday of every month. I have brown hair, brown eyes, light complexion, and am four and one-half feet tall, and weigh 90 pounds. I have two brothers. I have one brother dead. I am thirteen years old. My birthday is Feb. 2. I go to school every day and am in the seventh grade. My teacher is

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Cora Bell Frizzell, from Cookesville. I will have to close hoping to hear from some of the boys and girls soon.
Cleo Woodard.
Granville, Tenn.

Dear Aunt Bettie: My son Merton, after going to bed last night was singing softly to himself, "Jesus, Lover of my Soul." In a few minutes he got up and wrote this poem. I am sure it would please him to see it in print on your page. He is seventeen years old.

Mrs. A. R. Elliott.

My Friend.

Jesus helps me day by day,
In my path of life,
And he helps me win my way
Through this world of strife.

He is ever at my side
When at work or play,
He is there to help and guide
As I go my way.

When sometimes I sin and fall
He always helps me back;
He shows me what is right to do,
And forgets about my lack.

When sometimes things all go wrong,
I'm very, very sad;
He sends some sunshine in my path
And makes me very glad.

Merton S. Elliott.
Lansing, Mich.

Dr. H. C. Morrison's New Book.

The title of this new book from the pen of its gifted author is not only very suggestive, but runs true to the title to the end. If any one has rejected the glorious doctrine of the pre-millennial coming of our Lord, because he thought it a pessimistic teaching, if he will read Dr. Morrison's new book, unbiased, he will find that the teaching of the pre-millennial coming of Jesus is the most optimistic view of life and the world held by any class of people.

There are some very thrilling, thought-provoking statements made in the last two chapters, and contrary to many books this one reaches its climax in the closing chapters. It is well worth the price, \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

REQUESTS FOR PRAYER.

A. W.: "Please to pray that my wife may be healed of nervous trouble."

M. L. H.: "Please to pray that I may be entirely healed of bodily affliction."

Mrs. W. C. T.: "Will The Herald readers please to remember me in prayer."

A. N. B.: "I earnestly request the Christian people to pray for a revival to begin in Worden, Ill., Oct. 30."

A mother with a large family and poor health asks to be remembered in prayer that God may supply all their needs.

Please to pray for a wife who has gone far away from God and home.

CORRECTION.

In your last issue your printer makes me say about Rev. R. J. Has-kew, "Six persons united with the church on profession of faith at a previous meeting in March." What I really said was, At our recent meeting in September six persons united with the church on profession of faith. At a previous meeting in March there were forty-six who joined the church. Both meetings were at the same place. F. M. C. Eads, P. C.

SHANGHAI, CHINA.

Recently I was in a room where a Bible class, for our Shanghai defenders was being held. Some statements made as to the first two chapters of Genesis and the creation of the world and the origin of man almost made my hair stand on end. How they did try to explain away the clear teachings of the Word of God! The thought came into my mind that the Chinese teachings could "go them one better" in several respects, and you might like to know what the Chinese say about the creation.

The male and female principles, "yang" and "yin" gave birth to Pan-Ku, the first man, how none knows. Faith must accept that. He had two horns and was a short, stubby fellow; but endowed with the ability to grow. He proceeded to grow. He grew six feet every day and as he lived 18,000 years, you can see how big he got. He, in some way, got possession of an axe and with that he managed to "kai-pih tien di," hew out the universe. This was seemingly out of nothing or at least out of chaos. He was eighteen thousand years doing the work, and in order to complete it all he had to die. His head is said to have become "the mountains, his breath the winds and clouds, his voice the thunder, his limbs the four quarters of the earth, his blood the rivers, his flesh the soil, his beard the constellations, his skin and hair the herbs and trees; his teeth, bones and marrow became the metals, rocks and precious stones, his sweat the rain," and, most suggestive of all to evolutionists! "the insects creeping over his body became human beings!" I hope we are proud of our ancestry! Chinese speak of three kinds of insects that delight in man's "fellowship," the "crawlers, the jumpers, and the smellers." I asked a Chinese to which race he belonged. He said he did not know but that the "foreigners must belong to the crawlers for they are white!" The picture I send

shows Pan-Ku and his apron of leaves and his ax. In his hands he holds up the sun (red) and moon. He failed to put them in their proper places and they went away into the Han (sea) and the people were left in darkness. A messenger was sent to ask them to go into the sky and give light. They refused. Pan-Ku was called and at Buddha's direction wrote the character "zeh," sun, in one hand and "yuih," moon, in the other and going to the sea, he stretched out his hands and called the sun and moon repeating a charm devoutly seven times, when they ascended into the sky and gave light day and night. There are many more things told of Pan-Ku; but I cannot tell all in one letter. In the creation he made 51 stories. Of these 33 were for heaven and 18 were for hell below the earth. The heavens were graded for good men and the floors below the earth were for bad men. If one is the very best of all he can go to the 33rd heaven and be worshipped as god. If one be very bad he'll go down to the 18th hell.

Even in 18,000 years the work of creation was not completed; but a cavity was left through which many fell to the bottom. After a long time a koman, Nu-Ku, was born and she took stone and blocked up the hole and so finished the work of creation. They say, though the body of Pan-Ku died, his soul lives and will live forever. Just after the beginning of the Chinese Republic the "Philosophers" said that a revelation had come from heaven saying that the king of the gods had asked Pan-Ku to build a new heaven for him—the thirty-fourth. This was done and the king of gods with his retinue moved into this. How this revelation came is not told.

These are some of the teachings of Chinese Doctors. They teach the children in the schools and insist on the little ones taking all in without a doubt. We teach, not these myths, but the dear old infallible Bible, God's own letter, to our little Brownies and they take it in and it transforms their lives and wins their souls, saving them through faith in the blood of the Lamb slain for all believers. Pray for them.

Yours in Christ's glad service.

Rev. H. G. C. Hallock.

BOUND, BUT FREE.

They put John Bunyan in jail to stop his mouth from preaching. He was just a tinker making an honest living by patching up the broken household utensils of his home town. Uneducated and rough in his way, yet he knew God and by merely putting him behind prison bars his testimony could not be muffled.

A man must have leisure in order to do any great thinking. Great thoughts are the material from which great sermons and books are made. So while John Bunyan lay in Bedford jail he let his mind dwell on the essential meaning of life, and he brought forth a book that has probably never been equalled in its field.

Pilgrim's Progress is a book for the young, old, and middle-aged; a book for the ignorant, the educated, and the great middle classes of average thinkers; a book for the rich, the poor, and all of the rest of us. Thousands have found help and encouragement from its pages. Bunyan plowed into the story, with the point of his pen, fundamental truths that fasten themselves in one's mind in a way that they are not gotten by other means.

Give the children a copy of Pil-

grim's Progress to read during the evenings between the time they finish their lessons and go to bed. It will mean much to them in after years when they are out on life's battle-line.

THE DAYS GONE BY.

Rev. Walter E. Isenhour.

You may regret the days gone by,
And o'er them weep and mourn and sigh;
And still with all your sad regret
You've never called one back as yet.

If God has pardoned all your sin,
And Jesus Christ's enthroned within,
Look up and thank him from your heart,
Then live henceforth to do your part.

The past is gone, and gone to stay,
Regret it as you will and may;
You cannot live it o'er again,
So why repeat your sad refrain?

The present now is yours to own,
And with great privileges is sown;
Then grasp them as a precious gem,
And make the world a better realm.

Just live to bless as best you can
The lives of all your fellowman
With whom you fellowship and deal,
Till they your godliness shall feel.

Look up to him in whom we live,
Who unto all will freely give
His goodness, mercy, grace and love
From his great treasure-house above.

Seek to impart as you receive
That which will hearts and souls re-
lieve
Of sin and sickness, pain and sorrow,
Both today and on tomorrow.

Make of the best your future years
Whate'er they be of joy and tears;
Go bearing precious seed along
And sow them with a prayer and song.

If you will always give your best,
Although with wealth you're not pos-
sessed,
Remember, in a blessed way,
It will return to you some day.

Oh, love and lift and pray and smile,
And brighten every weary mile,
For pilgrim feet to travel o'er
From earth to heaven's blissful shore!

Waste not your time o'er misspent
years;
Let Jesus banish all your fears;
Live now to do his will divine,
And peace will be forever mine.

Our Lord has set for us a goal,
And if we reach it with our soul
Kept pure and clean from sin and
strife,
He'll give to us a "crown of life."

Then let us run with patience true
This solemn race of life clear
through,
And when we reach the heavenly
shore
We'll sing with angels evermore.

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At last the holiness people are going to have a real, outspoken, frank, powerful booklet on the Dress Question. Dr. Ridout has written it. Title is, "The Dress Question and Modern Abominations." Price will be 15c. Send in your order and read this book and get your friends to read it.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson VII.—November 13, 1927.

Subject.—Hosea Preaches God's Love. Hosea 11:1-4, 8, 9; 14:4-8.

Golden Text.—For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. Hosea 6:6.

Time.—About B. C. 785.

Place.—No special place is mentioned; but Hosea was a prophet to the kingdom of Israel.

Introduction.—I confess some difficulty in getting this lesson before my readers. Our subject is, "Hosea Preaches God's Love"; but as we read the entire book, we find him to be one of the severest of all the minor prophets. He denounces the sins of his people in fearful terms, but tempers his message with promises of the abundant mercies of God, if Israel would repent. Most of his message was delivered to the kingdom of Samaria; but ever and anon he has a word for the kingdom of Judah. Israel would go into Assyrian captivity, with no promise of ever returning; but Judah would be carried away into Babylonian captivity, from which some day they would be delivered. With bitterness he tells Israel of her idols at Dan, Bethel, Samaria, Gilgal, Sichem, Beer-sheba, on Tabor's heights and upon the mountains of Gilgal. Their sins were crying to Heaven for vengeance; but still Jehovah would be merciful, if Israel would repent. His declaration of God's love is made all the stronger by his terrible portrayal of the sins of the people.

It is quite impossible for us to obtain a clear knowledge of the first verse in Hosea's prophecy. The record says: "The word of the Lord that came unto Hosea, the son of Beeri, in the day of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." If we are to take this literally, Hosea prophesied over a period of more than a hundred years. Besides, it seems a bit strange, that while he belonged to the kingdom of Israel over which Jeroboam the second reigned, his prophecy should be dated under the reigns of four kings of Judah. Dr. Adam Clarke thinks that the book should begin at the second verse: "The beginning of the word of the Lord by Hosea"; and that the introduction contained in the first verse is an interpolation. If we take that view of it, the difficulty disappears. There is no doubt that Hosea prophesied towards the end of Jeroboam's reign, but the length of time is involved in some obscurity.

The account of the prophet's marriage given in the first chapter is terrible, because it is a picture of Israel. He was to take a wife of whoredoms; "for the land hath committed great whoredom, in departing from the Lord." Although Gomér, the wife taken, had reformed, because of her previous lewdness her very children would be accursed. Look at their names: Jezreel, God will disperse; Lo-ruhamah, without mercy; Lo-ammi, not my people. This was direful for the kingdom of Israel; but just here Hosea injects a glorious promise for Judah: "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will

not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Their salvation was to come through Jesus Christ who was to be born of the tribe of Judah. But the future of Israel was pictured by the prophet's foul marriage with Gomér, and the depravity and curse of the offspring. It is hard to stop the ravages of sin.

In some passages the pathos of the prophet is fine. After berating Ephraim for her terrible sins, he represents Jehovah as crying: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." Again Jehovah cries: "O Israel, thou hast destroyed thyself; but in me is thine help." But we desist. The contrasts between the prophet's denunciations of sin and Jehovah's wooing, bewildering love grow sublime on every page.

Comments on the Lesson.

1. When Israel was a child.—When the nation was yet young. Then I loved him.—From their earliest days the seed of Abraham had been the object of Jehovah's peculiar love. And called my son out of Egypt.—When they were brought out of Egyptian slavery by Moses. This verse is especially interesting, because Israel is here made a type of Jesus Christ. In Matthew 2:15 we have these words from Hosea, "Out of Egypt have I called my Son," quoted as applying to the call of Jesus out of Egypt after the death of king Herod, in order that the words spoken of the Lord by the prophet might be fulfilled.

2. As they called them, so they went from them.—These words are very obscure. I find no satisfactory explanation of them, unless we make them refer to the idolatry of the people: "They sacrifice unto Baalim, and burned incense to graven images."

3. I taught Ephraim also to go, taking them by their arms.—This is a reference to a mother teaching her baby to walk; and like a babe, they were too ignorant to know that their healing came from God.

4. The figures in this verse are so completely different, that it might well have been divided into two verses. The first part represents Jehovah leading Israel by a string as mothers often lead their little ones when teaching them to walk alone. The second half represents him as a plowman pulling forward the yoke or collar from the shoulders of his oxen, that the cool air may circulate over the hot surface to prevent scalding; and then giving the tired animals a bite of food to encourage them. The picture is beautiful, displaying Jehovah's kindness to his people.

8. How shall I give thee up, Ephraim? How shall I deliver thee, Israel?—Read the intervening verses, and see how Jehovah admonishes them for their sins. Then read chapter 6:4. God is speaking as a man. His heart is turned within him. When the people sinned, Justice called for punishment but when they repented, Mercy demanded forgiveness. Jehovah represents himself as being "in a strait betwixt two," as St. Paul puts it. Re-

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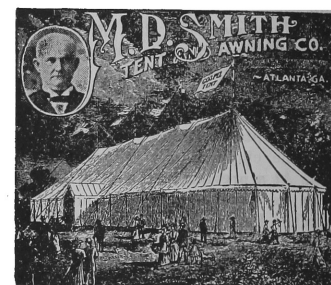
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Rev. Harry Webb is assisting in a revival at Liberty Church, located about four miles from Klemme, Ia. It is the first revival they have had for six years, and it is desired that the readers of The Herald pray for this meeting that God may save many souls.

Rev. Ural T. Hollenback has changed his address from Indiana to 400 F Ave., Cedar Rapids, Ia.

The East Allegheny M. E. Church will hold its Holiness Convention, Nov. 5 to 13, inclusive. Rev. O. G. Mingledorff, D.D., Hammell Shipp, Md., Edward Sheldon, Md., Howard Shipp, Princeton student, will be the workers, with the music in charge of Thomas and Ethel Eden. Preaching will be on Sunday at 10:30, 3:45 and 8:00 o'clock, and through the week at 2:30 and 7:30. Take a Frankford L going east on Market, get off at Allegheny Ave., and walk east two blocks to the church. For information, write Harry Wiest, 3210 Oxford St., Philadelphia, Pa.

Prof. C. C. Crammond, song leader, and Margaret Crammond, evangelist, have an open date the first two weeks in December. Write or wire, 815 Allegan St., Lansing, Mich.

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Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE."

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One of the large motto manufacturers went out of business recently, and we bought a very large quantity of some of the most popular styles. We are offering them to you during the month of November, while they last, at the rate of three for \$1.00, postpaid, or 10 for \$2.50, postpaid. The following titles are the ones offered in this November sale:



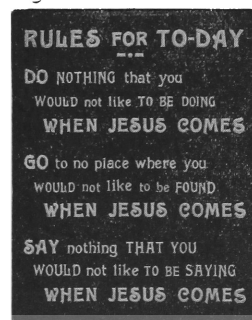
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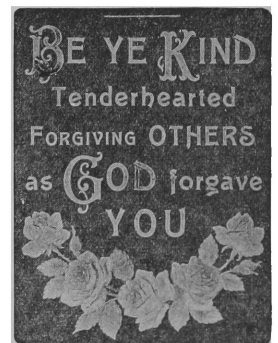
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BELEW, P. P.

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New Haven, Mich., Nov. 13-Dec. 4.

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BROWNING, RAYMOND.

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Caldwell, Idaho, Jan. 1-15.

DICKERSON, H. N.

(508 N. Philadelphia, Anakeim, Calif.)
Placentia, Calif., Nov. 1-13.
Glendale, Calif., Nov. 16-27.
El Centro, Calif., Nov. 18-Dec. 11.

DUNKUM, W. B. AND WIFE.

(1353 Hemlock St., Louisville, Ky.)
Falconer, N. Y., Nov. 6-20.
Ashville, N. Y., Nov. 24-Dec. 12.

DYE, CHARLES.

(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

EDEN, THOS. F. AND SISTER.

(Philadelphia, Pa., (Convention), Nov. 5-13.
Perkasie, Pa., Nov. 18-27.

ELSNER, THEO. AND WIFE.

(1451 Pacific St., Brooklyn, N. Y.)
Owasso, Mich., Oct. 20-Nov. 6.
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.

Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.

(2952 Hackworth St., Ashland, Ky.)
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ind., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio.)
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FRYHOFF, A. J.

(3856 W. 140th St., Cleveland, O.)
Mt. Gilead, Ohio, Oct. 30-Nov. 20.
Urichville, Ohio, Nov. 27-Dec. 11.
London, Ohio, Dec. 12-25.

FUGETT, C. B.

(4512 Williams Ave., Ashland, Ky.)
Arkansas, Kan., Nov. 1-13.
Fairberry, Neb., Nov. 15-17.
Havlin, Kan., Nov. 19-Dec. 11.

GADDIS, TILDEN H.

(4905 Raveen St., Cincinnati, Ohio)
Hurlock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.
Portsmouth, Ohio, Dec. 2-18.

GALLOWAY, H. W.

(University Park, Iowa)
Mason City, Neb., Dec. 4-18.

GEIL, PAUL AND DORA.

(Frankfort, Ind.)
(Singers and Xylophone Players)
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GEROW, S. M.

(Wilmore, Ky.)
Cleveland, Ohio, Nov. 1-6.
Columbus, Ohio, Nov. 13-27.
Wyandotte, Mich., Dec. 4-18.

GLEASON, RUFUS H.

(Central, S. C.)
South Carolina Conf., Nov. 15-20.

HALLMAN, W. R. AND WIFE.

(5176 Ridgewood Ct., Chicago, Ill.)
Morristown, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. N.

(7 Gaskill St., Mt. Washington Station,
Pittsburgh, Pa.)
Shackelford, Va., Nov. 4-13.
Pittsburgh, Pa., Nov. 18-27.

HARDESTY, S. P.

(Song Evangelist)
(Lynn, Ind., Rt. 1)
Amo, Ind., Oct. 30-Nov. 13.
Open dates following.

HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., Nov. 6-17.
Mooreville, Ind., Dec. 4-18.

HUNT, JOHN J.

(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

KENDALL, J. B.

(Lexington, Ky.)
Louisville, Ky., Oct. 30 for a month.

KENNEDY, ROBERT J.

(6129 Goliad Ave., Dallas, Tex.)
Bronson, Kan., Oct. 9-Nov. 20.

KEYES, CLIFFORD E. AND WIFE.

(Mohnton, Pa.)
Rothsville, Pa., Oct. 23-Nov. 6.
Camden, N. J., Nov. 16-Dec. 4.
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.

(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

LEWIS, JOS. H.

Royalton, Ohio, Nov. 13-Dec. 4.
Nicholasville Charge, O., Dec. 5-18.
Converse, Ohio, Jan. 9-23.

LITTELL, V. W.

(Preacher and Guitarist)
(1610 M. St., Lincoln, Neb.)
Durant, Okla., Oct. 9-23.
Meridian, Idaho, Oct. 30-Nov. 13.

LOVELESS, W. W.

(London, Ohio.)
Marion, Ohio, Oct. 24-Nov. 6.
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, eDec. 1-18.

LUDWIG, THEO. AND MINNIE E.

Auburn, Ind., Nov. 10-27.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

MCBRIDE, J. B.

Indianapolis, Ind., Oct. 17-Nov. 6.
Washington, D. C., Nov. 7-20.

MCALL, F. P.

Samatra, Fla., Oct. 27-Nov. 6.

MCNEESE, HERBERT J.

(New Brighton, Pa.)
Carlville, Ill., November.
Open dates.

MILBY, L. G. AND BERTHA.

(Box 327, Danville, Ill.)
Mont Pelier, Ind., Oct. 25-Nov. 6.
Richmond, Ky., Nov. 13-27.

MINGLEDORFF, CLAUD.

(Douglas, Ga., Rt. 3.)
Blackshear, Ga., Oct. 24-Nov. 6.
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

PARKER, J. R.

(Wilmore, Ky.)
Cache Chapel, Ill., Oct. 31-Nov. 13.
Hindman, Ky., Nov. 14-28.

QUINN, IMOGENE.

(909 N. Tuxedo St., Indianapolis, Ind.)
Beerrien Springs, Mich., Oct. 30-Nov. 13.
Jonesboro, Ind., Nov. 13-Dec. 4.

REDMON, J. E. AND ADA.

(1231 N. Holmes Ave., Indianapolis, Ind.)
Springfield, Ohio, Nov. 6-20.
Hobart, Ind., Nov. 27-Dec. 11.
Elkhart, Ind., Dec. 25-Jan. 88.

REED, LAWRENCE.

(Damascus, Ohio)
Watervleit, N. Y., Oct. 26-Nov. 13.
Syracuse, N. Y., Nov. 13-Dec. 4.

REID, JAMES V.

(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.

(52nd and Hudson Rd., Rosedale, Kan.)
Columbus, Ohio, Oct. 23-Nov. 6.
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

RICE, LEWIS J. AND EDYTHE.

(2923 Troost Ave., Kansas City, Mo.)
Hoopston, Ill., Nov. 1-20.
Racine, Wis., Nov. 21-Dec. 4.
At home, Dec. 22-Jan. 2.

ROOD, PERRY R.

(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 4-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

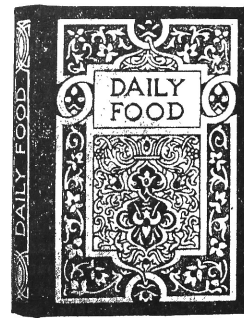
RUTH, C. W.

(1533 Nowland Ave., Indianapolis, Ind.)
Brooklyn, N. Y., Nov. 4-13.
Lansdale, Pa., Nov. 14-27.
Cincinnati, Ohio, Dec. 4-18.

ST. CLAIR, FRED.

(2444 Bowditch St., Berkeley, Calif.)
Pacella, Idaho, Oct. 9-Nov. 6.
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 29.

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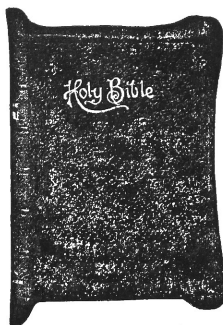
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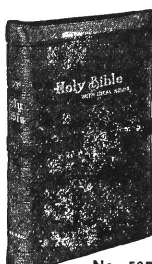
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PAUL, an apostle of Jē'sus Christ by the will of God, and Tī-mō'-the-ūs our brother,

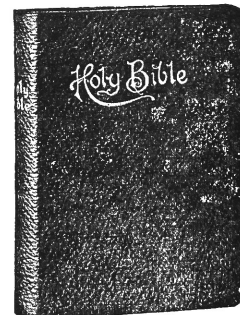
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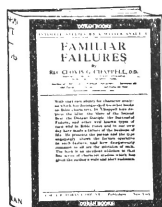
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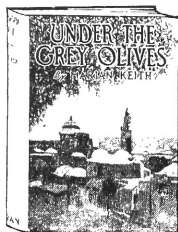
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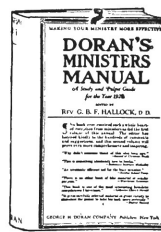
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Dr. H. C. Morrison, Editor
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THE FASHIONS OF THE WORLD.

By The Editor.

IN speaking of the fashions of the world, we have in mind the customs, pleasures, dress, pastimes and rounds of enjoyments of that unregenerated mass of humanity, that vast aggregation of human beings who are in rebellion against God, who trample upon his commandments, reject the Christ who has offered them salvation, who live in sin, who delude and entertain themselves on their way to death and judgment with those things which bring them a degree of amusement and pastime as they hurry forward unprepared to eternity.

* * *

Just at this time there is no one thing in which the worldly spirit asserts itself more constantly and more objectionably to the Lord's people than in the matter of indecent and suggestive dress. There has not been a time in the history of this nation when dress has reached such a high tide of extravagance and immodesty as at the present time. It is singular that the Church of God should permit a godless, extravagant and immodest world to dictate to it in the matter of dress.

* * *

No person can enter Heaven without Holiness, and no holy man or woman can be fashioned in the sense that they pattern after the vanity and indecency that characterize our times in the matter of dress. We are sometimes surprised and grieved to see mothers who are supposed to be Christians, intelligent and God-fearing, surrendering to the fashions and dressing their daughters with the indecency that once was entirely relegated to fallen and outcast women. Not infrequently we find women claiming a high state of grace and, at the same time, dressing in extreme, fashionable and extravagant manner, not only so, but certainly at least suggestive of immodesty.

* * *

We have been surprised and grieved the past few summers at the number of women attending the holiness camp meetings who were dressed more like the denizens of places of shame rather than devout Christians cleansed from sin and filled with the Holy Ghost. For one, I do not believe that any sanctified woman can keep peace with Christ, the comfort and witness of the Holy Ghost in her heart, and at the same time undertake to keep up with the present-day indecent fashions. I find some preachers who seem to think that dress is too small a matter to be discussed in their messages to the people. Nothing is too small that involves decency, modesty and a proper adjustment to the will of God and the good taste of high-toned Christian society. I very well understand that this is a large and difficult problem, nevertheless, faithful men and women must give a word of warning, leave the issues with God and hope that there may come back to the world the spirit of true modesty and reverence for God and the human body.

THANKSGIVING DAY.

What are you going to do on Thanksgiving Day? Have a good dinner? I hope you will see that some one else has a good dinner because of your thoughtfulness and liberality.

How would it do to render substantial thanks to God for his countless blessings to you, by giving something for the Preachers' Loan Fund at Asbury Theological Seminary? God wants full salvation preached to all the world; he has called the men to preach, but he wants you to help him educate them. Send a Thanksgiving offering for this Loan Fund to H. C. Morrison, care Pentecostal Herald, Louisville, Ky. Don't fail!

Your brother,
H. C. Morrison.

Arizona Annual Conference.

IN response to the kind invitation of Bishop Hay and Rev. J. C. McPheeters, pastor of the University M. E. Church, South, I came to Tucson, Arizona, to preach at the session of the annual conference. This is a young, but aggressive and growing annual conference. For the past four months Bishop Hay, accompanied by his wife, has traveled over this great western field visiting the brethren, preaching in the churches and becoming most intimately acquainted with this vast field and its needs.

This is Bishop Hay's second year in this episcopal district and much of that time has been spent on the Coast; four months prior to this conference the Bishop and his wife had not seen their home. That is real episcopal supervision. Bishop and his wife are in great favor with the people.

Among other things Bishop Hay said was: "Brethren, see your presiding elders and talk with them freely. Come to see me, if there are any matters you wish to lay before me before the appointments are made. I am your brother and will be glad to confer with you."

Before reading the appointments the Bishop said, "I wish to say I have made just as few changes as possible. I do not believe in this constant changing of preachers. It takes time for a preacher to acquaint himself with the people and their needs, and lay out a program to do constructive work. I believe in the preachers staying on their charges and building them up."

It was a great pleasure to meet Brother Crutchfield, who was pastor of my people some years ago at Perryville, Ky. He is doing fine work out here. Brother Stump, an Asbury boy of a few years ago, is located on the Mexican border and doing great work among the Mexican people. We had some good fellowship together. He hopes to come with his wife to Asbury Commencement next May.

The preachers and people gave me a wonderfully warm welcome and a good hearing. I preached twice each day, at 3 o'clock in

the afternoon and 7:30 in the evening. The Bishop who wanted the conference permeated with an evangelistic atmosphere, had me preach Sunday morning and evening the closing day of the conference. We had a gracious time. The first sermon I preached a woman came up to me and said I received her into the church at Danville, Ky., when she was a little girl.

On Saturday the Epworth Leaguers came from all over the conference in their automobiles and on trains for a big rally on Saturday evening. They had their meeting at 6, with much speaking and hand-clapping and a good time. They gave me a great audience to preach to at the evening service. I never saw a finer body of young Methodists.

During the conference we went out to the laying of the foundation of a great Southern Methodist Hospital, located in Tucson. This is said to be one of the healthiest spots on the globe; high, dry, and almost constant sunshine the entire year, with delightfully cool nights. People suffering with T. B. come here from all about the nation and foreign countries. The cures are many and wonderful. The church was most fortunate in selecting this spot for the erection of a hospital. Five years ago Southern Methodism had nothing in this city, no members, no buildings; now she has a hospital valued at \$150,000, a University Church where the conference was held, costing \$80,000, with a membership of 750. During the conference year just closed, 215 new members were added to the roll.

Rev. J. C. McPheeters, the remarkable young pastor, has served four years and the Bishop returned him for the fifth year. McPheeters is a product of Meridian College at its high tide, when Joseph Smith, John Paul, and Dr. Harrison were teaching the preachers what to believe and how to think and what to preach. He is a true Wesleyan in experience and message. He takes his Bible, goes into the homes of the people, explains, exhorts, prays and gets people saved. He has been assisted in revivals by those two excellent evangelists, Bridgers and Coale. His church is located within two blocks of the State University and he attracts the young people to his services.

This conference has thirty-five or forty preachers, and I think there were only six or seven changes. My soul was blessed in the ministry of the word and in fellowship with the brethren. If you want to know something of the hospital at Tucson, write Rev. J. C. McPheeters and he will put you in touch with those who will give you full information. May God graciously bless the preachers and people of this Arizona Conference.

H. C. MORRISON.

A Pen Picture.

He was a thoroughly interesting and likable man. His natural gifts were, we will say, ordinary. He was by no means a genius. His schooling was limited. He had not had

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

BATTLE FIELDS AND BATTLE AXES.

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



HE past few days have been spent in the region of our old battlefields; today we passed the little town on the Marne and near the exact point where our Regiment—the 38th of the Third Division—had that terrific battle of July 14, 15, 1918, where we were under the most frightful bombardment for ten hours, and where for quite a while we were surrounded by the enemy and it looked very much like a case of some of us being captured and carried off prisoners into Germany, but fortunately our lines held and we were delivered. I have often used that text in Psalm 140:7 as being very significant in my experience: "Thou hast covered my head in the day of battle."

Sunday, Sep. 25th, we spent in Chateau Thierry. What a difference between this past Sunday and Sunday, July 14, 1918! Chateau Thierry was one of the great war centers on the American front. We held the Bridge head there from June till we were moved on to St. Mihiel and the Argonne. The marks of war are not seen here at Chateau Thierry in the way they are seen at Rheims. To a large extent Chateau Thierry has recovered from her wounds and new buildings are to be seen everywhere.

We attended church in the morning in the beautiful new Eglise Reformed Church (Protestant). This church has been erected by American friends of the Reformed Church and is beautifully equipped in every way. The service was in French but we enjoyed it and felt it was good to be there. We really found it easier to sing in French than to speak it. The sermon was based on Galatians 5:9, 10. We sat with Dr. Wadsworth and his workers of the Methodist Memorial of Chateau Thierry. This is a unique piece of work which Dr. Wadsworth, of New England Conference, developed as a result of his war work and welfare work in France. It is a beautiful Memorial also to the American spirit and ideals and no American in Europe has put over a finer piece of welfare and community work than Dr. Wadsworth has done. Chateau Thierry is only about twenty-five miles from Paris and any of my readers who should go to France must not fail to visit this unique institution.

Right across from the Methodist Memorial, and close to the new bridge which takes the place of the one our troops had to destroy in June, 1918, so as to cut off the enemy from crossing the Marne, is the Monument of the Third Division. In the afternoon we went over to the American Cemetery at Belleau Woods where over two thousand of our soldiers lie buried. It was a beautiful afternoon and the cemetery with its wonderful green field and its 2,000 white crosses looked more a thing of beauty than a place of bereavement. The U. S. A. Army certainly takes the most exquisite care of its sleeping soldiers. Every grave is marked with the name and rank of the soldier dead. I was greatly surprised though, to find so many crosses bearing the simple mark. "Unknown U. S. Soldier." Many boys could not be identified, and had to be buried as "unknown." On some of the graves were fresh flowers and wreaths indicating that some friends had recently visited the resting place of some beloved soldier boy. The grave of Quentin Roosevelt lies by itself in the field where he fell. It seems to have been the wish of Mr. Roosevelt that his son should lie just where he fell. The Germans first gave him a military funeral, afterwards he was removed to a permanent grave and vault and a beautiful monument marks his resting place.

Coming back again to Chateau Thierry we put up at a hotel which was a wreck during the war. It is now a splendid hostelry car-

ried on by an English lady. Right close to the Bridge on one of the important streets of Chateau Thierry there is an ancient statue to Fontaine erected in the reign of Louis XV. During the bombarding of the city the statue got hit and one of the knees of Fontaine was hit by a shell. As we looked at that we thought how often it is that the Devil's artillery hits many a believer in the knee and he loses out in his prayer life.

After Chateau Thierry we visited Rheims, the city which of all cities along the Marne, bears the most cruel marks of savage war. It was pitiable to behold the devastations wrought by the enemy in this great ancient city. The Rheims Cathedral is unquestionably one of the most famous of all cathedrals. It is pathetic to see the havoc wrought to that edifice. It is a poem in stone, shattered, battered, torn and mutilated. Its wonderful windows of priceless value were smashed and crashed and ruined. Its exquisite carvings are as if some terrible bludgeon in the hands of a monster of gigantic strength had gone over them to demolish and destroy. There is little wonder that all the world felt the pain when Rheims was mutilated and destroyed. This famous cathedral is one of the most historic buildings on the Continent. It was here that all the Kings of France were crowned, and it was here that Joan of Arc consummated her great work of deliverance when she assisted at the coronation of the dauphin, King Charles the Fifth. The story goes that after he had been crowned that Joan of Arc fell at his feet and said, "And now, O king, the will of God has been accomplished. Let me now return to my father's house and to my flocks." But the king said, "No, no, there are other battles to be fought and victory won." Joan went into another battle, then to be captured and eventually burned at Rouen.

In the Pantheon of Paris I looked at four wonderful paintings setting forth Joan of Arc's matchless career. Picture 1, Joan attending the flocks and hearing the voice of God. Picture 2, Joan riding her white horse going forth to meet the king and join the army. Picture 3, Joan at the Battle of Orleans, where she won a great victory over the English. Picture 4, Joan of Arc being burned at the stake in Rouen.

It is lamentable to think that when Joan of Arc was in prison, falsely accused, and condemned to die, that the king whom she saved and eventually had crowned at Rheims, never lifted his little finger to help her. How different was the great heart of King George, the present King of Great Britain, of whom the following incident speaks—it happened during the war.

A soldier shot through the spine lay dying. Daily his wife and seven children visited him and the trained nurses could scarce endure unmoved the air of patient yet hopeless misery they bore as they stood around the bed. As the end approached the doctor asked him if there was anything he wished particularly.

"Yes," he replied. "The day I was wounded I was recommended for the Distinguished Conduct Medal. I would like to get it so that I can give it to my wife before I 'go west.'"

It was evening and the doctor then wrote the request to the King detailing the circumstances. The letter was sent by special messenger to Buckingham Palace. Within the hour came back a message: "His Majesty the King will be in attendance at the hospital early tomorrow morning."

The wife and children were advised to arrive in time and early next morning the King came. In silence that could be felt he walked down the long ward until he came to the bed.

Speaking so that all could hear, the King said that the spirit shown by this man was of the kind that was needed in the land. He had come to give this well-earned reward with his own hands, and it was an honor to himself to pin the medal upon the soldier's breast.

The silence broke. The doctor and the nurse and patient, pain-wracked men in the other beds wept undisguisedly. Only one did not weep. He had on his face an expression as of one who sees visions and dreams—a look which never left him until on the midnight following he passed away.

This, adds Mr. Hope, is a true story and a noble one. It was told by one who had seen men and cities, agony and death in all parts of the world, a great physician who is no sentimentalist at all and yet was not ashamed to confess that in that hour he also shed tears with the rest.

Speaking again of Rheims it is simply marvelous how the city is being rebuilt. Certain sections of the city are absolutely new. We drove through a beautiful new section where every building, even the church and schoolhouse, were all built of a style of architecture to make the whole thing look picturesque and poetical and beautiful and the flowers so richly cultivated in all the front yards made a picture of beauty and sweetness.

After Rheims we came into Verdun that city which stood the most continuous and persistent bombardment of any city in the whole history of the war. It was here the French showed the endurance and resistance which marks them for all time as the greatest soldiers of the World War. It is in this section they lost men by the thousand but they saved this one of France's important bulwarks. Close to here also is the Argonne where we lost most of our men, and where 14,000 lie buried in the American Cemetery at Romagne near Montfaucon.

Wherever we go we see monuments dedicated to soldiers and heroes and country. Writing of this one has said:

"Nobody has counted, probably, all the memorial monuments growing out of the World War that have been erected in France, but the principal ones number a score. In addition to them there are numerous markers put up by post-war divisional associations, indicating the spots at which they went into their most formidable engagements. The Second and the Fifth have done most of this type of memorial work."

"The American Battle Monuments Commission, headed by General Pershing, created to supervise and control the erection of monuments throughout France so that a semblance of propriety in their sizes and prominence might be maintained, has viewed the territory in which American troops fought and decided on a program, the preliminary steps of which have been taken. Roundly a dozen monuments, along with some commemorative tablets, are planned, according to the commission's report, to be put up at storm centers of the American front such as Blanc Mont Ridge, Montfaucon, Montsec, etc."

In our Revival Issue that will come out the last week in November, Dr. Wimberly has an article on "A Revival—The Paramount Need," in which he deals with the various kinds of revivals; he also gives seven reasons why a revival is the crying need of the hour. If you wish to create an interest in your community concerning a revival of true religion, send for a supply of this Special Number and scatter them broadcast over the community. You may have them 100 for \$2.00, or in bundles of 10 for 25 cents. We shall have to know how many extra copies to run, so send in your order today, if possible.

Some Signs of Our Lord's Near Coming.

Rev. L. L. Pickett.

No. I.

I am often asked what I think may be considered special signs that indicate the near Coming of the Lord. There are many of these signs. None of them indicate the exact time of our Lord's return, but many point to its near approach. I might dwell on a number of scriptural signs such as, intense wickedness and criminality among all nations. The Master told us that the world at the time of his return would be as it was in the days of Noah, and the days of Lot. Those were times of lawlessness, criminality, moral and spiritual decay. They may be seen now on every hand.

We might also refer to the increased missionary activity of the present generation. It is remarkable that these two conditions coincide. Universal wickedness and widespread apostasy on the one side, while to offset this we discover the greatest missionary activity since the days of the Apostles. It seems remarkably strange that the increase of missionary work should be seen at the same time of universal wickedness and widespread apostasy, even in the church. But Jesus told us in a single breath that both these conditions would prevail in the end-time. He said, "Because iniquity shall abound, the love of the many (the masses), shall wax cold," . . . and then immediately added, "And this gospel of the Kingdom shall be preached in all the world for a witness to all nations; then shall the end come." (Matt. 24:12, 14). Who but the All-wise would have been able to foresee this juxtaposition of intense wickedness and well-nigh universal activity in missionary service. It is a characteristic of no other time save the time of the End.

I could point out the marvelous inventions of our age by which men travel everywhere, and knowledge is greatly increased. This is specifically named by Daniel as a feature of the End. It is really a remarkable sign of the age in which we live, as that in which the rulership of the Gentiles shall terminate. It foretells the near-coming of Earth's righteous King, our Lord Jesus.

The Holiness Movement is also given by the same prophet as a sign of our Lord's near-coming. The prophet said, "Go thy way, Daniel: For the words are closed up and sealed till the time of the end. Many shall be purified, (sanctified, made holy), and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:9, 10). This is a very clear and manifest sign of the Times. The Holiness Movement began under the Wesleys and began to take on a more intense and interdenominational character, some forty to fifty years ago. It is now known, to a greater or less extent, around the world wherever the gospel is preached. Its lovers, professors and friends are increasing, and may be literally counted by millions in many lands and languages.

Let the reader observe also, that "the wise," the students of the Bible and lovers of dispensational truth are aware of the glorious fact of our Lord's soon coming. But "the Wicked," both in the church and out, are utterly indifferent to the great pre-millennial truth. As a result, they cannot read the signs of the Times or understand the finger-prints of prophecy. But men and women of consecration and of a prevailing faith are accepting the prophetic delineation of a great and important truth that our Lord draweth nigh. Numerous prophecies might be pointed out similar to those I have given. Each is in itself, a strong sign of the Glorious Truth of which we have spoken.

But I wish to add a remarkable passage

from the words of our Lord. He is speaking concerning the Jews, and gives utterance to the following words: "They shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled." Reader, have you thought what that expression, "the times of the Gentiles" means? It has no reference to salvation; does not put upon them a limitation to grace, but refers to their governing of the world. The times of the Gentiles began in the days of Daniel under Nebuchadnezzar, the great old Babylonian monarch, who overthrew the Jews' government, and brought them into subjection to his own authority. At that period the Jewish Dominion, their government, came to an end, and the rulership of the world by Divine Appointment, passed to the Gentiles. Thenceforth, till the return of our Lord, the world has known and will know no Israelitish King or Queen. The Gentiles fell heir to the rulership of the world, while the Jews lost all kingly authority, and national life and existence. This will continue until our Lord's glorious return. He will set up a kingdom of power and authority over all the earth. The apostle James calls this a rebuilding of the tabernacle of David "which is fallen down." (Acts 15:15, 16). This tabernacle has not yet then been rebuilt; it still remains "fallen"; but the time of its rebuilding draweth very near. Any student of present day conditions in Palestine can readily see that the Gentile "treading-down" of Jerusalem is already at the point of termination.

Since the days of dominion passed from the Jews to the Gentiles through the victories of Nebuchadnezzar, the Israelites have been oppressed, persecuted and trodden underfoot in the order named, by the Pagans, the Papist, and the Moslems? The last of these persecutors have been the Mohammedans. For centuries they have made life miserable for the Jews in Palestine, the land of their fathers. But the power of the Turk is now broken in Palestine. The land which was given by title deed from God to the descendants of Israel, has but recently passed under the control of Great Britain, one of the mightiest governments of the world, and they are among the best of friends of the children of Israel. They do not oppress the Jewish people, but rather defend and befriend them. They are beginning the restoration of Palestine. When they took over the control of that country, their first move was to appoint Sir Samuel Isaac, a Jew, as its governor. And the rejuvenation of Palestine has been steadily progressing. Since the heel of the tyrant has been lifted we see the blossoming of the fig tree, and know that the spring is dawning for the descendants of Father Abraham.

My reader may not have noticed that chemical analysis has shown that the waters of the Dead Sea are equivalent to a marvelous gold-mine. Some of the greatest scientists of the world, under the direction of the British Government, have reported chemical values in that marvelous inland sea of greater estimated values than the supposed valuation of the entire United States. These chemists report that the fertilizer and other chemical values held in liquid form in this peculiar body of water exceed \$1,200,000,000. Did you notice, reader, that I did not say millions; I said billions. Those fertilizers can make the whole of Palestine like the garden of Eden, and reduce the cost to the farmers of the world by one-half. Palestine, will as in former times, become like the "Garden of Eden." And this was prophesied by Ezekiel (36:34, 35). The Jews under this Zionist Movement are already re-

turning to their ancient land, and under their progressive leaders and great industry, will become the greatest of nations in a short time. Jesus will make Jerusalem under his own direction, the capital of the world. And then the desert "shall blossom as the rose." Isaiah foretold this when he said, "The ransomed of the Lord shall return, and shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10).

(Continued)

RED SUNSETS.

BY R. H. BENNETT.



READERS of Dan Crawford's "Thinking Black" will recall the chapter "Red Sunsets." Crawford says, "King Chona lay dying in Africa. Being a king he must not pass out alone. It would be unkingly. So from the moment he breathed his last breath, human blood began to flow. Every footstep of those who bore the corpse was over ground sodden with blood. The body was lowered into a grave aglow with the same crimson flood. And then all was over and the king was buried, the grave was moulded over with plaster made of earth and not water, but human blood."

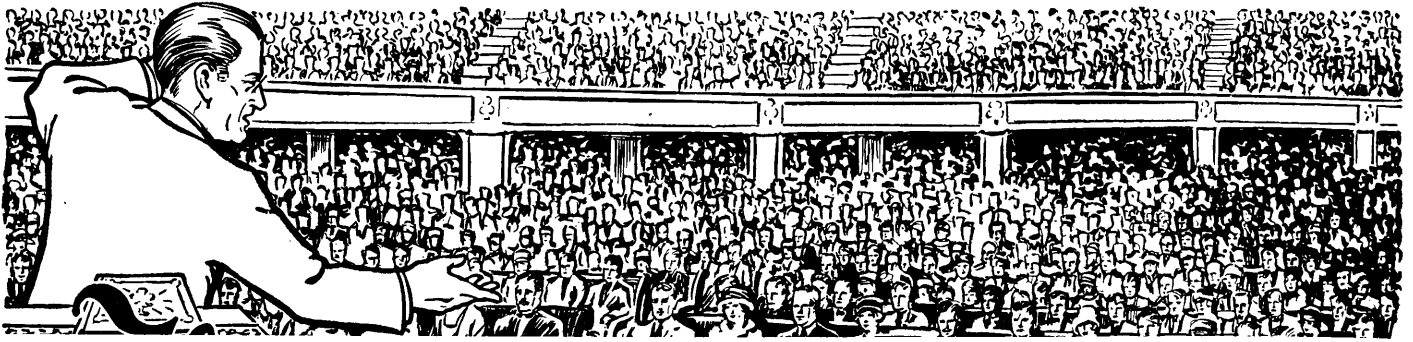
We are burying King Alcohol in America, and it looks like his misguided followers are determined that he shall have a similar interment. Well-nigh every morning's paper tells of men slain for enforcing the Constitution of the United States. A faithful police officer is murdered in Atlanta because he holds his oath sacred to obey the law and keep his trust. An Ohio editor is assassinated in his own yard because he tries to purify polluted politics and divorce the city government from a foul crime ring. A Kentucky preacher is shot dead in his pulpit while leading a hymn (strangely enough entitled, "When the roll is called up yonder, I'll be there") because he preached against the vile crime of making and selling intoxicating liquor in violation of the law. Men are being slain by pistol, dynamite and bludgeon.

These martyred victims are called to die for the cause of righteousness; your part and mine, my reader, is much easier. We are called to give our words in moulding public opinion against the flood of wet propaganda now being poured upon the public, and which would deceive, if possible, even the elect. We are called to give our vote always and everywhere for law and against lawlessness, at every ballot box. We are called to give of our means to sustain the forces of righteousness in this best of wars.

The liquor forces of this land are combined in a desperate death struggle to overthrow the best, wisest and most productive reform in the history of humanity. Let all patriotic Americans unite to resist every effort to ridicule, weaken, modify, or repeal any of our temperance laws. How easy our part compared to the martyrs mentioned above!

Even if the thought of any retreat for our nation in this matter were possible, here is a rugged old verse of scripture standing in the way. We will never set up the saloon again even under the disguise of "light wines and beers," because the overwhelming majority of the people of America do not propose to have that verse written over the door of our beloved country, "The dog is

(Continued on page 6, col. 1)



THE EFFECTUAL PRAYER.

Rev. O. L. Markman, D. D.

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

JAMES was a man of prayer. It is said that after his death his knees were found calloused from much praying. That was the secret of the success of those early ministers; they were men of prayer.

In this brief epistle James gives some very practical directions concerning prayer. He speaks of several kinds of prayer. There is the doubtful, wavering prayer, like a wave of the sea, driven with the wind and tossed (1:6,7). Such prayer may be nicely worded and eloquently expressed, but it brings no answer. Then there is the selfish prayer (4:3). The things asked for may be good and within the range of God's promises; but the motive is selfish, one's own pleasure, hence it is not answered. And then there is the effectual prayer, the prayer that receives an answer and brings the desired blessing, the prayer that effects its purpose.

Let us notice more carefully this setting forth of the effectual prayer. May the Holy Spirit direct us and apply the truths to our own hearts.

I. And first of all, we have to consider the nature of effectual prayer. It is fervent—"the fervent prayer."

1. Now the word fervent suggests the idea of warmth. Fervent prayer is the welling up of the desires of a heart aglow with divine love. John Knox was noted for his remarkable power in prayer. His heart was deeply stirred by the spiritual desolation of his native land. It is said that he would stand on his knees or lie prostrate on his face for hours at a time in prayer to God for the salvation of his people, and in seasons of soul-agony he would cry out: "Oh, God, give me Scotland or I die!" It was said of Xavier, the great missionary evangelist, that he prayed with such fervor that it seemed he would do violence to heaven. This does not necessarily imply great physical energy or loudness or length. One may have all these and not pray fervently. It means that there must be heart in our prayers. Our prayers are often too heartless.

2. Fervency also implies definiteness. We cannot pray fervently for a variety of objects at once. The mind of man is so constituted that he cannot fasten its desire upon a diversity of things at the same time. We must be definite.

All instances of effectual prayer recorded in the Bible were of this kind. Recall Elijah's prayer on Mount Carmel. It consisted of but two sentences and was right to the point. (1 Kings 18:36, 37). The solely afflicted leper in coming to Christ did not spend any time in idle formalities, but cried out: "Lord, if thou wilt, thou canst make me clean." (Matt. 8:2). The Syrophenician woman poured out the anguish of her heart, saying: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." (Matt. 15:22). The publican smote upon his breast and cried:

"God be merciful to me a sinner." (Luke 18:13). And the thief on the cross expressed the deep yearning of his soul, saying: "Lord, remember me when thou comest into thy kingdom." (Luke 23:42). This is equally true concerning the more lengthy prayers, recorded in the Word of God. Wherever it is found that the blessing sought for was obtained it will be found also that the prayer offered was for the definite purpose.

Too many of our prayers are mere form, offered at random, without any thought of present needs. We must be definite. Let us search out our deeper heart needs and concerns and present them definitely and fervently at the throne of divine grace.

3. Yet again, to pray fervently means that we do all within our power to effect that for which we pray. It is of little use to pray for the salvation of our friends and loved ones if we never put forth an effort to win them for Christ. It is useless to pray for the upbuilding of the church or a revival of religion and then do nothing to bring it about. A noted Christian worker once said: "Before I engage in any new undertaking I pray as though all depended upon God, and then I work as though all depended upon me." That is fervent prayer. The fervency that is enkindled by the indwelling of the Holy Spirit will not only lead us to pray but it will impel us to go out and do our utmost to aid in accomplishing the thing for which we pray. That is effectual prayer.

II. Secondly, we come to notice the results of effectual prayer. It "availeth much." No mortal can comprehend the full possibilities of prayer as set forth in that little word "much."

1. For one thing, prayer brings great blessing to the individual soul. Nothing so purifies character and strengthens the inner man and develops the various Christian graces as heart-to-heart communion with God. The great moral heroes of the past, those known for sublimity of courage and beauty of character have been men and women noted for their fervency in prayer. If you would become stronger for God and be more useful in his service begin a life of prayer.

2. Moreover, fervent prayer is a most effective means for the salvation of the unsaved. It avails when everything else seems to fail. You remember the story of the saintly Monica and her wandering son; how faithfully she reared and taught the boy; how she tried to point out to him the error of his way. But it all came to nothing. Her boy wandered farther and farther into sin and became enmeshed in false philosophy. And then to get away from his mother's admonitions he took ship unbeknownst to her, and sailed to a foreign land. All poor Monica could do was to pray. And then one day her son, hundreds of miles away, was sitting out in a garden, far from God in sin and in philosophical vagaries, and Monica was holding on to God in prayer, when the Holy Spirit smote the heart of that wandering boy, and transformed him into Saint Augus-

tine, one of the mightiest men in the history of the church of Jesus Christ. How true the promise: "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." (Jer. 33:3).

When good old Dr. Backus, of Hamilton College was nearing his departure, the physician whispered to Mrs. Backus, saying: "Dr. Backus is dying." The old man heard, looked up with a smile and asked: "Did I understand you to say I am dying?" Sadly the physician said: "Yes, I am sorry, but you have no more than a half hour to live." Dr. Backus smiled again, saying: "It will soon be over." Then he said: "Take me out of bed and put me on my knees. I want to die praying for the students of Hamilton College." They lifted him out and he knelt down, covered his face with his transparent hands, and prayed: "O God, save the students of Hamilton College." After a time they lifted him back upon the bed. Still his lips moved: "O God, save—" Then the light of his life went out and he finished the prayer in the presence of the Lord Jesus. Fervent prayer can reach into the deepest depths of sin, and by the Spirit of God, penetrate unto the farthest corner of the earth, and get hold of the unsaved and awaken them to their need of salvation.

3. Then, fervent prayer will bring great blessing to the church. It will do more to remove misunderstandings and divisions in a local church or in the church at large than all the delegations that were ever appointed; it will do more to bring down a revival than all the machinery that men can set up. The first great revival at Pentecost was the result of a ten days' prayer meeting. The Reformation was born in Luther's prayer closet. Early Methodists often spent whole nights in prayer, and they witnessed what is conceded to have been the greatest religious awakening of modern times. Every soul-winning revival has had its origin in fervent prayer.

This is forcibly illustrated by an incident in the life of Dwight L. Moody. The great Chicago fire destroyed his old tabernacle, and while the new building was being erected his friends persuaded him to go to England. It was not his intention to preach; he went to rest and learn what he could by listening to others. But he was prevailed to speak morning and evening one Sunday in a church in London. At the morning service his church was crowded, but Mr. Moody had no liberty. Everything seemed perfectly dead. He regretted that he had promised to speak at night, and tried to get out of it; but he could not. When he arrived for the evening service the church was crowded to the doors. And as he arose to preach he was painfully conscious of the same frigid atmosphere that had pervaded the morning service. The people sat there "as though they had been carved out of stone." But when about half way through there was a change. The powers of the unseen world seemed to have fallen upon the audience. As he drew to the close he felt impressed to give

an invitation and the people arose in groups. Thinking they had misunderstood him, he explained what he meant, making the conditions more drastic than before, and asked all who wanted to yield their hearts to Christ to pass into an adjoining room. They crowded in until the room was packed. A service was announced for the next evening, and within the following ten days more than four hundred people were brought to Christ and added to the churches in that part of the city.

Now what was the secret of that marvelous awakening? It was not the faith of the humble lay-evangelist or the pastor, for they both were utterly surprised. There was a woman in the city who had read of Mr. Moody's work in Chicago and had been praying that God would send him to London. Her sister said: "We had a new preacher this morning." "Who?" asked the shut-in. "Mr. Moody from America." The sick woman turned pale and said: "What, Mr. Moody from Chicago? I read about him some time ago in a paper that a friend brought in, and I have been praying God to send him to London and to our church. Now, sister, go out of the room, close the door, send me no dinner; no matter who comes, don't let them see me. I am going to spend the whole afternoon and evening in prayer." And while Mr. Moody stood in the pulpit where all was chill and death in the morning, that bedridden saint was holding him in prayer before God. And God who delights to answer prayer poured out his Spirit and not only saved hundreds of souls in that local church but gave Dwight L. Moody his commission as an international evangelist and inaugurated a religious awakening that swept around the world. Earth has never yet seen how much may be accomplished by fervent prayer.

III. Thirdly, it remains for us to consider who may thus offer the effectual prayer. Not any and every person regardless of their relationship to God. It is the prayer "of a righteous man" that "availeth much."

1. Unrighteousness makes prayer unavailing by destroying its effect upon the unsaved. The world is ever alert to detect flaws in the life and character of a professed Christian. The man who knowingly does that which is not right, whether against God or his fellowmen, destroys the influence of his prayers with those who are away from Christ.

2. Cherished unrighteousness will make our prayers unavailing because it severs our spiritual touch with God. David says: "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18). Sin cherished in the heart keeps prayer from reaching the throne above and keeps God's power out of the soul. Do our prayers bring blessing to ourselves and others? If not, why not? Let us ask God to search out the hidden cause and help us to put it aside.

Have you been living a prayerless life? Do your prayers lack fervency? Ask God to rekindle in your heart a true spiritual fervor and help you to begin a life of prayer. For the sake of our own soul as well as the unsaved about us, and for the sake of the Christ who died to redeem us, let us give ourselves anew to fervent prayer.

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Separation Necessary to Holiness.

CHAS. V. FAIRBAIRN.



LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16). (Digest of Sermon by John Wesley).

To love is to regard with affection, to be fond of, or to delight in. Two utterly irreconcilable forces are here presented to view, the Father and the world. The world hated Jesus; and he assures us that it will also hate those who love him. (John 15:18). "The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). The world loves its own. Christ's own "love the brethren." The world lieth in the wicked one; we are of God. This "love not the world" is very emphatic: let us fear God and keep his commandments; for this is our whole duty.

Now, he tells us to "love our neighbor"; "honor all men"; that we are to use friend and foe equally well; yea, even to love our very enemies. Yet, here he says, "Love not the world." What kind of love, then, is forbidden? Not that we utterly avoid converse with those around us. Not that we entirely shun their company and avoid their persons. Business demands intercourse. Courtesy requires a certain amount of converse. When we have a reasonable hope of doing them good, intercourse with them is proper. But we must be careful lest the brand that has been plucked from the burning fall back into the fire. A chumminess, a getting thick with them, is forbidden. Be careful lest you slide into a too close attachment to them, lest your well-intended friendliness prove a deadly snare to you, lest you contract a delight in the company of those who love not the Lord, lest you drop into needless conversation, from that into "the using many words"; and since "in many words there wanteth not sin," trouble for you will follow. The Psalmist could say, "All my delight is in the saints that are upon the earth." His delight was not in those who hated his Lord.

What a lesson we can learn from King Jehoshaphat. Ahab provoked the Lord with his outrageous sins and by marrying Jezebel, the daughter of the heathen Zidonian king. This wrought havoc in Israel. Jehoshaphat, king of Judah, ought to have profited by observing the result of Ahab's sins. But he did not. He allowed his son to marry Athaliah, Ahab and Jezebel's daughter; and Jehoram, this young man, "walked as did the house of Ahab: for the daughter of Ahab was his wife; and he did evil in the sight of the Lord." (2 Kings 8:18). As if this were not enough, Jehoshaphat made a league with Ahab and said, "I am as thou art, my people as thy people, my horses as thy horses." (1 Kings 22:4). Moreover, Jehoshaphat "after this did join himself with Ahaziah (Ahab's son), who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships at Ezion-gaber." (2 Chron. 20:35, 36). Let us see the outcome. Many of Judah's soldiers fell in battle, fighting in Ahab's behalf; God's men dying in Satan's cause. Jehoshaphat, tricked by Ahab, nearly lost his life in this battle by wearing his royal robes. God's hand was against him, as he always is against compromisers. "Then Eliezer prophesied saying, Because thou hast joined thyself with Ahaziah the Lord hath broken thy works. And the ships were broken that they were not able to go to Tarshish." (2 Chron. 20:37). Nor was even that all. When Jehoshaphat died, Jehoram succeeded him.

He led Judah to do evil as Ahab led Israel to do evil. All that averted God's wrath and saved Jehoshaphat's house from utter extinction was God's covenant with David. The young king led Judah into idolatry. He was rebuked by Elijah for this. He was cursed by the Lord. He was smitten with an incurable disease. He died a most miserable death, unlamented by his people, who refused to bury him with their kings. His son reigned a while and then was murdered. Athaliah, the queen-mother, massacred all the seed royal. Sin, rebukes, curses, disease, ruin, murder, butchery, all because Jehoshaphat did not listen to God and yoked up with the unbelievers.

Why must we not love the world? (1) It is sin to do so, since God forbids it. (2) It is spiritual adultery. God says, "Give me thy heart." People try to "draw near with their lips; but their hearts are far from him." (3) To do so is to yield to carnality. "The friendship of the world is enmity with God." (Jas. 4:4). "The carnal mind is enmity against God." (Rom. 8:7). Therefore, to be friendly with the world reveals the presence of the carnal mind. (4) It tends to entangle you again with the yoke of bondage. (5) You will become partakers of other men's sins along with their results. (6) It opens the heart to omissions, such as omitting secret, family, and public prayer. It tends to silence your testimony; for it is hard to rebuke a bosom friend. (7) You will be drawn into evil speaking, by listening (and you are bound to, if you associate with the world), then assenting, then engaging therein. (8) Your heart will again become corrupted and you will feel all out of harmony with God.

To court the world, or be courted by it, in the face of God's plain command, lets in the lust of the flesh. You will humor your appetites, passions, and desire for worldly pleasures. It brings contact which inflames these fleshly desires. You will get to love the creature more than the Creator. Yea, you do so now, else you would obey God. It lets in the lust of the eyes. You will envy the wicked and covet his treasures, rich possessions, dress, furniture, equipage, etc. You will take steps to secure the same, all to gratify a vain mind. It will inspire the pride of life. You will crave honor from men. You will love to be praised. You will shrink from dispraise. Fear of man will crawl into your heart.

To thus love the world will bring down upon your head dire and eternal consequences. Only "he that doeth the will of God will abide forever." (1 John 2:17). You are now the enemy of God. You cannot serve God and mammon. You break the Father-son relation established between you and God when you first separated from the world. (2 Cor. 6:14-18). You will be separated from God for ever unless you repent. Repent now. "Come out from among them, and be ye separate." Amen, and amen.

An Ideal Gift Book.

Holidays are coming on, and Christmas presents are already being bought. Let us suggest a wonderful little book for the holiness people. It is Dr. Ridout's newest book, "The Beauty of Holiness." This is one of the best books in print teaching you how to live the Holy Life after you get it. For holiness young people, for preachers, etc., and as one of the very best little holiness gift books we commend it. It is richly bound in blue and red with gilt lettering. Price, 75c. Nothing better to send to your friends.

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RED SUNSETS.

(Continued from page 3)

returned to his vomit and the sow to her wallowing in the mire."

Gallant Wolfe on the Heights of Abraham smitten with his death wound as he led his hosts to victory, heard the cry, "They fly! They fly!" "Who fly?" said he, opening his fast closing eyes. "The enemy." "Then I die happy." The Christian people of the United States do not need to die to see the enemy fly. They have already seen it. They have already overwhelmingly routed him by the greatest majority in the history of the republic. But it is the history of many reforms that the defeated enemy sometimes rallies for a temporary but futile return. The mighty majority of American citizens sent that vile and filthy tyrant, the liquor traffic, to Elba. He is trying to stage a come back of a hundred days. We are now en route to meet him at Waterloo and send him to St. Helena for life. There will be no return after this. All we need to do is to keep up the firm, sane, resolute and irresistible work of the Anti-Saloon League to forever drive the comparatively small, illegal and criminal liquor traffic where the far larger legal liquor traffic (liquor drinking in our country has been reduced ninety per cent by prohibition) has already gone; into the gutter and into the sewer where it belongs.

The Kind Of Girls Men Admire.

MRS. JULIA A. SHELHAMER.

NOW, girls, shall we have a little private talk together? Draw your chairs up close and let someone close the door so we may discuss a matter that has occupied your minds, somewhat, though you may have been too modest to say anything about it to anyone. Here it is, "What is it that makes girls attractive?" By this question we do not mean to infer that you girls are of the stamp who desire to attract married men, or single men of a low character, for such motives always bring due punishment in this life and in the next. But rather, what is it that will enable an unattractive girl to find her mate? In answering this question we shall state a few facts gathered from nine works on Psychology which we have recently perused.

Men are sometimes attracted to a different style of girls than are women. Occasionally when a man marries, some ladies are wont to remark, "I don't see what he sees in that girl. Why she's as ugly as a rail fence." Shall we explain? There is a little secret here. It is this, men choose—

1. A cheerful disposition. They admire one who can smile and laugh away trouble—one who is not cross, grouchy, or pessimistic—one who has the ability to scatter sunshine in her own home, particularly on wash day, when the sink is full of dishes and mother is worn out from sitting up all night with a sick baby. Men quietly and keenly watch these little things, for a patient, cheerful, womanly disposition is greatly admired by them, and has a serious bearing upon the future. If these attributes are not natural to you, they may be cultivated. Divine grace can change the heart, mind and the disposition, remove grouchiness, touchiness and pessimism and give smiles and sunshine.

However, you will have to use your will in this matter by casting aside every unhappy thought and substituting a pleasant one. Refuse to allow your mind to dwell on bitter ideas, envy, revenge and jealousy and you will find that your appearance and your disposition are much improved.

2. Another characteristic men admire is chastity. No man respects vice though he himself may be a demon incarnate. This is

one proof of the divinity of Christ and of the existence of heaven, i. e., that virtue demands respect even from vice itself. One popular author says, "Though you may see men attracted by many women who do not have a good character or a sweet disposition, you may depend upon it, that they seem to have these attributes in the adorer's eyes. The fact that lovers can see in each other, qualities that are invisible to others has given rise to the notion that *'love is blind.'*"

Thackeray and Hugo are not alone in thinking that in order to be attractive, a woman must have a beautiful character and a sweet disposition. No man who really adores a woman can conceive of her as anything but an angel—the very essence of goodness and purity. May we quote now from an unknown author? "That these qualities are necessary to true womanly attractiveness has been insisted upon by every poet and lover that ever lived."

Victor Hugo says, "A young minister addresses the object of his affection thus. There is for me but one woman upon earth. It is you. I think of you as a prayer . . . you are like a glory in my eyes. To me you are holy innocence . . . you are the living form of a benediction."

3. Tenderness is essential to womanly attractiveness. Along with this quality must go childlikeness, trustfulness, confidence and dependence of spirit.

It is sometimes disappointing to business girls and masculine women to find that they do not readily find life companions. They are well fitted for home makers and yet are not sought. One great psychologist declares that the reason for this is that they do not have that simplicity and helplessness that appeals to the strength of a man, whose God appointed calling is to shield some frail little creature from the world's chilly blasts. This author adds that if such women desire to be noticed they must lose their masculine independence and masculine manner of dressing. No man admires a mere ape of himself and a woman should avoid all styles which are at all mannish, and should cultivate a sweet, modest tenderness of spirit.

BEAUTY NOT ESSENTIAL.

I am now going to say something that may surprise you, but, according to man's ideal, beauty is not always essential in this game. It is certainly a help and yet business and professional men assert that what attracts them most is a fine character. Indeed one man who knew more about pretty girls than perhaps any other one in the United States went so far as to assert that the pretty girls' heads were all empty. That was Mr. ———, director of beauty contests for twenty years.

4. Good health is essential to attractiveness. The robust girl has taken the place that the simpering little invalid used to occupy. Rouge and lipstick cannot be substituted for nature's roses. A certain newspaper gave free directions for using rouge, viz., to buy a box and walk two miles into the country and bury it. Walk back. Every morning walk out and dig up the box and rebury it, without opening it and in a short time you will have rosy cheeks. A daily bath, outdoor exercises, and a diet of plenty of green vegetables, fruit and graham bread, will keep the average person in such good health that she will not need to resort to artificial beauty.

A Whole Family Converted in One Night.

A. W. ORWIG.

In a certain city and its suburbs several devoted missionaries preached Jesus. And for so doing two of them were violently seized, falsely accused, beaten with many stripes and thrust into prison. Here they were subjected to further indignities and even to torture. And all this without a trial!

But he who sent them forth witnessed the entire transaction. And as they lay in their

dark and lonely cell he filled their hearts with joy and gladness. Soon it broke forth in cheerful, holy song, and was heard throughout the prison. They were so unspeakably happy that they seemed to forget their lacerated and bleeding backs and tortured limbs. The place, though dismal, and reeking with impurity, became a veritable palace because of the presence of Jesus.

But hark! there is another sound. It rises above the loud and joyous notes of the two happy men. A mighty shaking is heard. The prison walls tremble. The very foundations move. Excitement and consternation seize the other prisoners and the keeper of the jail. Heavy and bolted doors creak on their hinges and fly open untouched by man. Every prisoner's band snaps asunder. The jailer, in mortal fear that his prisoners had escaped, draws his sword to take his own life. But the voice of the chief of the two strange prisoners rings out clear and strong, "Do thyself no harm, for we are all here." Believing the statement, the jailer calls for a light amid the midnight gloom and uproar. A few bounds, and he tremblingly prostrates himself at the feet of the two whom he had so shamefully treated but a few hours before. Hastily and gladly he leads them forth from the inner prison.

But now a scene transpires at which the joy of the two holy men reaches its climax. A soul is in the throes of conviction for sin. From the depths of his heart he cries out, "Sir, what must I do to be saved?" Oh, what music this is to the two saintly heroes just released from their chains! Heaven itself is moved to exultation. And hell dolefully mutters its disappointment. A once loyal subject is now about to be lost. Instantly the earnest question of the jailer is answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And now the insignia of the prince of darkness is resolutely and forever cast aside. The glorious banner of the King of kings takes its place. At once "the word of the Lord" is further proclaimed to the jailer and his family. In that "same hour of the night" they all believe the truth, forsake sin, accept Jesus, and receive the rite of baptism.

Blessed, happy household, all rejoicing in the Lord of life and glory! And this, too, a heathen family, having doubtless hitherto heard but little, if any, about the true way of salvation. Possibly all they knew about it was what they learned during the visit of the missionaries to their city. It may be imagined that while the jailer inflicted the cruel punishment upon the two itinerant preachers, they endeavored to win him for the blessed Master. The Holy Spirit doubtless used the tragic occurrences in the jail to impress the jailer's mind and the minds of his family with the truthfulness of the message of these "servants of the most high God." But, at all events, the time intervening between their first hearing the divine message and their acceptance of it, was very brief. Without doubt they accepted Christ as their Savior at the first real opportunity they had.

How the promptness of that heathen family, in responding to the call of salvation, should put to shame the multitudes in Christian lands who have heard and rejected that same call all their lives! And what a fearful responsibility they assume! Verily, their damnation will be all the greater. And, verily, it does not take God long to save a soul when the conditions of salvation are complied with. True repentance and faith will bring salvation at any time. The Holy Spirit will always assist in the exercise of both when an honest attempt is made to do so.

In our Revival Number of THE HERALD, November 30, we shall discuss every phase of revival work. Do not fail to order a number of extra copies to distribute among your friends, that a revival atmosphere may be kindled in your community and church.

REPORTS FROM SOUL WINNERS

EVANGELIST LAWRENCE REED.

As it has been some time since I have reported through the columns of our holiness papers I want to assure you it is not because I have not been busy for the Master, as I have been on the go continually since the early part of June. My first camp was at Coshocton, Ohio, with the Bethel Camp Association. My co-laborer was Brother T. M. Anderson, from Wilmore, and that is enough to let you know we had some good preaching. The singing was in charge of Rev. A. H. Johnston and wife, of Akron, Ohio, and I never heard any better. The long altar was lined time after time, and the fire fell. We were both invited back for the year 1929, when they expect to be in their new tabernacle, as we raised about seven thousand dollars the last Sunday to apply on the new grounds and tabernacle. They surely have a great crowd of Spirit-filled laymen at Coshocton. May God bless them richly.

I went next to New Philadelphia with Brother J. C. Albright, pastor of the Nazarene Church, for a tent meeting. Brother Albright is one of the greatest pastors I ever worked with. He had everything in shape, and there wasn't much to do but shake the tree. We did that, and over a hundred plunged into the fountain. Brothers Haas and Anderson of Eastern Nazarene College, had charge of the singing, and it surely was of a high order.

Our next meeting was Sebring Camp Meeting, where we were with some of the best men in the world. God gave us a great camp, the altars being filled time after time, and God's blessing resting upon us.

I then hastened to New York, where I was engaged for two camps, the first one being at Cohoes, N. Y., and known as Seven Oaks Camp. My co-laborer there was Brother Fred Suffield, and we fell in love with each other at once and stood shoulder to shoulder. They said it was the best camp in the history of the camp meeting. The singing was in charge of Mrs. Suffield and Mrs. G. N. Miller, and was a great blessing to the camp. They have some great laymen at Seven Oaks. They invited the entire company of workers back for next year, and of course we are going. We then went to Richland Camp, and it surely was a great camp. The workers were Brother Whitcomb, Dr. D. F. Brooks, Brother Suffield, and this poor scribe. I surely had to "scratch gravel" to keep up with that crowd. This was a sixteen-day camp, and some days the long altar was well filled three times, and the power of God was manifested. I would not forget to state that Sister Tillie Albright was there, and you who know Tillie know that that meant there would be some life in the meeting. The sweet fellowship and harmony was like Heaven.

I am still in the battle since the camp season. I am in my second church meeting: one at Cumberland, Md., where God gave us a fine meeting with the Nazarene Church, of which Brother Bashan is pastor. The last day we had a baptismal service and took nineteen members into the church. I am now at Paden City, W. Va., in a meeting and God is blessing. Remember me in prayer.

A GOOD MEETING IN THE KENTUCKY MOUNTAINS.

It is a good thing for one to visit his native hearth and to walk the hills his childish feet have climbed. We spent our early childhood days on old Terrill's Creek, Jackson county. We moved down into the famous "Blue Grass Region" when fourteen years of age. We have a love for our old friends and relatives in the Terrill's Creek community and are therefore, endeavoring to build a Tabernacle where we can hold annual camp meetings, conduct religious services, organize and run a Sunday school for the benefit of the children. Last September a year ago we had a fine tent meeting in that community. Bro. Pollock led the singing, greatly enjoyed his visit and did much for the cause. This year the writer conducted a week's meeting and perfected plans for the building of the Tabernacle. The meeting was well attended. People came on foot, horse-back, mule-back, and in wagons. I think there were two automobiles during the entire meeting. The roads are very rough, hence the sight of an auto is an unusual thing over most of those mountain roads. If they only had good roads the people of that section would soon be "ahead of the hounds" on all lines of progress and improvement. During the last four days of the meeting there were fifteen hundred and sixteen chapters of the Bible read. Alfred Bowling's boy read one hundred and six chapters in one day.

The meeting was held in a big tobacco barn, cleaned out, fitted up, seated and prepared for the services. Much good was accomplished. Many rushed forward for prayers and the religious tone of the whole community was greatly elevated and strengthened.

The last Sunday afternoon of the revival we gathered on a beautiful hill overlooking the valley to lay the corner-stone for the future Tabernacle. Our sister, Mrs. W. F. Phillips, of Wilmore, Ky., had the honor of officially laying the corner-stone. The hill, high and dry and beautiful for location and an ideal place for a church or tabernacle will be deeded to the Camp Meeting Association Committee by my cousin, Mr. Powell Johnson, an industrious farmer and very useful citizen in the community. Let all my friends to whom I have preached the gospel for these years throughout the United States pray for this noble work and worthy enterprise, and if possible

send me some of the Lord's money to help build the Tabernacle which will be the means of doing untold good for the Kingdom of God in this world and in the world to come.

Tallula, Illinois.
For two weeks we held forth the Word of Life and proclaimed the unsearchable riches of the glorious gospel of free salvation in the old historical town of Tallula, Ill. The meeting was conducted in the Union Mission of which Rev. Geo. W. Eads is Superintendent. Many obstacles and peculiar conditions made the fight difficult, nevertheless good crowds attended and some real salvation work was accomplished. We were royally entertained in the hospitable home of Bro. Eads.

During our sojourn in that section of the country we visited the old home town of Abraham Lincoln which is only a few miles from Tallula, near the present town of Petersburg. We saw many of the relics and souvenirs of the great Emancipator. The old store of Berry and Lincoln is reproduced in the form of a log cabin and also the famous old Rutledge Hotel where Lincoln boarded for five years. The noted Peter Cartwright, the old pioneer Methodist preacher, used to travel through this section of Illinois. He is buried at Pleasant Plains not so very far from the town of Tallula.

We preached three times for Rev. H. E. Burge of Odin, Ill., and delivered a lecture against Evolution.

We visited the famous old holiness war-horse, Rev. W. A. Ashbrook and his good wife at Springfield, Ill. Bro. Ashbrook is the president of the Normal Holiness Camp Meeting and is one of the best presiding officers in the entire Holiness Movement. I also had the privilege of meeting the young Nazarene pastor at Tallula, Rev. Sheridan Hughes. He is a fine young man.

Andrew Johnson.

OUR SUMMER CAMPAIGN.

Our summer campaign as members of the Methodist Evangelical League began with a tent meeting in East Columbus, May 29. The members of the Methodist Church, with their pastor, Bro. McNeillan, gave us very good support in every way and about seventy-five souls were definitely blessed. The children and young people's work was most successful with Bro. Roscoe Bancroft as leader.

Our next tent meeting was in Trenton, N. J., and this was also owned and blessed of the Lord in the salvation of souls. Bro. Bancroft left us after this meeting to attend the summer sessions at Winona Lake.

The Camp Meeting Association of Groveville, N. J., had engaged us for our next meeting which was held in the beautiful grove at Groveville. This was a ten-day meeting and, although the enemy tried very hard to defeat the meeting and also the prospects of any more camp meetings being held there in the future, the Lord brought us out victorious and another camp will be held there next year.

From this camp we went to another camp meeting as two of the evangelists engaged for the Kricktown, Pa., camp. Our co-workers were Brother and Sister Elsner from New York. We indeed enjoyed their fine spirit and co-operation and God blessed this camp in a marvelous way. The people at this camp believe in the old-time religion that saves and sanctifies and sets you free. They are not afraid to shout the praises of God when the Lord blesses them. A goodly number of people were either saved or sanctified during this meeting, for which God gets all the glory.

The tabernacle meeting in Lewistown, Pa., under the auspices of the Evangelical Church, was our next stopping place. Here the pastor, Brother Fletcher, and his members certainly did pray the fire down. Many of the folk there were merely professors of religion but after a few days of holding on to God victory came in tremendous conviction settling down upon the hearts of the cold and lukewarm and such confessing and repenting as was seen there reminded us of the reports of the meetings of fifty years ago. There were seekers at every service. From the third service on the altar was crowded to its fullest capacity and the brethren brought in two other long benches to serve as altars and these were filled with folk weeping and begging God for mercy. Even the altars were not sufficient to accommodate all, as folk in the audience called upon God at their seats for deliverance. The good work which the Lord accomplished here resulted in a Holiness Association being formed which meets every Saturday night.

We now took the tent for our next meeting in Eccles, W. Va., a large mining town and we found the people anxious to hear the gospel. Large crowds gathered at the tent every night. At the last Sunday night service the tent was packed to its limit and we were told that more than a hundred people were turned away. Souls were saved, reclaimed, sanctified, and strengthened. The Methodist Church and their pastor, Bro. Shelton, helped nobly.

The last of our tent meetings was held in Chillicothe, Ohio. Here the Church of Christ in Christian Union helped us greatly and we certainly did appreciate and enjoy their testimonies, songs and shouts of praise. They know the Lord and also know how to pray. They believe in storming the fort and God does answer their prayers. At this meeting also folk dug through and found either salvation or sanctification.

We have found that tent work certainly does more good than many people realize. There are a great number of people who will not go to a church but will go to a tent. Tent work breaks down denominational prejudice.

We heard the Presbyterians say "Amen," the Methodists say "Praise the Lord," the Evangelicals say, "Glory," the Baptists say "Amen," the Church of Christ in Christian Union say "Hallelujah," and we can't go on mentioning all the rest of the denominations who met together as one mass of Christian brothers and sisters, glad to pray for, and with, souls and giving God all the praise for what he accomplished through his children. No matter of what denomination we find this rule always holds out—when people get real salvation it makes them genuinely happy.

In summing up the work for the summer, the Lord permitted us to be in seven meetings resulting in the salvation and sanctification of about six hundred souls, a good percentage of whom had never known the Lord before. Last, but not least, we were able to secure quite a number of subscriptions for The Pentecostal Herald.

We beg that The Herald family pray for us as we enter our fall and winter campaigns in the churches. We submit this report saying, "Bless the Lord, O my soul, and all that is within me, Bless his Holy Name."

Clifford E. Keyes and Wife.

REPORT.

As I haven't reported for some time, people are inquiring as to why, but you know some think we ought to report and others think that we ought not to report, and all seem to be good people, and since we find it impossible to please all the people we have been pushing ahead working day and night, doing our best to get all the people we can saved and sanctified and in the church.

My first meeting for this report starts with Rev. Benedum, of East Liverpool, Ohio. I consider this church second to none in this nation. They have a great building, a great choir of seventy-five, all well saved, a great pastor and a great people. Such praying in the basement before services I have never heard, and it is no wonder the long altar and front seats were filled with seekers, with seventy-five uniting with the church the last Sunday. This church never has to have a drive for money. Rev. Benedum leads his own choir and he sure knows how to lead; they have life and fire in the singing. He has been here six years; they have over three hundred young people that work like legion and wished to get others into the experience.

Leaving a great church and meeting like this, we went over into Iowa to a little country church ten miles from the railroad. It rained every day until the last Sunday and up to that time we never had more than forty out to service. The people were good but the roads were so muddy they could not get to church. We had a few seekers but not many. We tried not to kill the good folk who did come in order to get seekers. We will not take time to go into detail as to the late spring and summer camps, but the Lord has given us some of the greatest meetings of our life, and has proven that old-time revivals are not all of the past, but we have also had proof that old-time tests and trials and hard meetings are not all of the past. We have had some real pulls, but we try not to unchristianize and kill the good people during these times of testing.

We have never worked with better pastors and have had absolute confidence in all with whom we have labored; if there was a cross in any way we did not know or feel it.

We have just returned from Shreveport, La., where Brother and Sister Achan are building a great church and where the Lord gave us a gracious revival; we took some of the finest people in the city in the church; when we left there must have been fifty people at the altar praying as if the world was on fire. We are now on our way to First Church of the Nazarene, Chicago. May God bless the pastors and evangelists scattered abroad. I read your reports with interest and covet an interest in your prayers.

Bona Fleming.

PADEN CITY, WEST VIRGINIA, REVIVAL.

I just returned to my home in Pennsylvania after having been engaged in a two-weeks' revival in the hills of West Virginia with the Nazarenes. Bro. Lawrence Reed was the evangelist. His ministry was rich and food to our souls. He expounded the Word clearly and backed up his statements by "thus saith the Lord."

Bro. T. H. Kampman is the shepherd of the flock. God is blessing his ministry. His congregation appreciates his animated zeal for the lost and his consecrated and Spirit-filled life. Occasionally, there was a good old-fashioned shout and the blessing of the Lord fell. Some prayed through to victory, either for pardon or purity. The church was encouraged and has taken new ground.

I shall never forget the 9:30 morning prayer meetings in the James Parker home. God graciously blessed our hearts and poured out fresh unction on our souls for the battle. Mrs. Parker can surely pray the glory down and heaven seemed near.

Am thankful that it was my privilege to labor in this new field with these splendid men and women of God. Am glad God has given me a part in the ministry of song. God's way and his will are delightful to me.

Alma L. Budman.

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(Continued from page 1)

much travel. But he was interested in things about him, read, thought and talked of what he read and what he was thinking about. He believed the Bible, feared God and trusted implicitly in Christ for salvation. In all matters, he sought to associate with the best people on the right side of every question. He did not jump to conclusions, could not be easily persuaded, but if you could show him God's side of any issue he would take his stand there and nothing could force him to budge.

Thus far, he was like the average, well-meaning, commonplace, Christian man, but now I mention the characteristics that made him count for much more in his community than many men of his class about him. He was aggressive; he spoke his convictions clearly and positively and insisted on things that he believed to be right and of importance. He became an active force in his community for righteousness. He was never neutral when good and evil were arrayed against each other. His activity in standing up against wickedness and for righteousness made him think and read. It also brought him in touch and fellowship with men of far better education and larger capacity than himself.

These associations had a very gracious and enlarging effect upon him. It led to more reading, to travel and intercourse with distinguished persons. Gradually, without any sort of ambition, he became a leader in his community and a tower of strength. Later in life, he wrote frequently for the community press. Parts of his articles were quoted and commented on favorably in the city papers. By and by he was called upon to speak on important occasions. He had a fine physique, a strong voice, commanding appearance. He spoke with deliberation and emphasis that secured the close attention of any group or crowd he addressed. His influence spread abroad. He became known far and near as a most useful citizen. Evil men feared him, good men loved and followed him. With comparatively small capital of natural abilities, he so wrought that he produced a large income of valuable service among his fellowmen and started going influences that counted large for the betterment of his community, county and state.

The success and usefulness of this man lead us to say, "Go thou and do likewise." Read, think, speak, align yourself with every good cause. Do not sit about with your hands in your lap and your tongue silent in your mouth when you ought to be up and doing, condemning the wrong and pleading for the right. Men's gifts and abilities develop and increase as they use them wisely in the service of God and their fellowbeings.

Philadelphia Holiness Convention.

The Annual Holiness Convention of Philadelphia Holiness Association will be held Nov. 5-12 at East Allegheny Methodist Episcopal Church. Rev. G. W. Ridout, of THE PENTECOSTAL HERALD, and Rev. O. G. Minglehoff, will be the special workers. The Eden singers will have charge of the music. HERALD readers in New Jersey, Philadelphia

and Delaware are requested to pray for this Convention and attend it as far as possible.

If your subscription is due for renewal, and you have not renewed it, do not delay another day, if you desire to help us in a great undertaking. When will those who believe in holiness, be as zealous in this direction as those who believe in Eddyism?

HEART FOREMOST.

MRS. H. C. MORRISON.



It is a wise provision of the Father that the heart should be the main avenue of entrance into the experience of the religion of Jesus Christ. The Bible declares that the way is so plain that a wayfaring man, though a fool, need not err therein.

Someone has truly said that, "Every man gets to Jesus heart foremost, not head foremost." It is "with the heart man believeth unto righteousness." It is through the heart that the Holy Spirit makes us to feel our need of a Savior, and through the heart we are led to repent of our sins, and it is through this same medium that we are to believe on the Lord Jesus Christ to the saving of the soul.

Then it is through the heart that we maintain unbroken our communion with the Father. On one occasion Jesus lifted up his eyes to heaven and said, "Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is the simple, trusting heart that gains access to the throne of grace; it is the simple faith of the childish heart that knows best how to draw upon the divine resources for help and blessing.

What a poor chance some of us, yea the majority of us would have, if salvation came by reasoning. If the conditions of salvation were dependent upon the head, upon brain assets, how few would find rest from their restless longings within; but praise be to the Infinite One, he has said that we must even become as a little child before we can enter into the Kingdom. It is the humble, child-like simplicity that counts with the Father of mercy, and it is in this spirit that everyone must come who would find the pardoning grace, or sanctifying power.

After all, the heart, with its desires and longings, is the magnet which attracts the attention of the Divine One. He sees and knows our inner motives as plainly as he sees our outer actions, and when the heart reaches out its tendrils of faith, Mercy is there ready to respond with the kiss of divine forgiveness. This is why it is so easy for children to find the Savior; they do not know enough to doubt; and they do not have to look back upon a long life of sin which nurtures doubt, and makes the hardened sinner to wonder if, after all their sin and neglect of divine mercy, God can still be gracious.

There are many who do not attach much importance to the conversion of children, because they are so easily led into the light of

God's forgiving love, but they fail to remember that a child does not have so much to repent of, and so many crooked ways to make straight as the man or woman who has lived long in sin, and trampled upon the mercy of God with open defiance of divine grace and justice.

It is the *simplicity* of faith which causes so many to doubt. They, like the man of old, think they have to do some great thing, and in some way merit salvation. But to the humble, trusting heart, that counts all things but loss that it may win Christ; that looks away from self to the Crucified One, there comes speedy and full deliverance from all sin. This one point should be emphasized in all our altar work and instruction to seeking ones—that they are to let the heart play the largest part in the matter of salvation, remembering that when the heart gets the experience of divine grace and love, the head will say Amen to all that has transpired. It is God's plan that we *believe* him, solely upon the authority of his Word; then he rewards us with the fullness of his love, which is shed abroad in our hearts by the Holy Ghost which is given unto us. Let us see to it that we have heart religion, then the outer righteousness will take care of itself.

"O, for a heart to praise my God,

A heart from sin set free;

A heart that always feels thy Blood,
So freely spilt for me."

Asbury College a Citadel of Faith.

PRESIDENT LEWIS ROBESON AKERS.



As previously announced in the columns of THE HERALD, Asbury College began its thirty-eighth year with a gracious outpouring of the Holy Spirit in the evangelistic services under the Rev. Raymond Browning. The altars were crowded with seekers and almost the entire student body definitely blessed in regenerating and sanctifying grace.

Special attention is given to the Chapel hour which is one of the greatest features of Asbury College life. From 8:15 to 9:00 o'clock A. M., five days in the week, messages are brought to the students to strengthen and conserve their faith. Asbury College is particularly fortunate in having frequent visits from evangelists and outstanding pastors of our country who bring their words of encouragement and spiritual admonition.

A series of ten addresses by various members of the faculty has just been completed. Doubtless those who carry Asbury College in their thought would be interested in knowing the nature of the addresses that are given from time to time from the platform. The series just closing was as follows:

President L. R. Akers, "Humanity's Hope, the Full Gospel."

Prof. H. J. Hervey, "How to Meet Temptation."

Prof. H. M. Hilliard, "The Nature of the Holy Spirit."

Prof. W. O. Allen, "The Nature of the Devil."

Dr. H. E. Rosenberger, "Self-hood."

Dr. W. D. Akers, "The Value of Prayer."

Prof. W. D. Turkington, "The Value of Bible Reading."

Dr. F. M. Essig, "The Value of Testimony."

Prof. S. A. Maxwell, "Experiences Common to Young Christians."

Dr. W. E. Harrison, "How to Keep Sanctified."

Highest appreciation of the series has been voiced by the students and friends, each speaker having presented some different aspect of Christian experience and also revealed an interesting variety of individuality in the nature of the addresses brought.

Every student is under the personal supervision of a faculty advisor who is ready to give counsel on any problems, whether they be scholastic or spiritual, while safeguards are continually being placed about the student body by the administration.

The Chapel is handicapped by the lack of space, the student body having outgrown the room provided some years ago. This is the acute need of the present moment and both faculty and student body have covenanted together to pray for the provision of this imperative need.

In a recent test made from the platform, about fifty percent of the student body testified to preparation for special Christian service. There are enough young preachers now enrolled in Asbury College and Seminary to make a large annual conference, and, best of all, every one experiences and will preach clearly the Bible and Wesleyan doctrines of Regeneration and Entire Sanctification.

In an hour when the world seems groping in a fog and floundering miserably in the swamps of sordidness and materialism this type of preaching will be indeed good news to discouraged souls. An investment in the young life of Asbury College will pay dividends for all time. To grapple with and overcome the flagrant evils of today, only the preaching of a full gospel will suffice. To meet this tremendous need, Asbury Theological Seminary was founded, and it should receive the hearty support of all holiness people. Its growth would be larger were it not for the fact that we have been unable thus far to grant free scholarships such as other institutions of like nature give throughout our nation. One way to overcome this difficulty would be for Christian people who realize the need of a full gospel to invest a portion of their tithe in these scholarships. \$400 will provide a scholarship covering all expenses for a young preacher for one year in the Theological School. Those who have means can thus become evangelists by proxy in sending out flaming heralds of a great gospel who otherwise could not enter the field. Dr. Morrison's presentation of this great need is clear and forceful and merits the heartiest support of all who desire to meet the moral apostasy and spiritual dearth of the present hour.

Asbury College is "carrying on" valiantly and heroically with its standard of Holiness flung to the breeze and a victorious life proclaimed in every classroom as well as from the Chapel platform. The prayers and material support of the faithful are requested that this institution may go on from victory to greater victories.

The Tri-Conference.

The Tri-Conference held at Delaware, O., Sept. 6-12, was a wonderful gathering. Bishops Wilson, Berry, McDowell, Hughes and Henderson were present, the first three presiding over the Ohio, West Ohio and North East Ohio Conferences. Time would fail us to tell of the delightful entertainment of the whole city; of the perfect organization in its management; of the spacious buildings of Ohio Wesleyan University, including Gray Chapel which seats 3,000 people; of the success of the program committee; of the report of Dr. W. B. Armington, spokesman for the District Superintendents;

of the Memorials to the General Conference; of the election of the delegates to the same; of the interest in the appointments, etc.

To us, there were four great events: The first was Dr. Ralph Diffendorfer's speech, describing his trip to China, India and the Philippines in the interest of Foreign Missions. We wish all objecters to Foreign Missions could have heard this illuminating and inspiring address.

The second touching scene took place at the close of the Conference when Drs. Jester and Alton retired as District Superintendents. Being instructed by Bishop McDowell, they led forward Drs. McCarty and Hess to take their places. The Bishop then laid his hands upon their heads and talked to them and prayed for them, until tears came into their eyes, as they realized their responsibility.

The third scene we shall never forget! The Superannuates were all called forward and as these "veterans of the Cross" faced the congregation, the song, "Come, we that love the Lord," was sung, while Bishop McDowell shook hands with them and tears flowed freely and lips trembled and such a melting time we never saw before. God bless these "veterans of the Cross"! There is a fellowship among ministers unfelt among any other group of men.

We have purposely left until the last what we considered the climax of the Tri-Conference. We refer to Bishop Joseph Berry's sermon on Sunday morning to an attentive audience of 3,000 in Gray Chapel, another thousand being turned away. The Bishop's venerable appearance added to his message, he being 79 years of age. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," was his text.

Who can describe the eagle in its flight; the majestic ocean stirred by a storm; the beauty of the sunset, as the golden sun sinks

into the sea? Who can describe the snow-capped Alps; the splendor of the Niagara Falls; or imagine the glories of heaven? Let him do justice to this sermon; 3,000 people were moved to tears, and then to shouts and gladness as he unfolded the truth of life and immortality, such as moved St. Paul to take the course of procedure that he did. No, Methodism is not dead! The fire still burns upon the altars of many hearts. God bless Bishop Joseph Berry! The Tri-Conference was a great success.

REV. W. M. ZIMMERMAN.

Bishop Candler's Book, "The Christ and the Creed."

Everything that Bishop Candler says and writes is worth while. He is one of the great Bishops of Southern Methodism, remarkable for his scholarship, his piety, his fidelity to the Bible and essential Methodism. The Bishop's last book contains his Lectures delivered before Emory University in connection with the Jarrell Lectureship. The Lectures deal with the vital theological questions now so much under discussion. No man sets forth the importance of the Creed and its relation to faith and practice more powerfully and eloquently than Bishop Candler. It is a complete answer to the specious cry of Modernism. "It is not creed we want but character."

This is a great book to read now that the holidays are coming on. It deals with the Virgin Birth and kindred subjects. Let a thousand preachers read this book and I venture to say that a thousand great sermons will be preached as a consequence.

Send to Pentecostal Publishing Company for the book, "The Christ and the Creed," by Bishop Candler. Price, \$1.25.

G. W. RIDOUT.

Mention this write-up and get the book at a special \$1.00 price.

REASONS WHY YOU WILL WANT 100 OR MORE COPIES OF THE REVIVAL ISSUE.

The following is a part of the bill of fare for the revival Issue of THE PENTECOSTAL HERALD, Nov. 30, 1927:

The Leading Paragraphs on "The Revival"	by Dr. Morrison
A Call to Old-time Fasting and Prayer	Rev. Homer W. Hodge
Preparation for a Revival	Dr. W. E. Arnold
A Revival—The Paramount Need	Dr. C. F. Wimberly
Training Youth for Evangelism	Mrs. J. M. Glenn
Revivals Possible Today	Rev. John Thomas
A Fact, A Question, An Answer	Rev. Arthur J. Moore
Some Revivals of the Past	Dr. G. W. Ridout
The Need of a Revival	Rev. W. E. Isenhour
Wanted—A Genuine Revival of Religion	Dr. L. R. Akers
Holiness Preaching Essential to a Deep and Abiding Revival	Rev. C. W. Ruth
Revivals and Personal Work	Rev. C. H. Jack Linn
Gospel Singing for the Revival	Prof. Hamp Sewell
Hindrances to a Revival	Rev. E. E. Shelhamer
A Word Concerning Revivals	Rev. L. L. Pickett
\$60,000,000.00	Dr. Geo. H. Means
Plenty of Power	C. W. Shute
An Ancient and a Modern Revival	Dr. Robert L. Selle
Revivals of Religion	Rev. J. L. Glascock
The Difference Between a Genuine and a Spurious Revival	Rev. W. G. Bennett
Salvation Revivals	A. S. Hunter

You will want a few hundred of these to circulate in your own community, and we must know in advance just how many you want. The price will be \$2.00 per hundred, postpaid, or fifty for \$1.00.

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Enclosed you will find \$..... for which please send me copies of the Revival Issue of Nov. 30, 1927, as I am desirous of creating in my community a great desire for an old-time revival.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Men ought always to pray." Luke 18:1.

Story. The father of a little five-year-old boy was brought home dying. The darling went to his closet where he always prayed when there was trouble. His mother found him and said, "Come to mama, darling."

"I can't come yet mama. I've done praying for papa, but I'm waiting for the evidence." After a long time he ran to his mother and said, "I've got the evidence." His father opened his eyes and was soon well and went out to tell how God heard his darling boy's prayer.

Poem.

"What a friend is Jesus in this world of woe!
Oh, how sweet to trust him and his power to know!
This Friend of mine."

Prayer.

Heavenly Father, "I'll keep on praying till I pray through,
All thy promises are always true."

No. 2.

Text. "Make no mourning for the dead." Ezek. 24:17.

Story. A little girl's father died. At night, about to say her prayer, she began, "God bless mama and ——" She wept and said, "Oh, mama, I can't pray for papa any more." Her mother said, "Don't cry, darling, praise Jesus for a good papa so kind and loving. Think of his spirit up in heaven with God, so bright and happy. And how happy we shall be when we see him again." After that when she prayed for mama she thanked Jesus for papa.

Poem.

"E'en for the dead I will not bind
My soul to grief.
Death can but hide,
It can't divide.
For is it not as though
The rose that climbed my garden wall
Had blossomed on the other side?"

Prayer. Heavenly Father, I thank thee that all who have loved Jesus and have passed away are happy with him.

No. 3.

Text. "Thou hast holden me by thy right hand." Psa. 73:23.

Story. A little boy and his mother were on a train that was going through a dark tunnel. The baby cried out, "Is oo there, mama?" She took his hand and held it and baby was not afraid any more.

Poem, Prayer.

Heavenly Father,
"Though days be dark and I seek in vain
Thy face of Love Divine;
And though darkness press
Thou art here to bless,
By the touch of Thy hand on mine.
There is peace and power,
In the trying hour,
In the touch of Thy hand on mine."

No. 4.

Text. "Hath made of one blood all nations." Acts 17:26.

Story. William had four beautiful bunnies. The mother had died. So William fed them warm milk, and loved them. They would hop over him and cuddle up to his neck.

Sicily had four white kittens hidden in the hay loft. The next day they were missing. His father said they had gone down the river. William did not understand but knew they were not to be his. The next day his four bunnies were gone. Where do you think they were? Up in the hay loft. Sicily had stolen them. The beautiful cat took the best of care of them. She was puzzled because they would not eat mice but loved vegetables. If there are any foreign children in your school, think of Sicily and be kind to them.

Poem.

Jesus loves the little children,
Whether they are white or black,
So I must always love them too,
And not let them think they lack.

Prayer. Jesus help me to remember that you died for the little heathen children as well as for me.

No. 5.

Text. "Laborers together with God." 1 Cor. 3:9.

Story. The basket of blocks was on the ground, and three little faces looked down at it. "It's too heavy for me," said Jimmy. "Well, you're big as I am, 'cause we're twins," said Nellie. "I won't carry it," said the little cousin. Mama said, "One day three little birds wanted a stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?" "We don't know," said the twins. "They all took hold of it together, then they could fly with it." The children laughed. Then they all took hold of the basket together, and it was easy to carry.

Poem.

"Ready to help, ready to bear.
Ready to stand the test,
Ready to go where others are,
Ready to do my best."

Prayer. Father, I would like to be a helper and not a hinderer.

No. 6.

Text. "Love never faileth." 1 Cor. 13:8.

Story. A lady met a little girl carrying her brother. She said, "That burden is too heavy for you."

The darling said, "He ain't no burden, I love my brother." A little boy was carrying some pillows upstairs. A man said, "They are too heavy for you." "Oh, no, my father knows how much I can carry."

Poem, Prayer.

Heavenly Father,
Thou seest what is best for me,
No burden it can ever be,
To do what thou dost ask of me,
For with all my heart I love thee.

No. 7.

Text. "Who his own self bare our sins." 1 Peter 2:24.

Story. A little boy was naughty. He knew he ought to be punished. His teacher told him she would take the blow, and brought the ruler down on her own hands. It left a long red mark. The lad wept. She told him how Jesus bore his sins. They knelt and prayed and he was saved.

Poem.

My Savior on his cross,
My sins in love he bore.
I may not suffer loss,
But love him ever more.
Prayer. Dear Jesus, I love Thee for bearing my sins.

Dear Aunt Bettie: This time I pass over small particulars about myself, and write something of much more importance than my little self. I know of a father giving this advice to his boy, and I think it very good: "My boy, treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen but because you are one." Mr. Moody once said to a friend, "That man must have been in the army or in a military school." He answered, "Yes; how do you know?" "By the way he walks." We can tell that some people have been with Jesus by their walk. "He that saith he abideth in him ought himself also so to walk, even as he walked." The Lord always keeps his promises to us and we should keep our promises to one another, and "answer every letter received." (Some here have not, as I know). Willie Curran.
Rt. 9, Box 239, Atlanta, Ga.

Dear Aunt Bettie: It has been some time since I have written to your page. First of all, let me tell you how much I appreciated the many letters I received from the cousins. They were over 50 in number and from 20 states, Canada and some foreign countries. I have just returned from a wonderful trip through the East and Canada. I visited Niagara Falls, Quebec, New York City, Washington, D. C., and many other places of interest. My trip was almost perfect as to weather conditions and covered some 3000 miles. While we found most of the country to be wonderful, let me say to those who read this from New York state that you have one of the finest states in the U. S. The highways were superb and especially The Honeymoon Trail from Niagara Falls to Rochester and the Storm King Highway near New York City. One cannot comprehend the beauty and grandeur of these highways until

they have once been over them. I would not forget the famous Mohawk Trail from Greenfield to North Adams, Mass. It is unsurpassed in beauty. It was certainly the hand of God that made this wonderful country and it was his hand that guided the men who made possible these marvelous highways. Quebec is indeed a wonderful city. One could spend weeks there, seeing its wonderful places of historic interest. The Canadian churches are marvelous. One would never forget the churches once they visited Canada. At this time there is being dedicated in Cincinnati, and as you may know I live in Greater Cincinnati, a wonderful new church. It is the Hyde Park Community M. E. Church. It is said to be one of the finest churches in America. It is very unique in many ways. It is being erected with the hope that all creeds will come and worship there. The beautiful front window will represent the three great religions. The center pane will represent the Protestant Church, on one side will be the scroll of Laws of the Jewish church and on the other side will be the Sacred Heart of the Catholic Church. The leaders of the greatest churches throughout the country will speak at the dedicatory services. How I wish all the cousins could attend. As my letter is growing somewhat long I shall bring it to a close. Let me again thank you who wrote me in response to my last letter. I certainly did appreciate them all and am sure that I have gained a number of new friends through them. I shall be glad to hear from anyone who cares to write. I am not quite twenty-one years old, almost six feet tall, weigh 155 pounds and you can guess how I look. Best wishes to all.

Dwight C. Yelton.

425 Russell Ave., Covington, Ky.

Dear Aunt Bettie: Here comes a nephew and cousin from the Vale of Paradise in grand old Florida, the sunshine state. I am nine summers young. I attend Sunday school every Sunday and church every time I can. Hoping to see this in print, with much love,
Cecil H. Anchors.
Riceville, Fla.

Dear Aunt Bettie: Will you move over and give me a seat? I am a little boy twelve years old. I have one brother sixteen. I go to Sunday school every Sunday. Our pastor is Brother Grant. I go to the M. E. Church. Who can guess my middle name? It begins with C and ends with E, and has seven letters in it. I am in the seventh grade. I hope Mr. W. B. is mowing the yard when my letter arrives. With love to the cousins I will close.

James Wright.
Madisonville, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band of boys and girls? I sure enjoy the Boys and Girls' Page. I am an orphan girl. I will be sixteen years old March 22. I have a good home. My father and mother are Christians, and so am I. We take The Herald; I think it is a wonderful paper. I belong to the M. E. Church, South. I have dark brown hair, blue eyes and fair complexion and weigh 139 pounds. Who can guess my middle name? It begins with B and ends with E and has eight letters in it.

Ola Higdon.
Box 73, Altus, Ark.

Dear Aunt Bettie: I love to read the letters in The Herald and I've decided to write too. I thought T. Richardson Gray's letter about the "pencil and eraser" was good. He is right, you can't undo a sin, after it's done, although you can get peace and forgiveness for it. I liked Ethel Mae Stone's letter: she is just a little older than I. Her birthday is in May, mine is July 7th. I was fifteen then. I am the youngest in the family of nine children I had a half sister. Daddy was married twice; my half sister is dead, and my oldest brother is dead also. I guess you think I am spoiled 'cause I am the baby. Oh well, I am not going to tell you if I am or not! We all belong to the Methodist Church. I joined in September, 1924. Rev. W. S. Ezzel was holding a revival meeting. We all thought Bro Ezzel a wonderful preacher. We have had three different preachers since then. Our pastor is Rev. George J Stein-

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man; he hasn't been preaching very long, but he preaches well. I will be going a year to Sunday school without missing a Sunday the last of September. I am working for a gold pin. I am the only one in my class that hasn't missed. Our teacher is Mrs. H. I. Barnett. She is a wonderful Christian woman, I love her very much. She is going to California on a visit in a few days. I surely will miss her, but I know she will have a good time. My sister gave me the book, "Beautiful Girlhood." I have read some of it, and like it fine. I am like Isabel Hall. I don't believe the boys and girls should write so much about themselves. There are so many other things to write about. Nora Swanson, I think your middle name is "Lurline." If I am right send your picture. Spofford isn't a large place; we only have two stores and three churches. I go sometimes to hear the Baptist preacher; he seems to be a good man. I don't see very many letters from Texas.

Sallie Eva Vincent.
Spofford, Texas.

Dear Aunt Bettie: I am very sorry to say but I can hardly ever see a letter from New York state no matter how hard I look. So I will write and if New York state letters are accepted I shall expect to see this printed. I wrote once before to The Herald but it was about a year, so I think I had better be introduced again. I have light hair (long), light complexion and gray eyes. I am thirteen years old, and am in the eighth grade in the St. John Ave. School, Binghamton, N. Y. I had a nice vacation last summer. I visited my aunt's farm at Conklin, N. Y., and had a nice time as I do not visit a farm often. I live in the city. I took a trip to Syracuse, Lake Ontario, and many other lakes. I have also attended four camp meetings; so I have had a full summer. I like to write letters so I assure you of an answer if you write to me.

Helen I. Livingston.
16 Florence Ave., Binghamton, N. Y.

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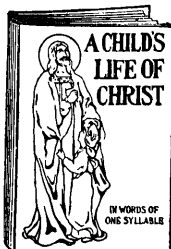
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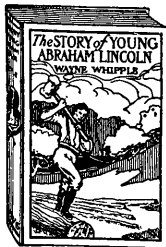
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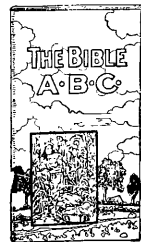
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SUNDAY SCHOOL LESSON

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

Lesson VIII.—November 20, 1927.

Subject.—Micah Champions the Oppressed. Micah 2:1-3; 6:1-13.

Golden Text.—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8.

Time.—About B. C. 710.

Place.—The kingdom of Judah.

Introduction.—Micah calls himself the Morasthite, meaning an inhabitant of the town of Moresa situated in the southern part of Judah. He was a contemporary of Isaiah, and lived during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah. He is supposed to have exercised the prophetic office for about fifty years.

Micah's prophecy is a close parallel to that of Isaiah. Some have supposed that this similarity arose from the kindred topics concerning which they prophesied; but this position hardly seems tenable. Others have contended that he copied from Isaiah, which is possibly true. Living and prophesying at the same time, and both belonging to the kingdom of Judah, we may well suppose that they had no little conversation about the condition of their people, and concerning the sort of preaching and prophesying that needed to be done. They were kindred spirits, and would naturally be drawn together in their work.

Micah's prophecy covered a wide range of subjects. He foretold the destruction of Samaria, which occurred in the sixth year of the reign of king Hezekiah. He also prophesied of the troubles that would befall Judah—troubles that came from Babylon under Sennacherib. But his prophecy was not without solid foundation. He denounced sinners and their sins because they were destroying the two kingdoms. He spared no one, high or low, but declaimed against magistrates, judges, princes, priests and false prophets, telling them of their lying, their injustice and their greed. Like Amos and Hosea, he warned them that the wrath of Jehovah would certainly fall upon them unless they repented and turned again to him for mercy and pardon.

Micah is rich in prophecies concerning the coming of our Lord. In chapter 5:2 he says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When king Herod demanded of the chief priests and scribes where Jesus should be born, they said: "In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Note the slight change of words, which often occurs in quotations from the Old Testament to the New. The sense is clear, however. He prophesied also, that the dominion of this ruler should extend even unto the uttermost parts of the earth.

Good Hebrew scholars tell us of the beautiful diction of this prophet. They compare his style with that of the loftiness of Isaiah. The Lord's controversy with his people, given in today's lesson can hardly be surpassed

in sublimity. In strength of expression he equals Amos and Isaiah. In chapter 2:4 he grows pathetic: "In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me; turning away he hath divided our fields."

Micah's prophecy confirms the preaching of his contemporaries. Both kingdoms were involved in desperate wickedness. The rich had won their ill-gotten gains by trampling upon the rights of the poor. They were revelling in wealth, while the victims of their oppression were starving in their poverty; but the rich had no pity nor any mercy. They continued to grind their downtrodden neighbors into the dust. Our lesson represents Micah as the champion of these stricken ones.

Comments on the Lesson.

1. Woe to them that devise iniquity.—"Who lay schemes and plans for transgressions; who make it their study to find out new modes of sinning; and make these things their nocturnal meditations, that, having fixed their plan, they may begin to execute it as soon as it is light in the morning." Because it is in the power of their hand.—Wicked men do not hesitate to do evil when they are in authority.

2. They covet fields, and take them by violence.—Just as Jezebel had Naboth killed, in order to get his vineyard for Ahab. Greedy men still lay all sorts of schemes to rob the poor man of his heritage. There is no viler sin than covetousness, except unbelief in the God of the Bible.

3. Against this family do I devise an evil, from which ye shall not remove your necks.—"This family" means the kingdom of Israel. They had sold themselves to sin; there was neither justice nor mercy left among them. The rich had robbed the poor, and the poor had become debauched along with their oppressors. Now Jehovah takes a hand, and devises sore punishment for the entire kingdom. Tiglath-pileser conquered the kingdom, and carried the people into captivity into Assyria before the death of Micah.

6:1. The first seven verses of this chapter set forth a dialogue between Jehovah and the people. In the first five verses Micah represents God as speaking to them in such language as would tend to bring them under conviction for their sins. God calls upon the mountains and the "strong foundations of the earth" to bear witness to the fact that he has a controversy with his people. Once he cries: "O my people," and reminds them of his goodness towards them. Again he cries: "O my people," and calls upon them to remember his deliverances from enemies, that they "might know the righteousness of the Lord." God was speaking through the prophet; and, had the people repented, he would have heard their cry; but they were not moved in their hearts to return unto him.

6 and 7. Where with shall I come before the Lord, and bow myself before the high God?—It is hardly to be supposed that the people really uttered these words. It is probably Micah's speech wherein he was endeavoring to help them to see their

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utter ruin; and, perchance, to lead them to repentance. Burnt offerings and calves of the stall meant nothing to Jehovah as long as the people worshipped idols. They might offer up to God thousands of rams and pour out "rivers of oil"; but, as long as their hearts were set in them to do evil, their worship was not acceptable to him. Yea, they might have sacrificed their children for the sins of their souls, but it would have been as a stench in the presence of Jehovah. They had crossed the deadline.

One is tempted to moralize a bit just here. What was true of Israel is true of men today. A thinking, praying man must be uneasy about our pleasure-mad, money-crazy American people. A day of divine wrath is coming upon us as surely as there is "no variability neither shadow of turning" with Almighty God. We are saying much about having a nationwide revival of "old-time Christianity"; but there are no present tokens of its coming. Nothing but such a revival can save this nation from ruin.

Beginning with the eighth verse, the prophet turns upon his people in unmeasured terms. But he begins by giving them the beautiful words of our golden text to show them the reasonableness of the Almighty. He did not require of them any strange or hard thing: "His commandments are not grievous." Thence on to the end of the chapter Micah delivers one of the severest tirades against sin to be found in the entire Bible. Their scant measure, their wicked balances, their deceitful weights, their violence and their common lying stood out before God as an abomination. Then follows a harrowing description of the sudden and terrible destruction that



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Name of Parent

was going to befall them. They would plant their crops, but would be led into captivity before harvest. They would tread the olives, but never use the oil. They would make their sweet wine, but would never drink. May we add that God's judgments often come suddenly, and with little warning.

SEE PAGE SIXTEEN

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OF ASBURY THEOLOGICAL SEMINARY

THE NAME OF JESUS.
A new duet of medium range, universally loved by all who sing or hear it. Going into third edition. Two copies 50c. No stamps, C. E. Braun, Box 500, East Liberty, Pittsburgh, Pa.

ANNOUNCING THE 1928

Scripture Text Calendar

The 1928 Scripture Text Calendar is truly a masterpiece of the Printer's Art. Millions of these helpful calendars are sold annually and can be found in the four quarters of the globe. In fact, the Scripture Text Calendar has almost become an institution and looked for eagerly by millions throughout these lands. We sincerely believe the 1928 Scripture Text Calendar is a most worthy successor to all previous editions and predict a great sale for it. A careful perusal of this announcement will surely prove profitable and interesting to you.



Size of Calendar 9 1/4 x 16 inches
The Calendar with the Big Figures
EASY TO SELL BECAUSE OF

WONDERFUL VALUES
Scripture Text Calendars are easy to sell and will do much to promote the welfare of the church, the community and the Kingdom by placing the Gospel daily before thousands that may now be indifferent. This is an opportunity to do real Christian service by disseminating God's Word and at the same time quickly making \$50 to \$500 by simply placing in every home this beautiful 1928 Scripture Text Calendar. Hundreds of agents have found our plan most helpful, as our beautiful Scripture Text Calendars are unusual values and sell readily to nearly every family in the community. Over 3,500,000 of these Wonderful Scripture Text Calendars were sold for 1927, which shows the high regard in which they are held.

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The 13 famous Sacred Paintings, beautifully reproduced in many colors, alone are worth many times the low cost of the Calendar. They represent what is best and most refined in Sacred Art.

Four New Exclusive Features

1. How to read the Bible through in a year with an assignment for each day's reading morning and night.
2. Three Months Calendar on each page. Added to our monthly calendar with the big figures and Scripture Text for each day are two small monthly calendars for the month preceding and following the current month.
3. A full description of each beautiful picture—of great value to young and old.
4. The phases of the moon are shown on the day they occur.

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100 Calendars	\$17.00	\$30.00	\$13.00
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Nothing could be more appropriate as a gift at Christmas time than one of these Scripture Text Calendars. Small quantities for this purpose: 25, \$5.75; 50, \$10.00. All prices slightly higher in Canada.

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Louisville, Kentucky.
Gentlemen:

Kindly ship at once Scripture Text Art Calendars. Enclosed please find remittance in sum of \$.....

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City State.....

EVANGELISTIC AND PERSONAL.

Floyd Ware: "I am desirous of getting in touch with an evangelist who needs a gospel singer. I have had experience in this work, using the guitar and cornet; also do personal work at the altar and in the audience. If any one reading this notice is in need of such help please to let me hear from them. Address me, Piketon, Ohio.

Mrs. Kate Bailey who has been in the Ohio Valley Hospital for some time, is recovering and will join Mr. and Mrs. F. J. Frey in their evangelistic work in the spring, giving Bible readings and doing personal work.

The Gaddis-Moser evangelistic party will begin revival meetings in the Holiness Mission, New Boston, O., December 2, closing Dec. 19. Prayer is requested for this meeting.

Rev. Jesse Uhler, Clearwater, Kan., has some open dates for fall and winter which he would be glad to give to any one desiring his assistance in revival meetings.

Mrs. S. H. Tucker: "Our pastor, Rev. J. H. Bishop, has just closed a revival campaign with Dr. Odom as the evangelist. There were a number professed faith in Christ; a number transferred by letter, making 46 that have been added to our church since last March. We heard Brother Bud Robinson preach a glorious sermon at the U. B. Church."

The annual meeting of the Ohio State Camp Meeting Association (Camp Sychar) was held Tuesday at 1 o'clock at the home of the president, the Rev. C. L. Lewis, at Camp Sychar. All members were present with the exception of Mr. O. F. Skeen, who is spending the winter in California. Reports were given by the officers and the association was greatly encouraged by the prompt payment of many pledges to the new dormitory fund. The election of officers resulted as follows:

President—The Rev. C. L. Lewis, Camp Sychar, Mt. Vernon.

Vice president—The Rev. H. E. Williamson, Marion.

Secretary—The Rev. E. E. Shiltz, Shadyside.

Assistant Secretary—The Rev. J. J. Adams, Sycamore.

Treasurer—William Kathary, Macksburg.

Auditor—The Rev. Clare T. Goodwin, Wooster.

Superintendent of Grounds—O. F. Skeen, Mt. Vernon.

Assistant Superintendent of Grounds—H. E. Oberholtzer, Mt. Vernon.

Executive Committee—The Rev. C. L. Lewis, the Rev. H. E. Williamson, and the Rev. Clare T. Goodwin.

Book-Store Committee—The Rev. H. E. Williamson and the Rev. J. J. Adams.

Trustees—O. F. Skeen, William Kathary and H. E. Oberholtzer.

Purchasing Committee—O. F. Skeen, William Kathary and the Rev. E. E. Shiltz.

The dates for the 1928 camp were set for August 9-19. Workers for the 1928 camp are as follows: The Rev. Joseph Owen, the Rev. E. W. Pethcord, the Rev. C. M. Dunaway, with Prof. Kenneth Wells and Mrs. Wells as song leaders. Miss Anna McGhie will be young people's worker with the Rev. W. L. Mullett as song leader. Miss Mae C. Gorsuch and Miss Ollie Tanner will be the boys and girls' workers.

TWO SPECIALS FOR NOVEMBER ONLY

SPECIAL NO. 1.

By chance we secured a few hundred copies of the Precious Promise Bible, which is sold exclusively through agents at a net retail price of \$7.75. The publishers of this special Bible have refused to sell us any more, hence we are closing out what we have left of this edition, during the month of November only, at the very special price of \$4.50, postpaid, or with the patent thumb index for \$5.00.

This Bible would make a wonderfully attractive gift to most any one, as all of God's promises (which comprise about one-tenth of the entire Bible) are underscored and indexed.

There are possibly 50 references to "Worry," more than 250 references to "Victory over troubles," over 200 references as to "The prosperity of the upright"—nearly 2,000 promises in all on various subjects. Besides, this Bible contains an encyclopedic concordance, which is a concordance and dictionary and encyclopedia combined.

It is the King James Version, large clear long primer type, is self-pronouncing, 40,000 references, bound in genuine leather with overlapping edges, extra fine thin Bible paper, chapter headings in figures, red under gold edges, size 5 1/2 x 8 x 1 1/4 inches thick. It is really a wonderful Bible, a beautiful book, and is well worth the agent's price of 7.75, but you can buy one or more of them, while they last, during this month, at the prices mentioned above, postpaid.



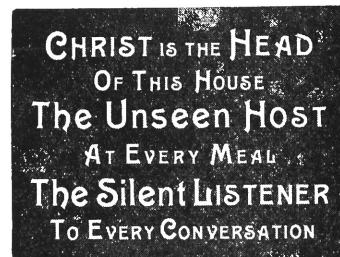
SPECIAL NO. 2.

One of the large motto manufacturers went out of business recently, and we bought a very large quantity of some of the most popular styles. We are offering them to you during the month of November, while they last, at the rate of three for \$1.00, postpaid, or 10 for \$2.50, postpaid. The following titles are the ones offered in this November sale:



No. 4014. Size 10x13. 50c.

A Prayer for Our Home. That Thine eyes may be upon this house day and night.



No. 4018. Size 10x13 inches. 50c.

Christ is the Head of this House, the Unseen Guest at every meal, the Silent listener to every conversation.

RULES FOR TO-DAY

DO NOTHING that you WOULD not like TO BE DOING WHEN JESUS COMES
GO to no place where you WOULD not like to be FOUND WHEN JESUS COMES
SAY nothing THAT YOU WOULD not like TO BE SAYING WHEN JESUS COMES

No. 4003—Rules For Today.

A Motto that will command attention at once, and stimulate one to live as a Christian should.

Size 10x13 inches. 40c.

No. 4011—The Ten Commandments

No. 4010—The Twenty-third Psalm



No. 4008. Size 10x18 inches. 50c.

Be ye kind, tenderhearted, forgiving others as God forgave you.

No. 4001—Home Blessings

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Sapulpa, Okla., Nov. 9-20.
Cleveland, Ohio, Nov. 24-Dec. 4.
Bethany, Okla., Dec. 8-18.

BABCOCK, C. H.
(1148 Victoria Ave., Los Angeles, Cal.)
Trenton, N. J., Nov. 13-27.

BANNING, EDNA M.
(9411 Pratt Ave., Cleveland, Ohio.)
New Castle, Ind., Oct. 30-Nov. 16.

BELEW, P. P. (Olivet, Ill.)
Midland, Mich., Oct. 30-Nov. 13.
Cedar Rapids, Iowa, Nov. 13-Dec. 4.
Open date, Dec. 5-18.

BENNARD, GEORGE.
Bay City, Mich., Nov. 1-13.
Essex, Ont. Canada, Nov. 16-Dec. 4.
Lansing, Mich., Dec. 6-21.

BENNETT, W. G.
Findlay, Ohio, Oct. 19-Nov. 11.
New Haven, Mich., Nov. 13-Dec. 4.

BRASHER, J. L. (Attalla, Ala.)
Phillipsburg, Ohio, Oct. 26-Nov. 13.

BROWNING, RAYMOND.
Moundsville, W. Va., Nov. 10-27.

BONINE, GRACE O.—RIGGS, HELEN G.
Otego, Mich., Oct. 30-Nov. 17.
Fennville, Mich., Nov. 20-Dec. 11.
Peck, Mich., Jan. 1-22.
Goderich, Ontario, Jan. 24-Feb. 12.

BULLMORE, C. W. (Song Evangelist)
(Morrowville, Kansas)
Open dates.

CAIN, W. R.
(515 S. Vine St., Wichita, Kan.)
Hamilton, Ohio, Nov. 13-27.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Winchester, Ind., Nov. 9-27.
Lancaster, Ohio, Jan. 5-22.
Chester, W. Va., Jan. 26-Feb. 12.

CLARK, C. S.
(808 N. Ash, Guthrie, Okla.)
Pretty Prairie, Kan., Oct. 26-Nov. 13.

COX, F. W. (Lisbon, Ohio)
Albany, Ore., Nov. 10-27.
Portland, Ore., Nov. 28-Dec. 11.

CRAMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Big Rapids, Mich., Nov. 20-Dec. 4.
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(141 Dayan Street, Lowville, N. Y.)
Beacon, N. Y., Oct. 23-Nov. 13.
Natural Bridge, N. Y., Oct. 2-16.
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

DANFORD, S. A.
(1177 W. 11th St., Eugene, Ore.)
Walla Walla, Wash., Oct. 30-Nov. 13.
Heppner, Ore., Nov. 20-Dec. 4.

DAVIDSON, OTTO AND WIFE.
Millport, Pa., Oct. 31-Nov. 13.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
Placentia, Calif., Nov. 1-13.
Glendale, Calif., Nov. 16-27.
El Centro, Calif., Nov. 18-Dec. 11.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Falconer, N. Y., Nov. 6-20.
Ashville, N. Y., Nov. 24-Dec. 12.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

EDEN, THOS. F. AND SISTER.
Philadelphia, Pa., (Convention), Nov. 5-13.
Perkasie, Pa., Nov. 18-27.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Ft. Wayne, Ind., Oct. 30-Nov. 13.
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio.)
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FRYHOFF, A. J.
(3856 W. 140th St., Cleveland, O.)
Mt. Gilead, Ohio, Oct. 30-Nov. 20.
Urichville, Ohio, Nov. 27-Dec. 11.
London, Ohio, Dec. 12-25.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Arkansas, Kan., Nov. 1-13.
Fairbury, Neb., Nov. 15-17.
Havlin, Kan., Nov. 19-Dec. 11.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Hurllock, Md., Nov. 1-13.
Baltimore, Md., Nov. 25-27.
Portsmouth, Ohio, Dec. 2-18.

GALLOWAY, H. W.
(University Park, Iowa)
Mason City, Neb., Dec. 4-18.

GILL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GEROW, S. M. (Wilmore, Ky.)
Columbus, Ohio, Nov. 13-27.
Wyandotte, Mich., Dec. 4-18.

GLEASON, RUFUS H. (Central, S. C.)
South Carolina Conf., Nov. 15-20.

HALLMAN, W. R. AND WIFE.
(5476 Ridgewood Ct., Chicago, Ill.)
Morristown, Minn., Nov. 1-13.
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. N.
(7 Gaskill St., Mt. Washington Station,
Pittsburgh, Pa.)
Shackelford, Pa., Nov. 4-13.
Pittsburgh, Pa., Nov. 18-27.

HARDESTY, S. P. (Song Evangelist)
(Lynn, Ind., Rt. 1)
Ama, Ind., Oct. 30-Nov. 13.
Open dates following.

HEVSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., Nov. 6-17.
Mooreville, Ind., Dec. 4-18.

HUNT, JOHN J. (Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA. (Bethany, Okla.)
Ponca City, Okla., Nov. 13-27.
Tulsa, Okla., Dec. 4-18.

KENNEDY, ROBERT J.
(6129 Goliad Ave., Dallas, Tex.)
Bronson, Kan., Oct. 9-Nov. 20.

KEYES, CLIFFORD E. AND WIFE. (Mohnton, Pa.)
Camden, N. J., Nov. 16-Dec. 4.
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

LARKIN, BESSIE B. (Collingswood, N. J.)
Centerton, N. J., Nov. 6-Dec. 11.
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Royalton, Ohio, Nov. 13-Dec. 4.
Nicholasville, Charge, O., Dec. 5-18.
Converse, Ohio, Jan. 9-23.
Black Fork, Ohio, Oct. 30-Nov. 13.

LITRELL, V. W. (Preacher and Guitarist)
(1610 M. St., Lincoln, Neb.)
Meridian, Idaho, Oct. 30-Nov. 13.

LOVELESS, W. W. (London, Ohio.)
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, Dec. 1-18.
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Auburn, Ind., Nov. 10-27.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 6-26.

MCBRIDE, J. B.
Washington, D. C., Nov. 7-20.

MCNEESE, HERBERT J. (New Brighton, Pa.)
Carlinville, Ill., November.
Open dates.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Grand Junction, Colo., Nov. 3-20.

MINGLEDORFF, CLAUD. (Douglas, Ga., Rt. 3.)
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

PARKER, J. R. (Wilmore, Ky.)
Cache Chapel, Ill., Oct. 31-Nov. 13.
Hindman, Ky., Nov. 14-28.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Berrien Springs, Mich., Oct. 30-Nov. 13.
Jonesboro, Ind., Nov. 13-Dec. 4.
Elkhart, Ind., Dec. 4-19.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Springfield, Ohio, Nov. 6-20.
Hobart, Ind., Nov. 27-Dec. 11.
Elkhart, Ind., Dec. 25-Jan. 8.

REED, LAWRENCE. (Damascus, Ohio)
Watervleit, N. Y., Oct. 26-Nov. 13.
Syracuse, N. Y., Nov. 13-Dec. 4.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REMS, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Brooklyn, N. Y., Nov. 7-13.
Huntington, W. Va., Nov. 20-Dec. 4.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Hoopston, Ill., Nov. 1-20.
Racine, Wis., Nov. 21-Dec. 4.
At home, Dec. 22-Jan. 2.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.

Desirable Real Estate In Wilmore, Ky.

TO BE SOLD AT PUBLIC AUCTION ON THURSDAY, DECEMBER 15,
AT 2:00 P. M.

NO. 1.—One baby farm of about three acres, located in the center of Wilmore, containing an eight-room dwelling g.w.h. both soft and hard water, bath, double basement, furnace, and all out buildings, hen house, garage, store room, two young orchards, plenty of shade trees. A model home for one desiring a modern house in good locality with all improvements. Located on North Maple Street, No. 211.

NO. 2.—Two dwellings located on North Walnut Street, Nos. 101 and 103. Three rooms and bath in each, property just off of Main Street.

NO. 3.—Two four-room dwellings, located on North Bellevue Avenue, Nos. 308 and 310. Water in yard.

NO. 4.—Two six-room dwellings, two three-room apartments in each, located in Jewell Heights overlooking Wilmore.

All property in excellent repair.

Here is a splendid opportunity for anyone who wants a home in Wilmore, convenient to Asbury College and the churches and with modern conveniences, in good locations.

This property will be sold on terms of one-fourth cash and remainder in five equal payments, or purchaser may pay monthly in amounts to equal one-fifth each until paid for, with interest at rate of six per cent per year.

There will be music and a hospitable reception for every one.

Any information concerning this property can be had at the First National Bank of Wilmore.

THE WILMORE REAL ESTATE COMPANY WILMORE, KY.

New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Brooklyn, N. Y., Nov. 4-13.
Lansdale, Pa., Nov. 14-27.
Cincinnati, Ohio, Dec. 4-18.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Lewistown, Pa., Nov. 3-13.
Phillipsburg, Ohio, Nov. 18-27.
Shelbyville, Ind., Dec. 1-11.

SWEETEN, HOWARD W.
Patchogue, N. Y., Nov. 7-21.

TARVIN, E. C. (California, Ky.)
Cass City, Mich., Nov. 12-27.
Caro, Mich., Nov. 29-Dec. 11.

THOMAS, JOHN. (Wilmore, Ky.)
Brooklyn, N. Y., Nov. 4-13.
Philadelphia, Pa., Nov. 14-20.
Akron, Ohio, Nov. 27-Dec. 11.

VANDALL, N. H.
Milwaukee, Wis., Nov. 2-13.
Fandale, Pa., Nov. 16-30.
Carmichael, Pa., Dec. 4-13.

VAYHINGER, M.
Oakland, Ill., Oct. 30-Nov. 20.

WATTS, E. E. (Sandy Lake, Pa.)
Shawville, Que., Nov. 11-27.
Lyndonville, Ky., Dec. 4-18.
Open date, Jan. 1-March 13.

WIMBERLY, C. F.
Zwolle, La., Nov. 1-14.
Petoka, Ill., Nov. 1-15.

WIREMAN, C. L.
Mayville, Ky., Nov. 4-20.
Covington, Ky., Nov. 22-Dec. 3.
Open dates after Dec. 3.

REQUESTS FOR PRAYER.

Mrs. R. D.: "Please to remember my husband in prayer that he may be saved."

A. W.: "Please to pray for my wife, that she may be healed."

A mother desires the prayers of The Herald family that her son may be healed of nervous trouble.

A. M. asks prayer that they may be delivered from the tobacco habit.

Mrs. B. B.: "Pray for the healing of a boy ten years old, who is a Christian."

T. W. F.: "After much prayer I have entered the ministry as local preacher and desire the prayers of The Herald family that I may be a soul winner for Jesus."

Please to pray for a worried sister.

A wife desires prayer for her sick husband who is unsaved.

Mrs. N. W.: "Please to pray for me that I may be born again, and that I may go on to know the Lord in his sanctifying power."

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Seventh Day Adventism	15c
Christian Science	15c
Spiritualism	15c
Mormanism	15c
Spurious Testimony	15c
Fanaticism	15c

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A wonderful climate in which to live, would you like to have a home here? Keep address and write to Daniel Zinser, 123 N. Wilson Ave., Pasadena, for information.

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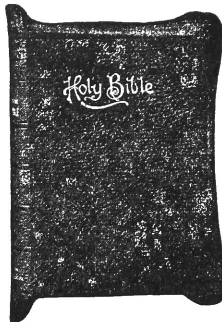
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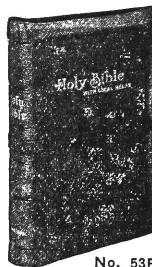
IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

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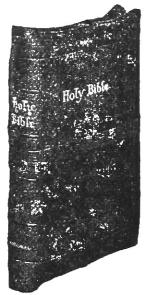
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PAUL, an apostle of Jē'sus Chrīst by the will of God, and Tī-mō'-the-ūs our brother,

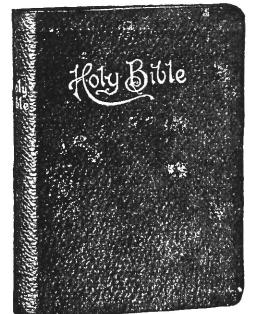
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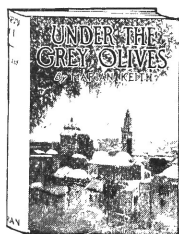
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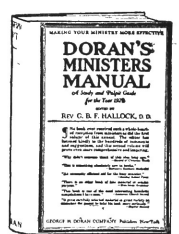
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Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Nov. 16, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 46.

THINK ON THESE THINGS.

By The Editor.

IT is high time for a general rebellion and holy war to be declared against false teaching in schools and pulpits with reference to the inspiration of the Holy Scriptures, the godhead of Christ, the blood atonement he made upon the cross, his resurrection, ascension and intercession for the redemption of men.

* * * *

The queer religious infidelity that has gotten into the church, worked itself into leadership, which is denying the necessity of regeneration, the need or possibility of sanctification, the sinfulness and need of humanity—and almost everything connected with the fundamental teachings of our Lord Jesus, I say, that a faithful ministry and devout laity need to arise and speak out in no uncertain sound against this clamor of false teaching touching evangelical religion.

* * * *

Quite recently I have heard of several Methodist preachers who said that they knew nothing about a spiritual crisis in their religious history, or of what is commonly called regeneration, or a new birth; that they grew up in religious homes, were trained to live decent lives, and chose to go into the ministry. This sort of talk is not in harmony with Methodism and does not meet the requirements of the Bible. Jesus Christ has said that we must be born again; that the new birth is the only door into the Kingdom of God. We cannot afford to give up the teachings of the Lord Jesus for the chatter of religious skeptics who, while they eat the bread of the church, destroy the faith of the people in the Church.

* * * *

False teaching is the forerunner of immoral conduct. Destroy the faith of the people in the Word of God, take a wholesome reverence and godly fear out of their hearts, and you have broken down the dikes that God in his wisdom has built up against the floods of sin that will pour in upon us; we shall have an inundation of wickedness. No Methodist preacher should permit any one to come into his district or church disseminating false doctrine without most earnest protest on his part. No preacher or layman, for that matter, is under any obligation to any one to sit quietly and let any official, or any one sent out by an official, teach the people that regeneration is unnecessary. It is criminal to keep quiet and permit such unscriptural and unmethodistic teaching to be paraded and disseminated in our Sunday school training schools. Such teachers are striking at the very foundation of the whole superstructure of the Christian Church.

* * * *

Fill your church with an unregenerated people and you will have to resort to methods of entertainment and teaching entirely out of harmony with the Word of God in order to hold those people. Neither can you preach to them the plain truths of the Bible with authority. They know nothing of God;

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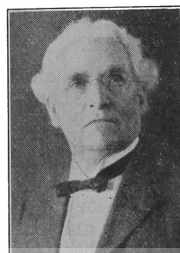
Faithfully, your brother,
H. C. Morrison.

they are strangers to his grace. They will not submit to a searching Bible Gospel. Nothing can be more destructive to the spiritual life of the church and lead more suddenly to immorals, lawlessness, and the final destruction of human souls than the teaching now being promulgated that the regeneration of the individual is unnecessary. Let us be faithful to Christ and his teachings, and be bold as lions in the cause of God and the defense of scriptural truth.

Monthly Sermon.

THE MINISTRY OF AFFLICTION.

Text: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yielded the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.)



The mystery and ministry of human suffering is one of the profound problems that presents itself for the consideration of the thoughtful Christian. It is a problem, however, which will thrust itself upon our attention. It seems impossible to live even for a short time in this world and escape suffering.

The introduction of sin into the world brought with it an endless trail of sorrow and a vast river running through the ages made up of the blood and tears of suffering humanity. To live means to suffer. The palaces of the rich and the huts of the poor are alike the abodes of sorrow. All men from the most learned and conspicuous to the most illiterate and obscure carry their burdens of disappointments, shattered hopes, and heartache.

Human plans, however well laid, often miscarry. It is impossible to fortify against the encroachments of old age, decay, and the sorrows which attend sickness, disease, and

death. However thick the walls of your house, however secure windows, and however strong doors, sorrows will enter, and sooner or later the black crepe of mourning must hang upon the door-knob of every home where human beings dwell, sicken, suffer, and die. Who has not been deeply puzzled with this problem of suffering? We have seen innocent little children prostrated with disease, suffering beyond words to express, lifting up their helpless little hands for help which could not possibly reach them. We have seen mothers stricken down with their little ones about them clinging tenaciously to life, not for selfish motives, but for love of those who would be left motherless and buffeted by an unkind world if she who gave them birth should pass away, and yet in the midst of her longing and her prayers she has been compelled to embrace and kiss her weeping children so soon to be left motherless and go into the great beyond. We have seen the loving husband and father, who is giving himself to toil to provide for those he loves, stricken down and going out to leave a family unprovided for, to fight their hard battles with evil men more hungry for the pitiful little sum of money and worse still the destruction of the character of those left to mourn unprotected. We have seen the preacher in the strength of his manhood, aflame with evangelistic fire, hang his silent trumpet upon the wall, draw the drapery of his couch about him, and fall into silent sleep to awake in another world. And as we have looked upon these scenes we have been compelled to ask questions that no one can answer. Why is it so? Why this suffering, this disease, and this untimely death? In these hours of darkness many poor hearts under the temptation of the ever-ready enemy have cried out against God and complained that his judgments were severe. Not unfrequently under such trying circumstances those who have known and rejoiced in the light of a living faith have fallen into doubt and turned back into darkness.

Left to ourselves, no human philosophy can solve this problem of human suffering and bring us a satisfactory answer. Life is so vast. Its reaches are so extended that we are quite unable to understand all that goes into this problem of sorrow, tears and death. We should never undertake to philosophize on the subject unmindful of the fact that this life in the body is a mere introduction into life, a short period of probation and preparation for the real life that extends into what we call eternity. If in this life only we have hope, we would indeed be as the inspired apostle has declared "of all men most miserable." In our thinking on this subject we must always remember that the grand realities that embrace the ceaseless ages await us beyond the confine of years, beyond the vale of tears, beyond the little things of time in the vast and ceaseless ages of eternity.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

In The Land of Luther and The Reformation.

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



HE Christian Church is greatly indebted to Germany. She it was who gave us the Reformation. She gave us Luther the mighty, Melancthon the scholar and man of God, Tholuck the evangelical theologian, Christlieb the fundamentalist. Methodism is greatly indebted to Germany because it was the Moravians who led John Wesley into saving faith, and to Germany he went to see Christian perfection exemplified among the pietists there. Then some of the sublimest hymns in the Hymn Book are translations from the German. John Wesley did a fine work for Hymnology when he translated some of those choice hymns. Indeed, John Wesley's greatest contributions to the Hymn Book were these splendid translations from the German into the English.

Germany, unlike Italy and France and Spain and Portugal, is strongly Protestant. Protestantism and Progress seem to go hand in hand, hence Germany was in a fair way to become one of the greatest nations of modern history had not the cruel World War broken out and brought defeat and disaster to her. One thing strikes us particularly in Germany as we travel through the country, there are no devastated cities or towns or provinces like you meet with in France. We went from Rheims and Verdun into Germany. What a difference! German cities unhurt, unscathed by war, great buildings, great palaces, great churches and cathedrals, great business houses, great highways without a war scratch upon them! How different from Rheims and Chateau Thierry and Verdun, etc.! The most cruelly butchered city it seems to us was Rheims and its magnificent Cathedral! Oh it was a crime against art and beauty and religion the way that massive poem in stone was pounded and hammered and pelted and spoiled and ruined! They are trying to restore it but its original beauty and charm are incapable of restoration!

It is evident on every hand that Germany is fast recovering herself. Her big cities seem to be doing a great business; her hotels are massive and the restaurants look prosperous. We had a humorous time in Cologne one night as we dropped in for a cup of tea and some pastry. Our German was very limited and we had to use considerable of the sign language. We enjoyed the refreshment all the more because of the good laugh we all had over the affair. Germany is a Republic as a result of the War; her President recently passed his eightieth birthday! (Let folks who talk about being old at 65 and 70 take notice). The Press gives the following about the President's birthday:

"President Hindenburg of the German Republic celebrated his eightieth birthday on Sunday. Forty thousand school-children and eighty thousand adults cheered the aged German leader as he was driven through five miles of Berlin streets until weary. The only period of relaxation the President had was when the schoolkids ignored their discipline and crowded around the President's automobile to get a closer view of their hero. After the President's car came a gigantic parade in which the brilliance of the countryside peasant costumes rivalled the military display of the steel-helmeted troops."

We have a notion that Protestantism in Germany is like its great Cologne Cathedral—very dignified and very cold. There were some signs a few years ago of a revival of religion but we hear nothing of it at this time. We think, however, that Germany is war weary. We talked with a business man in a German train; when he found out that we were Legionnaires he suggested that it

would be a good thing if we would forget war and that possibly those international gatherings, like the Legion had in Paris, might have a tendency to keep war memories alive and the war spirit! Possibly so! One thing, however, is in Germany's favor, financially, today. The Treaty of Versailles forbade her having any standing Army or Navy. This saves Germany an immense sum of money every year. She is thus assisted by this saving to pay her war indemnities and make reparations to France and England and Belgium.

My purpose in this article, however, is not to discuss Germany, so much, as Luther, Melancthon and other brave, heroic souls who brought us the Reformation.

In the City of Prague there is an old book containing the ancient liturgy of the Hussites. It is richly illuminated with pictures depicting Wicliffe at the top of the page kindling a spark. Just below is Huss blowing the spark into a flame, and finally, underneath Huss stands Luther brandishing a lighted torch. Wicliffe has been called the "Morning Star of the Reformation." He was an Oxford man. "A Doctor in Theology, the most eminent of his day; in philosophy second to none; in scholastic discipline incomparable. He soared far above others in the subtlety of his genius, and surpassed them in the profundity of his knowledge."

Next to Wicliffe was Huss of Bohemia. His pulpit in Bethlehem Chapel, Prague, built by two wealthy citizens that the Gospel might be preached independently became a place of power and protest. A Jesuit speaking of Bethlehem Chapel said: "Its pulpit is John Huss' triumphal chariot, and the paintings upon the walls are the blazonry of his armor." Huss lived in the days of two Popes—one at Rome, the other at Avignon, France; then as the result of the quarrel a third was elected, Alexander the Fifth, who at once issues a bull which arouses the fighting ire of Huss. He reforges Wicliffe's old bolts and hurls them right and left with tremendous effect. The priests call him an incarnate devil—a heretic—they have a bonfire of all of Wicliffe's and Jerome's and Huss' books. The archbishop forbade Huss preaching in Bethlehem Chapel but he keeps on preaching; his words are thunderbolts and the common people hear him gladly. Next, the Council of Constance is called, attended by 30 Cardinals, 20 Archbishops, 150 Bishops, 4,000 priests, while thousands of servants and soldiers are present. The Council lasts four years. Many ecclesiastical questions are handled and finally, Huss, the heretic, is brought before the Council. The demand made of Huss is Recant! Recant! but Huss said: "Convict me of heresy by the teachings of Christ and his apostles and I will cheerfully recant. But as yet there is nothing to recant. I cannot abjure errors that have been imputed to me by false witnesses." But at length they consign Huss to be burned at the stake. Amid the smoke and flame he is heard to exclaim: "Glory be to God on high, and on earth, peace and good will towards men. We praise Thee! We bless Thee! We give thanks to Thee for Thy great glory!"

When we think of Luther we cannot avoid thinking of Erasmus and Melancthon—strange the leadings of God in great epochs of church history! To Luther, God gave Melancthon; to Wesley, he gave Whitefield; to Moody he gave Sankey!

Melancthon played no unimportant part in the history of the Reformation! At fourteen years of age Melancthon is Bachelor of Arts, at seventeen he is Master of Arts. Erasmus wrote of him, "He is equally eminent in Latin and Greek. What acuteness in argument! What quickness of invention! What purity of diction! What vastness of mem-

ory! What variety of reading! What modesty and gracefulness of behavior! And what a princely mind." Writing to another friend he said: "I am persuaded that Christ designs this youth to excel us all; he will totally eclipse Erasmus." And so it happened.

Luther, writing of Melancthon said, "I, Martin Luther, am born to be forever fighting with opponents, and with the devil himself, which gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars; fill up ditches, raise causeways and smooth the road through the woods; but to Philip Melancthon it belongs, by the grace of God, to perform a milder and more grateful labor; to build, to plant, to sow, to water, to please by elegance and taste." But theologically it is entirely impossible to separate Melancthon from Luther; they each have their place in the great work of the Reformation. They constitute the centripetal and centrifugal forces in this great moral movement. Luther was bold and fearlessly executive. Melancthon was judicial. Luther saw a single point, Melancthon saw many and the remoter consequences. Luther saw the pernicious nature of error. Melancthon the beauty of truth and goodness. But in the long run it took a Luther to project the Reformation. Melancthon never would have done the daring things Luther did; in great epochs it takes rough men and unafraid and courageous men to bring things to pass.

The Reformation did not break all at once. There were many things leading up to that consummation. Dr. John Duncan has stated it this way:

"The progressive landmarks of theology might be determined by selecting typical texts of scripture to describe the points made emphatic by the principal teachers of the church."

Thus one may connect *Athanasius* with the words: "Go ye into all the world, teaching and baptizing in the name of the Father, and of the Son and of the Holy Ghost."

Augustine with the words: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly."

Anselme with the words: "Christ suffered for our sins, the just for the unjust that he might bring us to God."

Remigius: "I am the good shepherd; the good shepherd giveth his life for the sheep." "My sheep hear my voice and I know them and they follow me."

Luther: "Knowing that a man is not justified by the works of law, but by the faith of Jesus Christ, even as we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified."

Calvin: "Blessed be God the Father of our Lord Jesus Christ, who hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."

I will add to the above another one for *Wesley*: "Therefore leaving the principles of the doctrine of Christ let us go on to Perfection."

In closing this sketch let me advert to one feature of the Reformation which came near ruining it if it had not been for the strong hand of Luther. It is only a case of history and human nature repeating itself, however, as it appears that in all moral movements and religious revivals there will always arise fanatics and fanaticism. In Luther's day it arose out among a handful of ignorant enthusiasts from Zwicken—Zwicken prophets

they were called. They claimed the illumination and inspiration of the Holy Ghost. They accepted Luther's teachings and claimed equal authority. They boasted direct revelations from God, prophetic visions, dreams, and familiar conversations with the Deity. Scripture was a thing of secondary importance. For communion and intercourse with

God, they looked not to faith but a mystic process of self-abstractation from everything external, sensual and finite, until the soul becomes immovably centered in the one Divine Being. This spirit seemingly so elevated and pure, broke out nevertheless into fanaticism of the wildest kind by demanding a general revolution, the slaying of the

priests and all godless men, the setting up of a community of goods and a new kingdom of God. Melancthon was no match for this situation; he was disposed to regard their claims with a degree of favor. Not so with Luther; he hastened to where they were and, like an enraged lion, quelled and quenched the disturbing fanaticism.

Some Signs of Our Lord's Near Coming.

Rev. L. L. Pickett.

(No. 2.)

IN the conclusion of our former article, we were studying our Lord's Word concerning the Jews. From this we learned that the "times of the Gentiles" are undoubtedly approaching the end. No longer is Jerusalem being "trodden under foot," by the brutal Turk. The day of their oppression of Israel is at an end. Already God's ancient people have passed from the control of the oppressor. to the protection of their friends, the British Government.

Passing from Jerusalem, the Master gives us a more extensive view of world conditions. Not only is this world involved according to the Master's word, but even other worlds or empires are involved. Hear him: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexities: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25, 26). Look at the breadth of this statement, see how it involves the earth, with sundry and varying nations. Also observe that the sun, the moon, and the stars are affected.

Look about you, reader, behold the "perplexity of nations." There is the spirit of dread upon them all, a spirit of fear, of anxiety, is manifest among the nations. Have you thought of the relation of our Lord's return to the confusion and dread of the nations? What untoward things have happened! During the past fifteen months many terrible and alarming things have occurred. This short period will cover the great storm in Florida in which many lives were lost, and many homes were destroyed; hundreds were maimed, many of them for life, and property running into the multiplied millions was swept away. Scarcely had the tempest passed from Florida till it fell in great fury upon Alabama and Mississippi. Only a short time had elapsed until it reached the southern hemisphere and there wrought great destruction upon many people. Only a few weeks more and it returned in redoubled fury upon Cuba, and wrought great havoc upon this island.

Again early in this year the great flood swept across seven of our southern states. The loss of life would have been terrific but for a national grappling with difficulties by which the lives of many were saved and the preservation of much property effected. However, the destruction and the maiming of life was unprecedented. A vast territory reaching out into several states lay helpless before the encroachments of the devastating flood. Hundreds of thousands were left hungry and desolate. Such a scourge from the hand of Nature was never before visited upon our fair land. Homes were swept away, horses and cattle were drowned, thousands of people were rendered homeless, helpless, and but for the aid of a great government, they would have been left hopeless. It is estimated that more than five hundred millions of dollars will be necessary to restore the lands, the homes, and the families to their former state. Nothing less than a

national movement can meet the issue and restore the land from the effects of the great scourge. No single county or state can solve the great problem. It demands the forces and the wealth of the nation.

Before relief had reached the flood-stricken sections of the South, a storm in Missouri swept the city of Poplar Bluff. Reports say that some three hundred lives were lost and more than seven hundred were more or less seriously injured. The property loss aggregated vast sums. While the nation was yet grappling with the Southern problem and Missouri with the Poplar Bluff, Kentucky was visited in her Eastern mountains. More than a hundred lives were lost, many people were wounded and otherwise damaged in their bodies, while property was swept away, passing far beyond the million dollar line.

Only a few weeks ago a monster tornado swept across the splendid city of St. Louis. Houses were leveled to the ground, others lost their roofs, or whole sides were shaved off by this monster storm. The dead and injured reached a total of nearly one thousand lives, while millions of dollars were destroyed in a few minutes. Many lost the accumulations of a busy life, inside of twenty minutes. Truly these are scourges.

Crossing the ocean, we learn of one of the greatest earthquakes of history in the very farthest northern reaches of China, in a section without railroads, without telegraphs, or telephones with no means of communicating with the outside world a mighty earthquake destroyed the foundations and swept away homes and hordes of people. It seems that there was no means of securing an accurate report, because of the great distance from the rest of the world. But rumors have reached us that perhaps a hundred thousand people were destroyed or injured. These scourges are fulfilling the prophecy of our Lord. The nations are in confusion. They know not any place of refuge, because they know not God. People of wealth are as helpless as the poor. Millionaires in the midst of storms and earthquakes are as defenseless as paupers. There is no refuge but in God, and men have forgotten him. When death and destruction stalk through the land, only God can furnish a refuge that bringeth repentance to victims of the scourge. But men who do not seek God in peace and prosperity, can seldom find him in storm, scourge, and disaster. Oh, that men would seek him now! that he might be the refuge of the poor of all time.

The Bible speaks of intense and overwhelming wickedness and lawlessness in the last days. Paul tells us that men will prefer pleasure to piety; that they will forget God in their prosperity, and will repudiate his law and authority. He tells us that they will "have the form of godliness but will deny the power thereof." Jesus says, "Iniquity shall abound and the love of the many shall wax cold."

There is a post-millennial fallacy that men will bring the world to God and will prepare them in righteousness for the end. There is no scripture to encourage this idea and no truth in it. For the world will be at the end-time in a state of intense and increasing wickedness. St. John informs us

that "when he cometh with clouds every eye shall see him;" then, "all nations shall wail because of him."

Now it is in the midst of these storms and scourges that the Master gives us the picture of his own approach in these words: "Then shall they see the Son of Man coming in the clouds with power and great glory." (Luke 21:27). The Russellites tell us that Jesus has already come back to the earth. This cannot be true, for when he cometh with clouds every eye shall see him. He has not yet been seen, but the time of this open manifestation of his glory certainly draweth nigh. He will not climb over the back fence or slip into the earth in some other way; he will swing down through starry spaces, in magnificent glory and great splendor. To his saints, Jesus said, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

Holy Consistency.

The object of Christ's mission to earth was, to save souls. And can a Christian have a calling which may not, in its first aims, include this? Not to ministers alone, but to Christians of every order, does Christ say, "Ye are not of the world, even as I am not of the world." If the Christian does not, to the observation of the world, make his secular calling subservient to his holy calling as a Christian, he has no right to take upon himself the Christian name; for, surely, he is not Christ-like. The worldling knows that the Christian, by virtue of his profession, ought to differ greatly from the mere secular man; and, though he may sometimes scoff, yet his conscience approves and honors that man who, by earnest outward exhibitions, proves the sincerity of his heart. And, though he may not feel any pain inflicted by a reproving conscience while in the company of that professor whose aims in life appear no higher than his own, yet, in heart, he chides his inconsistency, and says, "What do ye more than others?" A pointed question indeed.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18.

Modernism's Fraudulent, Fictitious, Uninspired Bible.

Rev. Basil W. Miller, S. T. M., Ph. D.



HE degenerate, outworn, soulless Bible of modernism is a series of fables, an assemblage of myths, a group of legends, interwoven with erroneous historical statements, doubtful allegories, ungrounded in facts, illuminated with fictitious names and imaginary heroes and colored with fraudulent statements of truths.

Modernists affirm that it was written by man uncontrolled, untouched and unfired by God. It was prepared for a race, by a class of people, a clan, a tribe separated from other nations, dwelling in desert lands, with a limited vision of life and the deep mysteries of truth. It is untrue in its scientific statements and without a fact of historical certitude until 800 B. C. They aver that the story of creation is a myth, written to answer such questions as, What is the source of the sun, moon and stars? How did we come to have fish? etc. The science of this story they assert base-mindedly is contradicted by every known law of modern science. Man through the ages was slowly evolved from lower animals until he emerged from brutedom half ape and half man; cycles passed and he was transmuted into a savage brute-man.

According to the "cunningly devised fables" of criticism there was no creation; never did God call a world into being, nor did he speak light into existence. All facts recorded in these earlier chapters of the Bible are untrue and unfounded in reality, without God and the supernatural. The story of the long years of the antediluvians, as retold by modernists, lost to shame, dead to honor, is the concoction of savage man wildly seeking to glorify his ancestors. The traditions of the flood found in all early nations are the result of the melting of the great glaciers of the Glacial Period. The great stories of the Patriarchs are revolved by these lampooners of God's Word into the vain inventions of story tellers with imaginations fired with the wonders of Syrian, and Babylonian heavens studded with the sparkling gems of the night. Gradually names such as Abraham and Jacob were substituted for those of clans, which gave rise to the traditions.

Such is the rot of these fables of hell! Double-tongued, false-hearted, scabby-souled must be the imps of damnation's army that will seek to destroy "the faith of our fathers" with such teachings! Through the insidious perfidy of the knavery of liberalism we have lost the rock foundation of science as given in the first chapter of Genesis. With mental rougery they have torn from God's dealings with men the great fact that the Israelites were ever in the land of Egypt. Thus the foundation of all the noble superstructure of the Christian system is wrecked by the villainy of modernism. With slander against God they deny that God revealed the Commandments to Moses on Mount Sinai. They advocate, foul-mouthed, that the Commandments were adapted from the Code of Hammurabi.

Abusive of the direct testimony of the Bible, criticism affirms that there is no authentic history given in the Book until after the eighth century before Christ. They infamously deny the history of the rise of religion as given by revelation. Undermining the foundations of our faith, venal in corrupting the beliefs of our youths, they assert that when man began to evolve from the stage of brutedom, he saw "doubles," dreamed dreams, thought on the origin of life, and thus formed an idea of the soul. Deriding the voice of inspiration, they teach that magic arose as man tried to appease the wrath of the storm. Ideas of gods, of

sun, rain, storm, battle, etc., arose. And finally these bespatters of revelation would have us think that priests came, and from this evolved the origin of religion.

Modern defaming witnesses against the Bible, villifying God, ranting wildly against his Oracles, with a mask of cynicism declare that the god of early Hebrews was a local tribal god, ferocious and untamed. Dean Bade writes, "Jahveh is the God of Palestine only. . . . He is therefore a national deity." He is spoken of as a "partisan deity", a "clan god." Liberalists assert that as a "clan god" the Revealer of the Bible had no existence, and was no more powerful than other "clan gods." Finally man dropped his anthropomorphic draperies for God, and clothed him not in human form, with passions and hatreds, but thought of him as the exalted Deity of the prophets.

Modernists taunt and hiss in derision at the thought of predictive prophecy. They hoot at the idea of there being one prophecy of the coming of Christ in the Old Testament. Brazenly, disparagingly they picture the prophets as no more than merely the writers of their age, unlettered in the art of reading the future, and uninspired by God. Fables and fictitious names and legends make up the bulk of the Old Testament. Writing under assumed names in later ages, critics insultingly tell us, that the men who prepared the Old Testament palmed this off on their respective ages as the work of Moses and other leading traditional heroes of past history! To think of such folly is absurd! It must require great boldness combined with mental instability to cause a critic to state that any man living in an age capable of producing such literature as that of the Bible would even dare to hoodwink his fellows into believing that such was the writings of men known to have lived centuries before their day!

The New Testament fares but little better at the hands of the disrespectful liberalists than the Old. First modernists dared but question the Pentateuch, afterwards with increased hardness of soul they denied the supernatural in any part of the Old Testament. The remaining step in mental assassination was taken by the bold critics of the twentieth century, and the New Testament is now treated as but legends and traditions gathering around the life of some imaginary hero, called Jesus, in later centuries.

Disrespectful of Jesus, they believe that the wondrous story of his miraculous conception and birth is an accretion from a much later date than the other parts of the Gospels. The open tomb gave birth to the story of the resurrection. At first traditions of the life of Jesus existed, finally parts of this were written, and from this the present four Gospels were developed. The authorship of the fourth Gospel is denied John, and Paul is affirmed not to have written the flaming Epistles ascribed to his pen. The Book of Revelation is thought to be a form of Hebrew apocalypticism, containing no inspiration nor any revelation of future events. They burlesque the idea of the supernatural origin of the religion of Paul, affirming that his code of religion and that of Jesus are contradictory. With scurrility liberalists jibe at the idea of Jesus revealing to the disciples his plan for the redemption of the universe.

After the critic has finished with the Bible, with his audacity, ridicule, mental smoke, sarcasm, chiding, evil-speaking, castigation and ranting, there is nothing left!

His denunciations, innuendoes, hyper-criticisms, insinuations, disesteem and disparagement, the liberalist would have take the place of the miraculous in Revelation.

They frown upon the finality of the New Testament religion and doctrine. They accuse and stigmatize, and hold up to reprobation the trained conservative scholar who defends the truths of "the grand old Book." They ostracise every one who would be bold enough to oppose their so-called scholarship. In their teachings and writings they are satirical, sarcastic and cynical. In speaking against the Bible they are cutting, critical, censorious, captious and carping. At the shrine of every man who will dare doubt God's Word, its inerrancy and historicity, they burn incense.

There is thus no truthfulness in the Bible. They attach no credibility to historical statement, names, and even authors. The Gospels and Acts are not accounted as historical for they are interwoven with supernatural elements and contain a mixture of miracle and history. Liberalists have eliminated the supernatural of the Book, its inerrancy, finality, inspiration. Modern heretics have fablized the "Book of the Ages." We have lost all predictive prophecy. With assinnity of the boldest type, these fablizers of God's Word, thunder against the thought of Jesus prophesying of the future. They are satanic enough to assert that his prophecies of the destruction of Jerusalem were written after the events came to pass! Basic to liberalism is the conception that Jesus could not prophesy an event forty years in the future any more than we could. We thus are unable to depend on the truths of the Bible, its statements, its commandments, its precepts and its warnings. Its God, so the wisdom of modernism asserts, is non-existent, its Savior is a man, touched with human passions. The promises are worthless. There is no divine regeneration.

The Book is a fake, a fraud, a series of deceptions, man-made, and more worthless than much that man has written. The divine unity is lost; no golden chain of prophecy binds together its sacred parts. The scarlet thread of the blood of Christ is blotted out. We have no picture of God, nor of Christ. From it beams no heavenly light. Not a moral ray shines from the celestial city, not a beam of glory from eternity! We are hopeless, without a chart, a north star of hope! No anchor for the soul steadfast and sure! No "Rock of Ages" on which to abide! No home of the soul beyond the river death! None to raise the feet from the miry clay of sin!

If this be true, there needs to be no hell; for this is hell enough!

But such fakery of modernism will not stand the test. The Bible affirms that it is divine. If the critic is right and the Bible is folklore, inaccurate and unreliable history, traditions of early ages, then Jesus was a fraud, an hypocrite, and an unmitigated liar! But such is unthinkable. Jesus quoted those portions of the Old Testament most doubted by modernists. With one voice of praise history proclaims the Bible to be the inerrant Word of God. The Bible has stood the attempts of every age to destroy it. The Bible towers above the wrecks of time as an eternal emblem of divine revelation.

Human philosophies have failed and have been buried in the cemeteries of the fleeting centuries. Kingdoms and empires have crumbled into dust. Literature and civilization are lost in the archives of the dead-forgotten past. Sciences have flourished but they now silently sleep in that lifeless eternity of the past from which never a sound comes. But the Word of the Lord glows with the fire of literatures, burns with the inexorable logic of divine philosophies. With its impetus to science it lays bare the hidden secrets of nature. God's Oracles, permanent as the ages, unmovable as time, will remain

while dying stars and constellations are carried out to burial amid the funeral torches of burning worlds!

The spade of the archæologist has unearthed verifications of the truth of the Bible. Geology affirms its truthfulness. Biology in its broad outlines confirms the statements of creation as given in Genesis. The history of the Old Testament is in accord with the contemporary history of surrounding nations. Astronomy has not found one misrepresented fact in its sacred pages. Modern science must bow to the truths as revealed by inspiration and in their broad outlines confirm its statements.

The Greatest Blessing That Can Come to a Man.

D. L. MOODY.



I was twenty years old before I heard a sermon on Regeneration, or the New Birth. I was always told to be good, but you might as well tell a black man to be white. You might tell a slave to be free, but that would not make him free. Christ not only tells us to be free, but he frees us. In the third chapter of Genesis we read how man lost life. In the third chapter of John we find how to get it back again.

We are a bad lot, the whole of us, by nature. It is astonishing how the devil blinds us, and makes us think we are so naturally good. Suppose that our sins could all be stamped on our foreheads, do you not think there would be a stampede? Suppose a photographer could take a photograph of the heart, do you think he could find anyone willing to have such a photograph taken? Ladies arrange their hair and put on their best clothes, and men dress up and have their pictures taken; and if the photographer flatters them and makes them look ten years younger, they say, "You are the first man to do me justice," and they order a number of photographs and send them to their friends. But is that your real self? Suppose he took a photograph of your heart, would you send those around? You would break the plate and abuse the artist. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us (Rom. 3:9-16.) The first man born of a woman was a murderer. Sin leaped into the world full-grown, and the whole race has been bad all the way down. Man is naturally bad.

Man has lost the image of God. Just take one description that Christ gives of the human heart: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." (Matt. 15: 19). Now, I want to ask you, How in the world can you get a pure stream when you have such an impure fountain? The trouble with people is that they are trying to make that stream good while the fountain is bad. It isn't patching up the old man that is needed, but it is cutting off the tree and putting a new graft in. It is an entire change—a new creation.

I have heard of reform, until I am tired and sick of the whole thing. It is regeneration—a new life and a new nature—by the power of the Holy Ghost, that we need. It is not that men have come a little short of the glory of God, and if they apply a little whiewash they will be all right. You may whitewash a pest-house, but it will be a pest-house still. A man was told the water in his well was bad. "Well," said he, "I'll see to it," and he painted the pump. There are a lot of people trying to make the well all right by painting the pump. What you want is to go to the source. Make the fountain good and the stream will be good. Let the heart be right and the life will be right,

the hand be right and the foot will be right. The seat of trouble is the heart: what man needs is a new birth, a new creation. (John 3:3-7).

Good resolutions are not new birth. Turning over a new leaf, making promises, or making vows—that isn't new birth at all. Perhaps some of you ask, "What is it?" Well, listen: Christ "came unto his own, and his own received him not. But many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). When I was born of my mother I got a life from her; but in Boston, seventeen years afterwards, I was "born from above." I got life from God then—a new life, distinct from the natural life. How did I get it? By receiving the Word of God into my heart. Christ says: "The words that I speak unto you, they are spirit and they are life" (John 6:63). You take the Word of God into your heart, and there is the germ, there is the life. If I should take my watch and plant it, I wouldn't get any little watches, would I? Why? Because the germ isn't there. If I should plant a bushel of gravel, I wouldn't get any more gravel, would I? But let me get seed-corn, and put it into the ground in the month of May, and let the dews of heaven come upon the land, and the rain and the sun, and out of this seed-corn will come new life and fruit.

Culture is all right in its place, but to talk about culture before a man is born of God, before he has received this incorruptible seed into his heart, is madness. Suppose I commence on the first day of May and plough an acre of ground, crosswise, then lengthwise, every day in the week, all through May and June and July. Once in a while I put in a cultivator, and cultivate and harrow it too, and roll it. I have been harrowing, rolling and cultivating for months, and you come along and say: "Moody, what are you doing?" "Doing! I am cultivating this acre of land." "Well, I should say so! I was around here last May, and you were ploughing that acre of land. Been at it ever since?" "Yes." "What are you going to put in?" "Well, I am not going to put anything in it, but I believe in a high state of culture." You would say I was a first-class lunatic! But that is what is going on all the while in spiritual things. Put the seed in, and then pray God that the dew of heaven may rest upon it, and you will have some results. There is no sower that goes forth and sows that kind of seed but there are results.

To become a partaker of the Divine nature (2 Peter 1:4) is the greatest blessing that can come to any man. God has been very, very good to me. I can't begin to tell you the goodness of God. But there is one blessing that just towers high above them all. You go to Washington, and you will see there a monument high above everything else—George Washington's monument. One blessing came to me that night in Boston. It was in a shoe store. I never go to Boston but that I go and take a look at that place where God met and imparted to me a new nature. Old things passed away that night; a new life dawned upon me, and that is the greatest blessing that has ever come to me this side of heaven (2 Cor. 5:17, 18). I got a new nature from God—distinct and separate from the old nature. All the infidels that have come to me these forty years, and tried to take it from me, might as well have tried to move Gibraltar. Don't I know there came a marvelous change in my life that night? I would as soon doubt my existence.

If you are not sure that you have become a partaker of the Divine nature, don't eat, drink or sleep until you are. And when you get that new nature it is easy to serve God: "His yoke is easy, his burden is light" (Matt. 11:29). O man, woman, you may be deceived about ten thousand things, but do not

be deceived on this one thing. Make sure that you have been born from above, born of God—a life distinct and separate from the natural life—a new life, a new creation.

Read the third chapter of John's Gospel quite through; do not dwell alone upon its earlier sentences. The third verse runs thus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Then the 14th, 15th and 16th verses clearly reveal how this new life from God is given: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a wonderful, what a delightful message to dying men!

This is an awful solemn question. Put it now to yourselves: "Have I been born again? Have I received the gift of God, which is eternal life?" Father, mother, perhaps you have not a hope in Jesus Christ. That little child that left you a few months ago lived long enough to twine itself around your heart: then death came and took that little child into a brighter and better world; you will never see that child again except you are born of God. O man, woman, be wise, be wise and make sure you get into the kingdom of God!

Nature and Faith.

REV. P. F. ASHER.

We wept—'twas Nature wept—but Faith Can pierce beyond the gloom of death, And in yon world so fair and bright Behold thee in refulgent light; We miss thee here, yet Faith would rather Know thou art with thy Heavenly Father.

Nature sees the body dead—
Faith beholds the spirit fled;

Nature stops at Jordan's tide—
Faith beholds the other side;

That but hears farewell, and sighs—
This, thy welcome in the skies;

Nature mourns a *cruel* blow—
Faith assures it is not so;

Nature never sees thee more—
Faith but sees thee gone before;

Nature tells a dismal story—
Faith has visions full of glory;

Nature views the change with sadness—
Faith contemplates it with gladness;

Nature murmurs—Faith gives meekness,
Strength is perfected in weakness;

Nature writhes, and hates the rod—
Faith looks up and blesses God;

Sense looks downwards—Faith above;
That sees hardness—This sees love.

Oh! let Faith victorious be—
Let it reign triumphantly!

But thou art gone! not lost, but flown;
Shall I then ask thee back my own?

Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave the Lamb who feeds thee?
Back—from founts to which he leads thee?
Back—and leave thy Heavenly Father?
Back to earth and sin?—nay, rather
Would I live in solitude!
I would not ask thee if I could;
But patient wait the high decree,
That calls my spirit home to Thee!

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

THIS JAZZ AGE.

RICHARD W. LEWIS, D.D.



It is only natural that our pride should lead us to ingeniously defend our national life. Self-respect is essential to command the respect of others. Our nation has a name to maintain.

We have a world-wide reputation to uphold. And no task suits an American better than that of praising self!

But we are going too far with our boosting of the nation. In looking at our good qualities we have come to overlook our weak ones. Our eyes for seeing evil have gone out from disuse, as the fish of the Mammoth Cave are sightless from not seeing. Thus it has come about that masses of our men and women are really blind to the dangers that actually threaten our civilization. They do not mean to minimize our sins, nor to magnify our virtues, yet they do both.

The writer recently visited "Coin Harvey" in his Arkansas home and talked with him. Mr. Harvey knows more than money. He is a student of men and measures. He is familiar with the history of nations. He knows that other civilizations have thriven, waned, decayed and died; and he knows exactly why they died. As a traveler, student, author and keen observer he knows America. So, he draws his own conclusion that our civilization is doomed, hence he is now erecting a monument 40 feet square at the base, and over 100 feet high, of the best concrete; and into the base of this monument he is to place a full statement of the rise and fall of our civilization, hermetically sealed, so that some conqueror of America in the future may break into this storehouse of history and ascertain the exact reasons for our civilization failing.

It was that distinguished Italian historian, Dr. G. Ferrero of Rome, who visited South America and wrote so wisely about it that President Roosevelt invited him to become his guest at the White House in order that this great historian might study our civilization and write about it. The outcome of this visit to America was a highly valuable book entitled, "Ancient Rome and Modern America." To read this scholarly, sedate, sound statement of our case written by a conservative historian, is to see the dire danger America is in at the present time. One of the most recent books published on our civilization is entitled "If America Fail!", and was written by Samuel Zane Battem. Here again our nation is warned. Our dangers are pointed out. Facts are placed before us. In addition to these warnings the literature of our times literally teems with suggestions and predictions of our national degeneracy, degradation and doom—at the rate we are now going!

But it is always hard to warn men. God told Adam and Eve "In the day that thou eatest thereof thou shalt surely die," yet they ate and died! Noah preached over 100 years in pleading with the men of his day to give up sin and get ready to meet God, but they heeded him not, and the awful death-dealing flood came, and their civilization went down. Lot, a preacher of righteousness, had his soul vexed with the vile conduct of his fellow townsmen, and he warned them for God, but they sat still supinely until death and destruction rained down from somewhere in the air. The old prophets called and cried in the name of the Lord, but Judaism went to pieces on the rocks of self-centeredism and idolatry. Jesus taught, performed miracles, cautioned, warned, and then outlined the horrors of inattention to warnings in his memorable lament, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children to-

gether, even as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

The Jews lost their superb opportunity, and their civilization went down! Instead of heeding the Christ, they crucified him, and with his crucifixion they crucified their own interests.

Will America forget God? Indeed, has she not already forgotten him? Is there any power that can make America stop and think and act for her own preservation?

But why are we in this jazzy condition that portends our ruin? There are reasons. Of course the late war had its effects on our young men. Let a man face not only death, but an awful earthly hell of horrible warfare, and soon he fears nothing—there is nothing worse to dread!

Gradually the nation absorbed the spirit our boys imbibed in war. We became indifferent to old convictions and customs; we grew reckless and regardless of our higher interests, and those of others. So, we have reached our present deplorable state of affairs.

But there are other causes of this jazzy age. When prices went soaring sky-high, and the farmer got rich over night; when money flowed freely in the hands of those who had long been economizing, there was a distinct reaction in our national life. People considered godly dressed up and went to dances! Those who were credited with gentleness generally let loose the worldly spirit long pent up within, and went wild! Great savers became big spenders! Silk shirts and stockings now cost as much as a dozen used to cost, and soon became the rage! But what use of silk stockings under cover? Somebody must see such finery, and soon everybody did see them—knee-high! Old Queen Fashion dictated dress abbreviation, and immediately woman's modesty which we thought was innate and inalienable went to the winds over night!

But, worst of all, men discovered that she whom they had adored for her retiring spirit and modest mien was ready for almost any display of her person, so long as Dame Style demanded it—as demonstrated in simply indecent and outrageous so-called "Bathing Reviews." Perhaps one other shock to men was even worse than this last, if possible, due to the fact that men now discovered how far mothers were willing to go in consenting to such conduct on the part of their daughters—yea, approving, yea, even defending their daughters in all this jazzy conduct! Indeed, many of the mothers are now actually participating with their daughters in the jazzy life of our times!

The undue familiarity of the sexes has undoubtedly led to women taking up the crime against our civilization of cigarette smoking. Naturally enough this coarse habit has been accompanied by that vulgar practice of profane language. Even on the elevators today one will hear a girl say "I'll swear," just as glibly as any man says it. You may hear it in the corridors, and on the streets.

Passing from the girls, let us look at the boys for a moment. Last September the press dispatches reported that a fifteen-year-old boy up in Wisconsin had beaten his own grandmother to death with a hammer! Two months later the daily papers told of a Michigan boy seven years old shooting his sister for calling him a monkey! About the same time, if we can believe the daily press, another boy under fifteen years of age, living in Pennsylvania, murdered his grandmother. A still more horrible crime is credited to a Florida boy who is said to have murdered his parents and two of his sisters. Somewhat similar juvenile crimes are reported from Missouri, Iowa and Kentucky.

Those of us who have read the daily papers for the last 25 years know that these crimes committed by small boys of young and tender years were not heard of a quar-

ter of a century ago, or at least they were most rare then, while awfully common now. Undoubtedly crime in general is on the increase, and it looks very much as if the "perilous times" had arrived.

Beside the war's evil influence, some other causes must be charged with producing this jazzy age.

1. The home most certainly has ceased to train children by the Bible. When people get too good, too kind, too merciful to follow God's "cruel" (?) plan of applying the "rod," we need not be surprised that children beat the brains of their parents and grandparents out with hammers, and murder them otherwise. The home-life of America is far too loose. Children are no longer made to mind—the parents must do that! The boys and girls of this age are indulged too much. They have too much spare time and too much money to spend. Sacrifice, discipline and something to do—obedience, these are the essential elements that contribute to strong character.

2. The "movies" have thoroughly demoralized our boys and girls, and before we knew it! Much meanness goes on in them when the lights are turned low! Then they are suggestive. All sorts of vile, vulgar and sinful escapades are presented night after night with a vividness peculiar to the picture show. They thrill, and cultivate in the young a taste and a thirst for more thrills. The boys and girls of today have been so often thrilled that they count life tame and insipid without some kind of a "kick" in it! The "movies" are damning our daughters and sacrificing our sons. The climax of their crime is the open desecration of the Lord's day.

3. Our institutions that lend educational values to the lives of the young, such as the pulpit, the public school and the press, have gone off at a tangent after "modernism," and daily they are instilling false and vitiating principles into the plastic hearts of the young.

4. The age has lost its conscience. We are no longer conscientious. We have grown slack in keeping our word; we are irreverent; we have little sense of the sacred; self is so assertive that delicate regard for others is now painfully lacking.

5. The masses are no longer serious—a condition that always goes before the fall of a civilization. A gay, giddy spirit abounds; levity leads in the average group; a speaker who cannot tickle an audience is taboo; shallow thinking is general; so, our conditions are not taken at all seriously; hence, our dangers are unrealized, and the warnings of the wise are dismissed as pitiable pessimism!

If the remedy is sought, that is simple: Turn to God and acknowledge him in all our ways. Back to the Bible as our guide. Return to home discipline and tighten the reins of parental authority. Reject "evolution" and "science falsely so called," and declare the whole counsel of God under the leadings of the Holy Spirit—it is this, or it is death to our exalted civilization.

I have read with interest and amazement that wonderful book, "Modernism," by J. M. Stanfield. While I have read very considerably upon the subject I was amazed by his marvelous presentation of the subject. It is decidedly the strongest I have read. May I urge every preacher to read and assist in its circulation. L. L. PICKETT.

Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

"What shall a man give in exchange for his soul?" Matt. 16:26.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

REPORTS FROM SOUL WINNERS

NORRISTOWN, PENNSYLVANIA.

Praise the Lord for his glorious salvation! He has given us victory again in a hard-fought battle. Just closed a meeting with the Church of the Nazarene at Norristown, Pa. Rev. Monroe Hand is the pastor of this fine flock and is a man of God, humble, kind and true. He has some of the finest people in the world and they are going ahead for God. About two years ago they were in a little old room and unknown, but now they have moved into larger quarters in the Orthodox Quaker meeting house on a fine corner. They have the use of the church except Sunday mornings when a funeral is held each week.

This battle was hard fought, not because of the strength of the people of Satan but because of their scarcity in the audience. This old conservative borough is a hard place to get anyone inside the church building. Nevertheless there were several seekers and happy finders for pardon and holiness, and four united with the church. The Norristown people are a loyal people to God, holiness and their church. May God bless them. Rev. Ryder and his good people from Lansdale gave us a boost several nights, which was much appreciated.

The Hoosier Hawkeye.

BILLY SUNDAY IN DETROIT.

Thousands were unable to gain admittance in an auditorium which holds 7,000 people normally, but on this occasion there must have been another thousand squeezed in. The writer traveled more than sixty miles to be present, and though he had a minister's box reservation his chances of getting in looked very small long after eight, notwithstanding the fact that he tried every door; however he did find a resting place at last sitting on the floor holding his heavy overcoat and bag in his lap. Billy Sunday is a reporter's nightmare, for he speaks at such a rate that few can make any kind of a note of what he is saying.

Bishop Thomas Nicholson, resident Bishop of Detroit, introduced Billy. Sunday spoke of the great wealth of America saying, "No people in the world are better paid or have more prosperity than the people of the U. S. A." He said that the Ford Hospital is now where the old ball field used to be where he used to play ball, and he mentioned many of the old players of those days with some very touching and telling stories which brought tears to many eyes. Of one old player he said that, at one time or another, every bone in the man's body had been broken by reason of the roughness of the game in those days; of another, a fine fellow who said after Sunday's conversion, "Well, Bill, religion is not my long suit, but if ever you need a friend I'll be that friend."

Another time when in Chicago when passing the place where he was converted more than thirty years ago (Billy, by the way is 65 today) he took off his hat and bowed his head, and a policeman asked him if he were sick and, on Billy telling him that that was the place where he was converted tears came into the burly policeman's eyes and the officer said, "You pray as long as you want and I'll keep the gang away from you."

Some of Billy's Sayings.

People are looking for roses on the face of death. In a few years at this rate we will all be in the bug-house. Wealth and fame and pleasure fail to satisfy. When the great Vanderbilt lay dying he asked his minister to recite, "Come, ye sinners, poor and needy." Some one said the next day, on change, "Have you heard the news? Vanderbilt is dead." "No," said the other, "How much did he leave?" "He left everything," was the reply.

Christian people have a reason for the hope that is in them. Lord Byron, Poe, and Burns, died broken and bankrupt. They found at an early age that their lives were in the yellow leaf; they needed a Savior. Burns, the pride of Scotland, drank himself to death. Some men live just to make one more for the census.

Does Fame Satisfy?

Where, today, are the big five leaders of the recent World War? Read the story of the fall of Lady Hamilton for, at the height of her fame, she was worshipped by Nelson, the greatest of the great, yet died in a bare garret begging for a bit of meat a person had bought for a dog.

The virgin birth and the resurrection of Jesus are the Waterloo and the Rock of Gibraltar of the Christian faith. Creation is the lattice work through which I can see Providence. There are vast thousands unreached by the Christian churches or Sunday schools in this land. Crime cost us in this country last year 15 billion dollars. The Bible ought to be taught in our schools. Jesus Christ ought to have as good a chance as Darwin. I want to continue to preach Christ; there shall be no half way house for me. I believe in Heaven and Hell, and that every man is headed for either one place or the other. How can we save the world from war? A regenerated heart is needed as well as an educated mind. Crime is threatening our very existence. The Ten Commandments and the Sermon on the Mount will save civilization. Morality rests on religion.

Billy said he was a graduate from the school of hard knocks. He had eaten peas with his knife. He spoke of people whose faces had long since turned to dust. Speaking of the late famous ball player, John Clark, he said that when a ball passed you that he had anything to do with, the thermometer

fell two degrees. When one old-time ball player was not long for this world they told him, "It won't be long till the umpire calls you out."

Use the Bible for the purpose for which it was written. Use a collar for the purpose of a collar. The Bible was not written to be a text-book on science. If you go to the bank to borrow money you don't state the terms; so when you go to God for salvation you take it on his terms. Backslider, you come back through repentance and faith. It is Jesus Christ or nothing. God said to Noah, "I'm disgusted with that crowd; I'm going to turn the hose on them."

In closing, Sunday asked the prayers of all as he was facing one of the most interesting tasks of his career. He is going to West Frankfort, Ill., in the heart of the Herrin coal mine district, to carry a militant religion to the miners, and he confidently expects to reform them—and make the region one of the most peaceful in America.

H. Melson Smart.

FROM THE BATTLEFIELD.

The year of 1927 has been one of the greatest and most fruitful in the Lord's service that we have witnessed in many years. We have held nineteen revivals and camp meetings during the year. Our God has poured out the Holy Ghost upon the word, upon the people and brought things to pass in the salvation of multitudes of souls, hundreds have been sanctified wholly and scores have come into the church. It has been a great pleasure to labor with pastors, churches and camp meeting committees and their holy constituency.

It is a fair estimate when we say we have witnessed about three thousand seekers at the altar during the year, and the larger portion of these have been soundly converted and wholly sanctified. We have witnessed the power of God to heal many sick folk during the year. Our labors have taken us to Yukon, El Reno, Guthrie, Sapulpa, Henryetta, Tulsa, Shawnee, and Thomas, Okla.; to North Little Rock, Ark., Jasper, Ala., El Paso, Tex., Millport, Ala., Olive Hill, Mt. Hope Camp, Ky. We have labored with great and effective preachers and song leaders. Our time has been well slated and our humble services well received by pastors and churches, also by every camp. This has been a great salvation time during the entire year. Most of these camps called us back, some many as for the fifth and tenth time. We never loved God better, appreciated Bible Holiness, held higher regard for the church and its ministry and laity as now.

We are out in the old-time line and type of holy evangelism to win souls, push holiness, build the church, do constructive work for God and the church. Our slate is filling for another year. Our terms are entertainment, freewill offering and full and free co-operation by pastor, church and camp meeting committee and people.

Any one desiring our services for church or camp meetings will kindly address us at Box 918, Bethany, Okla. God bless our holiness papers, our holiness schools, our holiness associations and churches and all departments of the work of God in all the earth. Evangelists Allie Irick and Wife.

BUSY IN THE LORD'S WORK.

Since it has been some time between reports I can still say that I am busy for God and his cause. Since our last report we have worked in four revivals, Bloomington, Ind., Yuma, Colo., Somerton, Ariz., and Long Beach, Calif. We can say that in each place God blessed and souls were saved and sanctified. Bro. C. E. Pendry has a great church at Bloomington, Ind., and has proven we can have a large work and that they can be kept spiritual. He has done wonders at Bloomington. We closed up fine there.

Our camp at Yuma, Colo., with L. N. Fogg as co-laborer, and Mrs. Fisher Peck as singer was rather a hard pull. The preachers who were responsible for the camp are a loyal bunch and we enjoyed fellowship with everyone. Bro. Davis and wife, Dist. Supt., and wife were with us and lifted their heart for the camp. We drove through to California and located our family for winter and went right on to Somerton, Ariz., for Pastor C. E. Tony and wife. They stood by me nobly and God wonderfully blessed. Many found God, among them some very sinful men. Jones and Scroggin sang for me here, and there is no better advance men for gospel singing. Toney has done well on the district, while his wife kept the church on the go. We sure enjoyed their fellowship.

Our last campaign was with Bro. L. A. Reed, at First Church, Long Beach, Calif. I suppose the finest church building in our movement. Bro. Reed stood by us like a prince and we had a good revival. We closed with a good break on outside with some 35 to 45 at altar last night. God bless the good people at Long Beach. We are determined to preach old-fashioned holiness. The battle is ours. We are here till May, then back in Central States for camps and fall revivals.

H. N. Dickerson.

BATTLES AND VICTORIES.

We have just closed a meeting in the Nazarene Tabernacle at Richland Center, Wis. It began raining in the afternoon of the first day of the meeting, and rained almost continuously for three weeks.

Many of the roads became impassable to automobiles, which kept many of the good people of the church from the meetings until the last week, but we went right on preaching the gospel to those who did come.

Now this is the first meeting of the kind we have ever been in. The little church, the pastor and his wife, Brother and Sister Ralph Rice, were having a great battle. There were enemies without and there were enemies within, and of course, the enemies within, or those who had once been within, (for some of them had been relieved of their membership by the church board), were the most bitter. Suffice it to say, we never saw any organization have so many different kinds of enemies; in fact, we are unable to think of a single species not represented. They were outspoken. Old hardened, gray headed sinners, nearing the end of their earthly career, would occasionally voice their disapproval during services, and it became necessary to call them. This proved effective. Not so, however, with some of the younger generation, who seemed to think that the little holiness church a playhouse, in which they were privileged to have a great time. But the juvenile judge of the county requested a private interview with some of these frolicsome youngsters, which proved most salutary, for, as between the stern old judge and the mourners' bench, the ringleaders chose the latter. We saw one of them inviting others to the altar. Marvelous is the power of Jesus!

The pastor of the Nazarene Church at Richland Center is the right man in the right place. He is possessed of a good supply of courage and commonsense. He is extremely fortunate in having a helpmeet also possessed with courage and commonsense, and is a power in prayer. They, together with a few saints, assisted mightily by their prayers and personal work in bringing the revival on. Victory came, and fifty came to the altar, a number of whom were sanctified. The great majority of those who came to the altar were young people. To God be all the glory!

W. E. Lytle,

Lawyer-Evangelist, Wilmore, Ky.

REPORT OF EVANGELIST W. W. LOVELESS.

Here we come again with a good report. In September we thought we would take a much needed rest after a strenuous summer of revival work, but our good brother, Rev. Washington Sherman, pastor of the Central Church of The Nazarene in Cincinnati, Ohio, learning that we were at home, called up over long distance telephone, and asked us to come and give his church a week-end revival. Feeling that it was God's will for us to go, we went, trusting God to recuperate our tired body and mind while we worked. The very first service was owned of God with precious souls finding deliverance from sin. When the week-end was up the tide was running so high, that both pastor and church would not hear to us stopping, so we stayed a few days longer. During the nine days we had a continual harvest of souls with not one barren altar service. Some of the most beautiful and definite cases of regeneration and sanctification I ever saw. Among them was one cultured Chinese lady who was both saved and sanctified. Rev. Sherman and his good wife, and their son-in-law, Rev. Harvey Galloway and his wife are surely doing a good work in Cincinnati. They have a wonderful band of God's choicest saints standing back of them. By unanimous vote of the church we were invited back for another campaign at our first open date. God willing, we intend to go.

We hastened from Cincinnati to Columbus, Ohio, to engage in a two-weeks' campaign with Third Street Holiness Rescue Mission. Here, too, we had seekers almost every service, with many happy and definite finders. Among those who were beautifully saved was a young Catholic girl, and an old lady whose life had nearly been wrecked by following after spiritualism. Old Third Street Mission has been running continuously for fourteen years, and folks who ought to know tell me that more souls have found God at its altar than any other place in the city of Columbus. This was my fifth campaign with this Mission, and God willing, we expect to be with them again in October, 1928.

Last night we began in Marion, Ohio, with the Wesleyan Methodists. Their house is small and it was packed full. Such praying and singing as they did. If an evangelist can't preach here with such backing, he had better quit. Three at the altar with two saved the first service. Will report this revival in my next.

Home address, London, Ohio.

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The last week in November we shall give our readers our Special Revival Number of THE HERALD. In order that we may know how many extra copies to run, we desire to have those who wish a supply of this issue to send us the number they may desire at the rate of \$2.00 per hundred, or \$5.00 for 300. We must hear at once if you wish extra copies of this issue. Fewer copies may be had at the rate of 10 for 25c.

H. C. M.

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(Continued from page 1)

There are some comforting words in the twelfth chapter of the Epistle to the Hebrews that ought to bring assurance to our hearts in the days of sorrow. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked by him; for whom he loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:5-11).

This scripture opens a window through which a gracious light falls upon this intricate and difficult problem of suffering. It is well understood that a loving parent never chastises a child out of any desire to see the child suffer, but there are times when the most affectionate parent will chastise a child in order to purge out disobedience, falsehood, dishonesty, or other evils that left alone would prove the inevitable ruin of the child. The process is very painful to the parent, but he realizes that something must be done to warn and restrain the child from evil or inevitable ruin must come. The rod wisely applied betimes may save the child from an extravagant and dishonest conduct, from theft and the prisoner's cell, from murder and the gallows or electric chair. It is well understood that the parent has no pleasure in the suffering of the child, but is full of tenderest solicitude and is seeking to correct evil tendencies, bring the child into obedience, honest, truthful and industrious habits which will secure the development of good character, usefulness and happiness.

We learn from the Scriptures just quoted that God chastises all of his children and that the great end in view is their holiness. He would correct their evil tendencies, their drift away from himself. He would bring them to repentance. He would remind them of the shortness of life, of how transient and uncertain are the things that contribute to our peace and happiness here. He would lift our minds from the things of mere time to the things of eternity. He would bring us on into fellowship with himself. He would break the grip of sin upon us and lead us into the beauty of holiness.

The apostle teaches us that, grievous as chastening may be, if we are submissive and kiss the hand that smites us there will come into our minds and hearts the "peaceable fruits of righteousness." Who can calculate how many parents have been led to repentance and brought to saving faith in Christ through the ministry of suffering in the sickness and death of a beloved child? I recall that when we were making our evan-

gelistic tour of the world we preached a week in Port Said, Egypt. An Englishman, a high official, and his wife were persuaded to attend our meetings. They were graciously converted at the altar of prayer. We were invited to supper in their home, and the woman with tears of joy told us how worldly they had been, how they had given their evenings to card parties, dances, theaters, and other diversions that closed their minds to the whispers of the Holy Spirit and opened them wide to the call of the world. She said: "We had a little girl about four years of age. She was bright and beautiful. She was the delight of our hearts and home. Everybody loved her, natives and foreigners. She attracted attention in every place she visited. She was taken sick. She suffered greatly, and in spite of all our efforts she died. Our hearts were broken. We were left in desolation. We were in despair. Had you visited this place with your evangelistic meetings while she lived, we would have been dancing, playing cards, and running away with the world. No doubt we would have trained her up to be as worldly and sinful as we were ourselves. But now we understand. God rescued her from us and the world into which we would have carried her, broke our poor hearts with sorrow, and we came to your meeting in great distress, hoping we could find some sort of comfort. Now, thank God, we have found Jesus in salvation. Now, we can understand that the hand that smote us was the hand of him who loved us."

The testimony of this chastened woman could easily be the testimony of countless thousands reaching across the entire history of the human race. It was the psalmist David who declared: "It is good for me that I have been afflicted, that I might learn thy statutes." What multitudes of lukewarm or backslidden Christians have felt the smiting of God's chastening rod of love and have turned away from the world and sin and found consolation and comfort at the feet of Jesus!

I have sometimes thought that this problem of suffering could be solved to some extent by the experience of Job and of the young man born blind whose eyes were opened by the Lord Jesus. In the case of Job God was demonstrating to men and devils that under the most severe affliction and sore trials his devoted servant could keep a triumphant faith and answer in the face of all opposition, when wife forsook him and friends deserted, and the devil turned loose all his forces against him: "I will trust in him, though he slay me." Job did not understand that there had been made an arrangement between his God and Satan that his property should be destroyed, his children slain, and his own body most severely afflicted as a test. He was fighting out his battle in ignorance of all this arrangement, but he was on the witness stand for all time to come that the true man of God may lose property, children, wife, friends, and health and yet may shout in triumph: "I know that my Redeemer liveth." We have no way to calculate what this record of Job has been worth to untold millions of God's children in their time of property loss and bodily affliction when they have remem-

bered that when everything else was gone Job rejoiced in the fact of the resurrection and held fast his faith in God and his own integrity.

In the case of the man born blind whom our Lord healed it will be remembered that the disciples stupidly asked the Master, "Who did sin, this man or his parents, that he was born blind?" Our Lord answered at once that neither the man nor his parents had sinned, but that this affliction was in order that the glory of God might be revealed. No doubt the parents of the child had wondered why this affliction had been sent upon them and grieved over it. It may be that they had charged God with being unmerciful, but later they found that it was a divine mercy. It was to give Christ an opportunity to demonstrate his Godhead and true Messiahship.

The cases of Job and this blind man should give us caution against accusing our afflicted friends of being sinners and of being punished for their sins in the afflictions that come upon them. Neither Job nor the blind man had sinned, but they went through great trial that God might prove himself able to keep, to bless and use human beings, to demonstrate his power, and to reveal the fact that men may be brought into such relationships with himself that their faith and devotion does not depend upon prosperity or health or any temporal, visible thing, but that they may fasten their faith upon Almighty God and whatever of chastening and affliction comes they may triumph in the thought of the final resurrection and eternal blessedness which awaits the faithful.

When we cannot understand our chastisements, the afflictions that come upon us, we can comfort ourselves with the thought that it may be that God may in some way get glory out of our sorrow and that if in the midst of loss and suffering we give him glory we only prove that it is quite possible for God to become supreme in our thought, desire, and devotion and that when stripped of all things else we can continue to trust him and wait for the resurrection in which we shall have eternal triumph over all those sorrows that seem to be unavoidable in a life and world like this. Then let us learn to suffer patiently, to declare our faith in God, and to rejoice in the thought of the resurrection morn when all these things of sorrow, tears, and blood shall have passed away forever and we shall enter upon eternity of ever-ascending blessedness and joy in the presence of the blessed Trinity where with the saints and angels we shall render eternal praise to him who hath loved us and redeemed us with his own blood.—*Christian Advocate*.

Shall Al Smith Be President?

Rev. L. L. Pickett has just written a most interesting booklet on why a Roman Catholic "wet" ought not to be President of these United States. This pamphlet should have an immense circulation and reading. Send to Pentecostal Publishing Company, Louisville, Ky., for same. Price, 25 cents.

H. C. MORRISON.

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SEED THOUGHTS.

MRS. H. C. MORRISON.



IN rummaging through my papers the other night I came across some fine things written by that saint of days ago, Phoebe Palmer, and wishing to share every good that comes my way, it occurred to me to pass these seed thoughts on to the readers of THE HERALD. It may be that a number of our dear ones will be reading these lines at the same time, and I pray the Holy Spirit may interpret the truths to each heart, and lift them into a higher realm of Christian experience than they have hitherto enjoyed.

In speaking of the importance of young converts going on to sanctification, Mrs. Palmer says:

"Young converts ought to be urged onward to the speedy attainment of the grace of entire holiness. Unless their bent to backsliding is taken away, and the soul wholly renewed, roots of bitterness will spring up and trouble them. I fear it is because young converts are not more earnestly admonished to go on to perfection, that so many lose their first love,—backslide in heart, and, by their half-heartedness, and worldly-minded professions, become clogs to the chariot wheels of the Church. I wonder that Mr. Wesley's sentiments on this subject are not oftener brought out before the people. He seems to delight in bringing up instances of entire sanctification, which occurred but a short time after the conversion of the recipients. Among many others, he speaks of S. H., who resided at Maclesfield. He observes of her: 'I have seldom known so devoted a soul. She was sanctified within nine days after she was convinced of sin. She was then twelve years old, and, I believe, was never afterwards known to speak an improper word, or known to do an improper thing.'"

Then she answers that much discussed question, "Where does justification end, and sanctification begin?" in a very frank and plain manner:

"I cannot, for the life of me, see where justification ends and sanctification begins." So said a friend, in rather an earnest, though not very devotional mood. He might with as much propriety have said, 'I cannot, for the life of me, see where a person leaves off the use of letters and reads well.' A state of sanctification cannot be obtained or retained, but in connection with a state of justification; as necessarily so as the letters of the alphabet stand in connection with reading. The way to leave the principles of the doctrine of Christ is, not to forget them, just as we do not forget the elementary branches in literature for the pursuit of higher studies. We could no more go on in sanctification without justification, than we could go on perfecting ourselves in reading, after we had forgotten our letters. And yet how many, like the dear friend above mentioned, fail to understand this. How many idle away their time in a vain endeavor to separate these two states!"

There is a diversity of opinion as to when this important work takes place. All creeds teach that inbred sin must be disposed of at some time, but the Methodists were the first to teach that it might take place instantaneously, so soon as the consecration was complete, and faith was exercised to believe the work done. In this connection we quote Mrs. Palmer again, which is the experience of every one who has paid the price and trusted for the perfect cleansing.

"Now is God's time! Will you choose any future period? If so, you take your own time. And is not this exceedingly perilous? Do you say, 'It is but meet that I should count the cost?' Well, dear friend, begin

just now to make the calculation, and let it be with the decision fixed irrevocably, that you will abide by the reckoning. I entreat you, in the name of the Lord Jesus, to pause, and now bring this matter to an issue. Do you find aught but what already belongs to God? Ah! the obligation, implied in the demand of your Redeemer, settles the claim with unquestionable certainty: 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body and spirit, which are God's.' Will you not now begin to render back your whole existence to God? There must be a point in your experience when this is done, if you are ever numbered with that blood-washed company, of whom it is said, 'These are they that have come up out of great tribulation, having washed their robes, and made them white in the blood of the Lamb.'"

Notwithstanding the fact that many are convinced that now is God's time, yet many hesitate to meet the conditions, and are thus content to live at a poor dying rate while the resources of God are inexhaustible. To such we would advise that you ponder the following:

"If you delay presenting the sacrifice, from any cause whatever, you make food for repentance. God demands present holiness. Every earthly consideration dwindles into insignificance in comparison with this. Resolve, beloved, from this moment, that this command of your God shall be met. Say to every minor object, 'Let the dead bury their dead.' Remember, the offering must touch the altar before it can be sanctified. This is God's unalterable decree. With him there is neither variableness nor shadow of turning. The act, on your part, must necessarily induce the promised result on the part of God. But do not forget that all is not laid upon the altar, until that will that requires signs and wonders preparatory to believing is also resigned. This seems to be the last point about which the heart lingers. Trust the matter with God, and he will give you just the amount and kind of emotion that will best fit you to glorify his exalted name; and this is all that you are now to live for. Your God is now saying to you, 'Bring all the tithes into the storehouse, and prove me herewith.'"

"The Beauty of Holiness."

REV. A. W. ORWIG.

Holiness is beautiful even in theory or as a doctrine. For it contemplates the removal of all that is not beautiful or lovely in the Christian life. Its design is the elimination of all outward and inward unholiness or impurity. It is intended to extend to the minutest details of our whole life, not only as it relates to real sin, either actual or inherent, but also to all phases of our disposition—our thoughts, moods, words, actions, or anything else that may be included in our general make-up. Real Christian or Bible holiness has more or less of a beauty that charms and wins more than any other characteristic or attainment which one may possess. It often leads men of the world to exclaim, "There is a man or a woman in whom I believe; he or she has the genuine thing."

Beautiful, indeed, are many things in nature, as the work of our heavenly Father, and we enjoy them. They fill us with gratitude and praise and wonder. But a truly holy man or woman transcends them all in real beauty, especially to those who are intent on seeing God's noblest workmanship. God himself delights more in seeing moral and spiritual beauty than in all the combined beauties of the material universe. Many of these latter often disappear as the various seasons come and go. Others may cease as the ravages of time or the convulsions of nature affect them. But the soul of man, cleansed by the all-atoning blood of Jesus, and beautified under the blessed tutelage of the Holy Spirit, never need lose any of its beauty. On the contrary, it may constantly

increase in beauty, shining "more and more unto the perfect day."

"The beauty of holiness" ought to be exhibited in all the experiences and avocations of life. It certainly should find expression in God's own house, of which the Psalmist says, "Holiness becometh thine house, O Lord, forever." If this principle were always adhered to, how many things that now dishonor and defile God's house would be excluded! Among these are often the veriest worldly concerts, humorous lectures, mercenary merchandizing, incipient theaters, etc. Even some preaching is far from harmonizing with the foregoing motto. Men in the sacred desk apologize for unholiness, or even assail the Bible doctrine of salvation from all sin, and their own carnal views are brazenly flaunted before the people. Oh, if the Lord Jesus should attempt a cleansing of some modern temples, professedly dedicated to his service, he would be obliged to begin in the pulpit itself. The clowns, mountebanks, hirelings, mere lecturers and boastful higher critics would be driven out. May the day speedily appear when "there shall be no more Canaanites in the house of the Lord of hosts"! To "worship God in the beauty of holiness" means something infinitely higher than a great deal often done in both pulpit and pew.

"The beauty of holiness" should also be manifested in business and governmental affairs. Thank God for the good men that we have in these relations! But how many others there are who trample under unhallowed feet every principle of righteousness in their selfish and unholy pursuit of gold or official power! Greed, graft, bribery, and every form of dishonesty and plunder have prevailed, and do yet prevail, despite the detection and punishment of many unhung scoundrels. God hasten the time when "there shall be upon the bells of the horses holiness unto the Lord!"

And in social and home life should "the beauty of holiness" shine forth. But in an appalling degree does society reek with unholiness and moral rottenness. And only the existence of a measure of righteousness prevents a Sodom and Gomorrah disaster. Of all places on earth the professed Christian home, as also the church, should unfurl the banner of holiness. Both should be real types of heaven. Each member of the family should constantly aim to be able to say, with the Psalmist, "I will walk within my house with a perfect heart." Real holiness in the home will make holiness easy everywhere else. There, pre-eminently, should the solid foundation for morality and holiness be laid which will make every relation in life ennobling and sacred.

"The beauty of holiness" should adorn the individual life. We should be able to say, with the apostle Paul, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves." We should be true representatives of the "holy, harmless, undefiled" Lord Jesus Christ. Holiness should be seen in all our actions, heard in the tones of our voice, and glow in our very countenances. A man, after having professed to have received perfect love, spoke to his horse as he often had previously done, in a somewhat harsh and impatient tone. Instantly, however, he recovered himself, as well as rebuked himself, by saying, "Is that the tone of perfect love?" A good old man, now in glory, often used to pray, "O Lord, let not my face dishonor thee."

Ah, what we all need is that "the beauty of the Lord our God be upon us." Clothed or embellished with this divine comeliness, our lives will be a benediction to all about us. Holiness is not only necessary to enter heaven, but also to beautify and enrich our lives on earth, to make religion attractive to the unsaved, and to draw them to God. The Lord give all of us this kind of holiness!

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OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Thy words were found... thy Word was unto me the joy... of my heart." Jer. 15:16.

Story. A Bible was offered to an infidel. He tore out the leaves to do up his small groceries. A little boy read them, and went to him and asked for more. The grocer said, "Begone, I hate the Book." Little Josie went to a Mission and was given a Bible. "Oh," he said, "it is like the wrappers, about Paul and Jesus. Oh, I would like to have the book awhile." "You may have it forever." He read how Jesus said, when he was twelve, that he must be about his Father's business. So he took the book and read it to others and they came to want one, and to love it.

Poem.

"When quiet in my house I sit,
The Bible, my companion still,
My joy its precepts to fulfill."

Prayer.

Heavenly Father,
"Help me to sing my Savior's praise,
That I may publish all the days,
Thy precious, boundless, word of
grace,
Lived always in both words and
ways."

No. 2.

Text. "Blessed are the peacemakers." Matt. 5:9.

Story. Two little girls, and a doll, stopped a war between Indians and the United States. A little Indian girl was lost and taken to a U. S. fort. She cried pitifully until the little daughter of the officer gave her her beautiful doll. Soldiers took her back to her father's wigwam. The next day her mother took the doll back and was told, "That is a present from our little girl to your little girl." The Indians never fought any more and went back to their lands. Truly, the little doll-giver was "blessed."

Poem.

"Peace, peace, wonderful peace,
Cometh down from the Father
above,
Sweeps over my spirit forever, and
now,
In fathomless billows of love."

Prayer. Blessed Lord, teach me how to be a peacemaker, by being willing to give, even to my enemies.

No. 3.

Text. "Shine . . . as the stars forever and ever." Dan. 12:3.

Story. A minister preached from the text, "He made the stars also," Gen. 1:16. One little girl seeing the stars, the first time, said, "They are gimlet holes to let the glory of heaven through." Another one said, "If the wrong side of heaven is so beautiful what must the right side be."

Poem.

"We must shine,
You in your small corner,
I in mine."

Prayer. Jesus, help me to be so bright, and cheerful, and happy, that I may shine like the stars.

No. 4.

Text. "Whatsoever things are lovely . . . think on these things." Phil. 4:8.

Story. A little girl was suffering and had to have an operation but could not take anything to keep her from feeling the pain. The doctor gave her a half dollar to keep and said, "I must hurt you a little, but keep looking at the silver."

When it was over he said, "You are a brave little girl. Tell me what you thought." "Of the words at the top, 'In God we trust.' I never saw a half dollar before. But it is lovely to have the words there so the folks who have half dollars can think of them all the time."

Poem.

Fix your thought upon Jesus,
And look full in his lovely face,
And the pain of earth will grow
strangely dim,
"In the light of his glory and
grace."

Prayer. Heavenly Father, keep me looking unto Jesus, the one altogether lovely.

No. 5.

Text. "Christ came into the world

to save sinners." 1 Tim. 1:15.

Story. A little boy was much troubled over his sins but did not know how to believe that Jesus died for him. Someone said, "You believe you can travel free on the cars because there is a sign, that children under six travel free." "Yes," he said, "It says so." The Bible says, "Jesus came to save sinners. Are you a sinner?" "Oh yes." "Then Jesus came to save you." The boy was brightly happy and never doubted afterward.

Poem.

"Jesus died on Calvary,
And he died to set me free,
He died to make me happy,
For I know he died for me."

Prayer. Father, I praise thee that I know Jesus died for me because he died for sinners.

No. 6.

Text. "The tithes I have given." Num. 18:24.

Story. Nannie had a bright silver dollar given her. She asked her papa to change it into dimes. "What for, dear?" "So I can get the Lord's part out of it." When Sunday came, she went to the box in the church and dropped in two dimes. "Why," said her father, "I thought you gave one-tenth to the Lord?" "One-tenth belongs to him, and I can't give to the Lord what is his own. So, if I give him anything, I have to give him what is mine."

Poem.

"Be true! be true;
Let the holy watchword ring,
Be true to your trust,
Be true to your glorious King."

Prayer.

"Jesus, I crown thee lord of my life,
In all my heart today,
I give to thee my love and thy tithe,
My thought, my will, my way."

No. 7.

Text. "Count me therefore a partner." Philomel 17.

Story. "Me an' the King's pardners." It was Bob the newsboy talking. "I was out in the country and I heard about the King and how we could be pardners. How'll I do it," I says. "Do the things he did. He cured sick folks," said my teacher. "I can't do that." "Yes, There's lots o' sick hearts. Help other little chaps." "I'll do it. But how'll he know I want to go into partnership?" "Tell him." "I went to the orchard alone and said, 'Lord, I want to be your pardner. And the King and me has been pardners for more'n a year. When I see a little fellow needing help I give him a lift as Jesus would.'"

Poem, Prayer.

Heavenly Father,
"O, what can little hearts do,
To please thee, King of heaven?"
"Little hearts can kindness lend,
To a troubled little friend."
"Such grace to me be given."

Dear Aunt Bettie: In reading page ten I find a letter from Mr. H. C. Cobb saying his birthday is March 31, and that he has never found another cousin's birthday on that day. So here is one, I was ten years old the 31st of March, 1927. I am a little girl, I have a brother older than I am and a sister younger. I enjoyed reading Mr. Cobb's letter and hope he will notice my letter and write me.

Frances Brown Geurin.

Rt. 1, Almo, Ky.

Dear Aunt Bettie: I just finished reading page ten in *The Herald*. I always enjoy reading that page much better than any other page. I was seventeen years old the second of August. Have any of the cousins the same birthday? I have deep blue eyes, long curly brown hair and fair complexion. I am saved, sanctified, and satisfied with the Lord. He means everything to me. Jesus has called me to preach his gospel. I have preached six times already in a small mission here in town. The Lord surely helped me wonderfully. I feel so unworthy of this special calling. The first night I preached a man was sanctified. And the second night a girl about my age was saved. It really pays to serve God. The gilded toys of this old world look cheap to anyone who gets in touch with the Savior. I said to Jesus when I was

thirteen years old, "I will go where you want me to go; I will say what you want me to say, and I will be what you want me to be." These vows I have kept from that day until this. I am a member of The Church of the Nazarene in Fort Wayne, and am secretary of our Sunday school class. I would like to hear from any of the cousins who would care to write to me. Anyone who writes to me I will assure them an answer and my picture if it is wanted.

Irma Foster.

1704 Hale Ave., Ft. Wayne, Ind.

Dear Aunt Bettie: Some weeks ago I wrote to you about some fine Bible Story books and mentioned that some of the cousins might get one without it costing them a cent.

Some of the cousins wrote to me and asked me to send them one right away. It is plain enough that I could not just give them away or I would have to soon go out of business. What I said in the other letter was that if any of the cousins would write to me I would tell them how to get one of the books without it costing them any money.

I got quite a number of letters and tried to answer every one of them. I told the cousins to send me three new subscriptions to *The Pentecostal Herald*, of one year each, at the regular price, and for doing that much for me I would have one of the books sent to them at once.

If any of the other cousins want to take me up on that kind of an offer all they have to do is to write to me and ask for some sample copies of *The Herald* and get to work.

I don't want this to get in the waste basket so I will stop.

F. D. Morrison.

Circulation Mgr.

Dear Aunt Bettie: Will you cousins move over and let a Buckingham girl join your happy band of boys and girls? I live on the farm. I have no father. I like the farm. I have thirty little chicks, four cats and two calves for pets. I have sandy hair, gray eyes, light complexion. I was ten years old October 8. Who has my birthday? Grandma takes *The Pentecostal Herald*. I love to read page ten.

Mary Dolan.

Dillings, Va.

Dear Aunt Bettie: Will you admit a lonesome boy into your circle of boys and girls? I am about four feet, ten inches tall, red hair and a very good appearance. I am just starting my first year of high school. I will leave my age for you to guess. I have been very lonesome since mother died Sept. 4, 1927. She was sick only a short time until she passed away. My birthday is March 22. Have I a twin? If I have, please write to me and I will try to answer. I hope some of the boys and girls of the circle will write me an encouraging letter so I will not be so lonesome. We do not take *The Herald* but I received a copy from another family, and so I was inspired to write this letter. I wish you would print this so the boys and girls of the circle may read it. I close with a sad heart on account of the death of mother.

Lenzy C. Kimble.

Landes, W. Va.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I haven't seen a letter from North Carolina. I am fourteen years of age, have dark complexion, dark brown eyes, and black hair. I am five feet, eight inches tall, and weigh 137 pounds. My birthday is Nov. 12. If any of you have my birthday write to me.

Nina Hurdle.

Aulander, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald* and I like to read page ten. My birthday is April 7. I have dark hair. With love to all the cousins.

Verlin Meese.

Houston, Ark.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? I live on a farm and my father takes *The Herald*. I enjoy reading page ten very much. I am a member of the Methodist

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Church. I am fourteen years old, five feet high, weigh 102 pounds. My birthday is the 27th of February. Do I have a twin? Helen L. Ludlow, I guess your middle name to be Lorene. Florence L. Shay, I guess your middle name to be Lula. Am I right? This is my first letter to *The Herald* and I hope to see more letters from Texas on page ten. All letters and cards will be appreciated and answered.

Alie Allen.
Rt. 5, Winnsboro, Tex.

Dear Aunt Bettie: Will you move over and let a little girl join your happy band of boys and girls? My father and mother take *The Herald* and I enjoy reading page ten. I am ten years old, am in the fifth grade at school. I have light, bobbed hair, blue eyes, light complexion. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I hope Mr. W. B. is eating his dinner when this letter arrives.

Maggie L. Smart.

Rt. 1, Hutchison, Ky.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? My name is Margarette. I am eleven years old. My birthday is Sept. 28. I am in the sixth grade. I have black hair and brown eyes, am five feet, two inches tall and weigh 110 pounds. My mother is a school teacher. My dad is a Methodist preacher. Dad takes *The Herald* and I enjoy reading page ten. Hazel J. King, I guessed your middle name, Hazel Janet King; am I right? If so, write to me. As this is my first letter I hope to see this printed on page ten.

Margarette Rains.
Puryear, Tenn.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band? This is my first letter that I am sending to page ten. I hope Mr. W. B. is taking a nap so I can see my letter in the paper. I am fourteen years of age, have brown curly hair, gray eyes, am about five feet, two inches tall. I weigh 109 pounds. Who can guess my middle name? It starts with L and ends with E. I have been to Sunday school today. I belong to the P. H. Church. My birthday is August 29. Have I a twin?

Minnie L. Minton.
Aulander, N. C.

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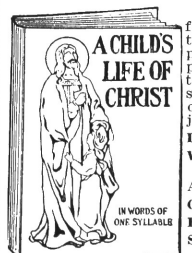
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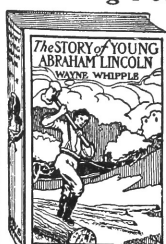
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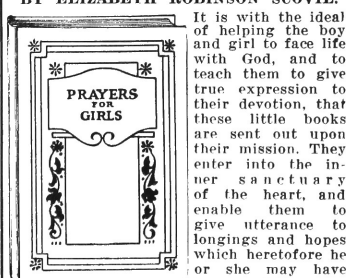
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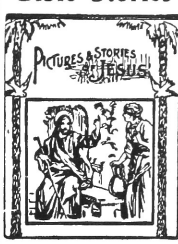
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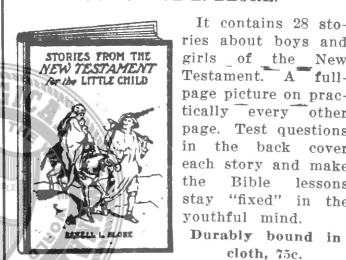
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PENTECOSTAL PUBLISHING COMPANY

LOUISVILLE, KENTUCKY.

SUNDAY SCHOOL LESSON

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

Lesson IX.—November 27, 1927.

Subject.—Isaiah Teaches True Worship. Isa. 1:10-20.

Golden Text.—Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart. Psal. 24:3, 4.

Time.—About B. C. 760.

Place.—Jerusalem.

Introduction.—In the olden times of Jewish history prophets were seers, or the seeing ones. Samuel was so called. Later the name was changed to prophets. In order to understand such a prophet as Isaiah, we must view him from a double standpoint: First, he was a preacher of righteousness whose field took in the every day living of the people of his day, the political government of the nation, and the worship of Jehovah; second, he was a foreteller of future events—not a mere dreamer, but one who was in touch with God in such manner as to receive from him the knowledge of things to come. Some in our times criticize preachers for dealing with the politics of the people from the sacred desk; but, using the Bible for his guide, the modern preacher must arraign political sinners, high and low, before the bar of public opinion; and they must be made to answer for their crimes before God and the people. Herein the American pulpit has been weak; consequently public sentiment against crime has become so spineless that the courts find it impossible to execute the law. This nation needs some of the Sinaiic lightning of such men as Moses, Isaiah, Savonarola, Martin Luther, and John Wesley. We need a revival that will once more give our people faith in the inspiration of the Bible, in order that they may have some conscience concerning sin.

Isaiah appears in the Old Testament as the first of the major prophets. We know little of his family, or of his origin. He says that he was the son of Amoz, but tells nothing more about his parentage. Amoz must not be confounded with Amos who was one of the minor prophets, as they were different men. Some have supposed that Isaiah was connected with the royal family; but historical evidence is lacking. We judge, however, from his writings that he did have access to the court, and that he associated on familiar terms with royalty. That he was a man of letters we learn from the fact that he wrote an account of the reign of king Uzziah:—2 Chron. 26:22: "Now the rest of the acts of Uzziah first and last did Isaiah the son of Amoz the prophet write." Scholars tell us that his Hebrew diction is almost perfect. Many of his figures and illustrations are very bold; while in many places his style touches the limits of the sublime.

We need not bother ourselves yet awhile about what the critics call a deuterio, or second, Isaiah who they contend wrote chapters 40 to 66. The notion is based largely on conjecture, there not being historical evidence sufficient to support it. Besides, what they term evidence is of such a nature that one must be thoroughly learned in Hebrew and ancient history, in order to comprehend it. To the average reader the evidence is just as clear as mud.

Our lesson proper begins with verse ten and ends with verse twenty; but we need to make a close study of the first nine verses of the chapter, in order to understand the remainder of it. In the first verse Isaiah gives some idea of the length of time wherein he prophesied: from the reign of king Uzziah to that of Hezekiah—a period of some sixty years. It is supposed that he began to prophesy during the closing years of the reign of Uzziah; and that he continued into the early part of the reign of Manasseh who placed him in a hollow mulberry tree and sawed him asunder. This, however, is but tradition, there being no historical proof.

The first chapter of the book is an introduction, or foreword, to the entire prophecy. Read it carefully, and it will give you an insight to what follows. In the first nine verses Isaiah portrays in no uncertain terms the awful sins of the people, their helpless condition, and the certain doom that awaited all of them except a very small remnant. He calls the heavens to witness that "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." They were a "sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters." He declares that, "they had forsaken the Lord, and provoked the Holy One of Israel to anger." His accusation is terrible: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." The figurative language is nauseating. Their country was desolate, and their cities burned by strangers. All these things had not yet come, but were in Jehovah's program for that backslidden people. Isaiah is using what is called the "prophetic tense."

Comments on the Lesson.

10. Ye rulers of Sodom.—Because of her fearful corruption, the prophet compares Jerusalem to Sodom and Gomorrah, foreshadowing her doom.

11. To what purpose is the multitude of our sacrifices unto me? saith the Lord.—They had continued to offer up rams and the fat of fed beasts; but their hearts were not right. Jehovah warned them that he "delighted not in the blood of bullocks, or of lambs, or of he goats." Unless our hearts be right, he will have none of our worship, even though it be given with stately forms and ceremonies.

12. Who hath required this at your hand to tread my courts?—When hardened sinners presume to worship God in his sacred temples, it is a terrible sin of presumption. There is but one way for them to please God: Repent, and cry for mercy and pardon.

13. Bring no more vain oblations.—I have no words to describe my feelings as I read this verse. We are prone to think our case different from that of these sinful Jews; but it is not. Unless we come with sincere hearts and morally clean hands, our worship will be just as great an abomination in Jehovah's presence as was theirs.

14. Your new moons and your appointed feasts my soul hateth.—Too many religious days and seasons are a bit dangerous to spiritual life. It is not well to pledge ourselves to pray for a certain length of time each day; for we may find ourselves watching

the clock on the mantle too much for the best praying. Better go down on one's knees, and pray through to victory. Too many of these feast days have hurt the Church in all ages.

15. When ye spread forth your hands, I will hide mine eyes from you.—Lifting up the hands in prayer has been common in all the history of religion; but that will not move God, unless the heart be right. Your hands are full of blood.—Maybe they had not murdered any one outright; but they had rung blood out of the hearts of poverty stricken neighbors. Some years ago the writer took occasion to visit some of the homes of croppers on the farms of a rich cotton planter, but he came away with a bleeding heart. The season had been bad for cropping; but the rich man had exacted his full rent. Little children were almost naked in cold weather; while their poor little bodies showed unmistakable marks of serious starvation. That man had human gore on his hands and on his soul.

16. Wash you, make you clean.—Here the prophet changes the tone of his preaching. It is no longer accusation, but exhortation. Wash you no doubt refers to the custom of the Jews to sprinkle the people when they repented, as John the Baptist did. They were to put away their evil doings, cease to do evil, and make their lives clean. That was the only way for them to get to Jehovah. Read the Golden Text. Servants of God must be clean in heart and life.

17. I would like to recommend this verse to all seekers of salvation. It is especially good for those who have salvation, and wish to retain it.

18. Come now, and let us reason together, saith the Lord.—Jehovah has the profoundest respect for a human being. Men have tried to force others to be religious; but he never does that. If men think his demands reasonable, he declares: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Where sin abounded, grace did much more abound." Thank God! The world offers nothing like that to lost men.

19. If ye be willing and obedient, he shall eat the good of the land.—Wonder of all wonders! Jehovah, sinned against, betrayed, forsaken of his chosen people, and about to send them away into a terrible captivity to a heathen nation, still offers them not only mercy, but the good of the land. And he is just the same God today that he was in that day. It is almost too good to be true; but it is true.

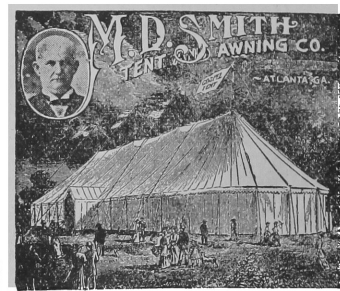
20. But if ye refuse and rebel.—Exhortation, promise, and warning are all jumbled together by the great preacher. Ye shall be devoured by the sword.—There is nothing more terrible than the wrath of God toward an unrepentant sinner; it "abideth on him." Be sure to read the next verse, and on to the end of the chapter.

AN INVESTMENT PAYING LARGE DIVIDENDS.

Rev. Kenichi Tsuchiya, a Japanese student, having just been graduated at Asbury College and then at the Seminary, has now been accepted in the graduate department at Southern Baptist Seminary at Louisville, Ky., as an eligible candidate for D.Th. degree, requiring a two years' course of study. Mr. Tsuchiya is making this final preparation in his education so as to go back to his own people fully equipped for evangelistic work among them. He is princely in character, has a good mind, and above all

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enjoys the unction of the Holy Ghost upon his ministry. Who will give him a help in this last lap of his educational journey. He should have \$500 for each of the two years. All small sums will be highly appreciated. Address Prof. F. H. Larabee, Wilmore, Ky.

EVANGELISTIC AND PERSONAL.

Rev. W. A. Grogg: "I started my evangelistic work after conference in September. My first meeting was with Rev. Hill, Elkins, W. Va. Many were saved and filled with the Holy Spirit, and a number added to the church. I next went to Beverly to assist Brother Shomo. The Lord heard prayer and many found peace with the Lord. My address is 605½ 11th St., West, Huntington, W. Va."

The recent report of Penhook, Va., was not sent in by W. J. Craddock and wife as indicated. This correction is made that Brother Craddock and wife may not be given credit for the report.

Rev. Fred G. Williams, 11916 Beulah Ave., N. E., Cleveland, Ohio, has open dates for November. Let those interested please to take note.

W. B. Dunkum: "We have just finished five years of holiness evangelism in which we have traveled thousands of miles in fourteen states, preaching full salvation. With God's blessing, we have seen hundreds reclaimed, saved and sanctified. We are available for meetings, and will go anywhere we are allowed to get sinners saved, backsliders reclaimed, and believers sanctified. Address us, 1353 Hemlock St., Louisville, Ky."

The Herald readers are requested to pray for a revival to be conducted in Syracuse, N. Y., by Rev. Lawrence Reed. This announcement comes from Major C. E. Ernst, of The Volunteers of America, Syracuse, N. Y. The revival begins Nov. 20, continuing for two weeks. Don't fail to pray earnestly for this meeting.

C. Warren Jones, Pastor: "Revival meeting and Dedication, Cleveland, O., beginning Wednesday, Nov. 23rd, and continuing over Sunday, Dec. 4th. Evangelists Jarrette and Dell Aycock will conduct a revival campaign in the First Church of the Nazarene, and on Sunday the last day, Dr. R. T. Williams will be present to dedicate the new \$80,000.00 church. Arrange to come."

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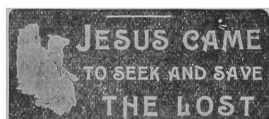
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The beauty of the home is order.
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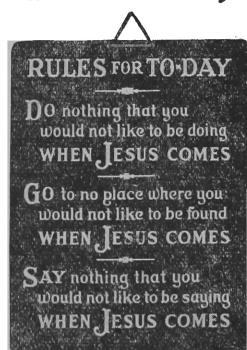
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TEXTS
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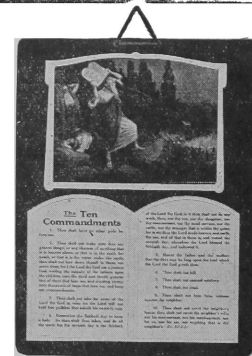
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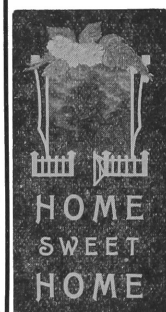


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EVANGELISTS' SLATES

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Sapulpa, Okla., Nov. 9-20.
Cleveland, Ohio, Nov. 24-Dec. 4.
Bethan, Okla., Dec. 8-18.

BABCOCK, C. H.
(1148 Victoria Ave., Los Angeles, Cal.)
Trenton, N. J., Nov. 13-27.

BELEW, P. P.
(Olivet, Ill.)
Cedar Rapids, Iowa, Nov. 13-Dec. 4.
Open date, Dec. 5-18.

BENNARD, GEORGE.
Essex, Ont. Canada, Nov. 16-Dec. 4.
Lansing, Mich., Dec. 6-21.

BENNETT, W. G.
New Haven, Mich., Nov. 13-Dec. 4.

BROWNING, RAYMOND.
Moundsville, W. Va., Nov. 10-27.

BONINE, GRACE O.—RIGGS, HELEN G.
Osego, Mich., Oct. 30-Nov. 17.
Fennville, Mich., Nov. 20-Dec. 11.
Peck, Mich., Jan. 1-22.
Goderich, Ontario, Jan. 24-Feb. 12.

BULLIMORE, C. W.
(Song Evangelist)
(Morrowville, Kansas)
Open dates.

CAIN, W. R.
(615 S. Vine St., Wichita, Kan.)
Hamilton, Ohio, Nov. 13-27.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Winchester, Ind., Nov. 9-27.
Lancaster, Ohio, Jan. 6-22.
Chester, W. Va., Jan. 26-Feb. 12.

COX, F. W.
(Lisbon, Ohio)
Albany, Ore., Nov. 10-27.
Portland, Ore., Nov. 28-Dec. 11.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Big Rapids, Mich., Nov. 20-Dec. 4.
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(141 Dayan Street, Lowville, N. Y.)
Natural Bridge, N. Y., Oct. 2-16.
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

DANFORD, S. A.
(1177 W. 11th St., Eugene, Ore.)
Heppner, Ore., Nov. 20-Dec. 4.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
Glendale, Calif., Nov. 16-27.
El Centro, Calif., Nov. 18-Dec. 11.
Glendale, Ariz., Dec. 12-25.

DUNAWAY, C. M.
New York City, Oct. 30-Nov. 20.
Chillicothe, Ohio, Nov. 21-Dec. 11.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Falconer, N. Y., Nov. 6-20.
Ashville, N. Y., Nov. 24-Dec. 12.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
West Jefferson, Ohio, Nov. 6-20.
Open date, Oct. 16-30.

EDEN, THOS. F. AND SISTER.
Perkasie, Pa., Nov. 18-27.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
East Liverpool, Ohio, Nov. 8-20.
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, JOHN.
Warren, Ohio, Nov. 17-27.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Springfield, Ill., Nov. 14-27.
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.
(1328 Hurd Ave., Findlay, Ohio.)
Reed City, Mich., Oct. 30-Nov. 20.
Traverse City, Mich., Nov. 27-Dec. 18.

FRYHOFF, A. J.
(3859 W. 140th St., Cleveland, O.)
Mt. Gilead, Ohio, Oct. 30-Nov. 20.
Urichsville, Ohio, Nov. 27-Dec. 11.
London, Ohio, Dec. 12-25.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Fairberry, Neb., Nov. 15-17.
Havlin, Kan., Nov. 19-Dec. 11.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Baltimore, Md., Nov. 25-27.
Portsmouth, Ohio, Dec. 2-18.
Cincinnati, Ohio, Dec. 19-31.

GALLOWAY, H. W.
(University Park, Iowa)
Mason City, Neb., Dec. 4-18.

GEIL, PAUL AND DORA.
(Frankfort, Ind.)
(Singers and Xylophone Players)
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Sept. 12-25.
Richmond, Va., Sept. 30-Oct. 9.

GEROW, S. M.
(Wilmore, Ky.)
Columbus, Ohio, Nov. 13-27.
Wyandotte, Mich., Dec. 4-18.

GLEASON, RUFUS H.
(Central, S. C.)
South Carolina Conf., Nov. 15-20.

GROGG, W. A.
(605½ 11th St., West, Huntington, W. Va.)
Huntington, W. Va., Nov. 21-Dec. 11.
Kenova, W. Va., Jan. 23-Feb. 12.

HALLMAN, W. R. AND WIFE.
(5176 Ridgewood Ct., Chicago, Ill.)
Elkhart, Ind., Nov. 20-Dec. 11.

HAMPE, J. N.
(7 Gaskill St., Mt. Washington Station,
Pittsburgh, Pa.)
Pittsburgh, Pa., Nov. 18-27.

HARDESTY, S. P.
(Song Evangelist)
(Lynn, Ind., Rt. 1)
Groton, N. Y., Nov. 16-Dec. 188.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Mooresville, Ind., Dec. 4-18.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Ponca City, Okla., Nov. 13-27.
Tulsa, Okla., Dec. 4-18.
Blackwell, Okla., Jan. 1-15.

KENNEDY, ROBERT J.
(6129 Coliad Ave., Dallas, Tex.)
Bronson, Kan., Oct. 9-Nov. 20.

KEYES, CLIFFORD E. AND WIFE.
(Mohnton, Pa.)
Camden, N. J., Nov. 16-Dec. 4.
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind.)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

LARKIN, BESSIE E.
(Collingswood, N. J.)
Centerton, N. J., Nov. 6-Dec. 11.
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Royalton, Ohio, Nov. 13-Dec. 4.
Nicholasville, Ohio, Oct. 5-Dec. 18.
Converse, Ohio, Jan. 9-23.
Black Fork, Ohio, Oct. 30-Nov. 13.

LOVELESS, W. W.
(London, Ohio)
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, Dec. 1-18.
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Auburn, Ind., Nov. 10-27.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

MCBRIDE, J. B.
Washington, D. C., Nov. 7-20.

MCNEESE, HERBERT J.
(New Brighton, Pa.)
Carlville, Ill., November.

MILBY, L. G. AND BERTHA.
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Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Grand Junction, Colo., Nov. 3-20.
Casper, Wyo., Nov. 24-Dec. 11.

MINGLEDOFF, CLAUD.
(Douglas, Ga., Rt. 3.)
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

PARKER, J. R.
(Wilmore, Ky.)
Hindman, Ky., Nov. 14-28.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Jonesboro, Ind., Nov. 13-Dec. 4.
Elkhart, Ind., Dec. 4-19.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Springfield, Ohio, Nov. 6-20.
Hobart, Ind., Nov. 27-Dec. 11.
Elkhart, Ind., Dec. 25-Jan. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Syracuse, N. Y., Nov. 13-Dec. 4.

REID, JAMES V.
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Lake Charles, La., Nov. 2-Dec. 4.
Memphis, Tenn., Dec. 10-15.

REES, PAUL S.
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Huntington, W. Va., Nov. 20-Dec. 4.

RIE, LEWIS J. AND EDYTHE.
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Racine, Wis., Nov. 21-Dec. 4.
At home, Dec. 22-Jan. 2.

ROOD, PERRY E.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Lansdale, Pa., Nov. 14-27.
Cincinnati, Ohio, Dec. 4-18.
Pasadena, Cal., Jan. 88-22.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Phillipsburg, Ohio, Nov. 13-27.
Shelbyville, Ind., Dec. 1-11.
Burnips, Mich., Dec. 15-22.

SWEETEN, HOWARD W.
Patchogue, N. Y., Nov. 7-21.

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Cass City, Mich., Nov. 12-27.
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Akron, Ohio, Nov. 27-Dec. 11.
Chicago, Ill., Jan. 4-8.

VANDALL, N. B.
Fandsdale, Pa., Nov. 16-30.
Carmichaels, Pa., Dec. 4-18.

VAYHINGER, M.
Oakland, Ill., Oct. 30-Nov. 20.
Wabash, Ind., Dec. 1-22.
Logan, W. Va., Dec. 24-Jan. 15.

WATTS, E. E.
(Sandy Lake, Pa.)
Shawville, Que., Nov. 11-27.
Lyndouville, Ky., Dec. 4-18.
Open date, Jan. 1-March 13.

WIMBERLY, C. F.
Petoka, Ill., Nov. 1-15.

WIREMAN, C. L.
Maysville, Ky., Nov. 4-20.
Covington, Ky., Nov. 22-Dec. 3.
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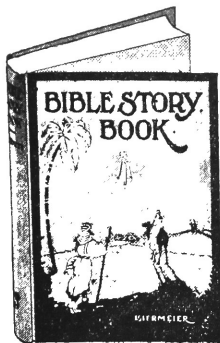
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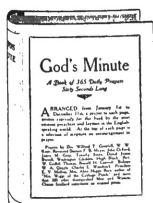
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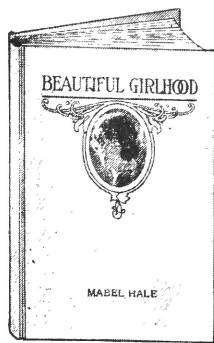
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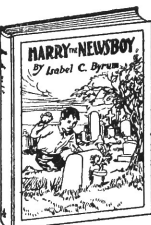
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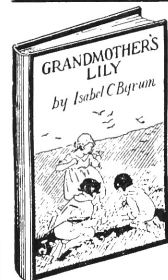
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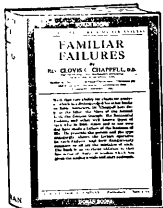
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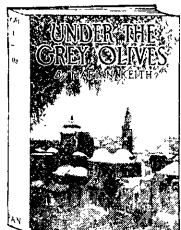
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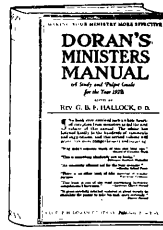
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GIVE THANKS UNTO THE LORD.

By The Editor.

WE have again come to that period of the year when we are called upon by the chief executive of the nation to set apart a day of thanksgiving to God for his many blessings, both spiritual and temporal. We need to be constantly reminded that God is, and that he is the giver of every good and perfect gift, and that we are entirely dependent upon him for life and all the blessings that come to us.

We should often stop and remind ourselves of the constant stream of mercies flowing from the throne of divine grace. It has been our privilege to be born in the greatest land beneath the sun; the variety of climate, the diversity of products, and the wonderful climatic conditions that enable one to have almost perpetual summer, and at the same time, offers high mountainous regions of protection from excessive heat, with the wonderful and varied resources of the country, is cause for constant gratitude and praise to God for the privilege of living in this wondrous land under the best flag that has ever floated over a people.

It is sometimes wise for us to contrast our country and conditions with that of multitudes of our fellowbeings who have been less fortunate in place of their birth and the conditions which surround them. Of course, we all recognize the fact that our government is not perfect, that much is not as it should be in this goodly land; and yet, contrasting our nation with other nations, and our conditions with other peoples, we have great reason for gratitude to God that our lot has been cast on this continent and that we are permitted to work out our life problems under conditions which exist in great, good, glorious America.

We are living in a great age. Methuselah lived something over 900 years, but he had nothing on us. We can live more in ten years than he lived in nine hundred years. I came down from New York City to Cincinnati a few days ago in twenty-one hours. It would have taken Methuselah a good long stretch of that long life of his to have made this trip. I doubt if in the more than nine hundred years of his life, he covered the distance that I covered in twenty-one hours. We, in one year's time, can travel more miles, see more world, touch more people, get acquainted with more books, look upon more beautiful art and splendid architecture than Methuselah could in the more than nine hundred years of his life. The person who lives right, who is wide-awake and active, can live a great deal in ten years today. We ought to be profoundly grateful that we were born in this country, and that we are permitted to live in this age, so crowded with opportunities for development and for service.

Let us never forget to give God praise. Let

THAT THANKOFFERING ON THANKSGIVING DAY!

Do not forget the thankoffering for the Loan Fund for young men preparing for the ministry in the Asbury Theological Seminary. All of you sanctified people, how glad you are that some one brought you the message of full redemption from sin. It has meant so much to you, will you not express your gratitude in a practical and substantial way on November 24? After you have enjoyed your Thanksgiving dinner, sit down and write a check for this good work of preparing and sending forth an army of well equipped young men to preach a full salvation to the people. Every cent you send in will go into this Loan Fund. Send your offering to H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

us teach our hearts the sweet lesson of gratitude. Let us receive and enjoy every good thing as a gift from God, as a token of his boundless love and infinite mercy. Above all things, let us constantly remind ourselves of the unspeakable Gift—the Lord Jesus—who gave himself for us to redeem us from our sins, to bring to our souls peace and love and joy. How wonderful it all is! And then, there is eternity! What a stretch of endless ages opens up before us. In it there is unceasing growth and wondrous discovery, ever advancing, always enlarging, getting better views of our Creator and Redeemer and untold marvels of his wisdom, his power, and his love. Long as eternity is, it will not be long enough for us to express the gratitude and gladness of our hearts for the unspeakable Gift of God. Let every day be a thanksgiving day. Let the train of life go up to the grand central depot of the universe loaded down with gratitude, praise, thanksgiving, and consecrated service to him from whom comes every good we enjoy.

SHOULD A ROMAN CATHOLIC BE PRESIDENT?

SOME one sends me a clipping from one of the daily papers of Detroit, Mich., in which Rev. Lynn Harold Hough, the brilliant pastor of the Central M. E. Church of Detroit, is represented as saying that the time has come when a Roman Catholic should be elected President of these United States.

The Reverend gentleman is quoted as saying: "Men of good will in the Protestant group ought to be eager that Catholics should have a share in public office in proportion to their percentage of population."

If I am not mistaken, this is the same Dr. Hough who said in a Commencement Address at the University of Michigan that "Democracy has been overworked in this nation, and the time had come for the establishing of an educated caste." If I am properly informed this same Dr. Hough is quite

modernistic in his views and trend of thinking; but for this fact I should be surprised at his anxiety for the election to the Presidency of this nation a Roman Catholic.

In the first place, this generous preacher need not give himself any worry about Roman Catholics having their share of public office and political pie. The Roman Catholic Church is, and always has been, one of the most powerful political organizations in the world. It has not failed to put its strong hand upon the politics of these United States. It has its governors, senators, congressmen, mayors and countless thousands of state and county officials. Always, and everywhere, these officials are the loyal and devoted children of the Holy Father at Rome, Italy.

Has Rev. Hough forgotten, or does he sympathize with, the action of the Pope who refused Mr. Roosevelt an audience because he dared to be entertained by Methodist missionaries at Rome? Is he acquainted with the attitude of Roman Catholics toward Methodist work in Rome? Is Mr. Hough acquainted with conditions in those countries that have been for centuries under the religious, educational and political domination of Romanism? The war with Spain lifted the curtain over the fearful state of ignorance, and moral degradation in Cuba and the Philippines where Rome, for centuries, had enjoyed most remarkable opportunity to show her capacity to lift up and elevate a people.

Look at poor Mexico today struggling to break the power of a church that has bound her hand and foot in ignorance and poverty for centuries. Our Lord Jesus Christ taught us to judge a tree by its fruit. The Romish tree has borne the fruit of oppression, persecution, ignorance, superstition and poverty throughout its history. Logically, this modernistic Methodist preacher is saying Al Smith should be elected president of these United States. He is the only Catholic thought of for the place; in other words, he tells the Republicans of the nation that the next president should be a democrat. He tells the Democrats that they should elect Al Smith. He tells the Protestants that they should elect a Roman Catholic to the presidency of this nation. He tells the churches and ministers and the great business men, and all the moral forces of this great republic that have united to put the saloon, with all of its curse of disease, poverty, waste, ruin and murder, that they should call off their great moral and economic battle for prohibition and sobriety and elect to the presidency of this nation a man who got his political education from a bar-keeper in a saloon, and who has ever been from shoe heel to hat band the stalwart friend of the liquor traffic.

He tells the intelligent Christian men and women of this great nation that the time has come for them to go to the polls and elect for

(Continued on page 8)

STOPPING TO SING THE DOXOLOGY.

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

THIS is what Paul does in Romans 11:33-36. This is what the American nation does once a year on its Thanksgiving Day. Thank God that in all our rush and hurry and bustle we are called by our good President to stop and sing the Doxology for God's goodness to us, his Providences over us, and for the bounties he has so graciously bestowed upon us during another year!

In England they have their Harvest Home services in all the churches and the people crowd in to them to offer thanks. My good brother, Rev. A. J. Broadbelt, of Bristol, England, told me that on his Harvest Home Sunday night he has to preach to two audiences of 2,000 each. He will preach to one crowd, and send them home, then 2,000 more will crowd in to the second service. A splendid sight, truly.

However, Thanksgiving Day is a peculiar institution of the United States and we thank God for the day and for the spirit of Thanksgiving which prevails at that time.

Now let us return to Paul in Romans again. Here is a case when Paul stops his argument to shout. He is so full of his subject he sees the day coming when "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob, and all Israel shall be saved." He rejoices so that God hath not turned away his people Israel, that he winds up his great argument with these words of praise:

"O the depth of the riches
Both of the wisdom and knowledge of
God!
How unsearchable are his judgments,
And his ways past finding out!
For who hath known the mind of the
Lord?
Or who hath been his counsellor?
Or who hath first given to him
And it shall be recompensed unto him
again?
For of him, and through him, and for
him,
Are all things:
To whom be glory forever. Amen."

Now these words are so sublime and glorious that I almost wish I was a musician so that I could put these wonderful words to music. Let some of our sweet singers of Israel take the hint and in revivals and summer camp meetings let them be sung.

As we sing our Doxology this Thanksgiving what a multitude of things have we for which to praise our God.

1. Our thanks should go up to God for our National Blessings. God has been so bountiful to us in domain and privilege. America and Canada! What an immense territory! I went once across the continent by way of the Canadian Rockies. They have talked to me about the Alps. Once I was close to Mount Blanc, but I thought that in the Canadian Rockies there is everything in mountain peaks to surpass the Alps. What a wonderful exhibition of beautiful spirit is witnessed in the fact that in all the stretch of boundary line between the U. S. A. and Canada there is not a single regiment or company of soldiers from either Nation to guard the frontier.

God has given us domain and plenty. Peace and prosperity have been singularly ours during the year. From fields and mountains, from mines and sea, we have taken with lavish hand the good things of God's providence.

2. Our Thanksgiving should be expressed for Prohibition and other social mercies. I have met many Americans in my European travels who stood ready at any moment to utter a tirade against Prohibition. As soon as our ship got outside American waters and

THE PILGRIMS AND THANKSGIVING.

The Pilgrims brought with them the ideas of civil laws based upon the general principles of the Bible. The outstanding illustrations were their laws concerning blasphemy, profanity, speaking the truth under oath, the Sabbath Day and chastity.

That in one or two instances in another colony, these laws, especially the Sabbath laws, were made rather more particular and stringent than seems wise to us is readily granted. This was the work of the second generation and more especially of those which came directly from England. The Pilgrims themselves, broadened by contact with Dutch culture and possessing, many of them, a fairly liberal education, established a code of laws that with slight adaptations, would not be considered either narrow or harsh today, except by the anti-Christian, radical element of the population. The narrowness and severity, came with the cramping by frontier conditions. Isolation of pioneers always has that tendency at first.

They brought with them their ideas of a State religion. It was not the establishment of a church, or any form of organic union between Church and State, but the idea that the State as one of God's ordinances should be religious in its relation to God in the exercise of its functions. In embodying this idea, they opened their town meetings with prayer and asked their ministers to instruct them in the Biblical principles of civil government. Their judges and magistrates either offered prayers at the opening of Court, or legislative bodies, or invited their ministers to do so. They established civic thanksgiving and fast days.

Their first Thanksgiving was appointed for and held on February 22d, 1621. It was planned as a day of fasting and prayer but the opportune arrival of a ship loaded with provisions caused the change. But the appointment and the change were neither of them made by the church, but by the civic body under the action of Governor Bradford. This has grown into our universal, national, annual Thanksgiving Day held by proclamation of the President.—Christian Statesman.

"O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee
Who givest all?"

"Whatever Lord, we lend to Thee,
Repaid a thousand fold will be;
Then gladly will we give to Thee
Who givest all?"

"For Peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all?"

the bar was open they took to drinking and got drunk. I was thankful many times that the great question of Prohibition did not have to be settled by that type of American.

3. Our Thanksgiving should go to God for life's sunsets and evening stars. Some may be disposed to think this is too near the end of things to be joyful for. Oh no! What is more glorious than golden sunsets? I saw one at sea just a while ago. It looked as though the sun was being borne in a majestic chariot decked with all the colors of the rainbow, by fleecy, snow-white horses harnessed by streamers of crimson and gold, and the sun itself was golden and all nature was one immense symphony in which the breezes were singing their evening lullaby, the ocean waves sang an evensong, and the angels of the night sang the doxology.

I remember when Tennyson's "Crossing the Bar" came out. It thrilled me. I think it is one of Tennyson's sublimest poems. It reflects so sweetly the Christian's view of life's evening and passing away.

Let me quote the words again:

"Sunset and Evening Star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and Evening Bell
And after that the dark;
And may there be no sadness of farewell
When I embark.

"For though from out our bourne of Time
and Place,

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

I am thinking of two saints of the Lord who have "crossed the bar" in the recent past. How their lives impressed me! their saintliness! their Christlikeness! their quiet but mighty influences touching great multitudes. I refer to Rev. E. D. Whiteside, of the Christian and Missionary Alliance, Pittsburgh, and Rev. Thos. E. Stephens, of The Great Commission Prayer League of Chicago. Bro. Whiteside was a benediction wherever he went and he seemed to sanctify everything he touched. Rev. Thos. E. Stephens was the man of God in the prayer room of the Moody Institute carrying on that Great Commission Prayer League by which he touched the ends of the earth.

I can say about Bro. Whiteside and Bro. Stephens what Paul said of the Philippian Church, "I thank my God upon every remembrance of you."

4. Let our Doxology of praise go forth because of the Bible and its triumphs.

When in London I wrote an article for one of the London papers in which I said that the moral ideals of Great Britain and their effect upon the Empire, and the rise and progress of America, were due to the old Book we call the Bible. Years ago Tom Paine wrote in his *Age of Reason*: "Fifty years from now the Bible will be obsolete and forgotten"; but, after Paine had crawled to a despairing drunkard's grace, the very printing press, which was used to print his *Age of Reason*, began to be used to circulate the Bible. In the very room in which Robert G. Ingersoll wrote his *Mistakes of Moses* (a book, which the world hailed with delight as the end of Moses), a group of men met together, and said: "Let us put up in this city a great monument to Jesus Christ." This was done, and there that monument stands today.

5. Let us thank God for his boundless grace so full and so free. Some very suggestive writer has put this state of grace in the following unique way:

"The happy man was born in the city Regeneration, in the parish of Repentance unto life; he was educated in the school of Obedience, and lives now in Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment and many a time does jobs of self-denial; he wears the plain garments of Humility, and has a better suit to put on when he goes to court, called the robe of righteousness; he often walks in the valley of self-abasement, and sometimes climbs the mountains of heavenly-mindedness; he breakfasts every morning in Spiritual Prayer, and sups every evening on the same; he has meat to eat which the world knows nothing of; and his drink is the sincere milk of the Word of God, and the new wine of the Kingdom.

"Thus happy he lives and happy he dies. Happy is he who has gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; real divinity in his breast; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head. Happy is the life of such a man; to obtain which, believe firmly, work abundantly, live holy, die daily, watch your heart, guard your senses, redeem your time, love Christ and long for the glory."

THANKSGIVING.

Rev. W. S. Bowden.



THANKSGIVING is our annual time for saying grace at the table of eternal goodness. We are reminded by the date on the calendar and by the issuing of the Thanksgiving Proclamation by the President of the United States that we are at another Thanksgiving Day. While at the public services of worship held on Thanksgiving Day the emphasis is properly put upon our national blessings it is well to pause to read some of the great thanksgiving passages of the Bible from the Psalms and other portions. These words written by the apostle Paul suggest a number of phases of the general subject of thanksgiving: "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." Eph. 5:20.

THE NATURE AND DUTY OF THANKSGIVING.

Definitions may seem dry, but are sometimes quite helpful. I look into the dictionary and the best commentaries and find such statements as the following: "Thanksgiving is an expression of gratitude, and one of the first and highest tokens of a noble nature." "The act of rendering thanks, or expressing gratitude for favors and mercies." "Thanksgiving is such a sense of favors received from, and of obligations due to, a benefactor, as disposes us to make suitable acknowledgments and returns." Long ago, Xenophon said: "The sweetest of all our sounds is praise."

The highest form of gratitude is that directed to God. Thanksgiving is supremely due to God. Indeed, there can be no true thanksgiving without belief in a personal God. "It is he that hath made us and not we ourselves." M. H. Hissey in writing of God's inalienable rights, rights which cannot be disputed, illustrates by referring to the watch-maker and the architect. The watch-maker has a right to his watch, the architect to control his plans, the poet to copyright his poems. So God has certain rights. Because of what he is and does, thanksgiving is supremely due unto him. Too often man enjoys the gift but forgets the Giver. There are three things in every gift—the gift, the giver, and the affection in which it was given. Our relation to God is not that alone of self-preservation. We should not have a commercial idea of God's dealing. To thank a benefactor simply to get more is not thanksgiving; he who does so is trying to make a bargain with Deity for his own private ends. Thankfulness is the measure of the moral advancement of men.

"That man may last but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

H. Melville once wrote: "It would seem to have been determined in every age and by every nation, that ingratitude is so execrable a thing, that to be unmindful of benefits demonstrates an unworthiness which disqualifies for all the intercourses of life. Yet, strange as it is, we have the spectacle forced on us continually, of men who would blush to be thought ungrateful to their fellows, utterly unconscious that they owe anything to God, and untouched by the numberless benefits which they are every moment receiving at his hands." We'll never understand the duty of thanksgiving until we recognize a personal God, the great giver of every good and perfect gift.

FOR WHAT SHOULD WE BE THANKFUL?

"For all things." This answer is best understood in the light of these other words used by Paul: "In everything give thanks."

We have much for which to be thankful in the national history of the year. A people so blessed of Providence as we have been

should shout the harvest home. Shame on the Christian people of the United States that they are not more thankful. We are the most favored of all the nations in the world. We are the most prosperous. We are the most independent. We live in a land of open Bibles. We have the privilege of worshipping God according to the dictates of our own conscience. We are comparatively free from such political alliances as bother some peoples. We have fine American institutions. Crops have been good. Where is there a people better fed, better clothed and better sheltered than the people of the United States? We are prone to think too much of discouraging local conditions instead of thinking of the general prosperity. A distinguished foreigner, on returning home from a visit to this country, said: "The only fault I have to find with the Americans is that they are so beastly prosperous." We are a prosperous people. As a nation we can appropriately use these words: "Thou hast not dealt so with any people." "Thou crownest the year with Thy goodness."

There are personal as well as national blessings. We should not forget these. We should be thankful for material and spiritual blessings, temporal and eternal. We should remember both the ordinary and the extraordinary blessings, the mercies both old and new. Both the sweet and the bitter experiences of life call for thanksgiving. There are so many things for which to thank God that it is impossible to enumerate them. We may endeavor to count our blessings one by one, but we'll not get to the end of the count.

While not ignoring the sunshine, and rain, and air, and health and strength and clothing and shelter and food and the innumerable things which are so common that we do not appreciate them, let us be especially thankful for the spiritual blessings which come alone through Jesus Christ our Lord. Let us give thanks that the coming of our Lord draws near. The best is yet to come. Beyond the present we have the ever brightening hope of the soon coming of earth's rightful King. We are called upon to lift up our heads and rejoice because of the signs of his coming. Belgium rejoiced greatly when Albert came back, but he had only been away four years. Alsace-Lorraine shouted for joy when the invader was driven out. Soon earth's Redeemer will come; the invader will be driven out. Then there will be a grand, eternal Thanksgiving Day.

WHEN SHOULD WE BE THANKFUL?

"Always." It is easy to centralize our thanksgiving in one season of the year, but we need to remember that God's blessings are not limited to any one season of the year. They are new every morning. They fill every day. We should be thankful to God "always."

Hear the Word of the Lord!

"We give thanks to God always." 1 Thess. 1:2; 2 Thess. 1:3.

"I will bless the Lord at all times: his praise shall continually be in my mouth."

"Every day will I bless Thee."

"So we, Thy people, and the sheep of Thy pasture, will give Thee thanks forever."

"I will praise Thy name forever and ever."

When should we give thanks unto Jehovah? There is a whole sermon in this little Bible reading on the subject.

(1) In private worship. Dan. 6:10.

(2) In public worship. Neh. 9:5; Psa. 35:18, 8.

(3) When we eat. Acts 27:35.

(4) When we pray. Phil. 4:6; Col. 4:2.

While we may give special thanks to God upon one certain day of the year we should not let a day go by without giving thanks unto our Heavenly Father.

"Whether in darkness or daylight,

Whether in tempest or calm,
There is something for which to be thankful,
That should waken a grateful psalm.

"Whether in health or in sickness,

Whether in sorrow or joy,
We may still give thanks to our Father,
And his praise should our lips employ."

THE MANNER OR MEANS OF THANKSGIVING.

"In the name of our Lord Jesus Christ." Here we touch upon a point which is too often overlooked. The spirit, the manner, the name in which things are done largely determine their character. The virtue of good deeds is nearly destroyed when they are performed for the purpose of accomplishing selfish plans or sounding out our own fame. There is only one way to thank our bountiful Father in heaven. Jesus Christ is the approach to God. To ignore Jesus Christ is to fail to render acceptable thanksgiving. Peter says: "Offer spiritual sacrifices acceptable to God through Jesus Christ." Paul chimes in: "Let us offer by him the sacrifices of God continually, that is, the fruit of our lips, giving thanks to his name."

The man who is not a Christian may give mental assent to the fact that he is indebted to God, he may in some measure appreciate what God has done for him, but his thanksgiving is very imperfect. One must sustain the relationship of a child to God the Father through Jesus Christ his Son before acceptable thanksgiving can be rendered to God. Thank God that there are so many who have the consciousness of this sacred relationship.

"What shall I render unto Jehovah for all his benefits to me? I will take the cup of salvation, and call upon the name of Jehovah."

There is a legend in poem form which tells of two angels which were once sent to earth to gather up the prayers of men. One was to fill his basket with the petitions of mankind and the other was to gather their thanksgiving. Ere many days they wended their way back to Father's house, one with his basket heaped and running over and heavy with the innumerable petitions of men, the other with sad and heavy heart, but light and well-nigh empty basket, for the thanksgiving of men was but seldom heard by the angel, diligent though his search had been. The story certainly emphasizes very forcibly the sad lack there is in the human heart of true gratitude to God for his manifold gifts and mercies.

"Come, Thou Fount of every blessing,

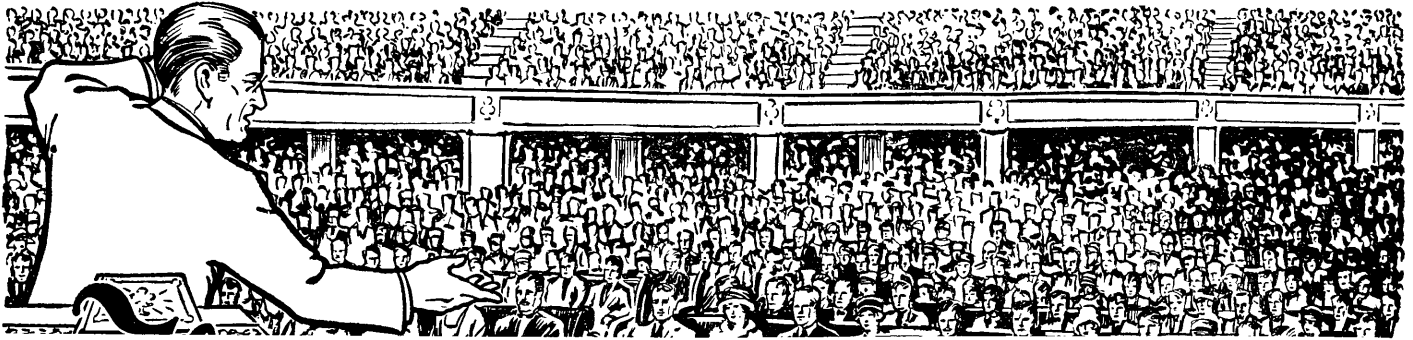
Tune my heart to sing Thy praise;
Streams of mercy, never ceasing,
Call for songs of loudest praise."

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.



THANKSGIVING SERMON.

Dr. W. B. Hinson.

"Enter into His gates with thanksgiving, and into His courts with praise."—Ps. 100:4.

IN the Episcopal prayer book, there is written a sentence I desire to quote. "We thank thee for our creation, preservation, and for all the blessings of this life. But most of all, for thine inestimable love in the redemption of the world by Jesus Christ, our Lord; and for the means of grace and the hope of glory." "We thank thee for our creation." We thank thee that we are alive; that unto us there has been given the marvelous privilege of existence; that whereas we once were not, we now are. We live. The greatest gift of our God outside Jesus Christ, is life. For without life, all other gifts could never come to us. The greatest thing in the world is not love. It may be the greatest, and it doubtless is, of the three wonderful possessions of faith and hope and love. But God's greatest gift outside his Son, is life. And the wonderfulness of the gift argues the divineness of the Giver. "How noble in reason is man, how infinite in faculty, in form and moving, how express and admirable, in action how like an angel, in apprehension, how like a God. Thou hast made man a little lower than God; and crowned him with glory and honor. Think, if you will, of the marvelous house God has provided for us to live in; the house we call the body. These eyes that scan the starry vault in a moment; these ears into which come the blended sweetness of all musical sounds, from rippling brooks and meadow larks, the song of childhood's joy, the expression of woman's tender speech, the solemn roll of the thunder, and the great sea psalm storm rendered. And the faculty of telling out the things of the mind and heart, and the aspirations of the soul, which we possess in the sense of speech! And the perfume of the violet, and the odor of the rose, and all the tender reminiscences that cluster around and associate with those perfumes that come to us through the sense of smell. And the fact of touch; that we can see with our finger tips, and make computations regarding size and shape, even when the eyes are closed. What a wonderful house in which to enshrine the marvelous spirit of man!

And what faculties of the mind! How we can imagine the pearly gates, the jasper walls, the golden pavements, the thrones, the harps, the palm branches of the New Jerusalem, and make them appear real to our souls. The memory a store-house, in which we lock treasures day by day, as we journey along the highway of life; and that wonderful faculty by which after long years those same treasures are brought to us from their hiding places with no conscious effort of our own at all. The wonderful judgment that gives poise and stability to all the visions of the imagination, and all the treasures of the memory, and all the facts of life.

And then the marvelous spirit, by which I can believe God lives; by which I can believe God loves; by which I can believe God saves;

by which I can believe God holds communion with me day by day. And those instincts of the soul that move out after communication with the Eternal, and fellowship with the Unseen Holy; and this instinct of immortality that says, "The ship may sink, but there is that in me that pertains to God and which no ocean can drown."

How God has blessed and safe-guarded this wonderful nation; the parallel of which is to be found nowhere in the annals of history, save in the story of God's own peculiar people, the ancient Jews. And today let us say with bated breath, and yet with genuine thankfulness, and a heartfelt sympathy for all the afflicted, "How gracious is God in his preservation of the American nation." May God himself cause us all to remember that our privilege is the measure and gauge of our responsibility. For our safeguarding is only that we may exercise our God-given opportunity. So let us pour out of our abundance, and thus minister unto the wants of those who lack. Let hearts grow more sympathetic than they ever were before. Let our hands be open, that every blessing we possess may roll off our thankful palms to the enriching of those destitute. Let us lay hold of God with prayer and supplication, as we have never done before in all our history; and let us remember that God in his providence has so preserved and safe-guarded this nation, that it may stand as a great proof of human sympathy; as a great expression of our common humanitarianism; as an ideal to all the nations of the earth; and perchance in his providence, as a controlling arbiter in the days that are to come.

Then may I turn to things more personal, even to those that are individual? How God has preserved us! What a year this has been! How your neighbor sickened, and you remained well; how you sickened, but are well today; how the little coffin passed out from your neighbor's dwelling, and your children will all be around the table when you dine today; and how to your neighbor you were privileged to say, "My child is in my house below; but your child is in the Father's house up above." How good God has been in preserving us! Did you ever thank God for your reason? I have some qualification for asking that question. For I was over twenty years old before I ever thanked God once that he had retained to me the use of every faculty of the mind. But I passed through an asylum and when with the doctor I emerged to where the green grass smiled up at the blue sky, I knelt and thanked God for reason. And those awful moral lapses that have cursed and spoiled other lives have not been suffered to overtake you. And those terrible failures have not approached your doors. And those fallings away from the grace of our Lord Jesus Christ, and the recognized sovereignty of our God, have not characterized you.

What a marvelous thing is our twentieth century civilization, this great lake into which all the generations gone have been pouring their affluence and their blessing.

Surely we are the heirs of all the ages. For us the Hebrew people struggled until it produced these songs, and wonderful visions of the Eternal, that are for the establishment of our faith today. For us the Romans wrought; for us the old Greek thought out his theory; for us the continent of Europe was shaped, and slowly evolved into its present condition. For us Columbus cried, "Sail on, sail on, sail on!" O how we are privileged with the blessings of this life. And you know, my constant fear is that we may fail to remember that other men labored, and we have entered into their labors; and that begets in our lives the responsibility of so laboring in our day and generation, that the coming generation may be benefited by the lives we now live.

Most of all, we bless God for his inestimable love.

Some people say they are surprised that God loves us. But I should be surprised if he did not love us. For God to create man, was for God to provide for man. And he could not provide for man without loving him. And he could not love man without seeking to recover him. And he could not cease his quest for man, until in Christ he died to recover man. God is love! Yes, I hold that to be at the very anchorage of my soul's fate. It is inestimable love, and it is incarnated in the redemption. The inestimable love of God in the redemption of the world. I know you can go to an Ararat and behold the greatness of God. I know Sinai tells you about the holiness of God. I know Carmel reveals the jealousy of God. I know Olivet reveals the graciousness of God. But the hill of Calvary reveals more of the attributes of our God than all the other hills of the world put together. For God had all his former works outdone, in the redemption of the world by Jesus Christ our Lord. Ah! let those who have a cheap gospel come and tell us simply to look to the cross, and then sit down with a self-satisfied soul. But I tell you, sirs, the existence of Jesus as your Saviour means the handing over of your entire life to Jesus Christ, the Lord. Does it mean to give him one day out of seven? No, seven days out of the week! Does it mean one-tenth of all you possess, he may place his hand upon? No, but he says, everything you possess, you must hold in subjection to him! And thank our God for the means of grace, and the hope of glory.

Let us thank God for the hymns that lift us above the materialistic philosophy of the passing day, and introduce us to the spiritualities that are eternal. Let us thank God for the old Book that still remains—the one Book for our soul's sustentation and life. Let us thank God that we possess these psalms, these visions, these prophecies, these gospels, these epistles, and that unveiling of the truths of God in the mysterious Book that we call Revelation. Let us thank God that the Bible is still the means of grace. Let us thank God for the instruction of the Sunday school; for all good books; for all holy poems; for all inspiring songs; for

everything that enters into the domain of the soul in things spiritual and eternal. We thank thee for the means of grace, and for the hope of glory. Too much I think has that faded from my vision, and I fear from yours. For life is so full of manifold activities. And we are so engrossed in the duties of the present, that so often I fear from my study I crowd out the hope of glory. But I am sure we shall better perform the duties of the day, if we have an eye on the glories of tomorrow, the hope of glory.

An old gentleman came into my study a few years ago, and he told me he was in the sunset period of his life. And I said, "Will you allow a younger man to contradict you, if he does it with kindness? My brother, you are approaching the sunset land. You are drawing nearer to the sunrise. Let a whole world of agnosticism and uncertainty talk about our going down the hill; but we Christian folk, who have the hope of glory, will talk about going up the hill. Not unto evening twilight. O no, rather are we walking in that morning twilight that heralds the dawn, the hope of glory. I wish I could go into every hospital of this world, and to every single patient say, that the hope of glory is heaven. I wish I could go into the orphanages, where the little children have no mother's love and no father's tender pity, and tell them about the hope of glory. I wish I could go into every jail of the land, and tell every poor prisoner of the hope of glory. I wish I could go right into your heart this morning, and tell you who know what it is to have sin and sorrow and deprivation. I wish I could tell you about the hope of glory. Let us in the august declaration of that great historic church, say, Above all, let us thank God for his inestimable love, manifested and revealed in Jesus Christ, who has brought within our reach the means of grace, and who himself is to us the hope of glory."

THE NEED OF THE HOUR.

Dr. L. R. Akers, President of Asbury College.



ASBURY College, for its enrollment, is probably the most cosmopolitan institution of its kind to be found within the borders of our country. While the average school draws more or less from a local constituency, usually within a hundred miles, this institution draws from almost every state of the Union and many foreign countries as well. Hence, it is truly called, "A World School."

Because of this, the President of this College has many calls for services, particularly over the week-ends, in many states. This gives an opportunity to appraise the spiritual condition of the country at large.

Our observation is that the same spiritual barrenness is evident in all sections of America. Wherever we go, we find the Gospel minister having a hard fight to keep his congregations mindful of the eternal verities and attendant upon the appointed means of grace. From this standpoint it is a discouraging outlook, but history reveals the fact that throughout the centuries there has been a spiritual waxing and waning and that revivals are born of a great necessity, and that in the time of spiritual dearth God's people have been able to pray down a mighty awakening from the skies.

Surely this is an hour when God's children need to pray and not faint, an hour when men are thinking and living in a material realm while their souls grow lean and atrophied. We are profoundly convinced that this is an hour for the beginning of a nation-wide revival which will bring our people back from their worldly wanderings to the path of righteousness, which leads to life eternal. Indeed, the crying need of the present moment should be but a compelling challenge

to every one who desires to see the Kingdom of God advanced among men.

The promises are clear and plain. Prayer does things. Prayer changes things. The united, fervent prayers of God's people can put to rout the hosts of darkness and thoroughly defeat the great enemy of men's souls.

Because we lack faith in God and in men there are miracles of grace undone that otherwise would bless and surprise the world. It must be a sad God who looks down upon his unsaved ones knowing that if his saved had faith multitudes would be recovered for the Kingdom.

Let us not get away from this outstanding fact,—that the need of the present moment is the regenerating and sanctifying power of the Holy Spirit working mightily in the lives of men. Our church is lamentably lame at this point. She is apparently eager for her material prosperity and influence when the vital need is for spiritual power which can change and transform the hearts of men. There is no greater painted harlot than a love of temporal power. Would to God our church might cry for spiritual power instead. This she must have if she would lead men, not only to admire, but to practice righteousness. She needs this power, first, to convince men of their sin, then point them to the source of power which would give them victory over sin.

There is a popular notion at the present hour that the chief work of the church is educational. In our various services we are offering the latest results of modern scholarship as if through this influence men could be transformed from hoodlums to philanthropists, from sinners to saints, while we look with not a little suspicion upon any effort to secure the immediate conversion or sanctification of men or the speedy overthrow of evil apart from this educative process. Let us rest assured that men can never be educated into righteousness. The greatest menace is not that of the low brow, but of the high brow whose thinking is tainted by sinful processes. Some one has said you cannot find any great piece of rascality without certain university graduates being mixed up in it. Indeed, a complete faculty for some great institution of learning could easily be secured from inmates of Sing Sing Prison alone. A rascal who speaks a dozen languages is no less a rascal because of his acquirements. Not even religious education is sufficient to save the world. Only supernatural and divine power can accomplish this result.

Now we see the strange anomaly of a church whose only hope is to go forward on its knees and through the power of the living God, a church to whom has been promised infinite power, and yet a church that is at this moment tragically powerless to achieve great spiritual results or to hold in check a generation which at present seems hurtling forward toward a godless oblivion.

We are compelled to believe that while the source of infinite power is at our command there is a great deal of practical unbelief in the Holy Spirit evident in the church of today. We exalt Christ and in a manner worship God and endeavor to conquer the world for our Lord by various activities and organized agencies, but the direct, supernatural efficiency of the Holy Spirit is relegated to a small class of disciples often regarded as extremists or fanatics. Alas, the spiritual men of almost any community are characterized as "peculiar." They are looked upon as excellent men and women, but impractical and radical religionists.

But why is this? Is it because they hold unscriptural views? Have they mistaken the message of the Gospel or wrongly interpreted the Word of God, or do they have mistaken notions of duty and privilege? No, few, if any, would accuse them of these things, but the church as a whole does not apparently believe in the power of the Holy

Spirit which Jesus promised and which a few have accepted and used in his service. Their peculiarity is but the peculiarity of Pentecost. Their extreme views are simply the views of Jesus, the views which he taught while here on earth and which he expected all his disciples to accept and adopt, for the promise is to all that, "Ye shall receive power when the Holy Spirit is come upon you."

"Ye shall receive power" was the direct promise of Jesus Christ. This did not mean the development of an occasional St. Cecilia or St. Francis, but was the promise for all Christians, everywhere, then and now. And the hope for the appalling present day conditions of worldliness and sinful practices, which have almost come to assume the guise of respectability, is for God's people to meet the pre-pentecostal conditions and to tarry until another Pentecost breaks upon men's spiritual consciousness.

Churches which ignore the Holy Spirit are but mausoleums or dead piety. They may claim to be orthodox, but the devil laughs at dead orthodoxy as much as he rejoices over live heterodoxy. Some of our orthodox churches are like sign posts miles and miles away from the place they represent, having the form of godliness but lacking the power thereof. The truth is there are multitudes who are only distant disciples. They profess to admire religion but they do not press on and appropriate it. How vigorous would be their protest if they were compelled to live on half rations; yet the larger part of the church is doing this spiritually. So many people are afraid of too much religion and are continually miserable because of too little. Yet a whole-hearted surrender to the Holy Spirit would mean a doubling, yea a quadrupling, of one's power and effectiveness.

We can give no legitimate excuse for meager experience and only partially efficient lives when power without measure is promised to those who will in humility seek it and by faith appropriate it. The supreme question before the church is still, "Have ye received the Holy Spirit since ye believed?"

Men everywhere are tempest-tossed, heart-sick and sin-sick. Men on the street are under the devil's delusion that age-long sins must of necessity continue through ages to come, but this is but satanic sophistry. The Son of God was manifested that he might destroy the works of the devil. "Where sin abounded grace doth much more abound." If sin appears to be a Mediterranean Sea, grace is a Pacific Ocean. He that the Son sets free is free indeed. There is one mighty to save and strong to deliver, and this is the message that the minister of God should by all means proclaim constantly, fearlessly, earnestly.

Again, we are compelled to register our belief that a great part of present day apostasy is due to the ministers of the Gospel who have lost their note of authority and who have become hirelings instead of prophets. Well does Ezekiel say to the preachers of today: "So thou, O Son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:7-11.

Tremendous is the responsibility resting upon God's messenger. He must declare, not a piece-meal Gospel, but a full and complete

(Continued on page 9)

"Forget Not All His Benefits."

REV. J. THOMAS PRICE, B. D.

A THANKSGIVING MESSAGE.

IT has long been the custom of our people to turn to God, in the Autumn season, after the crops have been gathered, and observe a day, throughout the nation, in which to praise "Him for his great goodness and for his wonderful works to the children of men."

And as we approach this National Thanksgiving Day our hearts express a deep gratitude to Almighty God for his love, and care and blessings which have surely been manifest toward us this year, both as a nation and as individuals, and in the words of the Psalmist our hearts cry out:

"Bless the Lord, O my soul,
And forget not all his benefits."

The mercies of the Lord are more than the sands of the sea. Truly he has dealt bountifully with us; and yet man, the most intelligent of all his creatures, does not seem to be impressed by the mercies and blessings of God as he should be. He too often receives what God sees fit to bestow upon him as though he was entitled to it all, and more. And in many cases he wickedly abuses the blessings of the Lord, using them selfishly and soon forgets them.

Losses and afflictions generally make deep impressions on men while the blessings of God are soon forgotten. We remember the famine and complain bitterly of it, but the years of plenty are soon forgotten. On this day some will see cause for gratitude only in the material benefits which have come to us. Millions of dollars are pouring into our country by the nations fighting for their very existence. Their gold is coming to us, and our country is fast becoming the center of commercial activity and financial strength. There is danger in all this unless the Almighty hand of the Omnipotent God direct the destiny of our nation.

And so this Thanksgiving Day should serve to awaken within us a sense of humiliation on account of our sins, and of gratitude to God for all his benefits.

"Awake, my soul, in thankful lays,
And sing thy great Creator's praise;
He justly claims a song from thee;
His loving-kindness, O, how free."

I would suggest that first of all we should lift our hearts to him in deepest gratitude for:—

THE GIFT OF HIS SON.

"God so loved the world that he gave his only begotten Son" to be our Savior, and Jesus Christ came not only to redeem our souls but to redeem the earth, from the curse of sin.

Men do not realize it, but the world rolls on today with her seasons and her harvests, her fruits and her flowers, all for the sake of Christ. We have, as individuals, and as a race, forfeited every right to a single temporal mercy by our transgressions. It is not for our sakes that the earth yields her increase, but for Christ's sake who kept the law. What have we done to merit anything from God through nature? Faithless in our stewardship justice is ever crying out for our ejection and banishment. It is for Christ's sake that the world rolls on through space, the sun shines, the winds waft our ships and cool our cheeks, the valleys laugh with corn, the cattle roam on a thousand hills, and the fruit drops from the laden bough.

How few seem to realize these things. Jesus did not come into this world primarily for the purpose of living a good life and thereby becoming an example or pattern for the world to follow. He came to die. He came to shed his blood, "And he is the pro-

pitiation for our sins; and not for ours only, but also for the whole world." O friends, we are living today because Christ died for us, and may there go up from our souls, a shout of praise on this Thanksgiving Day to God, for the gift of his Son.

I think the next blessed truth, in importance, for which our hearts should be lifted in praise is:—

THE GIFT OF THE HOLY GHOST.

I never come to a Thanksgiving service but that I head my list of blessings with the gift of God's blessed Son, Jesus, to be my Savior, and I always follow this with the next great gift of the Holy Spirit who has done so much to bring light, and peace, and victory, and blessing, to my poor needy soul. These two gifts give value to all other gifts, and without these, I am of all creatures most helpless, and lost, and undone, no matter what other blessings may be mine.

Jesus says: "I will pray the Father and he will send you another Comforter." . . . "Tarry ye until ye be endued with power from on high." . . . "When he, the Holy Ghost, is come ye shall receive power, and direction, and discernment; . . . and ye shall be witnesses for me." You cannot receive the Holy Spirit until you have first accepted Jesus as your personal Savior. You cannot keep the smile and favor of Jesus your Lord, if you refuse to obey his command to tarry; thereby rejecting the Holy Spirit.

The Jews lost God when they rejected and killed his Son, and they have had no God since that awful tragedy. And you lose Christ as your Savior, when you reject the Holy Spirit who comes, at the prayer of Jesus, to represent him among men. Bishop Berry has well said: "When he is come unto you, to you pastor, to you Sunday school teacher, to you member of the official board, to you father, mother, you will become a storm center of a new and mighty evangelism, and all the forces of hell will not be able to keep back the incoming tides of saving grace."

I think that the next great blessing that should go down on our list, at this time, and for which we should lift our hearts in praise and thanksgiving to God, is:—

OUR HERITAGE OF AMERICAN INSTITUTIONS.

God said to Abraham, "If you will come out from the people and follow me I will make of thee a great nation." And Abraham obeyed. When the appointed time had come God led the Israelites from Egypt into the wilderness, gave them the law and ordinances, and set up a model civilization and practically said to the world, "Behold my ideal of a civilization." And possibly had America in mind at the time.

Our fathers too, heard the call of God to follow him. They crossed the ocean and landing on the bleak New England shores they planted the Cross and sang praises to God, as did Israel, of old, after crossing the Red Sea.

"And amid the storm they sang,
And the stars heard and the sea;
And the echo of the dim woods rang
With anthems of the free.

"Yea call it holy ground,
The land where first they trod;
They left unstained what there they found—
Freedom to worship God."

In time God took the thirteen weak, selfish and quarreling states and amalgamated them into a national unit and our laws, constitution, and our system of Government was taken largely from the model that God set up in the Wilderness. And God turned our poverty into wealth, discord into unity, distrust into love, and local pride into patriotism. God saw and heard Washington, on his knees, at Valley Forge. He heard the prayers of Lincoln while the battle of Gettysburg raged, and out of it all has come the greatest Nation on the face of the earth. There is no tale so charming, no fiction so strange, no epic so sublime, as the story of our country.

I love my country. I believe that God has a great destiny for her, if she will only prove worthy.

There are things abroad in the land that make for our downfall. "Blessed is the nation whose God is the Lord. . . . But sin is a reproach to any people." Never before in our history have the forces of evil been so arrayed against the right, as today. Never before have the fundamental truths of our holy Christianity been so ruthlessly attacked in high places and low. A coterie of men, mostly in our educational institutions, have formulated and are promulgating a propaganda that denies the integrity, infallibility and authority of the Bible. The precious Word of God is being robbed of the sacred truths which have been the solace and comfort of our fathers and mothers in years gone by. High men in the churches are tapping the fountain of inspiration, and by a steady and constant leakage, the life-giving stream of our Christianity is becoming shallow and dry.

The only hope for the Nation is in the religion of the Lord Jesus Christ. We must return to the old-fashioned faith in the Bible. On this Thanksgiving Day let us thank God for our great country and pray earnestly that in her wealth, and glory, and power, she may not forget the Almighty God who has made her great, lest, in forgetting him, she go upon the rocks as the great nations of the past have done.

GOD'S GUIDING LOVE AND CARE.

God holds the destiny of nations and of individuals. He guided Israel, so Divine revelation declares. He has guided America, so we have learned and so we believe. And as for the individual, David declares: "Thou shalt guide me with thy counsel and afterward receive me to glory." He guided Abraham from the shadowy East to the hills of Palestine and the hills of Glory. He guided Moses from the ark of bulrushes and the river Nile to the River that flows from the Throne of God. He guided Joseph from the envy of his brethren to the throne of the Pharaohs, and the Throne of God. He guided John from his fishing smack on the Galilee to the City with its streets of pure gold and its walls of jasper, and its illumination without sun or moon. He guided John Wesley in his escape from the burning Epworth Rectory to the Palace in the skies which is never in danger of conflagration.

Reader, will you listen to the voice of Jesus as he calls you to open the door of your heart, this Thanksgiving Day, and let him come in? Will you accept his leadership? Will you go the way of the Cross? It will mean that you will walk life's pathway with peace in your heart and victory in your soul. Sorrowful, perhaps, but always rejoicing. Poor, but making many rich. Misunderstood, perhaps, by many of your friends and loved ones, but enjoying unbroken friendship and fellowship with Jesus, the King of kings.

And if we walk with him here, in humbleness of heart, we shall walk with him some day, in all his glory, on the streets of gold.

An Ideal Gift Book.

Holidays are coming on, and Christmas presents are already being bought. Let us suggest a wonderful little book for the holiness people. It is Dr. Ridout's newest book, "The Beauty of Holiness." This is one of the best books in print teaching you how to live the Holy Life after you get it. For holiness young people, for preachers, etc., and as one of the very best little holiness gift books we commend it. It is richly bound in blue and red with gilt lettering. Price, 75c. Nothing better to send to your friends.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

REPORTS FROM SOUL WINNERS

MEMORIAL DAY AT SYCHAR, 1927.

After the rising bell the first thing your scribe heard on this Monday morning was the notes of that great old hymn, "O Happy Day That Fixed My Choice," being sung as an opening hymn at the early prayer meeting. Sunday at Sychar became a happy day to many a soul who found Jesus either in forgiveness or cleansing. The first Monday of the camp the morning hour for preaching is a memorial service for those of our campers who have during the year been promoted to heaven. Bro. Owen was asked to deliver the memorial address; this he did, taking John 11:25, 26 as his text. On request, he handed your scribe the following outline of his address:

First, Jesus' visit to the home of Mary and Martha at the time of the death of their brother Lazarus. Second, his conversation with Martha regarding the resurrection of her brother. Third, his raising of Lazarus from the dead. Theme derived from the text: "The Gains and Conservations of the Christian Life."

First. Redemption expressed in the Word of God in terms of life and in terms of personal relation. Regeneration, the new birth, the being born of the Spirit. Regeneration, a resurrection unto spiritual life, the soul dead in trespasses and in sins is made alive unto God. Regeneration, the gift of spiritual and eternal life in terms of personal relation. Regeneration, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." "I am the vine and ye are the branches."

Second. Entire sanctification, expressed in terms of life. "I am come that they might have life, and that they might have it more abundantly." Entire sanctification in terms of personal relation. "Be filled with the Spirit." "That Christ may dwell in your hearts by faith that ye might be filled with all the fullness of God."

Third. Glorification, expressed in terms of life. "I give unto them eternal life." "He that believeth on me shall never die." Glorification expressed in terms of personal relation. "I will that they may be with me where I am." "So shall we ever be with the Lord."

Fourth. The gains and conservations of the Christian life for this world. 1. Redemption, eternal life gained in Christ. This redemption the answer of God to man's spiritual capacity and need. Through this redemption there is a conservation of human character, and a preservation and an enrichment of that that is highest and finest in human personality.

Contrast.

The conservation of human character through redemption in Christ contrasted with the destruction of human character through sin. There is the gain of moral and spiritual achievement. Co-laborers with Christ for the redemption of man.

The gains and conservations of the Christian life for the world to come. Gains: First, the eternal redemption of the soul. "I give unto them eternal life and they shall never perish." What shall it profit a man if he gain the whole world, and lose his own soul? Second, the eternal redemption of the body. "This mortal shall put on immortality."

Conservations.

First. The eternal conservation and preservation of a holy, godlike human character.

Second. The eternal conservation of the fruits and rewards of moral and spiritual conquest and achievement. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." This is the reward of our sainted dead.

Sychar's Memorial Day service never takes on any of the funeral, but is a crowning day among us. And following what we feel our sainted dead would have us do there always is an altar call. It is made a soul-saving occasion. Brother Owen's description of what our sainted ones now were enjoying was an uplift that brought amens and shouts and hallelujahs. Those who have been called up higher of our number during the year are: Mrs. Allen, Mt. Vernon; Mrs. Lee Adams, Westerville; Miss Naomi Edna Bengel, Jelloway; John Cutnaw, Butler; Perry Crowther, Nelle; Martha Hess, Mt. Vernon; A. B. Jones, Mt. Vernon; Mrs. Dugan Linn, Millersburg; P. S. Maston, Trinway; Rev. Wm. G. Nixon, D.D., Detroit; Wm. Newstetter, Wooster; Mrs. Emma Pendleton, Hebron; Mrs. Cott Rutter, Westerville; Mrs. Mary Kratzer Shannon, Franklin, Pa.; Prof. W. B. Yates, Marion, Ky.

These all died in the faith and have gone to their reward. From now on they are singing with the redeemed in the glory land.

I wish all might have heard the singing at Sychar this year. It always is fine, but this year it—well maybe I was in better tune to hear—but this year it seemed to have a note of heavenly sweetness unusual even for a holiness camp. You may not know it, but singers galore always are at Sychar. The best of soloists, duets, trios, quartettes sing from this platform. As songbirds come North in the springtime so specialists in song come here in camp time. And how they do help! Every year they come here from almost everywhere, sing for us, warm our hearts, and give the preacher of the hour a good backing. For the first time we had a Sychar Quartette and the hilarious dozen, all men, and they "sure did" fan the fire whenever they sang. Our two leaders, Bro. Mullett and Bro. Campbell, are

both fine soloists. Two visiting evangelistic singers, Bro. Wilder and Bro. Reed, also did some good solo work. Then there was the duet singing of Miss Quigg and Miss Morford, of Asbury College, who not only sang from the platform but also in the dining room several times at the dinner hour. The Ladies Quartette from Taylor University, the Misses Atkinson and Rupp, the Chicago Evangelistic Institute trio, Messrs. Vennard, Taylor and Oberhaltzer, the duet from Cleveland Bible Institute of Misses Wilcox and Essex, the duet from Canton, Ohio, of Messrs. Marsh and Lautenschlager, Bro. Guiler and wife, and Bro. Poulson and wife both of whom are our regular campers. Miss Pearl Wilcox and Mrs. Davidson (nee Cornell) who when they travelled from the Cleveland Bible School always sang for us when present, were here this year. And last, and far from being the least popular, our own Harry Fagan, who is blind and an evangelist singer of Shelby, who was a great favorite with Brother Yates, sang. These all honored God by singing in the Spirit and with the understanding as do all holiness camp meeting singers. When you want to hear singing that is the real thing you will have to come to Sychar.

There were by actual count two hundred and six at the early morning prayer service this morning at six o'clock. All through the day Memorial Day was of spiritual power. Wm. R. Chase.

DR. ROBERT L. SELLE IN ARKANSAS.

For a year I have been serving First Methodist Church, of Rogers, Ark., as pastor. My health for some time has not permitted me to do continuous evangelistic work. I am tarrying here in the Ozarks, beautiful, healthful section, in the Northwest corner of the State. Rogers is a neat, clean, business town of 5,000 population on the Frisco Railway, main line from St. Louis to Texas.

We have good church and parsonage property, valued at \$75,000 and no debts. We have a good growing church and congregation, founded, maintained and being promoted on fundamental, orthodox, Bible doctrines. The perennial revival spirit prevails.

The church membership for the most part is made up of devout, earnest, praying people. Card parties and dancing are not known in the church. Conversations at regular services. Much personal work by the men and women is being done.

The church is well organized in Sunday school and Epworth Leagues with all officers, teachers and leaders devout Christian people, leaders who are leading the people in safe, satisfactory, useful, holy ways. It is wonderful. Many feel that the development of the work here is marvelous if not miraculous. So it is. I have not had the strength to do much myself but God has had charge. He is in control. The membership has more than doubled during the year, the Sunday school trebled in attendance and the congregation quadrupled.

No appeals for money to run the church. Tithes and offerings are brought in by the happy congregation every Sunday. The year has been the easiest financially that the church has ever had and yet every current bill has been met with a surprisingly large sum for the benevolences.

I am happy with these people because God is here and his work is going on. The fundamental doctrines of the church in the clear Wesleyan light are being fully maintained to the delight of the church and appreciation of the city.

GRINNELL, IOWA.

The Friends Church of Grinnell, Iowa, has recently closed a revival that was in charge of Rev. L. E. Williams, of Wilmore, Ky. The Spirit of the Lord was present throughout the meetings. The weather was rainy which interfered considerably with the attendance, but in spite of this God wonderfully blessed the work of Brother Williams. Some of the converts that have been reclaimed are being used of the Lord, by doing personal work in the homes. They are meeting with success and blessing others by their earnest zeal and faithful living. Most every night there were seekers, both for pardon and sanctification. We are trusting that the results of the meeting will be preserved and each convert will let God have control of their life. Praise him from whence cometh all our hope.

We pray for his abiding presence in the hearts of his people and that our lives may show forth the fruit of the Spirit. We solicit the prayers of the Christian people that the abiding presence of the Holy Ghost may show forth in the lives of each seeker. Brother Williams came to us as a stranger, but God wonderfully used him in bringing the gospel truth that brought conviction to every unsaved heart. His personal work, prayers and preaching will remain in the hearts of the people. May God bless him and give him many souls for his hire. Mrs. G. W. Richards.

OHIO MEETINGS.

We are glad to report victory in the following meetings in which we were the engaged singers. Our first meeting for the summer was at Arcanum, Ohio, with Rev. G. Arnold Hodgins as evangelist. He gave some wonderful sermons and there were a number of souls at the altar. This is an annual tent meeting which has been held for several years. Wife and I had the privilege of being its first singers, and this year was our third engagement.

Our next meeting was at Beulah Grove Camp near Mendon, Ohio. Here they have a large tabernacle in a wonderful grove, a good dining hall and sleeping quarters. Rev. W. L. Surbrook did the preaching. He is a very earnest and able preacher of the gospel. We had a number of souls to seek God.

Our last camp was Acton, near Campbellsville, Ky., an old established Methodist camp, this being the 28th year. The evangelist was Rev. Andrew Johnson. This was our second meeting with this man of God and how we did enjoy his masterly preaching. His messages were full of interest and spiritual power. He is one of the truly great preachers of the day. The attendance was good, and on the last Sunday the crowd was estimated about 3,000. Quite a number of souls sought to be saved or sanctified. The Lord blessed our singing to many hearts. The above evangelists were highly educated men yet deeply spiritual. What a benediction. We have just finished two meetings this fall and are beginning a meeting at the Riverside United Brethren Church, Muncie, Ind. Mrs. Kinsey, who is an excellent pianist, assists me in the music. Those interested in our services address 450 So. West 2nd St., Richmond, Ind. Mr. and Mrs. W. C. Kinsey.

ILLINOIS MEETINGS.

We have not reported for a while, but have been constantly busy. My last two meetings were at Franklin and Gorham, Ill. They had been without a pastor at Franklin for some time, and the church was not flourishing. But despite this and the small attendance caused by the heavy rains—which prohibited preaching at all five nights the last week—God was with us. A number sought the Lord and some were happy finders. Bro. Joseph Medd, a lovable brother from Auburn, Illinois, had charge of the singing. There are some fine people in Franklin, and they treated the evangelist royally. God bless them.

Gorham had also been without a pastor for a while, and the beginning of the meeting was small. But the attendance and interest rose steadily until the seats were comfortably filled and a gracious revival was on. Souls prayed through in the old-fashioned way and a class was taken into the church the last day.

Rev. B. Orwill Donaldson and wife, of Chicago, had charge of the singing and did it well. At the close of this meeting Bro. and Sister Donaldson accepted the pastorate at Gorham. They are fine young people, and their church is in love with them. May God bless them.

We began a revival at Midland, Mich., yesterday with seekers. Remember me at the throne.

P. P. Belew.

LYNCH, KENTUCKY.

At the recent session of the Kentucky Conference, I was returned to the Lynch charge for the third year. We were cordially welcomed upon our return by the church and community. On Sunday, Sept. 25th, we launched a revival effort, which proved to be a revival indeed. Some thirty-five were definitely blessed, saved, reclaimed or sanctified at an altar of prayer, praying through according to Methodist fashion. Rev. Virgil L. Moore, pastor of our church at Ferguson, did the preaching, and let me say here, I have never had better help. He is a strong preacher, logical thinker, a kind spirit and friendly brother. He completely captured the hearts of our people while here. The singing was conducted by Prof. M. V. Lewis, who gives full time to evangelistic singing. Bro. Lewis led the hosts of God to victory in song, having splendid responses in congregational singing, and the solos many times melted the hearts of the people, thoroughly preparing them for the message to follow. Bro. Lewis is spiritual, sane, and untiring in his efforts to reach the lost. We were delighted to have him with us. We have had 28 accessions to the church since Conference, and the church has taken on added spiritual life.

I have just returned from a revival meeting with Bro. J. M. Matthews at the Hopewell Church on Milton charge. This was one of the greatest revivals I have ever witnessed. It was estimated at least 50 people were definitely blessed, converted, reclaimed or sanctified about the altar of prayer, and 30 united with the church. Bro. Matthews is a splendid brother with whom to labor and the Hopewell people are a loyal, consecrated group. Upon our return home, we find splendid reports of the church, an intense spiritual fervor being manifest on the part of our people. Evidences about us indicate that this will be the best of the three years spent with this people. Warner P. Davis.

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Sincerely,

W. E. BIEDERWOLF.

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(Continued from page 1)

their president the product and highest representative of Tammany Hall, the most corrupt and defiant organization that has for years been the menace and shame of New York, and now would become the menace and shame of the nation.

The modernist tree is beginning to bear its fruit. You cannot find a fundamentalist in this nation who wants a Romanist for president. If the Democrats are blind and foolish enough to nominate Al Smith for the presidency, and the Republicans are wise enough to nominate Mr. Hoover, the solid South will be broken, and Democratic leaders will find that the intelligent men and women of the South will not pluck a flower, however beautiful and attractive, for the presidency, which has its roots in the moral rottenness of Tammany Hall.

H. C. MORRISON.

My First Sunday With Bob Shuler

Trinity M. E. Church, South, Los Angeles, Cal., in the last few years, has become one of the most conspicuous and noted churches on the continent. This has been brought to pass by its present pastor, the inimitable, inexhaustible, unafraid, sincere, loving-hearted, up-to-date, old-time Methodist preacher, Bob Shuler.

Shuler is not ashamed of the gospel. He believes the Bible, he believes in the Christ of the prophets, gospels and epistles. He preaches the word of God with unction and power, and the people throng his church, coming by thousands. He has a membership of 3,500, and his church is like a human beehive. People of other churches, and of no churches, flock to hear him.

But speaking of my first Sunday in his church—the crowd was great! The evening congregation filled the church and vast gallery, the Sunday school room was opened up and filled; not because I was there, it always is, beside the thousands who hear him over the radio and send in their contributions to meet the radio expenses.

But when I picked up my pen I was thinking of some I saw in church. There was Ed Fogg. Dear old Ed! How we loved him in old Kentucky. He was the first man to play a cornet in church, and he could make it talk and say, "Jesus is calling for thee." He led the singing for scores of revivals in Kentucky; he went to Chicago and led the choir in old Grace Methodist Church when Dr., afterwards, Bishop McIntyre, was thundering out the gospel in that wicked city. How glad I was to see Ed Fogg! He is now 75 years of age, looking well, although he has been quite sick.

There was Dr. McLaughlin; beautiful saint he is! For almost half a century he has borne aloft the banner of holiness. The years are beginning to show on him, but there is immortal youth in his soul. He is a member of Dr. Shuler's church.

There was Dr. G. Campbell Morgan. What a man is Morgan! His pen is a fountain of truth. He has written enough books to make

a small library. He has a wonderful knowledge of the Bible, believes it, and exalts Jesus Christ, high over all. He is a man with a great white soul standing as a tower of strength for evangelical religion.

And there is Dr. G. W. Wilson, one of the greatest preachers of the Wesleyan doctrine of entire sanctification I ever heard. He is scholarly, eloquent, fearless, devout, and was a mighty winner of souls in his younger days. There were people present to whom I had preached in Old St. George Methodist Church in Philadelphia, some who had heard me at Mountain Lake Park, Md., and at Detroit, Romeo, Peniel, Texas, and at the great old Waco Camp Meeting, and all about Kentucky. I believe I shook hands with a hundred people from Kentucky.

I must not forget Rev. B. S. Taylor. What a mighty man B. S. has been in the mission field, camp meetings and revivals. Enough marvelous things have come into his life to fill a book, yes, several of them. I met so many old friends who gripped my hand until my arm ached. It made me think of getting home to heaven and meeting the hosts up there whom we have known, loved, preached to, and labored with down here in the great harvest field. Praise God, it is a wonderful thing to be a Christian and to serve the Lord and help people and have them help you on the way to glory.

It was a gracious day. The altar place was packed with people and we made no altar call, but many held up their hands for prayer. May God bless and save them. I am heavenward bound. Amen!

H. C. MORRISON.

Giving Thanks Always For All Things.

MRS. H. C. MORRISON.



WE are grateful that Thanksgiving is a distinctively American holiday, and what nation has greater cause for gratitude than our own land of the free and home of the brave? Ever since the

Pilgrim Fathers held their Harvest Festival in 1621, following the ingathering of their harvest which saved the little colony from destitution and starvation, the custom has spread until it is now observed as a national holiday proclaimed by the President and re-proclaimed by the Governor of each State, and observed annually on the last Thursday of November.

We are inclined to make Thanksgiving Day a time of feasting instead of a time of worship. If we could only realize it, the greatest need of our country today is a revival of pure and undefiled religion; a turning back to the God who guided the Pilgrim Fathers across the deep to a country where they could worship him with freedom of conscience. A visitation of divine grace to our beloved America would solve many of the disturbing problems which now confront us and bring us nearer to the stable conditions which characterized American communities in olden times.

The following taken from suggestions by the American Bar Association will give an idea of the opinion of men who serve as ex-cutors of the law.

"Thoughtful public-spirited men have repeatedly pointed out in recent times the fact that while man has conquered in large measure the material universe, while wonderful advances have and are being made in utilizing the forces of nature and making them serve more and more our material comfort and prosperity—while man has conquered inanimate objects—he has as yet failed to conquer himself. Patriotic writers and thinkers are therefore properly insisting that less stress be placed upon our material development and more on those spiritual forces without which mere material development may be a curse rather than a blessing. Look at Germany. In 1914 her people were highly educated, cultured, prosperous, but her national rulers at that time regarded her most sacred obligations and treaties as mere scraps of paper. Today she lies wrecked, ruined, impotent and withal impenitent, a horrible example of the reverse of the scriptural injunction that 'righteousness exalteth a nation.'

"Let us, then, have a real renaissance of true religion in America. Thankful as we are this day for the religious influences which have animated our patriots and shaped our policies in the past, let us show our gratitude by a penitent return to divine inspiration and guidance. Only by so doing can we make America worthy of the ideals of our fathers and worthy of our own dreams. A self-governing Democracy cannot thrive—nor in fact long exist—on merely material things and activities. If our Nation is to be blessed with an endless life as we hope and pray, it must have the spirit which alone is immortal. Our healing must come, not through this or that social or political theory, not through violent and ill-considered changes in our form of government, not in the storm and the whirlwind, but rather in the still small voice that speaks to the conscience and the heart, impelling our citizens to a higher patriotism and wider and wiser humanity.

"Thanksgiving and praise, then, be to our Creator for the race that carried to this Continent the idea of self-government; for the mighty men who were makers of our American Government; for the written Constitution which has guided and protected us throughout our miraculous history, and for the unexcelled opportunities and the joy of service that are open to every American citizen through the cultivation and practice of Christian Citizenship.

"For the homes that with purest affection are blest,
For the season of plenty and well deserved rest,

For our country extending from sea unto sea,
The land that is known as the 'Land of the Free'—

Thanksgiving! Thanksgiving!"

A Correction.

A good brother in New Jersey calls my attention to some geographical errors which I made in my travel article of Oct. 12. I wrote the sketch on board ship where I had no

books for reference and failed to use some qualifying words such as, "most of Europe," etc. I find, however, in looking matters up since, that England with its 50,874 square miles is not as large as Michigan which has 57,480 square miles. That Ireland, Scotland and England are not as large as New Mexico; that the German Empire (that was) could be put in the single state of Texas, and there would be room to spare; in other words, the state of Texas could take in "most of Europe," except Russia, France and Germany.

G. W. RIDOUT.

Notice!

Rev. G. W. Ridout and Mrs. Ridout have returned from their European trip and are at home at Wilmore, Ky. Dr. Ridout is making up his slate for the 1928 summer campmeetings and revivals, and has a number of open dates from June to September. Write him at Asbury College, Wilmore, Ky., if you desire his services.

Thanksgiving and Wonder

REV. HENRY OSTROM, D.D.

NOT until the element of wonder is in your experience can you know the out-pouring, the heart-giving thanksgiving. As children wonder in the presence of vast mountain heights or the beauties of flower gardens or exhibits of skill and prowess, largely because all this is so above and beyond them; so the element of wonder in the presence of God's dealings with the Christian suggests the child-like spirit before him. Humility and wonder thus live together.

When we credit self-sufficiency, human genius, human toil, and refuse to recognize God as the giver of food and clothing and shelter, the child-like spirit before "God and the Father" is surely wanting. Wonder lies dead in the presence of self-sufficiency. The spirit of self-sufficiency must vacate before the song of praise can live in the heart. Too great in one's own estimation is to be too small to praise.

Do you want to sing? I mean, do you want that poor, tired, tempted heart of yours to sing? You would require to be childlike before the Lord, or the melody cannot be yours. O, how men's minds stretch and climb, when, far from customary scenes, they view the mountain peaks or the chasms or the waves or the more noticeable contrivances of men. But they would remain dozing were it not for the element of wonder. It is when they wonder that they exclaim. And thanksgiving so demands expression that over and over again in the Psalms we have "O"! "O"! "that men would praise the Lord."

But now notice that element of wonder in the messages of God's Word. "God SO loved"! "So great salvation"! "His name shall be called WONDERFUL"! "That glorious hope"! "O, how love I thy law"! "Thy commandment is EXCEEDING broad." "We were eye-witnesses of his MAJESTY"! "The Altogether Lovely." Thus it runs, a strain of wonderment, a succession of astonishments. Yet, many a child in the "household of faith" seems not to have reached the stage of wonderment. He is not as he was. He is glad of the change. He aims in the right-direction. But, O, if he would only see what grace does for him! If he would see how costly the investment on the Cross to save him, how constant, too, the thought of God concerning him, and (realizing the imperative necessity of God keeping him) how God "gets him by" when temptation is strong and subtle, until he would just marvel, as if to say, "Lord, how didst thou do it"?

Ah, the grace of God is his free gift without terms of barter or purchase to prompt it. Yes, and it is not only free, it is exceedingly

great. The measure of it is like its Giver. "Great grace was upon them all." We must be lifted until we wonder at it all. We must come where we exclaim "how" as well as "sure." "How great is thy loving-kindness towards the children of men!" How could it be that he loves me so? And saves me so! No longer that tame and dull view of the goodness of God! In its stead, realization, appreciation, and (shall we not say it?) exclamation. Yes, let us say it, for songs of praise buried down in the heart may, like rockets, go God-ward but songs of praise sent forth over the lips, like air-ships may carry others there. Paintings and dummies in store windows serve not to exclaim. But men, redeemed men saved, men who have accepted Calvary's blood, men of the fullness of God, living men with life abundant, these can sing of the goodness of the Lord. Still, all is spoiled if it be a mere music-box grind. The soul must thrill with wonder, it positively must before it can overflow with sweetest praise. Native to that soul will be the words, "O, how marvelous, O, how wonderful is my Saviour's love to me!"

Borne along in the atmosphere of strangeness, the Christian's faith is continuously witnessed to as a miracle. Instead of sinking into the cold materialism that denies all miracle, it mounts and proves all its attainments a miracle. It is not one score against one score but it is rather all scores against one. Not that it bids for the freakish and the absurd, nor that it would display a wonder-work just to be wondered at. But it is, it is a surprise. Even those works of healing done by our Lord Jesus, causing the people to say "we have seen strange things today," are eclipsed outright by the wonders of grace in the soul following Calvary and Pentecost.

If we go back to the old Jewish Covenant and join in their great Psalm (the 107th) we find its breath of divine power carries over into the New Covenant. First, that Psalm has a bit of Israel's history and it is all so wonderful that the call goes forth, "O, that men would praise the Lord!" Then here follows (as if it were one other great breathful of Israel's history) statements of the Lord's wonderful providing and dealing with them, only to be succeeded with, "O, that men would praise the Lord!" Then we have a dissertation on God's "healing" of foolish men with the out-burst again, "O, that men would praise the Lord!" Then there is the description of the sailor and the vast sea, and God's accomplishing his home-coming, only to be followed with the acclaim, "O, that men would praise the Lord!" And then comes the comments about God restoring the land and crowning it with plenty, together with a comprehensive summary of his marvelous providences until, "all iniquity shall stop her mouth"; and here, the "O, that men would praise the Lord," is now added; as if to say, surely you are now so filled with wonder, you would not need to be exhorted to praise. You just must do it. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." And all that sung under the Old Covenant. O, Christian, because of the glory that excelleth, praise ye the Lord.

THE NEED OF THE HOUR.

(Continued from page 5)

redemption from all sin. He must tell those who are discouraged and sin-shackled that they can overcome both the natural and the supernatural forces through a Power greater than themselves, namely, the coming of the Holy Spirit. To them, the Great Captain encouragingly calls, "Sin shall not have dominion over you." "This is the victory that overcometh the world, even your faith."

Let us then cease to be engrossed by the world's mechanics and find life's emancipation through heaven's dynamics. The coveted power may be ours if we meet the con-

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The sentiment on the cards carries a real Christmas Message. The designs are varied and attractive—holly, snow scenes, wise men, shepherds in fields, and Madonnas. This assortment is well worth \$1.50, but our special postpaid price is only \$1.00. When ordering ask for Assortment No. 211.

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ditions, but self-sufficiency must give way to a sense of self-need and to the act of self-surrender. It is exceedingly difficult for us who are the inheritors of the wisdom, experience and culture of the centuries, to lay aside our requirements and become as little children—humble, teachable and obedient. The gift of the Holy Spirit involves a great deal in the way of personal consecration, self-sacrifice and arduous service. It is not simply an ecstasy to be enjoyed, but a power to be used. "In this gift lies the only power for fruitful service and for vigorous spiritual growth. To receive this gift changes the life of a disciple from an unhappy to a happy one. Without the gift of the Spirit, the services rendered, words spoken, and sacrifices made for Christ may often be crosses. With this gift, all service—yes, and all sacrifice and suffering and self-denial, however great—is only joy."

New Men in the Asbury College Family.

To assist in providing for the enlarged needs of Asbury College, additional field men have been secured for the college force whom we desire to introduce to THE PENTECOSTAL HERALD family:

The Rev. Henry D. Gough, a minister of the South Dakota Conference, M. E. Church.

The Rev. J. M. Literal and the Rev. Newton King, Jr., of the Kentucky Conference.

The Rev. George W. Fuller, of Florida.

The Rev. E. C. Wills, formerly of Georgia.

These brethren have all been good and useful ministers of Jesus Christ and can fill acceptably pulpits almost anywhere and at any time. We bespeak for them a kind and sympathetic reception on the part of THE HERALD subscribers whom they may meet from time to time. Any assistance given to these men of God will be greatly appreciated by the entire administrative force of Asbury College.

L. R. AKERS.
President of Asbury College.

The Mills of the Gods.

Watch for this Heart-Throbbing Story.

Beginning in an early issue of THE PENTECOSTAL HERALD will be the above story from the pen of Dr. C. F. Wimberly. This author is known all over America as a writer of books, articles, and stories. His work in the line of religious fiction is well known. The above is the title of the story soon to begin, and it is going to be in the language of today, a "thriller." The scene will be laid for a beginning, in the fastnesses of the Kentucky mountains, and is the stirring story of a moonshiner's son in his struggles, heartaches, and triumphs. In every page there will be a center, and that center the power of personal salvation and its by-products. It will carry all the enthusiasm of the modern school, college and university life with its athletics, Modernism, Fundamentalism, and the evils of society. It will be an eye-opener on modern ideas of religion, and church life, in general. Don't miss the first chapter. Anything Dr. Wimberly writes is worth reading, and this will be some of his best work.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.
Abbie C. Morrow Brown.

No. 1.

Text. "If any man will come after me, let him deny himself." Matt. 16:24.
Story. Mother gave Robbie a nickel. "I buy me a stick of candy," he said. "Is that the best?" said mother. "Yes, 'cause I want it." Mother watched her little boy as he stopped often and looked at his nickel; then stood a long time before the candy store. Finally, he turned and ran home and said, "Mama, the heathen have beat." "How, Robbie?" "The heathen kept saying, 'Give us a nickel to help us. We want Bibles.'" And Robbie went away happy to play.

Poem.

Blessed are they who give and blessed are they who take,
For then they love each other, all for Jesus' sake.

Prayer. Show me, heavenly Father, anything you would like to have me deny myself for Jesus' sake.

No. 2.

Text. "If I allow sin in my heart the Lord will not hear me." Psa. 66:18.

Story. One morning a little boy was joining the family in the Lord's prayer. When they came to, "Forgive" he stopped and burst into tears. The father said, "What is the matter, my boy?" "I told teacher a lie yesterday." "Tell her as soon as you get to school." "I will." Then they finished the prayer and the little lad was happy.

Poem.

God will forgive us when we pray,
He will wash every sin away
If we confess.

Prayer.

"Lord, I confess to Thee,
Sadly my sin,
All I have been.
Purge my sin away,
Wash my heart this day,
And make me clean."

No. 3.

Text. "Give me thine heart." Prov. 23:26.

Story. "Father, why does Jesus want me to give him my heart?" "Why do you think I asked you for your purse the other day?" "You wanted to put something in it." "Yes, dear, and God wants our hearts to put himself into them and then give us everything we ask him to make us holy and happy."

Poem, Prayer.

"O Lord of life and love,
Come to my heart today,
And bring a blessing from above,
That cannot pass away."

No. 4.

Text. "A little child shall lead them." Isa. 11:6.

Story. "Limpy! limpy! go home." A lame man staggering home heard little Mary speak and said angrily, "I won't be called names by anybody." "I was driving home my lame chicken. His name is Limpy. Ain't you Mr. French?" "Yes, what of it?" "Please don't drink any more." "What do you care? I'm nothing to you." "I want you to be good so God will take you to heaven. Don't you want to go there?" "Yes, child. If you care perhaps God has not forsaken me." The old man never drank any more and when he died he blessed the child that led him to Jesus and heaven.

Poem.

"If I knew that a word of mine
A word most kind and true,
Would leave its trace
On someone's face,
I'd speak it, would not you?"

Prayer.

"Lord, may I do the good I know,
And be Thy loving child below,
Then at last, go home to Thee,
Evermore Thine own to be."

No. 5.

Text. "Jesus said, Murmur not." John 6:43.

Story. John was cross. Nothing pleased him. His mother said, "Go up stairs and take off all your clothes." Then put them on wrong side out." He did not like it but he did it and cried. Then his mother said, "That is the way you have been doing all day, showing the wrong side of your life. Do you like it? No, he did not and he stopped murmuring.

Poem.

"The inner side of every cloud
Is bright and shining,
I therefore turn my clouds about
And always wear them inside out,
To show the lining."

Prayer. Father, help me never to be cross, but always live in the sunshine of the love of Jesus.

No. 6.

Text. "Comfort one another." 1 Thess. 4:18.

Story. A father was passing through great trouble. His little daughter could not have understood, but knew he was suffering. She climbed up into his lap and said, "Me comfort oo." "How?" said papa. She kissed him and said, "Me love oo." She did comfort him, better than she knew, for it made him think that God loved him, and all would be right.

Poem.

"The kitchen is clean and cozy,
And bright with sunbeams gay,
And little Miss Comfort, for mother's sake,

Is busily working away.

"For mama is sick and sleeping,
And baby is quiet at last,
And papa'll be wanting his supper soon,

The minutes are flying so fast.

"Oh, she knows he will kiss her and love her,
And call her his busy bee,
But his sweet pet name is dearest of all,

For papa's dear Comfort is she."

Prayer. Dear Jesus, help me to be a comfort in my home.

No. 7.

Text. "Open the door, I will come in." Rev. 3:20.

Story. A little boy heard a sermon from this text. Afterward some one seeing his heart was touched said, "Robert, what would you say if, any one you wanted to see, knocked at your door?" "Come in." "Then say, 'Lord Jesus, come in.'"

The next morning he was most happy and said, "Mama, I woke up in the night and Jesus knocked, and I asked him to come in, and he came in."

Poem.

"What a wonderful change,
In my life has been wrought,
Since Jesus came into my heart.
I have light in my soul,
For which I long sought,
Since Jesus came into my heart."

Prayer. Father, I thank thee that Jesus loves to come into the heart of a child.

My Dear Boys and Girls:

By the time you get this issue of *The Herald* we shall be in the midst of Thanksgiving season. How many of you have paused to "count your blessings" to see what God has done for you the past year? We are inclined to complain if everything does not go just as we wish it, but if we were to offset everything that does not please us with one of the blessings that we are the constant recipients of, we should find that God is always ahead. And if our kind heavenly Father should bestow his mercies and blessings according to our worthiness and deserts, how far short would we come of having as many as we do. Fortunate for us, that our kind Father in heaven does not bestow his gifts of love upon us in the measure of our deserts, but according to this indulgent love and patient forbearance. When your parents think of the long, cold winter that is coming, and of the need of clothing for your body, they do not remember the many times you have disobeyed them, or whether they shall buy according to your gratitude and loyalty to them. No, they forget all about your failures in remembering the bare feet, the little forms that may shiver in the cold, and the warm bed that shall have to be supplied for the objects of their love. This reminds us that our heavenly Father has said that, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Although Thanksgiving may have passed when you shall have read this letter, pause to render unto your kind, heavenly Father the thanks due him for his manifold mercies during the

past year. It might be well to put in one "Thank you" for "what might have been" of sorrow and trouble that many others have been called to pass through. Children, my own dear boys and girls, let's cultivate the spirit of true gratitude, for the grateful heart is always a praiseworthy heart, and a praiseworthy heart is poor battleground for the Devil. A Happy Thanksgiving to one and all! Lovingly,
Aunt Bettie.

Dear Aunt Bettie: May I join your happy band of boys and girls? Papa takes *The Herald* and I like to read page ten. I am eleven years old and am dark complected and have dark hair. My middle name begins with G and ends with E, and has eight letters in it. The one that guesses my middle name I will write to them. I am a Christian. Alva G. Holman.
Houston, Ark.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of girls and boys? I am fourteen years old. My birthday is May 2. I am in the sixth grade at school. I have light complexion, blue eyes and black hair (bobbed). My father takes *The Herald* and I enjoy reading page ten. I hope Mr. W. B. is taking his nap when this letter arrives. Ara Long, I would like to hear from you. This is my second letter to *The Herald* and I hope to see it in print. Lillian V. Sims.
Rt. 2, Mt. Pleasant, Tenn.

Dear Aunt Bettie: It has been almost a year since I wrote you. I received a number of good letters from the cousins. Miss Bonita McDaniel and I are planning on going to school to prepare for the evangelistic field. I feel that I have been called to the field as an evangelistic singer. I am five feet and three inches tall, I have light, long, wavy hair, blue eyes, and fair complexion. I am out and out for Christ. I am a member of the Nazarene Church. I teach a class of little boys about eight to twelve years. I am also the President of the Nazarene Young People's Society. I would like to hear from some of the cousins about my age, twenty-two and over.

Gene Broadfoote.

708 37th St., Cairo, Ill.

Dear Aunt Bettie: I am a little boy nine years old. I want to join your happy band of boys and girls. Grandma takes *The Herald* and I like it very much. I belong to the church and want to make a useful man and do something for Jesus. Remember me in your prayers.

Robert Glen Evans.

Rt. 2, Box 20, Potts Camp, Miss.

Dear Aunt Bettie: Won't some of you cousins please move over and let me sit by the fire as I have come quite a distance and I am cold? I am a girl fourteen years of age, hazel eyes, brown hair, bobbed, fair complexion. I am five feet, two inches tall and weigh 101 pounds. As this is my first letter I will make it short. Won't some of you cousins write me? A friend longing for more friends.

Margie Lowe.

3664 Elm St., Cairo, Ill.

Dear Aunt Bettie: Here I come, a Wes Virginia girl, asking to join your happy band of boys and girls. I wrote once before and you were kind enough to print it so I decided to write again. My father takes *The Herald* and I enjoy reading the interesting letters of the cousins. My father is a Methodist minister. He preaches at five different churches, so you see he is busy most of the time. We live in the little city of Spencer. We have lived here almost a year. I like country life best. Who can guess my middle name? It begins with E and ends with A and has four letters in it. I am seventeen years old, have black hair, brown eyes and fair complexion; am five feet, two inches high, weigh 105 pounds. I don't have my hair bobbed. I think it is all right if anyone wants their hair bobbed, but I never cared much about it. Who has my birthday, Jan. 4th? Dimple Ellis. I guess your middle name is Daisy. Am I right? If so, don't forget that long letter. Edna F. Duke. I guess your name is Frances. Is that correct? I have three sisters and two brothers. My sister is writing to *The Herald*. Mary Hudson, I enjoy reading your letters.

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Write again. Well, I better not stay too long this time, Aunt Bettie may not let me come any more.

Gladys E. Webb.

104 Elm St., Spencer, W. Va.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? Father takes *The Herald* and I enjoy reading page ten. I'm sixteen years old and five feet, three inches tall. My weight is 125 pounds, and my birthday April 20. The one that guesses my middle name I will write to them. It begins with M and ends with T and has seven letters in it. Rosie Spink, I guess your middle name to be Clair. I have three sisters and two brothers. I go to church almost every Sunday. We have a good Sunday school. Rose Spink, I guess your age to be sixteen. My father is a Methodist preacher and preaches at six different churches, so you see he is busy and gone most of the time. We live in the little city of Spencer. I have a brother in third year high school.

Lucy Webb.

104 Elm St., Spencer, W. Va.

REQUESTS FOR PRAYER.

A sufferer requests prayer for her healing that she may work for the Master.

W. C. S. asks prayer for the work of God in his town, and that they may keep true to the Lord.

M. C.: "Please to pray that I may be healed of T. B., and that my husband may be saved."

Mrs. G. W. R.: "Please to pray that I may be healed of throat trouble, if it is God's will."

A Mother: "Kindly pray for my two daughters that God will speak to their hearts and save them."

M. A.: "I have been sick so long and feel that Jesus is the only one who can help me; so please to pray for my restoration to health."

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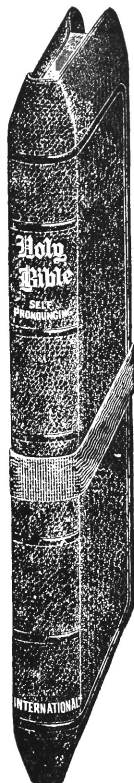
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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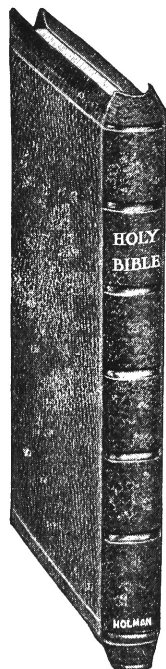
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all them that had cons king A'mon: and the p land made Jo-si'ah his his stead.

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IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-le'ne, and the other Mā'ry, to see the sepulchre.



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8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.

Specimen of Agate Type

AND the Lord said unto Nū'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Size of page, $3\frac{3}{4} \times 5\frac{1}{2}$ inches

12. How to analyze a book of the Bible.
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson X.—December 4, 1927.

Subject.—Isaiah Teaches Right Living. Isaiah 5:1-12.

Golden Text.—Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27.

Time.—About B. C. 758.

Place.—Judah.

Introduction.—In the preceding chapters Isaiah draws some pictures of the sins of his people, and of Jehovah's dealings with them. The people had become very sinful. Doom was fast closing in on the northern kingdom. They would go into captivity with little hope of deliverance. Perhaps God bore with the southern kingdom longer than with the kingdom of Israel, because out of it was to come the promised Messiah; but it too must go into captivity. Nevertheless, the prophet tells of a time when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Dark as the picture was, the day would come when the people would say: "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Glad day yet to come. The prophet is referring to the coming of Messiah's reign upon the earth. He is painting the glories of the "glad millennial day" when our Lord shall reign from the rivers even unto the ends of the earth. Would God that we might soon behold its blessed dawning.

Isaiah is giving a heart-rending contrast between the sinfulness of the Jews and the astounding mercy of Jehovah. Therefore he turns from the beautiful promises given in the foregoing paragraph to a scathing rebuke of the people. They had forsaken Jehovah, and had become sooth-sayers like the Philistines. Their land was full of silver and gold, and of kindred treasures. Their horses and chariots were endless. But in the midst of all their wealth, they were worshipping idols made with men's hands, and with their own fingers. Not only had they forsaken God: he had forsaken them. The day would come when they would cast their idols to "the moles and to the bats." They would "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

The prophet rebukes the women in fearful terms for their vanity and love of dress. With slight change his words might be applied to the women of our times. When the money spent for cosmetics and in beauty parlors amounts to the tremendous sum of \$1,825,000,000 annually in America, while millions of people are suffering

for bread in this and other lands, it is time for some serious thought. I keep wondering if we are dealing with the same unchanging God with whom Isaiah and his people had to deal. If so, it might be well for our American people to read carefully and prayerfully the fourth chapter of this great book of prophecy.

As we study this lesson concerning right living, we must not suffer ourselves to become entangled with the modern teaching, that living is all; for there can be no right living, unless one be born from above. That must precede all our living: "Marvel not that I said unto thee, Ye must be born again," said Jesus unto Nicodemus. Multitudes of our people have become so enamored of the goddess of Social Service, that they have completely forgotten the necessity of the New Birth. There is just now a great cry against doctrinal and creedal preaching; but there was never a time when such preaching was more sorely needed. People can no more live spiritually on the froth of what is commonly termed "topical preaching" than they can thrive physically on sillabub in place of bread and meat. The Gospel is doctrine, and creeds are as necessary as prayers.

Comments on the Lesson.

1. Now will I sing to my beloved a song of my beloved.—The form is a bit awkward. Scholars change it slightly: "Let me sing a song of loves." My beloved and my well-beloved in this verse refer, of course, to God. Hath a vineyard in a fruitful hill.—The vineyard is Israel, the fruitful hill being their own hilly land. It was rich for growing grapes.

2. This verse is wholly figurative, descriptive of the care of a vineyard. The tower was a sort of house for the keeping of tools, etc. Some suppose that it was also used as a watch-tower for the care-taker who had to keep an eye on the grapes when ripe. The word used for winepress seems rather to mean the stone vat into which the sweet juice ran after being pressed from the grapes. Brought forth wild grapes.—Poisonous berries. Jehovah expected righteousness in Israel, but found wickedness.

3. Judge . . . betwixt me and my vineyard.—This was Jehovah's request made to the inhabitants of Jerusalem and the men of Judah. It was rather a challenge against themselves, somewhat in the nature of the question put to a condemned criminal by the judge who is about to pass sentence upon him: "Have you anything to say for yourself before I pass sentence upon you?" The challenge betokened nothing good for sinful Israel.

4. What could have been done more to my vineyard, that I have not done to it?—There is no question that God has done all that he can do for the best interest and the final salvation of men. The trouble among men arises from their failure to co-operate with him. Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?—Speaking after the manner of men, Jehovah was sorely disappointed in the Jews; but it is doubtless true that the same statement could be made concerning most of us human beings. Crowds of us are as wild grapes, poisonous berries, in his eyes.

5. Now go to.—This is an inter-

jection used to call attention. God deals in figures of the vineyard again. He will take away the hedge, that the vines may be eaten by beasts, and break down the wall, that they may trample upon it. It marks Judah's ruin.

6. I will lay it waste.—The curse was dreadful. There would be no caretakers to prune and dig the vineyard; and he himself would forbid the rain to fall upon it. Remember that the vineyard was Israel; and the armies of heathen Babylon would be the beasts that would do the trampling.

7. He looked for judgment, but behold oppression.—The former part of the verse tells what God thought of Israel at one time; the latter part breathes his disappointment. When he looked for righteousness, he heard the cry of the oppressed.

8. Woe unto them that join house to house, that lay field to field.—Will land-grabbing never cease? All lands have suffered fearfully in this regard. A few years ago the cry in troubled Mexico was: "La Tierra!" Rich men had possession of the land; and the poor were crying for a chance to earn a living. In our own nation high rents in both city and country are frequently grinding the life out of multitudes of poor people. That they may be placed alone in the midst of the earth!—What inhuman greed! Maybe there is no harm in riches; but few can gain great wealth, and escape covetousness in this world and hell in the next.

9. Many houses shall be desolate, even great and fair, without inhabitant.—Many who heard these fearful words from Jehovah through the lips of Isaiah doubtless lived to see them fulfilled; for both kingdoms were soon laid waste by heathen hordes from Nineveh and Babylon.

10. Ten acres of vineyard shall yield one bath.—Not quite eight gallons of wine. The seed of an homer shall yield an ephah.—But a tenth part of the seed sown. "The wages of sin is death."

11. Woe to them that follow strong drink.—The term used, Sidera, includes liquors containing a large amount of alcohol. They drank from early morning till night, till they were inflamed with their wines. The curse of Jehovah has gone forth against all drinking of alcohol. Its victims cannot inherit the kingdom of heaven.

12. Times do not change largely the customs of sin. As then, so now, viols, tabrets, pipes, harps and wine—music and strong drink characterize the revels of the ungodly, unless the law of the land prevent it. "They regard not the work of the Lord, neither consider the operations of his hands." Satan holds high carnival in all the feasts of the wicked. Go not with them, lest thou be partaker of the sins.

EVANGELISTIC AND PERSONAL.

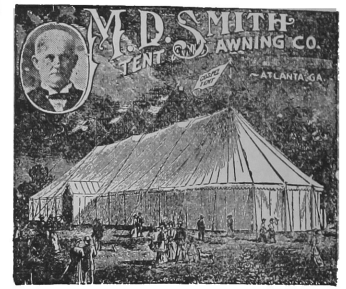
Rev. W. E. Thomas, one of our conference evangelists, is assisting Rev. C. C. Jones, pastor of Highland Methodist Church, this city, in a revival meeting. The meeting will continue for two or three weeks. Brother Thomas has just come from an evangelistic itinerary in Louisiana and Texas.

Rev. L. E. Williams, Wilmore, Ky., has some open dates which he is desirous of giving to parties in need of evangelistic assistance. Bro. Williams only asks a freewill offering. He will go anywhere, but would like some

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WHEELING, W. VA.



meetings in the south, preferably Florida. Brother Williams is conference evangelist of the Kentucky Conference.

Rev. W. P. Hopkins has been released from the pastorate and will engage in evangelistic work. His address is 142 French Ave., Winchester, Ky.

Rev. D. F. Walton has changed his residence, and his address is now Maceo, Ky., instead of Lewisburg. Let those interested please to make note of this change.

Evangelist W. R. Quinton and wife, the singing evangelists, sing and preach full salvation, have open dates December 28 to February 1. Twenty-two years' experience. Go anywhere, any church, and accept calls only for freewill offerings. Address, Chipley, Florida.

Rev. and Mrs. Jack Linn, with Prof. Edson Crosby, will conduct a full gospel meeting at the Headquarters of the Volunteers of America, 2841 Washington Blvd., Chicago, Ill. The date is Nov. 20-Dec. 4. Divine healing services will be held. Prayer is requested for this meeting.

Prof. C. C. Crammond, song leader, and Margaret Crammond, evangelist, have an open date Dec. 4-18. Write or wire them at Big Rapids, Mich., 574 East Maple St.

John J. Hunt: "My engagement as superintendent of Detroit Holiness Tabernacle began September 1 and terminates Dec. 31. Subsequent to that date I will again be open for evangelistic calls to churches, conventions and camp meetings. Address me, Media, Pa., Rt. 3. Present address, Detroit Holiness Tabernacle, Detroit, Mich."

Rev. Paul Rees, Pasadena, Calif., will hold a revival campaign at Battle Creek, Mich., in the Immanuel (Pilgrim) Holiness Church, Carlyle and Jackson streets, Dec. 7-18. Fervent prayers are coveted from the readers of The Herald for a mighty outpouring of the Spirit in this strong Seven-Day-Adventist town.

Rev. Oscar B. Lyon: "Having been appointed conference evangelist of the Oklahoma Annual Conference I am ready to accept calls for revival meetings in churches, tabernacles, union revivals and camp meetings. I have had thirteen years' experience

as evangelist and pastor in which time God has saved and cleansed hundreds of souls. I have a very efficient leader of song traveling with me, D. T. Huscher, who is an asset to any church service. We preach and sing a full gospel. Our terms are: traveling expenses, entertainment and freewill offering at the close of meeting. Address us at Elk City, Okla."

H. P. Thomas: "We have just closed a meeting at the West Eldred Free Methodist Church, and we are praising God for victories won. The meeting lasted for 13 nights, and while the crowds were only fair, yet they were far better than they have been in the habit of having there. Quite a number prayed through in the meeting, and we closed with a full altar several of whom went through. From here we go to Emporium, Pa., and then to Duke Center, Pa. Calls are coming in and we can truly say that

the fields are white unto harvest. Pray for us."

Rev. A. S. Beck: "We have recently conducted nine tent meetings in which thousands attended, hundreds were blessed and many added to the church. Calls are coming in for 1928. Address me, 1019 S. 4th St., Louisville, Ky."

Aura C. Watkins: "Evangelist Chas. H. Stalker, of Columbus, Ohio, has just closed a most successful meeting with the Church of God, Kansas City. His characteristic preaching of the need of the Holy Ghost in his sanctifying power, hours of prayer and co-operation of the church brought crowded houses and full altars. About 175 seekers were at the altar. Quite a number were men who never had been saved before. It was our greatest revival and puts the work of holiness as represented by

this church leagues ahead. Folk came from different parts of Missouri and Kansas to this meeting, and many declared it the most helpful one they ever attended. This was Bro. Stalker's second meeting with us and he endeared himself to us."

Romie R. Marshall who has been associated with the Horn-Marshall Evangelistic Party, is open for engagements during November, December and January as young people's worker. He plays the piano, preaches, sings and plays the accordion and trombone. His sermons are illustrated by colored cartoons which are drawn while speaking. This open date is occasioned by closed season for tent work. Address Brother Marshall, Lewisburg, Ky.

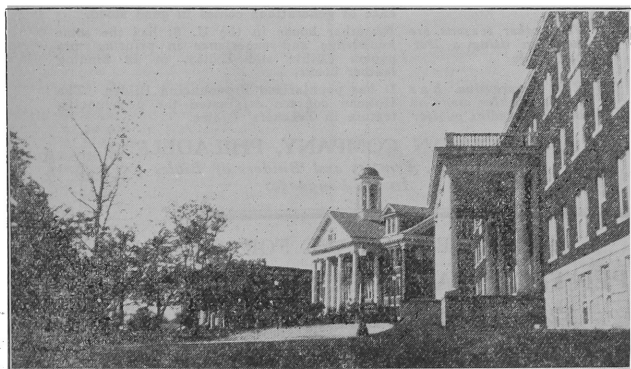
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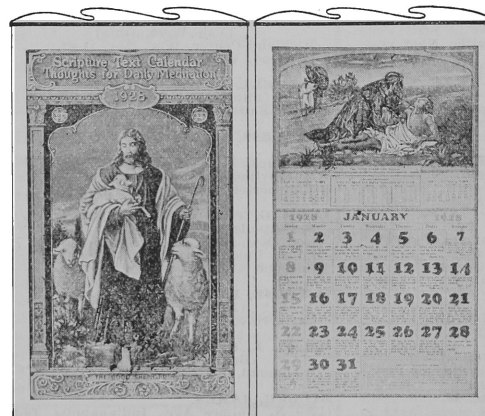
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KEYES, CLIFFORD E. AND WIFE.
(Mohnton, Pa.)
Camden, N. J., Nov. 16-Dec. 4.
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

KINSEY, W. C. AND WIFE.
(452 So. West 2nd St., Richmond, Ind)
(Song Leader, Singers and Pianist)
Kokomo, Ind., Nov. 20-Dec. 6.

LARKIN, BESSIE B.
(Collingswood, N. J.)
Centerton, N. J., Nov. 6-Dec. 11.
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Royalton, Ohio, Nov. 13-27.
Nicholasville Charge, O., Nov. 28-Dec. 18.
Converse, Ohio, Jan. 9-23.
Black Fork, Ohio, Oct. 30-Nov. 13.

LEWIS, RAYMOND.
(Song Evangelist)
(Van Wert, Ohio)
Richland Center, Wis., Nov. 11-27.
Baraboo, Wis., Nov. 28-Dec. 11.

LITTRELL, V. W.
(1610 M. St., Lincoln, Neb.)
Twin Falls, Idaho, Nov. 14-27.

LOVELESS, W. W.
(London, Ohio.)
Killbuck, Ohio, Nov. 10-27.
Marysville, Ohio, Dec. 1-18.
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Auburn, Ind., Nov. 10-27.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

MENESE, HERBERT J.
(New Brighton, Pa.)
Carlisle, Ill., November.

MILBY, L. G. AND BERTHA.
(Box 327, Danville, Ill.)
Richmond, Ky., Nov. 13-27.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Casper, Wyo., Nov. 24-Dec. 11.

MILLS, MR. AND MRS. E. C.
Perry, Iowa, Nov. 20-Dec. 4.
Kokomo, Ind., Dec. 4-18.

MINGLEDORFF, CLAUD.
(Douglas, Ga., Rt. 3.)
Valdosta, Ga., Nov. 16-24.
Open dates after Nov. 24.

PARKER, J. R.
(Wilmore, Ky.)
Hindman, Ky., Nov. 14-27.
Seco, Ky., Nov. 28-Dec. 18.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Jonesboro, Ind., Nov. 13-Dec. 4.
Elkhart, Ind., Dec. 4-19.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Hobart, Ind., Nov. 27-Dec. 11.
Elkhart, Ind., Dec. 25-Jan. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Syracuse, N. Y., Nov. 13-Dec. 4.

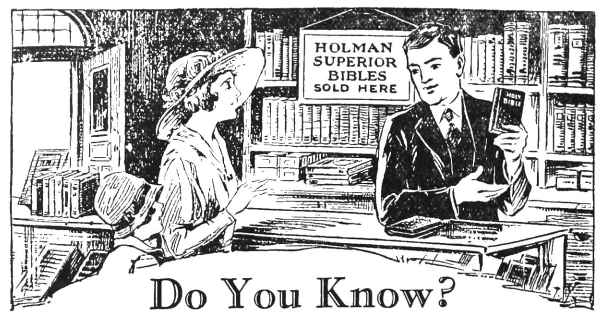
REES, PAUL S.
(52nd and Hudson Rd., Rosedale, Kan.)
Huntington, W. Va., Nov. 20-Dec. 4.

RICE, LEWIS J. AND EIDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Racine, Wis., Nov. 21-Dec. 4.
At home, Dec. 22-Jan. 2.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowland Ave., Indianapolis, Ind.)
Lansdale, Pa., Nov. 14-27.
Cincinnati, Ohio, Dec. 4-18.
Pasadena, Cal., Jan. 8-22.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 28.



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TARVIN, E. C.
(California, Ky.)
Cass City, Mich., Nov. 12-27.
Caro, Mich., Nov. 29-Dec. 11.

TEETS, ODA B.
(Aurora, W. Va.)
Valley Point, W. Va., Nov. 19-Dec. 4.

THOMAS, JOHN.
(Wilmore, Ky.)
Akron, Ohio, Nov. 27-Dec. 11.
Chicago, Ill., Jan. 4-8.

VANDALL, N. B.
Fandsdale, Pa., Nov. 16-30.
Carmichael, Pa., Dec. 4-18.

VAYHINGER, M.
Wabash, Ind., Dec. 1-22.
Logan, W. Va., Dec. 24-Jan. 15.

WATTS, E. E.
(Sandy Lake, Pa.)
Shawville, Que., Nov. 11-27.
Lyndonville, Ky., Dec. 4-18.
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WIREMAN, C. L.
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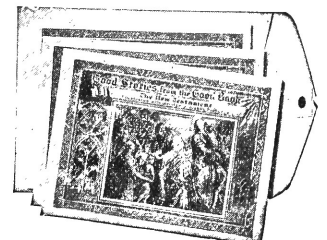
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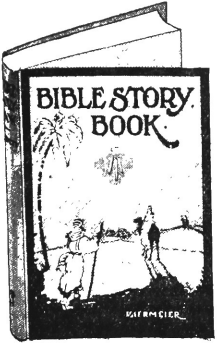
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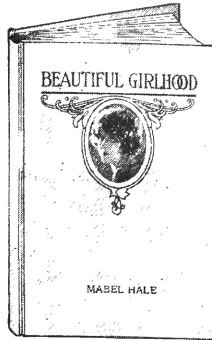
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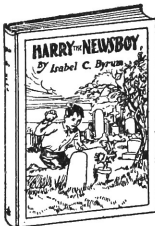
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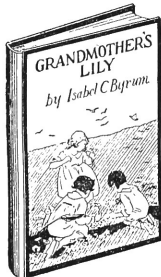
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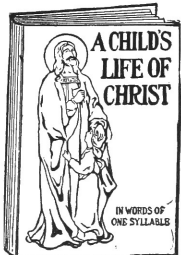
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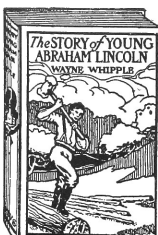
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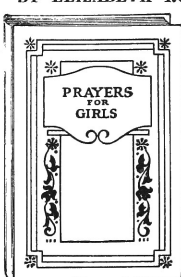
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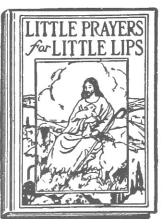
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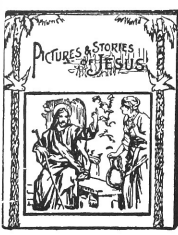
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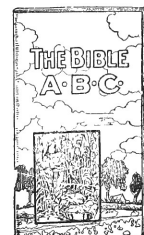
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THE GREATEST NEED OF THE HOUR.

By The Editor.

UNDoubtedly the greatest need of the hour is a nationwide revival of true Bible religion. The unbelief in the inspiration of the Holy Scriptures, the doubt being disseminated with reference to the godhead, sacrificial death and resurrection of Jesus Christ, the extravagant living, the Sabbath desecration, the immorality, indecency and lawlessness of our times, can only be met and the tide of sin turned back with a great revival of true religion.

We need a revival of the John Wesley type that will touch the mighty masses of the common people, that will kindle holy fires of spiritual life among the sinners, among the countless thousands of men employed in the great foundries and factories. We need a revival that will spread among the reckless, wicked masses of humanity in the neglected districts of our great cities where lawlessness carries a high head and a defiant spirit, where the underworld is breaking all bounds and becoming a godless and lawless world. We need a revival that will touch the very lowest strata of society and work up through all grades of people, reaching the most highly educated and wealthy.

The power of God is a transforming power. If we will take the Gospel net and drag it about the mouth of the coal pit, the foundry, the factory and in the districts of drunkenness, lewdness and lawlessness, we will catch multitudes of men and women who will become shining lights and great spiritual factors in the Kingdom of God. We are not classing miners and the laboring men of the nation with the outcasts of society, but we are simply thinking of how little is being done, comparatively, with either one of these classes of humanity that number into millions, that ought to be brought to Christ, and must be brought to Christ, if we preserve the integrity of our nation and nurture and go forward with a progressive civilization.

As for those people who are telling us that the days for revivals have passed we will not take up time to debate or argue with them. They are utterly wrong. Their mouths ought to be shut. They have neither the faith in God, the love for humanity or the zeal for souls that should characterize ministers of the Gospel or a lay people fit for church membership. There are countless thousands of lost souls about us everywhere that never can or will be saved without strenuous revival efforts. There must be the rallying of the church membership, a degree of postponement of business, entertainments and all the legitimate work of housekeeping, farming and merchandise that can be curtailed for a time, and the gathering of the people in the sanctuary. There must be earnest praying, evangelistic preaching and stirring singing to attract and impress the

Sin separates men from God and unfits them for heaven. The Scriptures plainly teach that Christ was given, came, suffered, died, arose from the grave, to separate men from sin, to save them from the guilt and power, the taint and corruption of sin, and to fit them for heaven.

H. C. Morrison.

people. We must arouse the community. We must pray down the power of God. We must have an awakening. We must bring the lost to Christ.

We need a revival in this nation of the Charles Finney type. He preached about God, his law, his will, his right to reign and rule in his universe. He preached of God's holiness, his presence, his displeasure with sin, his unspeakable gift of his Son, the authority of his Word, the presence of his Holy Spirit. He preached these great truths until men awoke to the fact that God was in the midst of them, that he knew them, their deeds, their thoughts, their sins, their neglect of prayer, their neglect of the Bible, their neglect of family religion, their profanity, their dishonesty, their impurity. They awoke to the fact that a holy God had his eye on them, that their only hope was repentance, speedy, deep and genuine. We need to have the pulpits of this land thunder out with authority against unbelief and wickedness, Sabbath desecration and sin of every kind. We should not be hesitating and waiting for somebody to appear, some woman, some girl in short dresses, or some twelve-year-old boy to attract attention and draw the multitude out of curiosity. But what we need is that the preachers of all denominations in their pastorates, everywhere, awake to a sense of their responsibility, to realize that God is going to hold them accountable for the souls that sit under their ministry, that they must appear at the Judgment Seat and that God will not hold them guiltless if they have let the time pass, collected money, erected churches and given entertainments and failed to warn the sinful and win the lost to Jesus. May God arouse the ministry to go to believing, preaching and praying for a mighty spiritual awakening. God can give us a revival. He loved us well enough to give his Son to redeem us. He wants us redeemed. Heaven has millions of souls that were saved in revival meetings. He has set the seal of his Spirit with power upon revivals throughout the history of the church and he will do so again. Let us go to praying and holding meetings, winning souls, defeating men and devils and having victory in the salvation of our fellowbeings, regardless of all opposition.

When the soul is in sore straits there is no solace and no cure comparable to prayer. Let me take the wings of a dove and fly away and be at rest,—not in neglect of my appointed tasks, but in communion with my Lord.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.

No. I.

My Dear Bishop:

SOMETIME ago I promised the readers of THE PENTECOSTAL HERALD to write an article on the following subject, "Will the Opposition to the Old Methodist Doctrine of Sanctification and the propaganda of Modern Liberalism in Methodism Make the Organization of another Methodist Church a Necessity?"

Bishop, as I think on this subject, I am burdened and pained with the fear of such a possibility. It seems to me that if such become necessary it would be a real calamity; not the organization of such a church, but the necessity for such organization. It does look like the world is burdened with churches. I mean by the organization of separate bodies of Christians where altar is often built against altar. There is nothing more distasteful to the devout and serious mind than that various bodies of orthodox Christians should be at war with each other, seeking to proselyte members from one church to another rather than winning lost souls to saving faith in Christ.

You may be sure that I have no desire to see another Methodist Church organized. We now have the M. E. Church, the M. E. Church, South, the Free Methodist Church, the Congregational Methodist Church, the Wesleyan Methodist Church, the Protestant Methodist Church, the United Brethren, which is, as I understand, Methodist in doctrine and largely Methodist in polity. Then there is the Evangelical Church, an excellent body of people, but so far as I know it is Wesleyan in doctrine. There is the Nazarene Church which, in doctrine and government, is Methodist. Now there has sprung up the Pilgrim Church that is thoroughly Methodist in all of its teaching. It would seem that out of all these organizations most any one who is an orthodox Methodist—by this I mean those who are untainted with Modern Liberalism—could find a home with congenial fellowship and doctrinal teaching that would meet with his approval and satisfy the demands of his spiritual nature.

I am quite sure there are enough people in all the organizations mentioned who are thoroughly Wesleyan in their faith, who accept the Bible as the Word of God, who believe in the Virgin Birth, the blood atonement, the resurrection and intercessions of our Lord, to make a powerful and very aggressive evangelical organization.

(Continued on page 8)

SOME REVIVALS OF THE PAST.

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



ABAKKUK 3:2: "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Revivals are now the subject of thought and prayer and effort. Oh, for a real revival power! Finney had that power. In the noted revival held by him in Rome, N. Y., under his first sermon there, a young man swooned away and the next morning crowds came to the hotel to an enquiry meeting. The power of the Spirit was so abundant that strong men had to be taken home by their friends. A physician undertook to examine the pulse of one of them when he, too, was obliged to grasp a pillar in order to keep himself in an upright position. Five hundred conversions were reported in this meeting. Often there was no need of preaching—just a few words would cause some soul to writhe as though in an agony.

Think of the movement known as "The Great Awakening" in Jonathan Edwards' days. Writing of this great revival of 1735 Edwards says:

"This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, Anno 1735, the town seemed to be full of the presence of God; it was never so full of love nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on the account of salvation's being brought to them; parents rejoicing over their children as newborn, and husbands over their wives, and wives over their husbands. *The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable.* Our public assemblies were then beautiful; the congregation was alive in God's service, everyone earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors.

"Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable that there has been scarce any part of divine worship, wherein good men among us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises; our congregation excelled all that ever I knew in the external part of the duty before, the men generally carrying regularly and well three parts of music, and the women a part by themselves; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

"In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ; the gloriousness of the way of salvation; the wonderful, free and sovereign grace of God; his glorious work in the conversion of a soul; the truth and certainty of the great things of God's word; the sweetness of the views of his perfections, etc.; and even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of anything but the things of religion, and no appearance of any but spiritual mirth."

Now put over against Edwards' awaken-

WHY PRAY FOR REVIVAL?

1. Because of Heaven's Down-stretched Hands.

SO EAGER IS THE WORLD ABOVE for human salvation that there is joy in heaven "over ONE SINNER THAT REPENTETH, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). What then would be heaven's joy if "ALL MEN EVERYWHERE" would repent, as they are commanded (Acts 17:30), and as multitudes would do—IF THE CHURCH WERE REVIVED!

2. Because of Humanity's Out-stretched Hands.

SO EAGER IS HUMANITY for deliverance from sin that, says The Sunday School Times of Philadelphia, March 12, 1927: "Men are hungering for salvation as never before, even though they may not know it; and this means that all who know Christ as Saviour and Lord have such an opportunity as has not been since the world began to tell out the Good News and bring men from death into life." A REVIVED Church is a WITNESSING, and a SOUL-WINNING Church!

3. Because of Hell's Up-stretched Hands.

UPSTRETCHED IN DEVOURING GREED! For so eager is the world below to people its domain that sheol never cries "Enough" (Prov. 30:15, 16, R. V.). "Hell and destruction are never full" (Prov. 27:20). So SURE is "the wages of sin" that the souls of the unrepentant (for whose salvation Christ died, but for whose salvation the Church seems little concerned)—"THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT" (Matt. 25:46), but their blood will be required of a Church which sits with hands neither down-stretched, nor out-stretched, nor up-stretched—WHICH ALONE SITS WITH HANDS EN-FOLDED—all but unmoved by the pleas of Heaven, the desolations of Earth, the insatiety of HELL! Oh, intercessor, PRAY FOR THE CHURCH'S REVIVAL!

ing the following account of an Ohio Revival published in the *New York Christian Advocate* 30 years ago:

HOW THE BALLROOM WAS EMPTIED INTO THE CHURCH.

"There is a town within the limits of Ohio Conference whose population is of the mining type. If any difference, they are more intense in their social and mental activity than the free, outdoor, farming communities. In February, 1898, a series of hops were organized, which found some stimulus from the extract of the vine named hop—the only twining vine of which I know in nature that circles from left to right in climbing. Is this ominous of its intended fate in the beer keg? There were in the town 1,400 people, fourteen saloons, and two churches. The pastor of the Methodist Episcopal Church was the Rev. W. C. Rogers, a man who wears worthily the patronymic of the celebrated martyr, John Rogers. His diffidence would lead him to protest against this compliment. Were all pulpit men of his type sensationalism in the pulpit would die.

"He appointed a series of revival meetings. The saloons did likewise. His in the church, theirs in a hall across the way. His every night, theirs alternate nights, since the dancers needed every other one to gather strength wasted till the previous midnight hours. (Dancing is so wholesome!) The church meetings were small. The faithful few were growing tired. Those of the opposition were large, and drew on the church members. Having few, if any, Disciplines, they forgot their vows in baptism, communion, church union, the General Rules, and ¶248, as well as the hymn of the same number.

"A citizen asked the pastor if he knew why more people did not attend the church meetings. Said Rogers, 'Because they do not wish to do so.' 'No,' replied the other, 'the saloon keepers have entered into an agreement to keep up the dances as long as the meetings continue, and, if necessary to do so, to incur financial loss.'

"A strange impression was borne in upon

the pastor that he ought to attend one of the dances and look into the situation. It seemed preposterous, but haunted him through the night. He conferred with his wife. She replied, 'If I felt as you do about it I should go.' He replied, 'It is easy to advise, but not to practice.' The next day he drove a journey of nine miles to a neighboring town, with no business to call him. He wanted to wear off the impression and somehow solve his perplexity. All that day he was not far from the motive that impelled Jonah's flight. It was a day of aimless loitering and discomfort. He returned home barely in time to attend evening service. In attempting to preach he got badly 'brushed,' and could not even remember his text. Turning to a layman present, he committed the meeting to his care, with instructions to announce another for the following night. He retired by a back door and appeared in the ballroom. Half a dozen couples were waltzing. The first young lady was one of his church members. She threw up her hands with an exclamation not suitable to quote, saying, 'Here's the preacher!' She had frequently defended with her pastor the harmlessness of dancing. 'If there is no harm,' he said, 'why should not I attend?' But she, with her partner, at once sat down. The other sets followed suit.

"He then asked the managers, who were also musicians and saloon men, for five minutes to pray. This was answered by one of them saying, 'Will you allow me to come to your church tomorrow night and dance on the platform for five minutes?' 'Yes, on condition that the Christians pray for you during the exercises.'

"Rogers then asked for three minutes' time in which to explain his presence. This granted, he mounted a beer keg (both were in their place); then flashed into his mind for a text, 'The great day of his wrath is come, and who shall be able to stand?' Ere he had spoken two minutes all but four persons had left the room—the two managers, himself, and a mother of twins trying to get her babies off the shelf where she had laid them.

"Next day, uncertain of the results of his rashness, he stayed indoors till church time. The saloon men started their music early in the evening, and did their best to rally the stampeded crowd. Only seven came. When he went to church he found it packed with the people, with a solemn awe pervading. This precluded much preaching or singing. Without urging, two young men, leaders of the dance, came deliberately to the front and, depositing their overcoats and hats, bowed at the altar. Soon the front rail was crowded. Fifteen were saved that night. The great revival had come. The results were permanent. The traditions of that victory will pass down through the generations. Rogers had answered the Spirit's call and entered the open door. The Holy Spirit had renewed the command, 'Come ye out from among them, and be ye separate, and I will be your God, and ye all be My people.'

Let us hope that in the coming revival meetings many sinners will cry to God in the language of the old hymn.

I'll go to Jesus, though my sins
Like mountains round me close;
I know his courts, I'll enter in,
Whatever may oppose.

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die."

Our little acts of kindness may be unremembered by our friends and neighbors, yet they are never forgotten by God.

A REVIVAL---THE PARAMOUNT NEED.

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



RF the church was not a divine institution, and the issues of her message without eternal significance, the human psychology of its enterprise would demand a revival. There is no human organization that can overcome the lethargy of continuous routine. The energy necessary to success must be generated by seasons of rally, get-together plans, and arouse enthusiasm. Our spiritual natures are equally prone to lose the watchfulness and zeal necessary to run a victorious race against subtle and invisible enemies—"dark rulers of this world," "spiritual wickedness in high places."

There are revivals and *revivals*; some good, others, we fear, almost harmful. We have observed some five distinct types of revivals operating in the church. First, and generally the most popular, is the revival of interest in *material things*, such as church building, or working for other material improvements. We do not imply that such causes are not worthy and often necessary, attended by a spirit of sacrifice and hard work. But we do say that such a revival has no direct connection with spiritual life and salvation. The darkest religious period of history was a regime of church building. The fine old cathedrals scattered throughout Europe were built at a time when men and women who knew God were sent to the stake. Church building and the Inquisition went hand in hand. Our country is now enjoying a great boom in fine church architecture; perhaps there has never been known such zeal in fine church buildings, but we repeat that it means nothing directly in the salvation of men.

Another type of revival is that of a denominational pride. It brings out all the material resources. Such a revival is often brought about through sectarian persecution or opposition, and dogmatic bigotry. We once helped to separate two pugnacious contenders for their particular brand of denominational faith. It is easier to fight for one's church, than to bow at an altar of prayer. This type also, has nothing to do with personal salvation.

Then we have the revival of *popular evangelism*. Crowd psychology is the leading factor; big crowds, enthusiasm, everybody happy, and in a good humor. Chorus leader a master of assemblies, and the preaching *per se* of a high order; but the Spirit that reaches the heart in searching conviction has little chance in such hubbub. Many no doubt find God; but we doubt seriously the lasting good of such revivalism.

Again, there is the revival that deals only in *emotionalism*; the whole service pitched on a high key of sentimental explosives. There is such stress placed upon the "rousements," that a kind of emotional insanity is often seen in such meetings: jerks, tongues, physical contortions, and swooning "under the power." The fertile soil for this kind of revivalism is usually among the simple-minded and illiterate. No one will question their sincerity; but the Spirit is not the author of confusion and fanaticism, but rather the reverse.

Then lastly, there is the revival founded on the *faithful preaching of the Word*, with the unction of the Holy Spirit, evidenced by deep conviction for sin, superinduced by a godly sorrow which worketh repentance. Such a revival has a fruitage of regenerated souls, lives transformed and adjusted to the law of God. This is the scriptural revival, and may be attended by the demonstration of the Spirit with great grief and also great rejoicing. It requires more than "moonlight-on-my-mother's-grave" gospel, pathetic stories, etc., but messages on the sinfulness

of sin and its eternal consequences. Such a revival will take care of all the causes of the church, and it was never more needed than now.

SEVEN REASONS WHY IT IS THE CRYING NEED OF THE HOUR.

First, the world, or that part of it which will believe, must be reached by the preaching of the Word. It is God's method to awaken lost men and stir them to repentance. Man seeks to redeem and reform by the coercion of law, education, and uplift programs; but such methods are always a failure in the last analysis. The proclamation of the truth is God's method of redemption; it is an expression of infinite wisdom and cannot be improved upon. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Palliative programs are being worked over-time these days; but they are doing about as much to establish righteousness in the earth, as an ocean tide being swept back by the vigorous use of a broom.

Twelve million young men in our country, who have no connection whatever with the church, or religion of any character. Twenty-five million young people and children receiving no religious training in Christian America. Our crime bill reached the staggering figures of ten billions of dollars last year; one hundred and eighteen thousand murderers running at large. Sabbath desecration, as wild and reckless as ever characterized Europe, happens continually. This condition cannot be remedied except by placing the supreme emphasis on the majesty and authority of God. Law and law enforcement will not awaken men; God must be brought back to the thinking of society.

A second reason for this much needed revival is that the Church, or denomination that does not make its major activity a definite evangelistic message to its constituency is not functioning in the divine order. The minister—the mouthpiece of the church—who does not seek the salvation of men by explicitly preaching the cardinal doctrines touching human redemption, is not a New Testament evangel. Ministers have a multitude of duties, but however good, necessary, and worthy they may be, they are secondary to the main objective. Christ came to seek and to save that which was lost, and he who is in the "Apostolic Succession" must be seeking and saving the lost. When a church, or a denomination ceases to put supreme emphasis on the evangelism which looks upon the unsaved and impenitent as *lost*, and fails to place her resources upon the altar to bring men to Christ, by turning away from sin and accepting him as the only hope, are repudiating the supreme command given by our Lord.

A third reason is that the church of tomorrow will be a dead ecclesiasticism if the human material for the building is not quickened, rejuvenated and regenerated by the Holy Ghost. Churches as organizations will live on, build stately structures for communicants, but as a saving agency will be "thrice dead and plucked up." Most of the evangelical denominations were founded by the inspiration of a revival. Methodism was founded by a sweeping revival. For over one hundred years her membership was sustained by men and women who knew God by personal experience. What do we find today? One of the most saintly bishops of Methodism said twenty-five years ago, that not more than ten percent of the church had a Bible experience. It is even worse today, as our ranks are being supplied by easy, popular methods. The definite experience of salvation has almost disappeared from among us. If it was necessary for men to be "born again" in the days of Christ, and

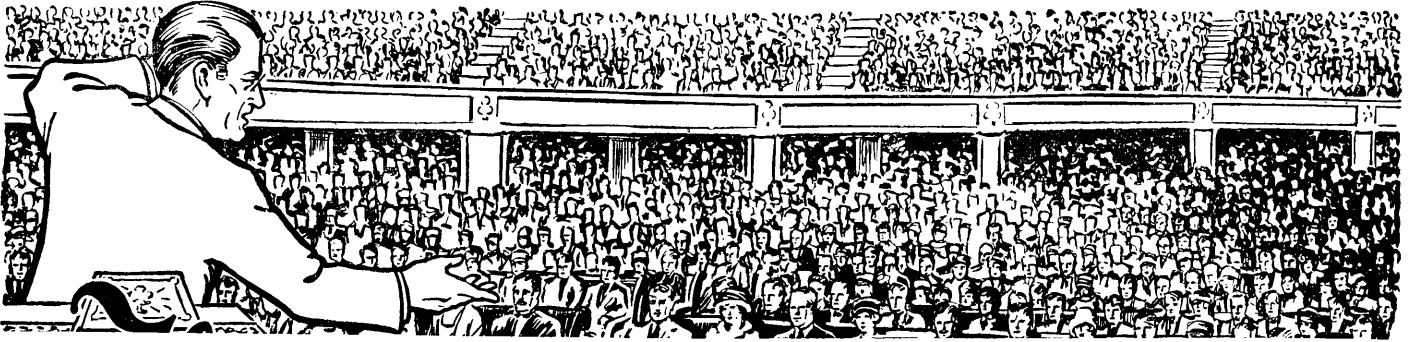
in the early days of Protestantism, it is necessary now. This lack of experimental salvation is due to the passing of scriptural evangelism. The evidences of this are obvious: worldliness is rampant, the line of demarkation is gone and discipline is a joke. This is now true of all Protestantism. When in the memory of those living, any way, of recent years, was a member brought to account for anything? Nothing will restore this glory and power but a Revival—not in one church or denomination—but a nation-wide awakening, so that sinners by the thousands in the church, and out, will be brought in humble knowledge of Christ's Lordship by repentance and faith. The churches need redemptive restoration; but it must come in God's way. "If the salt has lost its savor, wherewith shall it (the earth) be salted?" It is a revival for America or Ichabod.

A fourth reason is the *Home*. There is no more appalling situation confronting us than the disintegration of the home. Not only has it ceased to be a religious institution, but it is losing its moral fiber. There are legions of causes entering into this phase of our American life, but we are only calling attention to that phase which pertains to a revival. The religious and moral life of a church cannot rise higher than what is in the home; but we believe the moral power of the home is too far spent now to redeem the situation. Economic conditions, new liberties for women, the amusement craze, the utter decadence of home piety and authority, facilities for Sabbath desecration by the automobile all combine to make the home impossible as a regenerating unit. The home once gave stability to the church, but now the dynamics must revert to the home from elsewhere. Civilization for the future is impossible unless the home is restored to its God-ordained position, and we believe, that it is going to require a nation-wide, Holy Ghost-inspired revival to save the home. Where once the fires of faith and piety burned on the altars of home, now is found discord, ambition, infidelity, and extravagant living. Two million divorced couples in America! Our nation would doubtless be torn to shreds if all the causes for divorce were fully known. The pustule is there even if it is covered with the plaster of social conventionalities. God must come to the American home but he can only come through his own method—the Gospel—and its saving power.

A fifth reason is the Program of the Church. The Church has a task, stupendous, overwhelming; its task is to carry the Gospel to an unsaved world. Oh, the demands that are upon us. People will not feel and respond to these causes when the fires of faith and experience burn low. Some will do and pay from principle; their honor is at stake; but support for the great causes must have the help of all. Think of what six million Methodists could do if they were saved and thrilled with a zeal of holy inspiration. The big task of the Church could be done if her membership had the pentecostal vision. We can scarcely dream of such a glorious period; but we can hope and pray for a revival that will save our homes and our churches from dry rot and apostasy. Our causes will continue to languish—and the worst is not yet—unless we can pray down a revival. Drives, big conventions, set up meetings, inspirational addresses, books, literature and all will not do the job. The "valley of dry bones" must stand up a mighty army.

A sixth reason. Unless we can bring about a sweeping revival millions of souls for whom Christ died, will be lost forever. Sixty percent of Americans have no religious affiliation whatever. Think of millions of pro-

(Continued on page 6)



Wanted: A Genuine Revival of Religion.

By Lewis Robeson Akers, D.D., LL.D. President of Asbury College.

Text: "Wilt thou not revive us again: that thy people may rejoice in thee?"—Psa. 85:6.

METHODISM was conceived by the Holy Ghost and born of a virgin, divine passion to bring this world to God. She was not brought into the world to Methodize it, but to vitalize it,—to Christianize it. She has only one right to claim the world for her parish: not her years nor continents she spans, nor her millions, nor doctrines, nor stars which she has placed in the diadem of her Lord; she has only one thing, and that is the measure in which the passion that gave her birth inspires her still. When she loses that, she will die, and she ought to die. That passion is the very quintessence of the love and kingdom of God. The church may not hope to be triumphant until it is first militant. Only a going church is a growing church. Only a saving church is worth saving. No church can claim the future by virtue of a great past. There is no protection tomorrow because of service rendered yesterday. The fact that Rome was once the mistress of the world does not change the fact that she is a third-rate city today. The church of today wrought not the glorious past; she simply inherited it. As in the case of the individual, only by continually losing her life can the church perpetuate its existence. The organ that ceases to perform its function dies. The immutable law of God in nature is "Use or Lose" and God is just as mercifully merciless toward his church as toward nature. "Give us this day our daily bread" is the prayer which Christ would have us pray every day. The manna of yesterday is useless for today's needs.

Let us consider the essential basis of a successful revival. First, God was the original Great Revivalist and he is still busy with this task. The Psalmist declares, "All power belongeth unto God" and the burden of the message of the divinely ordained Zechariah was, "Not by might, nor by power, but by my Spirit, saith the Lord." After all, Emerson was correct in saying that "life is a search after power," and human events are significant only as they affect power. The measure of manhood is in units of power. All wealth is the off-spring of power. All happiness is power enjoyed. All progress is power moving on to perfection. The school is but a mental power house. Churches should be centers of moral power, fountains of restraining, inspiring and converting influences. Christianity is the religion of power. Jesus is declared to be "the Son of God with power." The supreme need of the church today is the need of power,—we have everything else. Never was the church so well equipped as today, never so wealthy in culture, never was there a greater intelligent activity of its membership than today. From an intellectual standpoint, the preaching is the best the world has ever heard. Her services are attractive and unimpeachable. Her organization is well nigh perfect, but what of results?

Dr. Carroll, authority on church statistics, in his last report, speaks of an alarming decrease in membership and revival effort. We ask, *why?* and echo answers *why?* Because, with all her equipment of wealth, culture, and prestige, the fact remains that there is not sufficient power in the church to make these effective. Our churches are like factories: splendidly built, furnished with the most perfect machinery,—but lacking the dynamo. And that dynamo is found, not in human programs, but in power from above.

Let us go back, then, to fundamentals, and as a church draw on the resources placed at our disposal. "Appropriation" rather than "expectation" should be our motto. The dynamite of God is ours for the asking. "Ye shall receive power" is the promise of Jesus, and this power is not from human skill, wisdom, energy, educational programs, or by any sort of propaganda, but the one all-pervading, all-controlling, all-achieving force in the Kingdom of God is the Holy Spirit. This power is outside of and above us. One has well said, "The reason that the church of today never wins any great victories is because it never quite gets to that extremity which is God's opportunity. It is always able to think of one more expedient to try before it throws itself helplessly upon God. If a fire does not fall from Heaven upon our sacrifice, somebody always has a match. We are often like the well-digger who let himself down by a rope to the end of the line. He couldn't climb up again and was afraid to drop, until at last through exhaustion he let go and dropped—only three inches to the bottom. There is help, solid help, much nearer than we suppose, but we cannot stand on the Rock until we let go of the rope; and the church has invented so many ropes that it is able to hold on a very long time before falling into the Everlasting Arms. The Holy Spirit is the only explanation of the power of the apostolic church.

To grapple with, and successfully overcome, the highly organized and deeply entrenched evils of today, only the preaching of a full and complete redemption will suffice. There was a time when the conflict raged about the teaching of Entire Sanctification as a second work of grace subsequent to regeneration,—a work of cleansing which not only removes the guilt of sin, but breaks its power as well. The fight now, however, has become more general, and the storm center would seem to be about the personality of Jesus Christ as a World Redeemer. At present, the efficacy of his Atonement, his Virgin Birth, his Resurrection, his Deity—all these essentials of the Christian faith—are being attacked by a rationalistic and skeptical force under the leadership of men who have long ago lost their prophetic vision and their passion for souls, and whose fetish is now a superficial scholarship or a pseudo-scientific assumption of superior knowledge with an ethical philosophy which, they imply, transcends the tenets and teachings of historic Christianity.

Our hope is to return to a supernatural

Book and a supernatural religion. When we were not ashamed of miracles we saw wonders. Now we hear revivals mentioned as "emotional outbursts" while religious excitement is derided. The true revival must be more than emotionalism and yet no revival is gripping and lasting without stirring the emotions of men to the very depths. A revival that is wholly emotional means fanaticism. A revival by cold intellectual processes alone is barren and fruitless. Our Methodist fathers may not have possessed the degree of Master of Arts, but almost every itinerant was a Master of the art of revivalism. They preached to men's hearts by way of their heads. There was a "heart-felt religion" but with it went intelligence also.

The mighty preachers of our yesterdays were characterized by certain qualities which are absolutely essential to successful evangelism today: First, there was a holy, uncompromising, and relentless declaration as to the fact and the nature of sin. The first step in a campaign for the salvation of the lost was to rouse the community to the fact of its sin. A lost man in a lost world, eternally doomed without help or hope outside the shed blood of the world's Redeemer,—this was the burden of the message for the first half of the revival season. Again, there was a positive note in the preaching of Methodist preachers of yesterday that is sadly lacking in the preaching of today. There was no uncertainty in their proclamations. They not only knew the God in whom they believed, but they spoke with the definiteness and clear assurance of the prophets of old. Little was said about the findings of science and the consensus of scholarship, but back of their passionate utterances was the ringing and authoritative declaration, "Thus saith the Lord," which was the final and indisputable authority of the message.

Again, the preachers of yesterday stood out boldly against the evil trinity—"The world, the flesh, and the devil." They hedged not. They were willing to risk their popularity upon the issue involved. They declared far and wide that a truly Christian people should be a peculiar people, separated from the world, whose daily walk and conversation would ever designate them as children of the living God.

Those heroic pioneers of Christ were continually exalting the Cross of Calvary with the shed blood of the Redeemer as the one and only remedy. No Methodist preacher of yesterday would have hinted at any way save the way of the Cross which leads home to God. They were men of child-like faith and the Word of God was indeed the very Word of God. There was no hesitant note in the preaching of a supernatural work of a supernatural God. The early preachers, in that period when Methodism was spreading over states and sections like fire in stubble, proclaimed without hesitation holiness of heart and life, and the experience of Entire Sanctification which was Methodism's pre-eminent message to a sin-sick and despairing world. They should know the church gains

nothing by softening the spiritual truth with which she has been entrusted, nor by lowering her standards, nor relaxing her discipline; that our attitude toward an inferior spiritual life must be one of uncompromising hostility; there must be no adulterous contact with sin, no divided heart, if we must claim life's highest prize. There must be not a nod in the house of Rimmon; nor the burning of a grain of incense on the altar of Mammon. The pure gold of perfect love must not be alloyed with any base mixtures of worldly philosophy or mediocre attainment.

Early Methodism made her spectacular rise to spiritual leadership in the world by way of the altar and the mourner's bench. Nine-tenths of the preaching of early Methodism was evangelistic and the other one-tenth had to do with the development of the spiritual life and the strengthening of the faith of the saints. Moral reform, social service, and humanitarian methods were magnified only as the fruits and graces of a genuinely transformed life, proceeding from a heart from sin set free.

Our beloved Methodism was born amid the shouts of new-born souls and she has made herself a world evangel through her mighty spiritual revival awakening. She has always fostered Christian education, but, during the years that have passed, she never made this necessary measure a substitute for the supernatural works of the Holy Spirit in human hearts.

Had we then the resources, membership, equipment and educated leaders which we now possess, with the passion for the salvation of men which burned within the breasts of the early preachers, the accomplishments in those crude days would have swept the world with a divine conflagration of spiritual power, the results of which cannot be imagined. Had we today that divine passion for bringing a lost world to the feet of our crucified Saviour, that passion which animated the heroic hearts of Asbury, Whitefield, Wesley, Coke, Whatcoat, and others, we could easily change the disheartening and alarming report of a stagnated church without an increase in converts and members, to the glorious announcement of the addition of a million souls for Methodism throughout the world.

It is high time that we realize the futility of man-made programs and return to the only source of power, namely, the guidance of the Holy Spirit and a recognition of his leadership as the head of this dispensation. Would that our bishops and leaders might issue a world call for a convocation of God's ministers which would mean a tarrying before him in humility, contrition, and a genuine sorrow for the spiritual barrenness and desert life that is so widely evident in the present day pulpit,—a tarrying that should endure until the long withheld Pentecost should again descend, tipping the tongues of God's evangelists with the sacred fire of the skies, and creating anew a ministry of John the Apostle, and Paul the evangelist.

The insistent cry of every one who loves the Lord Jesus Christ should be that of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" This is the supreme need of the hour: a God-sent revival, not a man-made revival, a prayed-down revival in answer to the prayers of people who know how to meet the conditions of prevailing prayer. This is no hour for a muffled Gospel, but the glorious truth of full salvation, which comprehends the regeneration of the human heart, and its sanctification or cleansing from all sin; this complete cure, bringing with it the largest measure of growth in grace and consciousness of a victorious life—this, and this alone, will suffice for present day needs and give humanity a surcease from its sorrow and sin.

Liberty is one thing, license another. Liberty is of the Spirit, license is of the flesh.—A. W. Robinson.

Holiness Preaching Essential to a Deep and Abiding Revival.

REV. C. W. RUTH, Evangelist.



WE believe Mr. Wesley was right when he said, "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. . . Till you press the believers to expect full salvation now, you must not look for any revival." Vol. 6, p. 721. Again he wrote, "Indeed, this I always observe,—wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation." *Journal*, Aug., 1775.

In writing to Rev. John Baxendale, in 1775, he said, "Indeed, his work will flourish in every place where full sanctification is clearly and strongly preached." *Works*, Vol. 6, p. 172. John Wesley was neither a ranter, nor a dreamer; mark you, he said, "I always observe": he was simply stating what he had personally "observed," and knew to be the facts in the case.

Jesus prayed for his church, "Sanctify them . . . that they all may be one. . . that the world may believe." John 17:17-21. Here Jesus conditioned the salvation of the world on the sanctification and unity of his people. And the sanctification of one hundred and twenty believers by the baptism with the Holy Ghost on the day of Pentecost, instantly precipitated a revival such as the world had never witnessed, resulting in the conversion of "about three thousand souls" the first day.

In giving the promise of this "second blessing,"—the gift of the Holy Ghost, to his disciples, Jesus said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come (unto you, who are already converted) he will reprove the world of sin, and of righteousness and of judgment." John 16:7, 8. Instead of praying for the Holy Ghost, in order that he might do our bidding, believers need to be so utterly abandoned, and filled with the Holy Ghost that he can use them. Generally speaking, Christians lack this purifying, sanctifying baptism of the Spirit, and consequently there is no conviction for sin, and no real revival. The Holy Spirit does the work of conviction most generally through the overflow of Christian hearts.

Under the preaching of holiness every one becomes convicted who is living beneath that standard. It is by way of contrast that we are often made to see our true condition. A man may never realize his own poverty until he stands by the side of some real wealthy person; nor how ignorant he is until he comes in contact with those who are far advanced along intellectual lines, and are greatly his superiors; just so a man may never fully realize how sinful he is until he has a glimpse of God's holiness. It was when Isaiah had a vision of the holiness of God that he began to cry out, "Unclean," saying, "I am undone." In magnifying the holiness of God men will more fully realize the necessity of themselves being holy, if they would go to a holy heaven, and dwell with a holy God. It is by reason of this contrast men are made to see and feel the exceeding sinfulness of sin.

Ofttimes preachers will excuse themselves from preaching Holiness by saying, "The people are not ready for holiness," but we have found the only way to get the people ready for holiness is to preach holiness. It might as well be said, "Sinners are not ready for regeneration, or the new birth"; and neither they are, until they quit sin, and re-

pent; but the only way to bring them to salvation, is to preach salvation: and then they will repent and find salvation. When God sent Moses down into Egypt to lead the children of Israel into the promised land, he did not tell him to first preach to them, and start them for the crossing of the Red Sea, and the wilderness of Zin, and then afterward tell them about Canaan: no, he started them at once for Canaan, though it required two crossings to reach that goodly land. Where there is the preaching of an emasculated gospel, there is certain to be shallow and shoddy experience, and a superficial revival. Deep Christian experience can only take place as the result of deep plowing, in the preaching of a full gospel.

One great advantage in the definite preaching of holiness is due to the fact that it always strengthens and stimulates the church; and stirs professing Christians up to diligent heart searchings and consequent calling upon God. Thus the revival begins where a true revival must always begin. And whenever the children of God get out into the tides of full salvation and have the real joy and freedom that result from the experience of heart holiness, sinners are invariably convicted and converted. In preaching holiness, and seeing believers sanctified wholly, this writer has seen a hundred sinners converted without a single sermon being especially addressed to them. In fact, in forty-two years of Holiness evangelism, we have never known it to fail, even as Mr. Wesley observed, that when believers are sanctified wholly, sinners will be convicted and converted, and "the whole work of God prospers." Preacher, why not try it?

Not only is the preaching of holiness the sure and scriptural way of precipitating a revival, but it is the condition, and pledge of permanency of the work done. This second work of grace is spoken of as the "grace wherein we stand." (Rom. 5:2). First, "the very God of peace sanctify you wholly," and then, "be preserved blameless." 1 Thess. 5:23. Carnality in the heart is unquestionably the most prolific source of backsliding. Even though the soul has been genuinely converted, it will soon discover the presence of this "something"—called, inbred, or original sin,—which is at variance with the new life: and this dual nature, occasioning a constant struggle, and inward conflict, frequently opening the door to temptation, is sure to weary and imperil the spiritual life of the young convert, and thus become the occasion of backsliding. Hence, in order to have abiding results in a revival, there is need of the preaching of holiness, so that men may know, and find deliverance from this inward foe.

The exhortation is, "Put on the whole armour of God, that ye may be able to stand," and "having done all to stand." Eph. 6:11-13. The inference is, that it requires the "whole armour" in order "to stand": and that if they will not "put on the whole armour" they will not stand. And what is the "whole armour of God," but the full provisions of the gospel, in a full salvation? Unless they are cleansed and delivered from the roots of carnality, the "tares" will soon choke the good seed, and they will become barren and unfruitful. And, seeing God has said, "Holiness, without which no man shall see the Lord," (Heb. 12:14) why should not all men, everywhere, be told about it?

So we see that from every viewpoint,—for the salvation of the sinner, for the quickening and qualifying of the church, for the stability and steadfastness of the young convert, and for the conservation and preservation of the whole work of God holiness preaching is essential to a deep and abiding revival. When shall it once be?

He overcomes the world who refuses to be embittered by it. When the heart is soured the world has won. To lose the happy loving childlike heart is a confession that the world has benten us.—G. H. Morrison.

A REVIVAL—PARAMOUNT NEED (Continued from page 3)

fessed religionists who have no salvation, and are as ignorant of God as the heathen; and, worst of all, they are living in the presence of light—churches scattered everywhere. They tell us we have one hundred thousand churches in the United States that ought to be junked, that are not functioning. If we could have a revival just in the membership, and get them on a going-to-church basis we would need double the number of churches we now have to accommodate our membership.

If the Master knew the value of a soul—that it is worth more than the whole world—think of the riches scattered all about us. Not "Acres of Diamonds," but continents of them, precious soul jewels that can be reached only by a revival.

Then we give as a seventh reason—the salvation of the nation as well as the individual. Nations cannot be saved by armies and navies; God's method is through prophets of righteousness, crying out like a voice in the wilderness, "Prepare ye the way of the Lord," leveling mountains of sin and arrogance; bringing up the valleys of suffering and hopelessness. God has no promise to the nation that forgets him. If our land is ever redeemed to a God-fearing country, where his laws are obeyed and his commandments observed, it must come through the messages of his prophets—ministers of the Gospel—preaching righteousness from center to circumference. Nothing else will meet the present approaching crisis. But as matters now stand, "Judgment must begin at the house of God." We cannot move without, until we move within.

A Fact—A Question—An Answer.

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A FACT.



WHEN writing or speaking concerning evil conditions of our day, it is not necessary or wise to turn pessimist and paint the picture in only dark colors. Some modern day prophets would have us believe that everything is wrong, that all the tendencies of society are downward and that civilization is sweeping to sure and inevitable destruction. It is easy to make a wild guess and label it as a fact. We must not forget the many promising movements in the world today or fail to remember the millions of devout people who are giving Christ their loyal and earnest support.

We are all agreed, however, that God has privileged us to live in one of the most significant and critical hours of the world's life. History has been full of crises. We are the subjects of strain and stress. Such a period is now upon us. Life for us is no longer quiet and uneventful. Instead of a placid pool it has suddenly become a roaring Niagara. Days and weeks have the fullness and significance of years and decades. Every hour is charged with responsibility and opportunity. One had declared, "We live at both the end and the beginning of an age."

There is much to drive the most faithful and optimistic among us to prayer and self-examination. We are compelled to face facts. The isolation is gone, and with it our ignorance of our brothers who are thronged with misery, want and sin. There are many sore spots in society to be healed. Innumerable foes are in full array against the teachings of Christ. The very air is filled with ominous and discordant sounds, causing one to wonder if our boasted civilization is in danger of collapse. Has our spirituality been too shallow and our Christian living

too superficial? In the hour when we should be unfurling the flag of our allegiance and challenging the forces of evil to the fiercest battle of the centuries, why are we hesitant and uncertain?

A QUESTION.

To my own heart I have gone with such questions as these: Does the Church know the way out of this critical situation? Does Christianity have a message of personal and social redemption for all men in all centuries? Can sin, slavery, skepticism, superstition and hatred be rounded up and destroyed? Can the fires which are about to consume the world be put out? Can this world, crazed with lust for power and mad with pleasure and vice, be brought back to sanity? Do we know some one who can still this wild storm of hate and suspicion? Do we have a message that will bring peace to our disturbed world, dispel the darkness and make the world safe, friendly and happy?

My heart joins the mighty army of believers in the certain answer, "Of course, we do"! Jesus is adequate for all the needs of all men in all centuries. We join in St. Paul's triumphant declaration that "the Gospel is the power of God unto salvation." We declare Jesus to be the great Physician who has yet to find an incurable. The way out of sin, misery and war is over an old-fashioned hill called Calvary. But as we affirm our faith in the adequacy and power of the Gospel, these questions persist.

If the Church has the one message for a torn and distracted world, why is it hesitant and uncertain at the hour of its supreme opportunity? Why are we beset by unrest and why is our faith disturbed? Why are our Mission Boards facing a depleted treasury and a diminishing income at the very zero hour of our advance? Why do we allow the very fundamental reason for our existence—our world objective—to become lost among the multitudes of minor matters? Why do we have to struggle to understand what is the paramount duty and most sacred vocation of the Church of God? Are we losing the spirit of sacrifice for the redemption of the lost? Are we arresting God's grace in Mid-career and using it only for our own comfort and salvation? Has prosperity been our undoing? Has luxury blighted us? Are we suffering the plague of plenty? Are we talking hard times and living good times? Is the Cross a mere symbol, or is it a decoration or an incarnation?

These questions bring us squarely up to the genuineness of our devotion and the force of our faith. The credentials of a Christian are not Sabbath observance, church membership, etc. These, of course, have their place and value, but one may do all these and not be Christ's. The tone, temper and motive of our lives must be akin to that of the Great Shepherd who gave his life for the sheep. His aims, ideals and spirit must hold sway over all we are and have. We must bear in our bodies the marks of the Lord Jesus Christ. "By this shall all men know that ye are my disciples if ye love one another."

AN ANSWER.

Yes, there is a way out. However bad the conditions of the world we do not despair. We recognize the Church's Opportunity. The gospel is one adequate remedy. We must dare to follow the adventurous Christ. We must have a correct theology, a dignified ritualism and a reasonable amount of emotion but only to assist us in our contact with the lost. The Christ of Compassion must have such undisputed sway over us that we will be stripped of foolish pride, low ideals and mean ambitions and brought to such an enlistment of life and property as to compel us to leave our comfortable security and plunge forth to face danger and death with Jesus as he goes on his terrible mission of bringing the world back to goodness and God.

One of the ways into the great Revival for

which so many of us long, is for the Church to come again with singleness of purpose to this "main business." If Methodism is Christianity in earnest, then we must bring to our missionary program "strong minds, brave hearts, true faith and ready hands." The bugle sounds, the army advances, Christ goes before! Dare we be slow to follow?

During an Indian mutiny at Delhi, the English general ordered his men to prepare for an attack. A regimental doctor was examining his men to see how many were strong enough to bear arms. He passed the cot of one sick lad and marked him too ill for battle, when the lad replied, "For God's sake, sir, don't say I am not fit for duty. It is only a touch of fever and the sound of the bugle will make me well."

HINDRANCES TO A REVIVAL.

REV. E. E. SHELHAMER.

Text. "Wilt thou not revive us again, that thy people may rejoice in thee?" Ps. 85:6. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.



FROM these passages we conclude that God is anxious to revive his work. May we not ask then, why do we not see greater manifestations in the work of soul saving? There can be but one answer—Hindrances. What are some hindrances to a revival? There are many, but we will give but three.

I. Prejudice.

What is prejudice? Divide the word and you have it—pre-judging. Many people are prejudiced and do not know it. You may be prejudiced and not be aware of it. Yea, you may be prejudiced to your own hurt; and this is a hindrance to God in his workings. A broad-minded man may become prejudiced, but upon investigation immediately changes his attitude. It is the little, narrow man who retains a biased feeling. Sad to say, there are many of them. Without saying a word, one can sit back and send forth mental waves of hate, or good will. This affects not only individuals but entire congregations.

You may be prejudiced against the speaker. You have heard or read something, and gotten an impression that will make it hard for him to help you. You may be prejudiced against the singer, or the song books used; you may be prejudiced against the method of altar work, or carrying on the meeting. You hear someone pray or speak, against whom you are prejudiced, and immediately you cease to fellowship and co-operate; hence you bring about a jar, a coldness, and thus instead of being a blessing and help yourself, you are a hindrance in the meeting. There are multitudes of good people in this fix. Is there any wonder that it is sometimes days and weeks before the "break" comes? It was when the disciples were with "one accord" that the Holy Ghost fell upon them. It seemed to require at least ten days. We can hurry up, or hinder the outpouring of the Spirit.

Prejudice is like the flaw in a window pane; a ray of sunlight may travel 97,000,000 miles in a straight direction, but when it reaches that little flaw, it is diverted and falls obliquely upon the floor. In like manner, the truth of God may have traveled from the eternal throne of God and passed down through the preacher's mind and heart; but when it reaches a prejudiced mind it is diverted and hardens rather than softens. It is an awful thing to have a biased, or prejudiced mind. You cannot afford to hinder yourself, or others. Better for you had you been born a heathen, than to be held responsible for hindering others.

II. Unconfessed Sin.

Now we come to another hindrance, more serious than that of prejudice. We read, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13).

A person who comes into a Gospel meeting with unconfessed sin in his past life will be like a 200 pound cake of ice in a baby's crib—the baby is bound to be affected thereby. He is like a water-soaked log which will not burn itself, nor let others burn and produce heat. He may pretend to be all right; he may assent to the truth; yea, he may take active part in the meeting, but if there is crookedness, or deception in his back life he will be a hindrance, rather than a help.

We were in a great camp meeting in Michigan. Five days had passed without a break. We became desperate and preached on confession and restitution. A preacher's wife sat beside her husband in the audience, and when the truth of God began to come like hail stones, she became uneasy, trying to find a place to hide. But she was overtaken by conviction and succeeded in getting her husband to retire to their tent, where she made the confession of her life. She told him that she had at various times felt she ought to make the acknowledgment, but upon feeling a little relief of conscience, concluded this was sufficient, and later doubted the importance of making an open confession. This is a trick of the devil. Remember, nothing is made right until it is made right! It is not enough while at the altar, or on a sick bed, or at the sacramental rail, to promise yourself that you will make certain things right; and then, as time passes and you feel less compunction of heart, conclude that after all, perhaps it is not necessary to make a detailed confession. Right here is where Satan has gained many a victory. And right here is where many a person has gone insane. He trifled with convictions and backed down from light until he got into despair. Then reason toppled from its throne and he went mad. Do not blame this on religion. The grace of God causes no one to go mad. It is for the want of grace that many lose their minds.

This woman's confession was about as follows: "Husband, I do not know what you will think of me. It may take all you have and all your father has, and all that my father has to make it right, but I can stand it no longer! Years ago when I was a young girl, another lady and I kept a millinery store. We did well and made money until the panic came, when we commenced to get behind and saw that we were going into bankruptcy. We had a nice stock of goods, but could not dispose of them. We had them insured and one dark night with my own wicked hand (after many attempts to resist the temptation), I finally yielded and struck the match that did the work, then hastily left the small building. In just a little while the place was in flames and, notwithstanding all the efforts put forth on the part of the townsmen everything went up in smoke. But the fire did not stop there, for the wind arose and two entire blocks were burned, thousands of dollars being involved. The people were very sorry for the two girls, and the insurance company came forward without a word and paid what our policy called for. That was years ago and I have been a most guilty wretch ever since. I frequently tried to make myself believe, (when overpowered by the Spirit), that all was well, but every time I hear red hot truth I get uneasy. This is my confession and a great load has rolled off my mind and heart."

It is needless to say that this one confession, though not made in public, brought so much of the presence and power of God upon that camp ground that other awful confessions were made. Backsliders, hypocrites and unconverted church members rushed to the altar in great numbers. Yes, unconfessed sin will hinder a revival.

Not only unconfessed sins, but unconfessed faults may hinder a revival. James says, "Confess your faults one to another that ye may be healed,"—in soul, mind, or body. There is much in this. We have known many cases where a humble confession of faults, brought both healing and salvation.

Faults in themselves may not be sinful, but when purposely covered up and defended, they may lead to sin. We are satisfied that many unsaved children would be brought to Christ if one, or both parents could only humble themselves and confess. For instance: confess your harshness, your scolding around the home, your being overbearing and over-exacting, your lack of tears and tenderness when you are reproving. We knew a preacher who gave his boy an awful beating because he smoked cigarettes. The boy left home and for many years has not been heard from. Had the father done some weeping back there, perhaps he and his wife would not be heart-broken now.

III. Bondage.

A spirit of bondage will hinder the operation of the Holy Spirit. Many times when a meeting is about to close, we hear a timid soul pray through and finally leap to his feet declaring, "I will not be in bondage any longer." For days he was in bondage to the evangelist, or his neighbor, or some visiting relative, but at last he flings the opinion of others to the winds and declares his freedom in God. Now, it was too bad that he did not get free at the beginning of the revival and thus many others would have been saved or helped by his example. If God wants you to give expression by an uplifted hand, or "Amen," the announcing of a hymn, or in any other way, do not quench the Spirit. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," (Rom. 8:15).

These are some ways of hindering a revival, or camp meeting. Next week we shall give some helps to a revival.

\$60,000,000.

GEO. H. MEANS, D.D.



R. H. C. Morrison requested me to write an article for THE PENTECOSTAL HERALD on the "Necessity for a Revival." I consented because it is an easy task; and a self-evident obligation, when we see millions madly and blindly running riot through a ruined world.

To mention the many reasons for the necessity for a revival would be a tedious and endless task. I will only give one outstanding reason—for every Christian to get into vital touch with God. Everything sacred in this world is involved in the issue. The Bible, the church, the school, the home, the country, all alike are threatened, and something must be done speedily to save, even civilization from a cyclone or disaster. I will only give one all-sufficient reason, which of itself, calls loud and long for a change of heart, a change of purpose, and a change of custom, and conduct.

Mr. Grantland Rice, the well-known Newspaper Correspondent, writing of that disgraceful affair, called the Battle of the Centuries, says that by a cursory estimate that fistic combat cost, at least \$20,000,000. It cannot be claimed that Mr. Rice is a sensationalist; and it can be reasonably conjectured, if not demonstrated that his estimate is not excessive.

What are the items to be tabulated? Railway fare, hotel bills, admittance fee, radio expenditures, gambling losses, drinking bouts, to say nothing of the nameless forms of vice that cursed the occasion.

But this affair was only one out of four others they have "pulled off" during the year 1927. Counting these four at ten millions

each, only half of the one already mentioned, and the whole, and we have the enormous total of \$60,000,000 that was spent in one year for this brutal pastime!

And for what? Thirty minutes of savage glee for each. One hundred and twenty minutes of entertainment akin to the Death Dance around a tortured captive. What a record for a civilized country! What a comment on Christian influence! The Christians of this country could ring the curtain down on such scenes as these before the first act begins! Knowing the apathy of the churches, one of the actors in this diabolical play has the audacity to take God in partnership and claims that he was foreordained to be a bruiser, and predestined to win. How can Christians reconcile their consciences with these horrible facts, knowing that they could have killed this disgraceful evil in the bud, but took no concerted effort to do it?

Millions of men are without work, and their families without bread; the sick without comfort or care, and little babes clinging to the shrivelled breasts of want. How many hungry would *sixty millions of dollars* have fed! How many desolate homes made happy, and how many thanks would have been heard from the hollow voice of suffering, for a single meal?

How long would it take to raise \$60,000,000, for the denizens of poverty? The flood sufferers of the South and the Kentucky mountains did not receive one-tenth of that amount, as they wandered homeless and hungry, shelterless and forlorn, in the maze of despair.

We may prate as we please about such an exhibition being "big business," "a national Industry," and that it puts money into circulation. But we know too, that any evil under the sun does the same thing. What do the money grabbers care for human woe? There are men, no doubt, in this country, and not a few, who for a few dollars, would import a leper colony into a community, if they knew that their own families would become infected with the curse. And it is the "Big Business" that too often appeals to the professed Christian, and catches them in its net. And if a revival of religion doesn't cure these misguided souls nothing will, or can; for it is the only power that even professes to do it. Nothing else holds out such a promise.

Suppose that they who aided and abetted, or even sympathized with that Chicago horror, should that night have been confronted with the visible form of Christ and he should have asked the assembled multitude: "Shall I give these millions to the Bruisers, or to the poor?" With one acclaim and one voice they would have shouted, "Give it to the poor." If men would be thus honest with God, they ought to be as candid with themselves, knowing that, at a greater assemblage they must meet that God and give an account of their stewardship.

Do you want further proof of the necessity for a revival? Look around you. See the carelessness of mothers; the disobedience of children, the heresy of teachers, the degrading customs and costumes; "spiritual wickedness in high places" and the sordid worldliness everywhere. If anything can cure this cancerous sore but a revival of religion, some genius should give us the remedy; by so doing he would render his name immortal.

Science does not even profess to give a cure for sin. Every moral code falls short of the mark. No theory known to man promises salvation from sin. The Eastern Cults, "With their fables of fancy, and legends of glory," can promise pardon for the act, but not deliverance from sin's guilt and power.

The religion of Christ is the only cure; and a revival of it is the world's only hope. In the great lazarretto of life where each infects others with his own sores, the one great Physician has the one great and only remedy for an epidemic that has cursed the world since the days of Adam.

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(Continued from page 1)

As you know, I am an old man. I dearly love my church. While I am without narrow sectarian prejudices, I am a very thorough Methodist, and I desire to write on this subject as a sort of bystander, looking on the procession of current history and philosophizing a bit with reference to the drift, the thinking and action of the times and trying, if possible, to penetrate into the future and ask myself—with my friends—what may we expect?

Is there any probability that the smaller denominations with Methodist doctrine and polity, people that have branched off from, or been produced by, the root and life of the original Methodist revival under the Wesleys and their co-workers, might unite into one great evangelistic body? It does seem like such a union ought to be possible. If the Free Methodists, the Wesleyan Methodists, the Protestant Methodists, the United Brethren, the Evangelicals, the Nazarenes and the Pilgrims should unite into the UNITED METHODIST CHURCH OF CHRIST, or choosing whatever name most acceptable, they would become a powerful evangelical force in this nation and around the world. Such a union of churches would bring together a large body of evangelical Christians. These bodies mentioned are wonderfully free from modern skepticism. The small per cent. of modern liberals among them could join the Unitarian Church, or find a home among other bodies that are so liberal in their views and teachings that they could furnish shelter for almost any kind of skeptic.

If such an organization should take place, and our two great Methodist bodies should continue to drift toward modernism, with the teachings of evolution and a strong undercurrent of opposition toward evangelism, revivals, and emphasis upon those Christian experiences out of which Methodism was born, no doubt multitudes of people would flow into such an organization from both of our great sister churches.

I can but believe there would be great economy and possibilities in such a union. At the same time, I do not believe that we can expect any such union. Men become set in their ways and, whatever our Christianity may be, there is quite a bit of sectarian pride and prejudice in our religion. I never have been inclined to insist upon mere denominational union. The best and highest union is that union which comes when we are baptized by one Spirit into one body, regardless of denominational affiliation.

History teaches us that God has had a hard time dealing with great ecclesiasticisms. As denominations become large and wealthy they build magnificent cathedral churches which separate them from that great mass of humanity where the Gospel is most acceptable and makes most of its triumphs in the winning and nurture of souls. It seems to have been overlooked, in fact, almost forgotten, that our Lord said, "How hardly shall a rich man enter the kingdom of heaven." The struggle for wealth, both in and out of the church, would lead one to suppose that our Lord had said "How hardly shall a poor man enter the kingdom of heaven." Great

ecclesiasticisms build institutions, create offices, breed ecclesiastic politics and men are in danger of ceasing to seek the power that comes down from God and give themselves up to seeking place and power over their fellowbeings. I suppose with our present state of civilization and spiritual attainment, with a dangerous per cent of men in a great ecclesiastical organization who seek after power rather than after souls, who so control and manipulate the affairs of the church, that we can not hope for a general union of the churches, or any great benefit if such should occur. I judge that we are not going to have an ideal state of things in this dispensation, but I wish to come closer to the subject I have in mind in a letter to you in next week's issue of this paper.

Faithfully yours,
H. C. MORRISON.
(Continued)

OUR NEED OF A REVIVAL.

BISHOP WARREN A. CANDLER.

THE supreme need of the United States at this time is a great revival of religion. It is needed to purify the social and civil life of the nation and to promote the progress of the kingdom of our Lord to the uttermost parts of the earth.

Edmund Burke said that "religion is the basis of civil society, and the fruitful source of all blessing and comfort in human intercourse." And such indeed is the case.

The life of a nation is feeble when its faith becomes faint. When religion withers, all things else begin to die, as if the dew of heaven had failed and the former and latter rain had not fallen on the parched earth.

Evangelical Christianity has been the inspiration of American institutions and the vital breath of the nation.

The colonizing movements out of which the thirteen original commonwealths sprang were pre-eminently religious in the motives and purposes which gave rise to them. M. de Tocqueville said most truly: "Religion gave birth to Anglo-American society."

Ours is a nation founded by faith and nourished by the bread of heaven.

The first settlers came to the shores of the New World out of great revivals in the British Isles, and their successors have been reinvigorated in strength and renewed in life by marvelous visitations of heavenly grace.

"The Great Awakening," which began in the latter part of December, 1734, had a vital relation to the birth of the Federal Union. Dr. Leonard Woolsey Bacon, in his "History of American Christianity," says with reference to the effect of that blessed revival: "The quickened sense of a common religious life and duty and destiny was no small part of the preparation for the birth of the future nation."

"The Wesleyan Revival," which prevailed in Great Britain about the same time, overflowed upon the American colonies and augmented the refreshing forces which, under the ministry of Edwards, the Tennents, and Whitefield, were renewing the spiritual life

of the people. Of the benign results of that remarkable movement under the Wesleys and their helpers, W. E. H. Lecky, the skeptical historian, says in his "England in the Eighteenth Century":

"Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful, and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history."

In the year 1800, while the new republic was in its infancy, most fortunately came what has been called the "Great Revival of 1800," of which Dr. Heman Humphrey, one of the ablest presidents of Amherst College, declared: "It was the opening of a new revival epoch which has lasted now more than half a century with but short and partial interruptions—and, blessed be God, the end is not yet."

Dr. Robert Baird, in his interesting treatise entitled "Religion in America," says: "From this period it is unnecessary, and, indeed, impossible, to trace distinctly the progress of our revivals. They have become, if I may so speak, a constituent part of the religious system of our country. . . . So that he who would oppose himself to revivals, as such, would be regarded by most of our evangelical Christians as *ipso facto* an enemy to spiritual religion itself."

Revival fires burned, as Dr. Humphrey and Dr. Baird show, with greater or less frequency and fervency in our country during the first fifty years of the nineteenth century; and in 1858 the holy flame burst out in a blaze which lightened and warmed the whole nation.

Again, in the days of Moody and Sankey, during the seventies, a great work of grace abounded throughout our country and spread to the British Isles and Canada. Since then we have had no revival of religion which has attained to national extension. We have had no revival of continental width. Not for nearly two hundred years have the people of our country gone so long without such a blessed baptism from on high.

Local showers, which are not to be undervalued, have fallen here and there. But now we need far more than such limited revivals. We need a revival of religion that will encompass within its benign power the entire nation.

From the nature of Christianity arises the necessity for periodic revivals. It is such a lofty religion that under it alone is backsliding possible. There are no backsliders among Buddhists, Mohammedans, or any other pagan cult; they start at the bottom and remain, in spiritual inertia and degrada-

(Continued on page 17)

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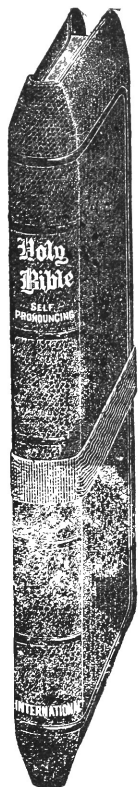
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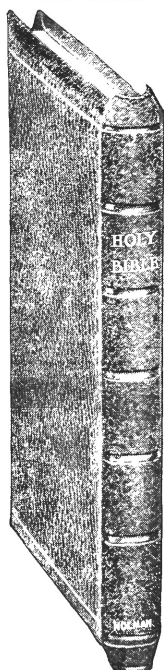
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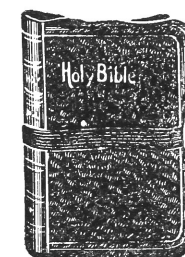
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AND the Lord said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

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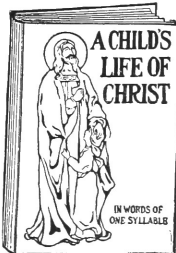
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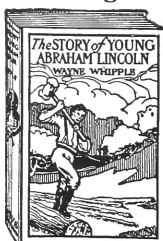
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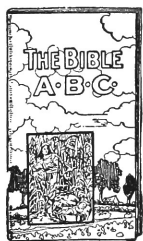
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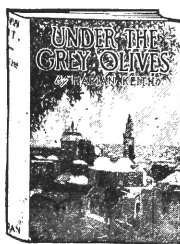
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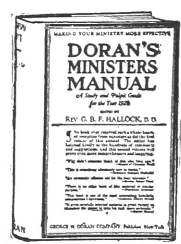
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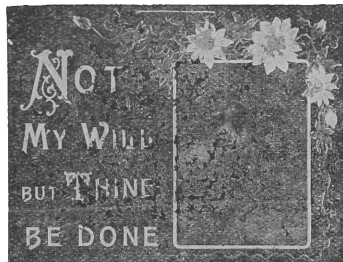
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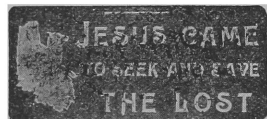


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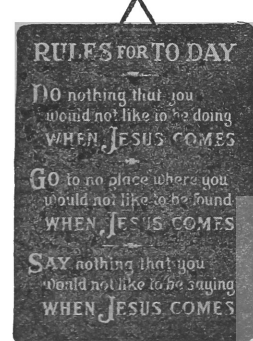
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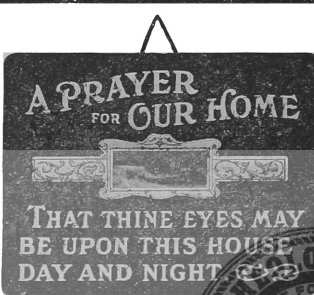
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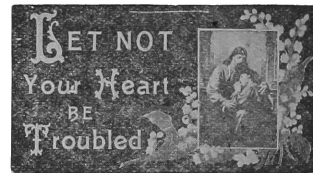
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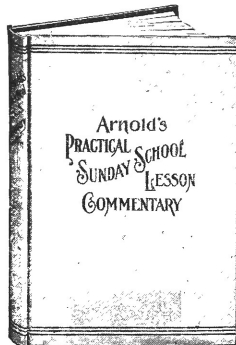
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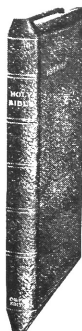
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26 And Mē-thū'sē-lah lived aft

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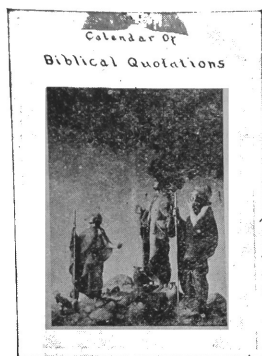
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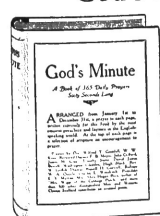
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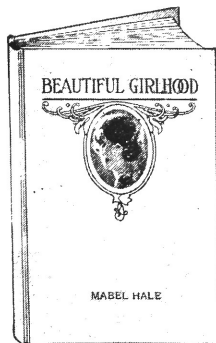
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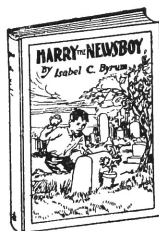
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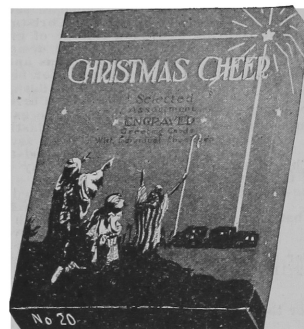
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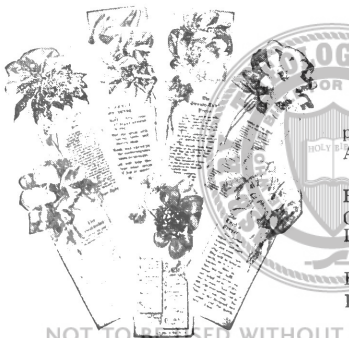
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OUR NEED OF A REVIVAL.

(Continued from page 8)

tion, at the bottom. But the Christian religion ever calls backsliders to return from their waywardness and incites all saints to rise to higher ground. For a Church or a nation to go without a revival for any extended period means widespread backsliding and a general decline in true Scriptural piety.

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Let prayers ascend to heaven that this parched period may soon end in a "time of refreshing from the presence of the Lord." (Acts 3:19).

To this end the nation must be called to genuine repentance and brought back to God. The people have gone far from him in a period of unexampled prosperity and extravagant worldliness.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2).—*The Missionary Voice*.

GOSPEL SINGING.

PROF. HAMP SEWELL.



We read in the Bible that the gospel is the power of God unto salvation, therefore we wish to speak of the importance of gospel singing.

The word "music" is a Greek term which includes all the learning of the Muses. Of all the fine arts music is the most comprehensive. The majesty of the Architect, the pictures of the painter, the rhythm of the poet, the form of the sculptor, and the theme of all these belongs to the Musician, whether he sits at the instrument or pours out his soul in vocal melodies.

A fable tells of Mercury stretching strings of dried skin across a shell and striking them with his fingers, invented the Lyre. The bow as an instrument was probably first used by the Warrior who, as he described his successes in battle unconsciously twanged the string of his bow. It was later discovered that the bow when drawn across certain hollow objects produced a pleasing sound; from that the lute and violin were invented.

Music is the universal language. You may not understand a man's speech but you will his music. It is a means of communication between men. Whatever the clime that has given them birth the most responsive of all the arts, the most human. It most nearly breathes and feels, yea even sees and interprets all the varying emotions of the soul. Through it we breathe our love, tell of our disappointments and sorrows, express our desires and ambitions, give voice to our joy and pleasure, sing our praise, unite friendship and worship God.

We are told that when the foundations of the earth were laid the morning stars sang together, and all the sons of God shouted for joy. From that moment in creation when the brooks went singing down the hillsides of Eden, and the birds made glad the dawn of time with their thrilling melodies, to the time when St. John heard the heavenly strains in the Holy City, and throughout eternity, music has had and will have an indisputable place in the mind, heart, and soul of man. In the birth of Christianity music played a great part. Mary sang in the wonderful measures of the Magnificat, Angels sang their jubilant hallelujah chorus, Shepherds sang in strains of devout ecstasy and the church has been singing ever since. Christianity has done more for music than any one force in the world. Paganism does not sing; it laments; but every Christian church, however humble, is a Conservatory

of sweetest music, and the noble service of the great historic church set to the majestic tunes created for the purpose, is the one most inspiring factor in the life of humanity. John the beloved had a foretaste of the beauty of Heaven when an exile on Patmos. In the midst of the boundless sea there was given to him, in his awful loneliness and isolation, a vision of the New Jerusalem, such as never before nor since has been granted to living man. And he heard that sublime music as the voice of many waters, as recorded in the text.

When Handel was writing his Hallelujah Chorus he said, "I saw all Heaven open before me and the great God himself appeared." The music opened the windows of his soul to see the wonders of another world bring the two worlds so close by the great composition that the Master was entranced by the strains of his own masterpiece.

But I speak now more distinctly of gospel singing as a great means of grace in the salvation of men. Gospel singing is singing the gospel, whether as a soloist or a general song director. Gospel singing occupies a more distinct place and is a larger service in all church and revival efforts today than ever before. Twenty-five years of experience in directing gospel singing has taught me some important things as a song leader. First, a real gospel song leader must be a man of God and have the Holy Spirit to guide and empower him for his work. Musicianship and voice culture mean much but

AN OVERFLOW.

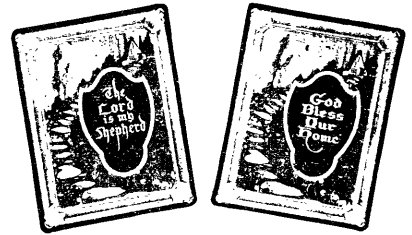
There have been so many who are interested in our Revival Number of *The Pentecostal Herald*, and who have been kind enough to send us articles on this all-important subject, that we shall have good things along this line in later issues of *The Herald*. We appreciate, genuinely, the splendid and most opportune articles we have received and will promise the authors to give them a place in *The Herald* columns at an early date. We can conceive of no more important subject upon which to dwell at this time, than that of true revivals of religion which are so ably discussed by our consecrated contributors. So we would ask you to look out for something good in the issues to follow, until we have given you the cream of thought along this line.

cannot take the place of the Holy Spirit's leadership in gospel singing. Much depends on the selection of the hymns for the meeting. A real song leader prays and makes a study of moving the people and preparing their hearts for the reception of the word of God. A good foundational hymn in the beginning, and then a gospel song lifting the people from time to time until the congregation is stilled and hearts are in a condition to hear the word of God. A gospel singer is to sing and get the people singing. Do not talk the service to death between the verses of the song, you have no time to teach a singing school and no one cares to hear you exploit your knowledge or play the jokes during the song service. I have seen many good meetings almost ruined by such carrying on. Usually the less a man knows the more of this outside freight he hitches on.

Again revival efforts are sometimes hindered by the selection of invitation hymns. You must study conditions and have a hymn ready. Too much lapse of time between the given invitation and the singing hurts the service. Be sure your selection is an invitation hymn and adopted. "Just as I am without one plea" is a great invitation hymn if the Spirit is manifestly moving on the people, but for a cold, dragging service this will not do. God must lead in these matters.

The gospel solo before the sermon or at the close is a great means of grace if properly done. "It was the gospel solo that reached me last night; it brought conviction to my heart and was the means of leading me to accept the Lord Jesus Christ as my personal Savior." Many a time we have heard such testimonies and because of this we are convinced that there is a large place

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for the gospel solo in the Christian service. Anthems and the heavier works in music should also have careful attention. Many altar services are greatly hindered by injudicious singing and buzzy talking in the ears of the penitents. Give the penitents time to pray and trust God to lead you in your altar singing.

Let me urge the singing of the old church hymns occasionally, such as "Amazing Grace", to the tune Pisgah, "How firm a foundation," "There is a Fountain filled with blood," "A charge to keep I have," "Come, humble sinner," and many others when sung in the Spirit stir the emotions and prepare the hearts for the preached word. Finally, let the Holy Spirit lead and direct you in all your work, thereby making gospel singing, as intended, a means of grace in redeeming a lost world back to God.

Notice!

We wish to announce that Rev. E. L. Eaton, former field representative of Asbury College, is no longer solicitor for that institution, and all monies subscribed through him for Asbury College should be sent to the Business Manager, Mr. C. A. Lovejoy, Wilmore, Ky. In order that confusion may be avoided and monies promptly receipted, let all friends of Asbury College who wish to pay on their subscriptions send their checks direct to Mr. Lovejoy.

Let's Make This a Book Christmas.

Friends, money is a gift from the Lord which we are expected to use for his glory as much as we are expected to use our talents for his glory. For this reason, if for no other, not to say anything of the seed that may be sown, and the good that may be done, let us buy Christmas gifts for our friends and loved ones that will last through the year, yea, through the years, all the while bearing fruit in holy living and worthy ambitions.

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OF ASBURY THEOLOGICAL SEMINARY

THREE BIBLE EXHORTATIONS OR THREE PROMISES FOR A REVIVAL.

Rev. A. D. Houglin.

This is an age of progress. Scientifically and educationally the world is progressing as never before. It needs an aeroplane and a radio to keep up with the movements of the day. We are living in an age when society has lost her chastity, politics her statesman, and religion her moral conviction, sanctity and grace. It is true we are very religious; as much so as the idol worshippers at Athens. We worship many gods; the goddess of fashion, the gods of lust, pride, money, worldly schemes and modern devices out of harmony with the word of God. All over the land there is the cry of the form of godliness without the power thereof.

"Religion without God!" A serious accusation. Like a baby playing with a dollar or some little toy we are only apprentices in religion. We are only imitating true religion. Many modern preachers are a fulfilment of New Testament prophecy; seducers crept in unawares, mockers of the faith once for all delivered to the saints, doubters breeding unbelief, ravening wolves in sheep's clothing, stealing money from the pockets of the people while they withhold from them the bread of life. They have taken the fire out of hell, the gold out of heaven, the inspiration out of the Scriptures, the deity out of Christ, the blood out of the atonement, and the rewards and promises out of sacrificial living.

H. G. Wells says: "That unless the modern civilization slackens its pace it is coming to self-destruction."

In the face of the above facts is there any hope of a revival that will counteract and overcome the present tendencies? The Book of books gives a thorough and complete answer: 2 Chron. 7:14 says, "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and heal their land." Another assurance is given in the words of the prophet Hosea, (10:12) "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

The prophecy of Malachi to apostate Israel is not without the exhortation and promise; (Mal. 3:10-12). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

To read of the mighty revival awakening now taking place in China is enough to stir the heart of any believer with inspiration and hope. In answer to the question of the text: "Wilt thou not revive us again; that thy people may rejoice in thee," be fully assured that if the people of God will meet God's conditions—to pray, to humble themselves, to sow to themselves in righteousness, to bring

all the tithes into the storehouse; the time is not far distant when the Lord will come and open the windows of heaven and rain righteousness until there shall not be room enough to receive it. Amen! Even so, Lord Jesus.

TRAINING YOUTH FOR EVANGELISM.

Mrs. J. M. Glenn.

Volumes could be written regarding the work with the young people in an evangelistic campaign. It is indeed the most important phase of this great work inasmuch as ninety-five percent of all who ever join the church, do so before the age of twenty-five and those thus won have a lifetime of service to offer their Lord, with life still plastic to his touch.

There are some revivals that seem to fall short of their highest service to the church in this important field, not because they do not place proper emphasis on conversion, but because they fail to do what might be accomplished in establishing the youth of the church in right habits of Christian living. Some may reply that the revival campaign is too brief a period to attempt much along this line, or that the work of Christian nurture belongs peculiarly to the pastor after the revival closes. It is true that the pastor and his co-workers must "carry on" afterwards, but very worthwhile results can be secured in establishing these groups in right habits and in leaving them in a frame of mind to couple up quickly and effectively with the church activities. Undoubtedly the best time for this is while these young lives are still aglow with the joy of their new found experiences in grace. The Young People's Worker needs to undertake every step of the work in closest co-operation with the pastor and his associates in the organized work of the church, Sunday school, League and Missionary Society. In these days the church is rightly laying the emphasis on the importance of training schools. Why not make the work with the young people in the evangelistic campaign a training school in the most important essentials of effective Christian living? What are some of the things the Young Christian worker most needs to learn?

Shall we not answer, first of all to understand what it means to become a Christian, second to acquire a love for Bible reading, third to learn what it is to sit at the Master's feet in a "School of Prayer," to use Andrew Murray's fine phrase; then to appreciate their responsibilities in church attendance, stewardship and loyalty to the high ideals of the church in "keeping oneself unspotted from the world"; to acquire a zeal for soul winning, and above all, to so enter their inheritance in the sanctified life, that they can truly say with Paul, "For me to live is Christ."

Young people are needing to find their way into God's plan for their life work and to realize the necessity for proper preparation for all successful achievement. Vocational guidance is one of the youth's most urgent needs, as mistakes at this point are back of so many wasted lives. This work offers rare chances to make vivid the opportunities for service in the ministry, mission fields, both at home and abroad, medicine, teaching, business, etc., and to show the relation of these callings to the coming of Christ's kingdom.

A half hour, or better still, a forty minute young people's service, just preceding the night preaching service can, under the right leadership, accomplish much along these important lines. If all these truths are properly proclaimed in the main preaching services, the emphasis on them in dealing with these age groups in their own services will wonderfully help to crystallize their thinking into purpose and action. I say age groups, for it will usually be wise, especially in the larger churches, to separate the children from the young people.

If the Epworth League can be made to feel the responsibility for enlisting the young people to attend these meetings, it will be found in far better shape spiritually and numerically at the close of the revival. The League's motto, "All for Christ" and its great covenants, the Quiet Hour Covenant, the Stewardship Covenant, the Life Service Covenant, dovetail admirably with the special work of this young people's meeting, as outlined above.

It is well at the very beginning to ask some of the young people themselves to make as complete lists as possible of those who should attend these services, those in high school looking after their number, those in business after theirs. Let them check the names of those who are not members of any church. A canvass of the business section will reveal the names of many young people in stores, offices, garages and shops who are seldom if ever invited to a religious service. The young people should assist in making this canvass. Have them notice who are absent the first few services and call the names of eight or ten absentees each night asking those who will invite them, to raise the hand as each name is called. If you have wide-awake young people handling the lists this will not consume much time and the young people will be interested and enlisted in personal work without making it embarrassing to anyone.

As we have stated above, one of our most urgent needs is to cultivate a love for Bible reading. Very, very few have ever read the entire New Testament. A surprisingly large number have never even read an entire Gospel. Such young people become an easy prey to the skeptical teachings they encounter on every hand, in school, magazine, and the movie of the day. They are right in the period of life when most reading is done, yet the Bible is neglected. It has been found quite easy to get at least ten or twelve out of a group of forty or fifty to try the experiment of sitting down some evening and reading a gospel straight through as they would any other story book. The Bible becomes a new book to them. They come from such an experience with a zest that sometimes carries them through all four gospels and Acts before the meeting closes. Bible study has become a delight rather than a chore. The memorizing of outstanding scripture passages for ease in personal work, increases their love for the very wording of the Book of books. Beautiful Bible prayers, such as Psa. 139:23, 24; 19:14; 51:10; Jude 24, 25 may be used as opening and closing prayers, repeated in unison. These great utterances of the soul's need that have come to us out of the past, will greatly enrich the spiritual life. In the quiet of their own services, under the heart-searchings that come with the revival, the young people make marked progress in expressing their needs in prayer. With

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heads bowed and eyes closed even the most timid will lift the hand requesting the leader to remember them in prayer, thus making a beginning in the right direction. When stories, scriptures, posters have been used illustrating what it means to become a Christian and to know further the sanctifying presence of the Holy Spirit in the surrendered heart, it will be well to ask each one present to write a little note expressing the individual's religious needs, the notes to be used as a basis for private, intercessory prayer on the part of the leader. In the midst of a spiritual battle like that of a revival campaign we need to remember in our praying, St. Paul's words, "So fight I as not beating the air." The last ten minutes of some service about midway in the revival period can be used for this note writing. The leader should be provided with small sheets of paper and pencils to facilitate the writing. In this way many gladly open their hearts who are otherwise extremely difficult to reach. The notes open the way for very effective personal work. Following this, the leader can ask certain ones to remain for a few minutes of personal counsel, while the others go in, and very often the needy ones can be led to a prayer of surrender that might be missed in the general service and this personal help will precipitate a public confession there.

If the whole series of brief services be built upon the thought of soul winning, using stories, memory verses, striking instances and definite assignments, through personal interviews, it is almost always possible to secure and train a small inner circle of workers who are on fire with the joy of winning their friends to Christ. These groups sometimes become permanent soul winning bands, helping the pastor to follow up the work and secure

further evangelistic results after the close of the meeting.

To make the Bible study more fruitful, a brief Bible Study Course, consisting of five lessons on "Full Salvation" has been prepared by the writer and effectively used in this work. Each lesson centers in a Bible story and is reinforced with some of the most important verses to be used in personal work. These booklets on Full Salvation for the use of the young people, may be secured from The Pentecostal Publishing Company, at a nominal price.

In this age when so many worldly and skeptical influences are undermining the spiritual life of our young people, let us redouble our efforts for their salvation.

A GREAT REVIVAL IN JERUSALEM.

Herman C. Jones.

In the book of Nehemiah we have an account of a revival in the city of Jerusalem, which took place something over four hundred years before the Christian era. This revival, like the one in Wesley's day, was far-reaching in its influence and saved the Jewish nation from annihilation. No doubt the kingdom of Judah would have met the fate of the Ten Tribes had it not been for this religious awakening. Not only this, but in all probability the revelation which God had entrusted to the Jewish nation would have been lost and the world left in total darkness so far as spiritual truth is concerned, but for this outpouring of God's Spirit upon his people. How wonderful is the providence of God in that he has always raised up some man in every crisis of the world's history to lead his people out of darkness into light just at the moment when it seemed that the cause of religion must go down in defeat.

Now this Jerusalem revival had its birth in the heart of a layman who was born in a heathen city more than a thousand miles from Jerusalem, and who in all probability had never seen the Holy City. This layman was Nehemiah, the son of Hachaliah, who, though a descendant of the Jewish captives who were carried to Babylon by Nebuchadnezzar when Jerusalem was burned, because of his splendid character and marked ability had risen to a position of great honor in the Persian court. He is one of the greatest characters in Bible history and deserves a place among the world's greatest patriots.

He was a man of deep piety, great courage, a born leader, possessed marked ability as an organizer, was a man of great determination, patience, prudence, humility and unselfishness. He possessed great wealth and used it to better the condition of his people. He was cup bearer to Artaxerxes, King of Persia, and was greatly beloved by this heathen king. One is impressed in reading an account of this Jerusalem revival with the radical, almost revolutionary, changes which were wrought in the economic, social and religious life of the Jewish exiles, who had returned after the Babylonian captivity, to Jerusalem.

Revivals after this fashion are not the offspring of chance. There are great fundamental principles which underlie every outstanding religious awakening which has come to bless the world. If we can discover these principles we will have found the laws which govern revivals of religion. A

careful study of this Jerusalem revival under the leadership of Nehemiah, will reveal to us these fundamental principles.

Much Know Conditions.

First of all Nehemiah sought information concerning conditions in Jerusalem. There is no hope of arousing a church, community, state or nation, so long as your leaders shut their eyes to conditions and cry peace, peace, when there is no peace.

What did Nehemiah's investigation reveal?

1. The walls of the city had been broken down.
2. The temple was all but deserted and was in ill repair.
3. The study of God's word was neglected.
4. There was but little regard for the laws of God.
5. The Holy Sabbath was desecrated.
6. The leaders of the people had married heathen wives.
7. The priesthood was time-serving.
8. The rich were idle, self-indulgent and oppressive.
9. The poor had mortgaged their lands and homes and many of them had been forced to sell their sons and daughters into bondage.
10. The tithe for the support of the church was withheld and public worship had fallen into decay.

Now compare conditions as Nehemiah found them in that ancient city with present day conditions, and what do you find? The thoughtless, pleasure-mad multitudes go on their way heedless of the National and worldwide perils which confront us and threaten to destroy us. Witness the unrest and bitterness among European nations. The atheism in Russia, the revolution in China, the rebellion in Mexico. The walls which protect our civilization are in danger of being broken down and we are in great peril. Our homes are threatened with destruction by commercialism on the one hand and infidelity to the marriage vow on the other. The church is being shorn of her strength through worldliness. Family altars are almost a thing of the past. God's word is neglected by the masses and German rationalism has found its way into many of our American colleges and universities. There is but little regard for the Sabbath and many of our people absent themselves from the house of prayer. Profiteers and gamblers in the necessities of life have made living among the poor almost intolerable.

Deep Concern, Fasting, Prayer, Confession.

In the second place, when Nehemiah has looked the facts squarely in the face and realizes the awful distress of his people in Palestine and how greatly they are afflicted he is deeply moved and for nearly four months weeps and mourns over Jerusalem and gives himself to fasting, prayer and confession. Only men of great strength of character are capable of such emotion in times of public calamity. When our hearts are broken because of the sins of the people and we give ourselves to fasting, prayer and confession the revival fires will begin to burn. John Knox cried, "Give me Scotland or I die," and God gave him Scotland. David Brainerd was in such an agony of prayer for the Indians that he all but sweat drops of blood, and a great revival followed. Prayer changes things. God hears the prayer of Nehemiah and gives him access to the heart of

a heathen king and opens up the way for him to go to Jerusalem.

Obstacles that were insurmountable were removed and the impossible was made possible through prayer. Prayer is not a way in which we get God to do our work, but a way in which God gets us to do his work. If the church could only learn this lesson the revival we have been talking about would become a reality.

Must Organize for Work.

After a long and wearisome journey of over a thousand miles the expedition under the leadership of Nehemiah arrived at Jerusalem. Nehemiah made a careful survey of the ruins that he might decide just what should be done, and organized his forces accordingly. Every man is given a task to perform. Every man is expected to build the wall over against his own home.

Must Meet and Overcome Opposition.

Then enemies ridicule, threaten and resort to open violence. Nehemiah arms his workmen and commands them to fight if necessary. Watch, pray, work, fight—this was his program. He was invited to talk the matter over with his enemies and he answered, "I am engaged in a great work and can't come down." No time to argue with the devil. An attempt was made at blackmail. God's servant must have a clean record. They sought to frighten him. Perfect love casts out all fear. Prayer was the principal weapon in this campaign. If the church would go forward with a great evangelistic campaign she will have to advance on her knees.

By the Foolishness of Preaching.

"It pleased God by the foolishness of preaching to save them that believe." For the first time in the history of the Jewish nation preaching takes the place of ritualistic forms and ceremonies. Ezra, the priest, standing upon a pulpit of wood, which had been set up in a public square, reads the law of Moses to the people and explains it to them.

The great revival under Wesley was due to the fact that he preached the Word to the common people. The Gospel of Jesus Christ is still the power of God unto salvation and the same great truths that made Felix tremble will bring conviction to the hearts of men today. O, that every pastor might realize this, and preach the Word. Nothing less than this will bring a revival.

Having declared the whole counsel of God unto the people, Ezra calls upon them to turn from their sins and do works meet for repentance. Nehemiah deals with flagrant violators of the law and gives them to understand that unless they reform they will be punished according to law. Some wholesome discipline just at this time would have a salutary effect.

In brief outline we have considered the program of Nehemiah in promoting this revival at Jerusalem and I think we have discovered the fundamental principles which underlie every genuine revival of religion. God honored the faith and zeal of this earnest layman, Nehemiah, and poured out of his Spirit upon the inhabitants of Jerusalem. The fire fell, the people were convicted of sin, the refreshing showers of God's grace came, the thirsty land was refreshed and the revival becomes a reality. By way of emphasis let me repeat what has already been said:

The revival will not come until we lift up our eyes and look on the fields. We must know conditions.

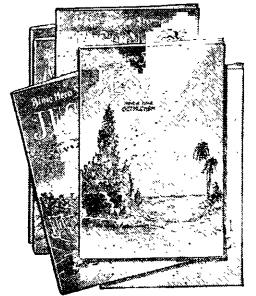
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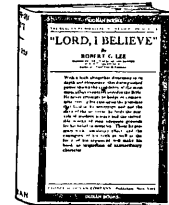
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there is a greater passion for souls. When we fast and pray and confess, the fire will begin to burn. There must be deep concern.

The revival will not come while three-fourths of the members of the church stand idle in the market place. There is work for every one. Let us pray that God will send laborers into the harvest field. We must organize for work.

The revival will not come so long as the church flirts with the world, and compromises with the devil. We must meet and overcome opposition.

The revival will not come so long as we substitute other things, however popular they may be, for the preaching of the word. It is God's plan that men shall be saved by The foolishness of preaching. When these five fundamental principles are observed the revival will come.

SUNDAY SCHOOL LESSON

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

Lesson XI.—December 11, 1927.

Subject.—Isaiah Counsels Rulers. Isaiah 37:5-11, 14-20.

Golden Text.—Thou wilt keep him in perfect peace, whose mind is staid on thee; because he trusteth in thee. Isaiah 26:3.

Time.—About B. C. 700.

Place.—Judah.

Introduction.—Our lesson today covers too much territory for us to do more than give a bird's-eye view of it. It reaches out far beyond the limits in the printed lesson, and takes in other rulers as well as other times in the history of Isaiah's people. The lesson first deals with king Ahaz in the 7th chapter. Here we have a dramatic scene. Rezin, king of Syria, and Pekah, king of Israel, have determined to make war against Ahaz, king of Judah. Ahaz becomes desperately frightened. Turning to 2 Kings 16:7, we find that he sent messengers to Tiglathpilezer, king of Assyria, saying, I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." Then he robbed the house of Jehovah of all its silver and gold, and took the silver and gold from his own house, and sent it all as a present to the king of Assyria to induce him to come to his help. At this juncture Isaiah appeared on the scene, and warned Ahaz not to do this thing. God would destroy their enemies, and deliver his people from their combined foes. The prophet went so far as to deliver his wonderful prophecy recorded in verse 14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." But nothing that he could say was sufficient to encourage the frightened king. Maybe he was a bit stubborn—frightened men often are hard to turn from their course. Isaiah told him what the consequences would be, and left him to himself. God warns men; but they must act for themselves, or perish.

The next section of the lesson takes us into the 31st chapter of Isaiah's prophecy. Again Judah is sending for help. Forsaking the help of Jehovah, they are calling upon the Egyptians for assistance against their enemies. Again Isaiah comes forward with another warning: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch forth his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Sending to Egypt for horses and soldiers cannot win Jehovah's battles; for he will not divide honors with his enemies. When we employ all sorts of worldly means to carry on the work of the Church, I wonder if we are not sending to Egypt for men and horses?

Moving on into the 37th chapter of the book of Isaiah, we come to a study that parallels in some measure the two cases already mentioned. The king of Assyria decided to make war against Hezekiah, king of Judah and sent his servant Rabshakeh to deliver his ultimatum. Rabshakeh was very boastful. He warned the Jews to pay no attention to anything that Hezekiah might say or do. While his master conquered and crushed other nations, their gods had been powerless to deliver them out of his hand; and he warned the people of Judah not to

put any trust in Jehovah, that he would not assist them in battle against the hosts of the king of Assyria.

When Eliakim, Sheba and Joah brought to Hezekiah the news that Rabshakeh, the servant of the king of Assyria, had come to declare war against Judah, his mind was quite different from that of Ahaz when Rezin, king of Syria, and Pekah, king of Israel, were about to make war upon the Jews. Instead of calling upon a heathen king for aid, Hezekiah "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord." That was the proper thing to do; for when trouble was threatening his kingdom, it meant that the people had sinned against Jehovah; and he as head of the nation was the one who should lead them in repentance. He also clothed Eliakim, Sheba and the elders of the priests with sackcloth, and sent them to the prophet Isaiah with a message concerning the boastful words of "Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God." He requested Isaiah to pray for the remnant that was left in the land. This was the right and sensible thing to do, as the lesson will show.

Comments on the Lesson.

6. When the servants of Hezekiah came to Isaiah, and laid the case before him, he directed them to tell their master: "Thus saith the Lord. Be not afraid of the words that thou hast heard—wherewith the servants of the king of Assyria hath blasphemed me." The prophet heard from Heaven: he could speak definitely. It is a fine thing when one is on God's side in any issue. President Lincoln never said a finer thing than when he stated that he was not concerned as to whether God was on the side of the Union army, but that he was much concerned as to whether the Union army was on God's side. It makes a big difference whether or not we are on God's side.

7. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land.—How easily God can thwart our worst enemies. He needs but to speak, and Satan runs from the weakest saint. I will cause him to fall by the sword in his own land.—He could not leave so much as his dead body on the soil of Judah. Jehovah would drive him away in a storm, and have a secret enemy finish the work hard by his throne.

8. Rabshakeh returned.—After delivering his message, he does not seem to have waited for an answer from Hezekiah, but returned immediately to his master. Found the king of Assyria warring against Libnah.—Libnah was a desert stronghold of the Israelites. The army of the Assyrian king was attacking this stronghold of the Jews when Rabshakeh returned to the armies along the Mediterranean.

9. Other troubles were coming against Assyria. News reached the heathen king that "Tirhakah king of Ethiopia" had come forth for war against him. This stirred him to quick action; for he did not wish this piece of news to reach the ears of Hezekiah, thinking it might give him courage to resist his demands. Wherefore he sent messengers to Jerusalem post haste.

10. Let not thy God, in whom thou

trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.—Little did he know about the power of Jehovah; or if he knew, he made a desperate effort to shake the faith of Hezekiah. One word from Jehovah meant more than all his boasting.

11. Thou hast heard what the kings of Assyria have done to all lands by destroying them utterly.—The horrible brutality of ungodly rulers has surpassed that of the beasts of the jungles. They have had no mercy. We skip some verses wherein we have the boasting of the Assyrian king of the fact that none of the gods of the heathen nations had been able to defend their people against his armies.

14. Hezekiah received the letter and spread it before the Lord.—This was the written demand brought by Rabshakeh. He took it to the proper place. Take your troubles to God, and leave them with him: he will see to them.

15. Hezekiah prayed unto the Lord. That was good. A clean, praying ruler is worth a whole army of cursing ones. They bless their people; but "when the wicked rule, the people mourn."

16 to 20. I see no reason why I should quote this beautiful prayer, or why I should make any effort to explain it. It is so simple that a little child can understand it. Will you take time to look into the dignity of it. Hezekiah's attitude before Jehovah is with deepest reverence. It does not remind us of much of the flippant praying we sometimes hear in this day. Read with care verse 16: "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." There is neither soul nor brains enough in the modernistic evolutionist to pray such a prayer as that. O that our prayers might once more take on the awful dignity and sublimity of the prayers of the old-time saints. Maybe God would lend an attentive ear.

JUST TO TELL YOU

That I know of a man who is preaching in the Mountains of Kentucky, with a large family, and scarcely any income, who would be glad to get any cast-off clothing that any one may have to send them. Don't bother about age or size—anything you have can be used—if not for themselves, for the needy ones about them. Whatever the Lord may lay on your heart to send them address it to Rev. Charles A. Peters, Narvel, Ky.

Mrs. H. C. Morrison.

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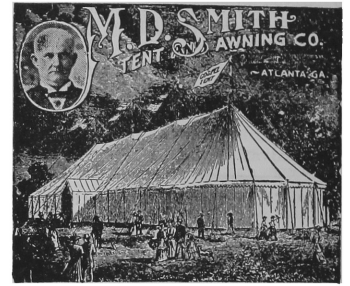
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REVIVALS AND PERSONAL WORK.

Rev. Jack Linn.

In the apple country they tell me that the hand-picked fruit is the best. It brings the best prices. This is true, in a great measure, in revivals. Personal work is likened unto hand-picked fruit. Many times when the appeals of the Gospel will not reach the heart, a personal word from a consecrated personal worker will bring the desired results.

Heaven alone will reveal the many souls that have been saved through personal work. A warm handshake, a kind word, a verse of Scripture, a smile, and tender urging has brought many a soul to the place of prayer. The Bible says the angels rejoice over one sinner that repents, and sometimes I think that means the one that is brought to God by the personal touch.

Maybe I am a bit prejudiced in favor of personal work, because it was through this method that I was brought to God. A kind lady came from the choir down to the seat, away back near the door, where I was sitting, and asked me to come up into the choir loft. A general appeal would not have caused me to leave my seat, but her personal invitation moved me. And then the preacher preached, and he preached good. He exhorted in due time, and gave an invitation in a general way. Of course, I did not think he meant me. Although my heart was hungry and I wanted the invitation, yet for some reason I thought it was for everybody but me.

They were singing the last song. It was "Softly and Tenderly Jesus Is Calling." It was the last verse. The meeting would soon close. And yet it did not seem to dawn on my convicted heart that the invitation was for me. My eyes were full of tears, a great lump was in my throat. I wanted to go, but surely they did not mean me. And just as the song was in the last lines of the chorus, the evangelist came to me, and sweetly and personally invited me to the altar. I dropped my book, and rushed to the place of prayer. Oh, how glad I was for that personal invitation. They did mean me after all. I found God that night. He has been with me ever since. Is it any wonder that I believe in personal work?

I confess that, to my mind, personal work is the most difficult work. The devil fights it. I suppose he knows that it pays the biggest dividends,

and thus he puts himself in the strategic place against it. Comparatively, it is much easier to pray in public or testify or sing a solo, or make a talk. One can easily shout, "Praise the Lord," or "Glory to God!" and say the meeting is in liberty and freedom, and the Spirit is moving, and yet when opportunity is given for personal work, the same one seems glued to his seat.

Good folk say, "If I felt led I would go out and do personal work." (I am talking now about personal work in the congregation when conviction is on the people and an invitation has been given for the unsaved to accept Jesus as Savior.) "If they felt led." Well, why do they not feel led? Who is it that would keep them in their seat when doubtless many souls are halting between two opinions? Is it the Spirit of God that tells them not to move? Or is it the enemy?

I do not want to be misunderstood, but the spirit that keeps a sinner in his seat when God is speaking, is the same spirit in most cases that keeps a Christian from doing personal work. Of course, God does not usually call a name in the Christian's ear and tell him to go out in the congregation and speak to that person. First, the leading to do personal work is general, and then as the Christian moves to obey the spirit the leading is more definite and specific.

For instance, the invitation is given and conviction is on the unsaved. I do not know to whom I should go. But I get out of my seat and walk up and down the aisle and around. I am praying silently as I move for God to impress upon me to whom I should speak. I carefully note the faces of the people. Soon God's Spirit will point out to me the one to whom I am to speak. The person may not always heed my words. They may refuse and make excuse. But I have the consciousness that I have been led of the Spirit and that I am speaking in the Spirit. This will leave an indelible impression upon the sinner to whom I have spoken, and God will doubtless use my words to bring about salvation.

When there are those in the congregation who will do personal work, it makes it much easier for the minister or evangelist to give the invitation and continue exhorting. When no one moves to help him, it is more difficult to prolong the invitation, and only God knows how many meetings have been dismissed when some were about ready to yield.

We have so much long preaching and fine singing, and so little exhorting and pulling the net. Sometimes the sermon goes over time, and to get the meeting through, no invitation is given. We need more exhortation and more personal work, and I dare say less long preaching. There was a time when we had God-called exhorters, but that seems to have passed away. I wonder why?

Sometimes it is possible to organize personal workers' classes and instruct them in methods of personal work. This is well and good, provided those in the classes would have done personal work whether they were instructed or not. There must be the desire in the heart and a love for souls first and then pointers here and there can be given.

I make this suggestion about personal workers. If, when they come into the meeting, they would come a bit early and try to meet strangers and visitors and especially the unsaved, and in that way by friendliness get a point of contact, it would

prepare them for personal work in the after-meeting. Then, instead of taking seats in the front, if the personal workers would seat themselves so as they could see the congregation and watch the faces of their prospects, and note the effect of the message upon them, they would have special leadings. No wonder so many do not feel led to move from their seats to do personal work when they are so seated that they cannot see the effect of the sermon upon the congregation.

Oftentimes it could be understood between the evangelist or preacher and the personal workers that the preacher would call for hands of those who would like prayer. Instead of the personal work workers bowing their heads with the others they could watch for uplifted hands. This would give them opportunity to go to those that are interested.

It is an inspiration to any minister and any meeting when the invitation is given if a number of personal workers would begin to move about the congregation in quest of souls.

I know the argument is many times given that if we go to people it will drive them away. This may be so if we go to them out of the spirit, but if we go to them in love and Spirit-power, God will tender their hearts. Anyway, if one or two or even more are driven away, as the objectors to personal work claim, it is a proved fact that ninety per cent of those who come to the altars in revival meetings come in answer to the personal work. Should we neglect the greater number in order to please the few. While one is driven away many come by the personal word.

I want to give now a few suggestions for personal workers. Many more could be given, but these are the most important. Of course, it is to be borne in mind that a soul-winner must first be well-saved himself. Be constantly in the spirit of prayer.

Approach the unsaved on common ground.

Use Godly tact and wisdom. Never argue or lose self-control. Answer objections with Scripture. Avoid denominational differences. Don't try to force your own views. With love in your heart, give the Word and the Spirit full right of way. Be in earnest. Immortal souls are at stake. It is said of Mr. Moody that he was desperately in earnest.

Press for and expect an immediate decision. It may be that soul's last opportunity, or it may be yours.

Surely, it is understood that there are other forms of personal work than that which takes place in the congregation during a revival. Personal work can be done by mail, or by house-to-house visitation, or on the street, train, or bus. Little cards advertising the meeting can be distributed and a kindly word spoken. God says that the bread we cast upon the waters will return.

But, to my mind, the most effective and most important form of personal work is in the congregation when by prayer, testimony, song, and sermon, an atmosphere has been created where conviction is pungent and God is on the scene. Then it is that the iron is hot. And the time to strike is in the heat.

I am not unmindful of the many foolish and hurtful things that are done in the name of personal work. But this does not detract from the real work. The fruit should not be plucked before it is ripe, nor should it hang until it is rotten.

A WORD CONCERNING REVIVALS.

Rev. L. L. Pickett.

I am glad to see that the Editor is preparing a special issue of *The Herald* on Revivals. There never was a time in this generation when they were more absolutely needed. Wick- edness is rampant on every hand. Scarcely a daily paper appears that the front page is not largely given over to records of crime. Murders abound; gangsters run at large; banditry prevails in the cities and even in villages. The churches have lost the old-time gospel, and hunger for soul-winning. Many pastors ridicule evangelists and charge them with being "out for money only."

Now suppose this were true. Suppose evangelists were not true to their profession and their calling. Suppose they only sought filthy lucre; what about the pastors themselves? Do they carry a burden of soul for the lost? Are they themselves cultivating the revival spirit, and diligently engaged in the effort to win the lost to God? Souls are perishing. Ought not all pastors as well as all evangelists to be greatly stirred in their souls over this sad condition? Shall we give unanimous consent to a state so sad and so unworthy of the ministry? Revivals are in the divine order. God the Father, and his Christ our Lord, long for the salvation of souls. God's skies are full of Pentecosts. A burdened church and a weeping ministry may have pentecosts for the wholesome, hearty asking. Shall this opportunity be lost? Shall the church die for lack of spiritual endue- ments?

In conversation recently with a very useful and fruitful evangelist, I asked if he were kept busy in the work. He said, "No; I have very few calls." And he said that he knew this to be true of many other evangelists. He said that most pastors have given up holding revival meetings; that they were falling back on the Sunday school and decision days.

This statement alarmed me. It is not the apostolic order. Peter and other co-workers held a seven days' prayer meeting, and from it there came forth the early church, born in a revival. The Sunday school, if properly used, has a place, and does great good. But if it is to supplant revivals and merely lead a bunch of children into the church on Decision Sunday it will become a cause of stumbling rather than a source of power. Teaching either from the pulpit or from the Sunday school cannot take the place of weeping prophets, pleading with sinners to repent with broken hearts and turn to God. That is the program of Modernism, and is destructive of the spiritual life of the church. A church that is built up by a mere organization and human teaching can never grapple with the powers of hell that are abroad in the land.

If it is true that evangelists have lost the spiritual urge, and are in the field for revenue, then our problem is doubly difficult. While evangelists should, as others must, live from their toil, and as preachers should be supported by their converts, yet I, for one, with a record of forty-two years in evangelism, can have no respect for money-loving preachers, either in the pastorate or the evangelistic field. One sign that Jesus offered as a proof that he came forth from the Father was that "the poor have the gospel preached unto them."

I have never received large remun- eration for my work, nor have I ever

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sought it. I asked a preacher's wife in a western state if a certain evangelist, who had recently been in their church, had led them in a good meeting. She replied, "It was good for him; the church paid him \$900 for the meeting." I asked, "What did the church get out of it?" She replied, "Three members." These members came high; if they are not exceptionally good, I am afraid they will not be worth what they cost, \$300 apiece. I am frank to say that in my estimate very few evangelists are worth anywhere like \$900 per meeting. Of course if the church is large, and the members well-to-do, they might, out of their loving hearts, make an offering like this. But the evangelist who is "out for money" is an offence to his Lord, and a stumbling-block to souls. I have succeeded through the years in keeping poor, rather inconveniently so; but no pastor or people can charge me with demanding my price, or insisting on "big pay."

Oh, for a revival! Oh, for a church burdened for the lost! Oh, for a ministry that weeps between the porch and the altar and cries mightily to God for the salvation of sinners! I cannot do the work, physically, that I could when younger, but my heart longs for the old-time, gully-washing, tornado-empowered, revival. The days are passing! The Master is coming! The judgment draweth nigh! God pity the careless ones! Brethren, wake up, rise up, spring forth to battle! May God Almighty give us the needed revival throughout the length and breadth of the land.

FALLEN ASLEEP

AMJETT.

Our daughter Iler was born October 8, 1910, and departed this life September 1, 1927. Iler had not made a profession of faith in Christ until after she took sick, when she gave her heart to the Lord and bore testimony to her acceptance with her Savior. She was operated on for appendicitis at the Sanitarium at Searcy, Ark., from which she never recovered. She said her only regret was that she could not go back home to talk to her sisters and other young people among whom she had lived for the past seven and a half years.

Since Iler went away it is very lonely for us, but we bow in submission to the Father's will and live so as to meet her again. Like Job, we can say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." Her remains were laid to rest in the Providence Cemetery, the funeral services being conducted by the pastor of that church. The floral offerings were highly appreciated. Iler's sweet face will never more greet us, but we look forward to the time when we shall meet again and walk the golden streets.

Her father,
J. L. Amjett.

THE DIFFERENCE BETWEEN A GENUINE AND A SPURIOUS REVIVAL.

Rev. W. G. Bennett.

First: There may be very little difference, so far as emotionalism is concerned. You may have a great revival with very small display of pyrotechnics. In Mr. Finney's revivals emotionalism was always discouraged. If he found prostrations occurring under his preaching he modulated his voice. Men were tremendously wrought upon, but were never encouraged to give vent to their emotions. On the other hand, under Whitefield's preaching the wildest excitement frequently prevailed, and while he remonstrated with Mr. Wesley because of the frequent occurrences of prostrations and what appeared to be hysteria, he soon discovered the same manifestations occurring under his own ministry, so that not infrequently the green sward upon which his vast congregations assembled was strewn with people prostrate, like men slain in battle. Generally great revivals have been accompanied by manifestations confusing to the critical, and that filled the throngs with fear and awe, extorting the exclamation: "We have seen strange things this day." However, you may have a great deal of excitement and very little spiritual power, and the converse of that may be true also. A pert young schoolteacher very wisely suggested to me in my early ministry that it was lightning that killed, and not thunder.

There will be this marked difference between the manifestations in a genuine and a spurious revival: In the former they come down. They are not the result of the manipulations of a performer; they are spiritual "dynamics"; they usually follow seasons of fasting and prayer. The difference is always discernable to deeply spiritual people; the real produces conviction, the spurious only excites merriment and conveys the impression that the performance is a huge joke.

Second: The difference in preaching. We have the example of Jesus, and the direct command of Paul to "Preach the Word." "The seed is the word of God." The Prophet Isaiah gives a direct promise that the preaching of the word will bear fruit. Jesus called into use the birds, the flowers, the grass, the husbandman, the wandering boy, the forces of nature. He used parable, simile, sarcasm, and word pictures to illustrate the great truths of the Gospel, but wherever our modern evangelists secured the sanction for the use of slang, silly, and sometimes questionable, stories that make congregations laugh until their sides ache, I do not know. It is quite certain that they did not secure that idea, either from prophet, Jesus, or the Apostles. I am not condemning it wholesale, I am hinting that, generally speaking, it is a very poor substitute for clear, clean-cut, wholesome, beautifully illustrated serious preaching of the word by a serious, Spirit-filled man of God. This latter will produce conviction that make men beat their breasts and cry: "What shall we do?" The former may win the approval of the congregation, and some may hit the sawdust trail: very few under these conditions will take the death route.

Third: The results of a spurious revival are spasmodic and shallow. The work is that of a manipulator. Seekers are manipulated to the altar, and then manipulated through. The

congregations and Sunday school are raised to floodtide. Enthusiasm is boundless. Praise for the workers is flattering. Money is abundant. Why not! This evangelist is putting the thing over the top while a congregation shouts him on, and pays the bills, and are eager for him, or one like him, to return in order that they may feel that they are accomplishing something at a really low cost of effort. But, the reaction is fearful, because this process demands an expert. It is an axiomatic truth that "every effect must have an adequate cause," and now the cause has left town. Enthusiasm falls, likely below the normal, and so does the congregation.

On the other hand, a genuine revival is prayed down. Prayer and fasting have produced a deep, heartfelt concern for lost souls. Parents have labored for, and with, children; young people have become concerned for their companions; children for their playmates. There have been heart-searching confessions and restitution. The entire church has been advanced to new territory. The Holy Ghost has kindled anew the flame of passionate holy love for the lost. The revival did not come on the train with the evangelist, neither will it go out on the train he leaves on. He is loved, honored, cared for, and paid, as a servant of Christ should be, but Christ has been exalted, the Holy Ghost has been magnified, the revival has been local, the church strengthened, the converts have been largely won by those who remain to care for and nurture them during that period that is always trying to new born souls; consequently, the results are abiding. Some seed doubtless has fallen by the wayside, some upon stony ground, other will be choked by the thorns, but much has fallen upon cultivated and fertilized soil to bring forth an abundant harvest.

Fourth: A spurious revival is never fruitful in raising up agencies for the propagation of the Gospel of evangelization. The converts must be urged to testify and then usually dodge the issue when it comes to direct testimony. They must be constantly dragged into giving, praying, and general religious activity. They have no innate, inborn desire for these things. If they cling to the church at all, some kind of social or literary program must be instituted by the pastor to hold them. They have no constitutional desire for spiritual things.

On the other hand, a pentecostal revival always raises up agencies for its propagation. "Your sons and your daughters shall prophecy; young men shall see visions, and your old men shall dream dreams." Those gifted as exponents of vital truth, those that get visions of far-off heathen, and of souls dying at our doors, either want to go or consecrate their faculties to make money to send, while all have a passionate desire for prayer to the Lord of the harvest that he will send forth laborers into the harvest. They are just waiting for a chance to mount the witness stand and declare to all what Christ has done for them.

Finally: A genuine revival is permanent and far-reaching in its results. So-called "burned over districts" are not the result of real revivals, but of the spurious kind. A real revival produces converts so wonderfully changed that gainsayers and slanderers are rebuked; converts so holy that their lives cast a reflection on sinners, that makes sin appear what it really is—an awful crime. The currents of society are purified,

and great moral reforms are instituted. "And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Praise God I am not discouraged. While I am writing the fire burns. I hope to see revivals and converts as real and as glorious as those in Apostolic days. Why not? I believe in the Holy Ghost.

AN ANCIENT AND A MODERN REVIVAL.

Rev. Robert L. Selle, D.D.

With but a single hope,
The world is in a lurch;
That one and only hope.
Is in a Christ-like Church.

The world never needed a revival more than it does now. God was never more willing to give to the world what it needed than he is now. The appalling need of the hour and God's abundant supply of resources to meet that need face each other squarely at this moment.

One of the greatest revivals of which we read was that of Nineveh, in Old Testament times, when that messenger of God delivered that simple discourse, "Yet forty days and Nineveh shall be overthrown" on the busy streets of that wicked city. The time had fully come in their history for a halt. God chose Jonah and gave him a message to be the preacher of the hour. God was in his message and that message reached the ears of the King. Something happened.

The city was in prayer and fasting for days paving the way for repentance which followed immediately and the city was spared.

Suppose the Senior Bishops of all the Episcopal Churches and Moderators of all the Congregational Churches of the United States, representing our Protestantism, together with President Coolidge, should meet together for counsel and prayer, looking present conditions in the face with no other desire but to get God and the people together; and suppose they should issue a joint call for a week or ten days of fasting and prayer, suspending business, closing schools, all cars to remain in their garages—the week to be given wholly to fasting, prayer and repentance—not in the interest of any one church but in the interest of the Kingdom of God and the salvation of man—what would be the result?

If Nineveh could have a revival the United States can have one. God needed and used both the preacher and king to bring about that Ninevan revival. How can he save America? Are we ready to follow where he leads?

We have some excellent articles left over which, on account of lack of space, we could not use in our Revival Issue, but will run later. They are: "Revivals—Possible Today," by Rev. John Thomas; "The Old-Fashioned Revival Needed," by Rev. Joseph L. O'Brien; "Salvation Revivals," by Rev. A. S. Hunter; "The Need of a Revival," by Rev. W. E. Isenhour; "A Soul-Winner in Action," by Rev. Raymond Browning; and a most comprehensive article on "Revivals of Religion" by Rev. J. L. Glascock. The writers of these articles are men of wide experience and what they say is worth while. Don't fail to read them.

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A GOD-SENT REVIVAL—GREATLY NEEDED.

Rev. John Norberry.

There is nothing that the Church of God needs more today than a Heaven-born, Holy Ghost, God-sent revival. Such a revival of "old time religion" will not only save her, and keep herself unspotted from the world, but will result in the salvation of many lost souls! Such a God-sent revival would enable the church to solve all her social, financial and her spiritual problems. This great need is not confined to one church, or to one denomination only, but to all churches, of all denominations. Such a Holy Ghost revival would not only awaken and save our own church membership, but would send them out into the highways and hedges, compelling the unsaved to come in, that God's house may be filled. Would to God we had such a revival during the winter

months! "And let all the people say Amen!"

I. Some Things That Indicate the Need of a Revival. In these "last days" and "perilous times" of this "Laodicean Age," when the love of many are waxing cold, and so many in the church are lovers of pleasures more than lovers of God, who have a form of godliness, but deny the power thereof, among both preachers and people, surely indicates the need of a great awakening. The appalling apathy, and awful indifference, as is seen everywhere, and the lack of soul passion on the part of God's professed people, show to us the great need of a revival in this twentieth century. The broken-down family altars, the lack of family religion, in the so-called Christian homes, and the passing away of the Methodist Class meetings and Love Feasts, are also indications of a needed revival. "Oh that it now from Heaven might fall,

And all our dross consume;
Come Holy Ghost, for Thee, we call,
Spirit of burning come."

II. The Kind of a Revival Needed.—The kind of a revival needed today is not a hand-shaking, card-signing, saw-dust trailing, or church-joining revival, as is seen in many places, without any deep conviction for sin, or any change of heart and life. But, the kind of revival we need today is the kind that God gave the early Apostles, received in the upper room at Jerusalem, which not only saved and sanctified their own souls, but sent them down into the streets of the city, as flaming evangelists, proclaiming a full and free salvation for a lost and perishing world. Holy Ghost conviction so gripped the people that they cried out, "Men and brethren, what shall we do to be saved?" They repented of their sins and believed on the Lord Jesus Christ to the saving of their souls. This is the kind of a revival that we need these days. A revival that transforms people's lives, making new creatures in Christ Jesus, whereby "old things pass away and all things become new." We need a revival in these days, not only to make them "church joiners," but have them born into the Church of the living God. Not only to have their names on our church records, but have their names written in the Lamb's Book of Life. We need a revival of old-time religion, that will make the Church of God the most attractive place on earth, where God's people will "return and come to Zion with songs and everlasting joy upon their heads." Where the house of God will be to them a "House of Prayer," and not a house of merchandise and frolic. A revival that will kindle and keep the fires burning upon the altars of our churches 52 Sundays a year, so that many of our young men and women will hear the call of God for Home and Foreign Missions, and under the fiery baptism with the Holy Ghost, will answer, "Here am I; send me!" A revival that will call many of our young people out of their comfortable homes, and from their good-salaried business positions to go to our holiness schools and colleges to prepare themselves for their future ministry. We need a revival that will bring a joyous shout in the camp below, as well as the rejoicing among the angels in heaven, over a new born soul saved in the kingdom of God. One that will enable all of God's children to live and practice the "Golden Rule" and that will restore the "first love" to many who have lost it. That

will act to a fallen brother as Paul recommended in Galatians 6:1, and that which will remove an unforgiving spirit, so that they can forgive each other as God for Christ's sake forgave them. May the Lord send us this kind of a revival during the winter of 1927 and 1928.

III. How to Promote This Kind of a Revival. No doubt there are fifty things that we could suggest that would help to promote such a revival, such as in 2 Chron. 7:14, and Mal. 3:10. But we will confine ourselves to one great and unfailing remedy to bring about a revival, namely, Prayer! Prayer!! Prevailing Prayer!!! How true it is that "Praying changes things," and that "Prayer moves the hand that moves the world." I do not mean the ordinary prayer that is offered at our church services, but the "Prayer of Faith" that brings things to pass. That "effectual fervent prayer of a righteous man availeth much." How seldom do we hear such a prayer offered in our regular church services? We need to be aroused from our lethargy and bestir ourselves to prayer. O, for a John the Baptist crying in the churches, "Prepare ye the way of the Lord." O, that we had another evangelistic prophet, sent from God, crying out to preachers and people, "Awake, awake O Zion, put on thy beautiful garments O Jerusalem"; and that, being aroused, we would pray, as he did, "O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence." O, that we had more heart-burdened and weeping prophets, as was Jeremiah, who cried out, "The harvest is passed, the summer is ended, and we are not saved. For the hurt of my daughter of my people am I hurt. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered? Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Such praying would bring a great travail of soul among the people of God, who would weep between the porch and the altar, saying, "Spare thy people O Lord, and give not thy heritage to reproach." Then "as soon as Zion did travail" she would bring forth souls into the kingdom of God. O that we could cry out as John Knox, "Give me Scotland or I die." Oh to be burdened for backslidden souls, as was Moses, who told God that if he would not forgive the sins of his ancient backslidden people to blot his name out of the book of Life. (Ex. 32:32). We think, also, we would see a revival among our kin-folk if we were burdened for their souls as was Paul, who exclaimed, "I have a great heaviness and a continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:3). Wake up, ye people of God! O that God would put upon the Christian Church such a burden of souls, that we would cry day and night, in the language of the Psalmist, "Wilt not thou revive us again, that thy people may rejoice in Thee?" "Revive us again, fill each heart with thy love, May each soul be rekindled with fire from above. Hallelujah, Thine the glory; Hallelujah, Amen. Hallelujah, Thine the glory; Revive us again." Keep on praying and keep on believing.

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A CALL TO OLD-TIME FASTING AND PRAYER VICARIOUSLY EXERCISED TO BRING ABOUT A REVIVAL.

Rev. Homer W. Hodge.

In that beautiful Southland away back in 1903 in a large city among the people that are said to "Come down the primrose path of dalliance lured by the languor of the land of the locust" I was called for one spring morning and asked to speak to the prisoners of the City Stockade. Imagine my discomfit, and surprise to be ushered into a large, dark room filled with four hundred colored men and fifty colored women, with fifty white men and half dozen white women, sitting on long, low benches. The effluvia arising from that mass of unwashed humanity made me hold my nose when praying for them at the improvised altar.

Permission was given to Brother G and myself to speak to them at 9:30 A. M. for one hour. Think of the punishment of want; no available baths for the great number of people, poorly cooked food, soiled and dirty mattresses. The men slept in one large room with no covering except the clothes they wore during the day.

A drummer who so far forgot himself as to become drunk and lose his money was sent up for thirty days, no opportunity to notify his house. He was compelled to work soon and late on the rock pile, no change of clothes, his garments soiled, his linen worn; when dismissed he was a pitiful looking vagabond, and when his sentence ended he would depart down a back street to keep from rearrest for vagrancy.

Five years this went on while we labored with them on the Sabbath and would take their scraps of paper with the address of their friends and write a line for the unfortunates. At last we became so wrought up over the condition of the prisoners at this stockade that we had the boldness to approach the city superintendent of Jails and Prisons. We begged him to join us in asking appropriations of ten thousand from the councilmen and aldermen of the great city for baths, clothes, mattresses, better food, etc. He listened for a few moments and then angrily informed me that I was meddling with his business and to get out of his office. I left with a sad heart, and then and there decided to go straight to the aldermen and councilmen and make my appeal. Few listened with a bored look. Few said they (the drunk) deserved what they got. We left defeated and only one route left: to go to God with intercession, and wait upon him for relief that the city officials would not give. We kept up the intercession, early in the morning, crying and presenting our petition then backing it up with many pleas until one morning at 5:15 God said to our spiritual mind, "Be it unto thee according to thy desire." "This is the confidence we have in him if we ask anything according to his will he heareth us, and if we know he heareth us we know we have the petitions we asked of him." We knew he heard us and that the request would be granted: but when? we supposed the next week. God takes plenty of time. We saw no change except many of the prisoners were saved in the next two years, but the conditions became worse and worse. We had preached and prayed for them seven years without one cent of pay.

God works in a mysterious way his wonders to perform!

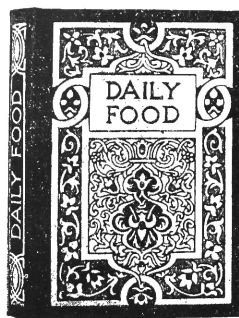
One afternoon about four o'clock the cry from the newsboys rang out: Extra! Extra! Extra! All about the City Stockade. It seems that a reporter found a colored man whipped seriously on the side of the road and found that a whipping boss had administered the stripes until the poor man was unconscious. The reporter left no stone unturned until all the facts came out and when another great Daily sent out their reporter to the stockade he went through and through the building and when he wrote the citizens became outraged at the awful and appalling conditions among the prisoners. A great lawyer was employed as a prosecutor, witnesses were served with notice to appear, the trial came off and we sat day after day and heard it all, the trial ended and the superintendent and whipping bosses were fired, and new officials were put in to serve the City Stockade. We were coming East soon and had gone to a tent meeting for quite a month or more and returning to the city we went for a good-bye to the stockade, and wonder upon wonders, as we entered, the dining room we were introduced to a professional chef in charge, the colored women helpers were neatly dressed, the food had a delightful smell. We felt like sitting with them to a delightful meal. A little farther on we found shower baths, upstairs in the men's sleeping rooms we found nice new mattresses, bed covering galore; they must have spent twenty thousand instead of ten. We could only say, "What hath God wrought." We gave God all the glory and departed with thanksgiving.

Praying for a Revival.

There are numbers of instances in the New Testament of prayer and faith vicariously exercised for souls, and these souls were healed and some saved without their own volition. To bring on a revival there must be human agents intensely interested in the salvation of the people where the meeting is to be held. One should make themselves conversant with the sin of that neighborhood, the lust, the uncleanness, the Sabbath breaking, drinking, card playing, petting parties. The father in Mark 9:14, 29, prevailed for his child. The Greek woman in Matthew 15:21, 28, for her daughter. The curse of sin is despair. Unless holy men and women go down on their knees for their communities and pray through for them, hell will be full to overflowing. Let's bring the devil-possessed in their sins to God. He will break down the gates of brass and cut asunder the bars of iron and God will give us the treasures of darkness and the hidden riches of secret places. He will open the two-leaved gates for us as he did for Cyrus.

Lastly, organize three or four good women and men who will stay with the altar seekers until the breaking of the day to get them through. We rise up much too early. We want few veterans that will remain until the convicted soul will surrender their will, body, spirit, all to God. Why not all night prayer for the souls of the lost and unsanctified? Let's get out of the ruts. Let's do something worthwhile. After a few nights of these prolonged prayer meetings around the altar full of seekers, God will make bare his great right arm, the heavens will break, souls will come through shouting and heaven will rejoice.

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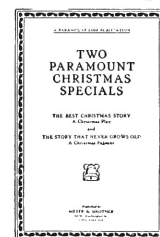
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Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

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NOTE THE CONTRAST.

By The Editor.

THERE is a wide contrast between those persons professing entire sanctification who isolate themselves from their fellow-beings, find fault with conditions about them, contribute little or nothing to the betterment of those conditions, and those sanctified people who are full of holy enthusiasm, warm-hearted, great lovers of their fellows, patient with those who know but little of God and who move slowly in the right direction, but are ever ready to seize an opportunity and push forward every good work.

* * *

I knew a brother who professed the experience of full salvation. He was sound in doctrine and zealous for the truth. I have no doubt he had experienced the blessing of full salvation from sin. He had grieved at the coldness in the church; had protested in his soul against the wicked conditions around him, all of which was reasonable and right; but so much of his time was spent in thinking, talking and feeling righteous indignation on the subject that he had neither time nor heart left for anything else. He became grouchy. He lost his joy, drew away from his fellowbeings, shut himself up from sympathy and fellowship with his neighbors and it came to pass that no one desired what he claimed to have.

* * *

I knew another brother, who claimed to be wholly sanctified. His life harmonized with his testimony. His heart was full of faith and sweetness. His life was full of hopeful labor. He was always ready to lay hold of every good work with cheerful perseverance and press on to victory. He kept in close touch with his pastor, sat close up to the front in all religious services, beamed with joy and knew just when to put in an unctuous "Amen." His face was so bright, his heart so happy, his spirit so genial and kind that whatever people may have thought of his doctrine they believed that his heart was pure and full of holy love for his brethren. Many persons wished they might come into possession of what he had. Go thou and do likewise.

* * *

We have held meetings into which people came from far to hear the doctrine of full salvation which we loved to preach, but sometimes their presence was not helpful. They were impatient and faultfinding. They seemed to be eager to have those who were known to oppose this blessed doctrine thoroughly browbeaten by the preacher. If you called on them to pray they would never say, "Lord, help us. Grant us thy blessing. Bring us into closer communion with thee." But they would say, "Lord, have mercy on these people. Show them their sin. Make them to feel their wickedness. Show them the folly and falseness of their views on sanctification," and in this and other ways they would create resentment against themselves, against the preacher, and against the doctrine he preached, and the experience we in-

PENTECOSTAL HERALD BILL OF FARE FOR 1928.

We wish to say to our readers that we are prepared to give them the most interesting and helpful paper for the coming year we have ever sent out. Among the very excellent features will be one sermon each week by some able minister of the gospel. These fifty sermons printed in book form would make two large volumes which would sell rapidly for one dollar and fifty cents for one volume.

During the year we will issue a number of Specials. One will be:

The Pastor's Issue devoted to the work of the pastor.

Another will be the Layman's Issue, pointing out the various services and rights of the laymen.

A third will be a Camp Meeting Issue. This will be very interesting and will come out just before the summer camp meetings begin.

There will be a Revival Issue, which will be very interesting and helpful.

There will be an Evangelical Issue devoted to the interest of evangelism, especially to the Evangelist and his work.

There will be a Prophetic Issue which will cover prophetic grounds and will be full of interesting matter on the subject of prophecy.

Dr. Morrison will give us his monthly sermon. He will also continue the chapters of his autobiography. We will have a great list of interesting writers from all parts of the country, among others, H. C. Morrison, G. W. Ridout, C. F. Wimberly, C. W. Ruth, Jos. H. Smith, I. M. Hargett, Bud Robinson, Joseph Owen, John Owen, Geo. H. Means, M. P. Hunt, J. L. Brasher, Raymond Browning, Arthur C. Zepp, C. H. Babcock, John F. Knapp, J. E. Aycock, E. E. Shelhamer, J. E. Savage, L. R. Akers, Col. S. L. Brengle, E. O. Chalfant.

We will have a splendid series of contributions on important themes from the professors of our holiness schools. They will deal with some of the fundamental doctrines of the Christian faith. The Herald will continue to carry the banner of Christian Holiness, entire sanctification as God's great solution of the sin problem.

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* * *

Another brother comes along and puts himself in with the people. He says, "Lord, bless us. Show us our faults. Lead us into the fullness of love." He is an "us" man instead of a "them" man. His heart kindles, his soul fires up, he rejoices; his face is illuminated, and after the benediction the people gather round him and say, "Brother, I wish you would pray for me. I wish I was as happy as you look to be. How did you get this wonderful experience that keeps you in such peace?" There is all the difference between the grouchy man and the glad, happy man. We must not be misunderstood. The holy man must and will be in a state of protest against wickedness, but there must be love and sweetness in the souls of those who would commend the blessing of perfect love.

Those of us who claim the wonderful blessing of full salvation must cultivate the spirit of brotherly love. Let us be ready to help in every good word and work. We may be sure that we will never be able to have everything just like it ought to be in this old world until Jesus comes. Let us be prompt and active church members, sympathetic and helpful neighbors, always on the alert to give the helping hand to any one about us, and let us be sure to keep the spirit of gladness in our souls. Love is a wonderful magnet. Kindness wins; patience wears out resentment and opposition. May God grant us grace to manifest in every-day life the spirit and teachings of the thirteenth chapter of 1st Corinthians.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.

SECOND LETTER.

My Dear Bishop:

IN last week's letter, I had something to say about the possibility of the union of all those smaller churches who are Wesleyan in teaching and practically Wesleyan in polity. I really believe it would be a very great blessing to humanity, and would largely advance the cause of Christ and spiritual evangelism, if such a union could take place, but I fear that we may have little hope for such a union.

It does seem to me, as an old man quitting the stage of action and looking forward into the coming years, that it is only a question of time when the two great sister Methodist churches will unite. Had we held on strictly to old Methodist doctrine and experience, the two churches would have united some years ago. Had we kept the doctrine of entire sanctification in our pulpits, schools, literature and hearts this strong bond of perfect love would have swept away all old prejudices and brought us together into one great, aggressive, evangelistic force throughout the world. If these two great bodies of Methodism should ever swing back to our original doctrines, experiences and enthusiasm for the salvation of souls, union will be inevitable. There are no indications, that I can see, of such a returning to original Methodism.

It will be remembered that in the recent agitation on the subject of union the modern liberals, North and South, I think with but few exceptions, were enthusiastic for the union of the two churches, and I am confident that but for the fact of the very strong drift toward modernistic teaching in the M. E. Church the union would have taken place.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

FACTORS IN SOUL CRISIS.

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

I have been reading recently the life and history of John Tauler, the great mystic whose life ranged between 1290—1361. The mystics were among God's people who prepared the way of the Lord in the great Reformation. Tauler in a very special sense was a forerunner of Luther. He was born in Strasburg, 1290. He took to religion when he was eighteen and went to Paris, which was then the great centre of Christian learning and where professors were expounding to thousands of students the philosophy of Aristotle and the speculation of the Schoolmen. The study of the Christian faith from these standpoints did not amount to much for a devout soul as Christianity was regarded more as a mere objective phenomenon to be looked at and studied as a movement of history.

Tauler was not satisfied; his soul longed more for life than logic; he longed for an open vision. Years afterwards, looking back upon his Paris experiences as a student, he said: "Those great masters at Paris do read vast books and turn over the leaves with great diligence, which is a very good thing, but spiritually enlightened men read the true loving Book wherein all things live; they turn over the pages of the heavens and the earth and read therein the mighty and admirable wonders of God." The influence of Eckart had a powerful effect in forming Tauler's religious experience and life. Eckart taught that outward rites and observances are not necessary to the essence of piety—the measure with which we shall be measured is the faculty of love in the soul.

The great crisis in John Tauler's life came about in a most unusual manner in 1340, when he was 50 years of age. There appeared one day in his audience a stranger who heard Tauler preach. (Let the story be told in the language of Dr. Herrick in his Lecture on Tauler).

"When the sermon was through he desired to make confession and receive absolution. This he did several times. At length the layman requested, to the doctor's surprise, that he would preach a sermon setting forth the highest spiritual attainment and how it may be reached. The sermon was preached, and it is still extant, setting forth, in four and twenty articles, the highest spiritual attainment. But the godly layman was not satisfied. He plainly told the preacher that, while preaching to others, he had not yet discovered the sinfulness of his own heart, that he had never yet made a complete surrender of his own will to God, and that he had come thirty leagues, not so much to hear him preach as to warn him against deceiving himself. A flush of indignation for a moment spread itself over Doctor Tauler's face, that a layman should dare to address him thus; but instantly he recognized it as the faithful wound of a friend, and took the reproof with the utmost humility and sweetness of spirit. The word, like a flash of lightning, had illumined the depths of his nature, had detected in him a lurking pride and self-sufficiency of which he had been all unaware, and, deeply humbled and mortified, he embraced the layman, saying, 'Thou hast been the first to tell me of my fault. Oh, stay with me, and show me how I may overcome it. Thou shalt be my spiritual father, and I will be thy poor, sinful son.' Now this was not morbidness, but downright honesty. It was the fifty-first Psalm, translated into the German of the Middle Ages. It was the cry of the self-recognized and self-condemned publican, 'God be merciful to me a sinner.' So humbled in this new degree of self-knowledge did the poor friar become, that for two years his lips were sealed in shame. He did not dare to preach. The

agony of his spirit wasted his body and reduced his physical strength as if a disease were upon him. He was taunted by his enemies for his silence, and even his friends suspected and forsook him. His fellow-monks ridiculed him for being stricken with a sorrow that they could not understand. Even the mercy of God, which he had preached so freely to others, he felt too wicked and too unworthy to claim for himself. But out of this furnace he was to come forth as gold that has been tried in the fire. The night of weeping was to be followed by a morning of joy. As he lay one day upon his couch there came into his thought the recollection of the sufferings and love of his Lord, and of his own ungratefulness, and there welled up out of his heart and overflowed from his lips these words, 'O merciful God, have mercy upon me a poor sinner; have mercy in thine infinite compassion, for I am not worthy to live upon the face of the earth!' And as a mother hears the cry and runs to the succor of her child, God came to him with abundant comfort. Emptied of himself, he was filled with the peace that passeth understanding, and with peace came power. 'Now,' said his faithful friend, 'thou knowest the power of God's grace. Now thou wilt understand the Scripture as never before, and be able to show thy fellow-Christians the way to eternal life. Now one of thy sermons will bring more fruit than a hundred aforetime, coming, as it will, from a simple, loving, humbled heart; and much as the people have set thee at naught, they will now far more love and prize thee. But a man with great treasure must guard against thieves. See to it that thou hold fast thy humility, by which thou wilt best keep thy riches.'"

From this time Tauler became a new preacher of the gospel; he preached with marvelous power and grace and he became known as "Doctor Illuminatus"—the Doctor upon whom a great light hath shined. It was the prayer of Savonarola, "O Lord, make known to me the way in which I am to guide my soul!"

Now put over against this story of John Tauler the history of John Wesley's soul experience and crisis. A few weeks ago I was at Oxford and stood in the room of the Holy Club. How this arose is told in the following words: "In November, 1729, four young gentlemen of the University of Oxford—Mr. John Wesley, Fellow of Lincoln College, Mr. Charles Wesley, student of Christ Church (College), Mr. Morgan Commoner, of Christ Church, and Mr. Kirkham, of Merton College, began to spend some evenings in a week together in reading, chiefly the Greek Testament."

Wesley went from the Holy Club to make advances in soul knowledge until the notable night of May 24, 1738, when he felt his heart strangely warmed by the power of real converting grace; then he went on from grace to grace till he became the greatest exponent of Christian Perfection and Perfect Love. After reading Thomas a' Kempis' "Imitation of Christ," he said "The nature and extent of inward religion—the religion of the heart—appeared to me in a stronger light than ever it had done before. I saw that giving even my life all to God would profit me nothing, unless I gave my heart, yea, all my heart, to him. I saw that simplicity of intention and purity of affection, one design in all we speak and do, and one desire ruling all our tempers, are indeed the things of the soul, without which she can never ascend to God."

John Wesley's statement of the "Plan of Salvation" as experienced in Justification and Holiness is stated by him in the following language:

"Justification means present forgiveness,

pardon of sins, and acceptance with God. The condition of this is faith. I mean not only that without faith we cannot be justified, but also that as soon as any one has true faith, *in that moment* he is justified. Good works follow this faith, but cannot go before it, much less can sanctification, which implies a continued course of good works springing from holiness of heart.

"Repentance must go before faith, and fruits meet for it if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; and by fruits meet for repentance, I mean forgiving our brother, ceasing from evil, and doing good, using the ordinances of God, and in general obeying him according to the measure of grace which we have received. But these I cannot as yet term good works, because they do not spring from faith and the love of God.

"By salvation I mean, not barely deliverance from hell or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity, a recovery of the divine nature, the renewal of our souls after the image of God in righteousness and true holiness, in justice, and mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation."

In conclusion, let me give this from Wesley as to how the Blessing of Free Salvation is to be received. He says: "I believe this perfection is always wrought in the soul by a simple act of faith, consequently, in an instant. Look for it every day, every hour every moment. Why not this hour, this moment? Certainly you may look for it now if you believe it is by *faith*, and by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be *done* first, before you are sanctified. You think, I must *be* or *do* thus and thus; then you are seeking by works unto this day. If you seek it by faith, you expect it as you are, and if as you are, then expect it *now*. It is important to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it *now*. To deny one is to deny them all."

The Western Recorder says of "The Optimism of Pre-Millennialism," by H. C. Morrison, D.D., Pentecostal Publishing Co., Louisville, Ky. 147 pages. Price \$1.00.

"Dr. H. C. Morrison, of Louisville, is an outstanding Methodist minister. Anything he writes, or anywhere he goes to preach among a large clientele of the best people in the South, Dr. Morrison is sure of a glad hearing. The Doctor is of course an eloquent voice of Fundamentalism. The subject of the present work is arresting. Modernists and some extreme Post-millennialists have objected to Pre-millennialism that it is a gospel of pessimism. In ten chapters Dr. Morrison develops the Gospel of Pre-millennialism in a way that will be edifying regardless of the reader's particular predilection on the subject. As he does this he is informed of the purpose of showing that the charge of pessimism made against pre-millennialism is an unwarranted charge. The work is a significant addition to the abounding millennialism literature of the times."

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

PENTECOSTAL PUBLISHING COMPANY.

Louisville, Ky

REVIVALS OF RELIGION.

Rev. J. L. Glascock.

THIS writer has spent his whole life in promoting revivals of religion, ten years in the pastorate, and many years in the work of a special evangelist, and has written a book on revivals of religion. He has had the advantage of laboring in many revival meetings and camp meetings with many of the ablest and most successful evangelists in the country, thus giving him the wider vision of the work of salvation, in view of this, one writing a single article on a subject so pregnant with thought as revivals of religion, will need strictly to apply the law of selection, in order to stress the most important phases of the subject in proper space.

It is our purpose to treat the subject under only three heads as follows: First, the different kinds of revivals. Second, the imperative need of revivals. Third, how to promote them and some of the results of their promotion.

First, there are federated efforts along revival lines, in which the pastors and their people of a whole city unite in the work. A noted evangelist is employed, who is assisted by an efficient singer, and other workers of various kinds. The old-fashioned mourner's bench is eliminated, and there is substituted for it handshaking with the evangelist on the part of the people, who are strongly urged by the ushers to press their way to the front and shake hands with the evangelist, thus making this performance a substitute for the scriptural process of obtaining salvation, such as repentance, confession, restitution, faith in Jesus Christ, and the rest. It were a wonder if some people were not led into a Christian experience with all the pressure brought to bear upon them in such services, but the results in real soul-saving have been so meager, and the expense so enormous, that pastors and people who have functioned in such movements have expressed themselves unfavorable to them, and regard them as very poor substitutes for a real revival of religion, though many thousands are reported saved through these processes.

Another sort of revival is of more recent time, in which committees, led by captains, are sent out to the homes of the people to solicit them to unite with the church at an appointed time set for the reception of members. Some of the highest officials of the church have gone on record urging this method. They declare that the people are not attending church services, and that the church members must go after them and bring them in, that the day of the congregation revival has passed. If this is all that is contemplated in a revival of religion, it is so contrary to the Bible methods, and the means employed in the past by the church, that it needs no argument to prove its falsity. The statistics show that people brought into the church through this method give no evidence of having received a Christian experience, and in most cases are no more faithful in attending the services of the church than before they united with it. They can neither pray in the prayer meeting nor testify in the experience meeting, or perform any other service characteristic of a Christian. There is but one sort of real revival of religion, and that is the kind described in the Bible, and that has been propagated through the ages by God's people, and that has brought a satisfactory Christian experience to every one of its recipients, but we will more fully treat this phase of the subject as we proceed with the discussion.

That there is an imperative need of a widespread revival of religion along Bible and old-fashioned lines, is apparent to every one who has given the subject but a cursory consideration. It needs to begin in not a few of

the pulpits of churches, supposed to be orthodox, throughout the country. Too many preachers are decrying old-fashioned revivals, and hence putting forth no effort to promote them. They declare that the time of such revivals has passed. They are substituting education for regeneration, teaching that every child is born into the Kingdom of God when he is born into the world, and that all that is necessary is proper environment and right education to keep him in the Kingdom. With one stroke they have eliminated the necessity of the new birth, as declared by Jesus Christ, when he stated, "Ye must be born again," (margin reading), "born from above." As a result of this erroneous teaching the spiritual life of the church has run to a low ebb, and is in danger of running entirely out, if it has not already done so. Many of its members are indulging in the pleasures and practices of the world. As a result their children are not reached and saved, but the rather are forming wicked habits, and are associating with worldly, wicked companions, who, alas, in too many cases have led them into the committing of desperate crimes.

Many of the people of the outside world are losing respect for the Bible and the church, and not a few of them have gone into the most veritable infidelity, and among some, atheism is being organized and propagated. Our space is far too limited to catalogue all of the disastrous results that emanate from the spiritual decline and dearth in the church, and the need of revivals of religion. Sin is rampant. The situation is heart-rending to every child of God.

We are to consider in the last place how to promote revivals of religion on Bible lines and what will be the results of such revivals. It is still true that judgment must begin at the house of God. Pastors and people alike must humble themselves under the mighty hand of God. Both classes must betake themselves to deep heart-searching and humiliation before God, and persistent and importunate prayer and fasting. All of the revivals that have ever blessed mankind have been sent through the medium of prayer. This was true of the revival sent upon the Apostles on the day of Pentecost. Through prayer the Wesleyan revival was sent, as was the Welsh revival, and all revivals. In every case the people waited on God till the fire fell.

Another indispensable prerequisite to a revival of religion, and one closely allied to prayer, is the preaching of the whole Gospel under the anointing and power of the Holy Ghost, and with authority and faith. Preach seeing no man save Jesus only. "It pleased God by the foolishness of preaching to save them that believe." Preach Jesus, not something about Jesus, but Jesus. Jesus miraculously conceived by the Holy Ghost. Jesus born of the Virgin Mary, Jesus the Son of God, Jesus the miracle-worker, Jesus crucified on the cross, Jesus risen from the dead, Jesus ascended to Heaven, Jesus interceding at the right hand of the Father, Jesus' return to earth to receive his ready bride.

Preach holiness, not something about holiness, but holiness. Preach it as a Bible doctrine, not as a theory, but as an experience to be had in this life, preach it as a life to be lived and enjoyed on earth; preach the ethics of holiness, preach it as the only thing that will enable men to live lives acceptable to God, preach it as the one and only preparation for Heaven.

Preach sin, its condemnation, its degradation, its pollution. Preach repentance, confession, restitution, pardon, regeneration, the witness of the Spirit, entire sanctification, heaven as the reward of the finally

faithful, and hell the doom of the finally impenitent. Preach the whole Word of God.

Such preaching will result in the pardon of sinners, the restoration of backsliders, the entire sanctification of Christians, the general quickening of the church. It will clarify the moral atmosphere of the community, and bring in a better day for all the people who have been brought under its influence, and the conserving of the spirituality of the church.

If such a revival would break upon the world at once it would come none too soon. Then we would have a different sort of officials in the church. We are not choosing such officials as the Apostolic church chose. They sought out men full of faith and the Holy Ghost and set them apart for their work by prayer and the imposition of hands. But the officials in the church in our day are too often those who have the most prestige, socially, financially, and professionally, whereas they should be the most influential, spiritually, promoting the work of God along spiritual lines, instead of social and recreational lines.

If the revival that we have been describing should come, it would change the spiritual condition of the young people of the church. Instead of their societies being fairly well sustained literary societies or sparking clubs, they would become instruments in soul-saving work, and instead of a hue and cry of what can be done for the entertainment of our young people their hands and hearts would be so full of the work of the Lord in soul-saving that they would have neither time nor disposition for fun and frolic, amusement and entertainment, but would be satisfied with the things relating to the Kingdom.

The Sunday school instead of being a sort of a kindergarten affair would prove to be a soul-saving institution. Each child when he had arrived at the state of accountability would experience the pardon of his sins, and by the time he was in his early teens he would be led into the fountain of cleansing. Such a revival would settle every vexed question of the church not excepting the perplexing question of the financial budget.

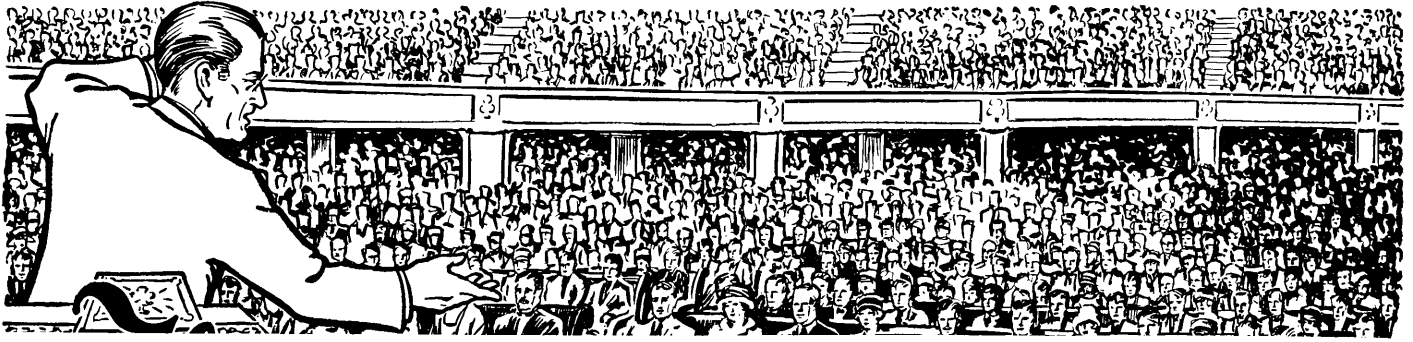
A genuine, widespread revival of religion will not only prove the salvation of souls, and whatever else we have stated concerning it, but it is the only thing that will conserve civilization. The Wesleyan revival saved England from a worse revolution than the French Revolution. The revival promoted by Martin Luther made Germany Protestant rather than Roman Catholic, while the revival in North Ireland produced a similar result for that part of that nation.

The responsibility that is upon Christian people in the perilous times in which we are living is beyond all comprehension. May God help his children to stand true and ring clear in this time of dire need, and leave no possible effort untried to build the Kingdom of Jesus Christ upon the earth.

An Ideal Gift Book.

Holidays are coming on, and Christmas presents are already being bought. Let us suggest a wonderful little book for the holiness people. It is Dr. Ridout's newest book, "The Beauty of Holiness." This is one of the best books in print teaching you how to live the Holy Life after you get it. For holiness young people, for preachers, etc., and as one of the very best little holiness gift books we commend it. It is richly bound in blue and red with gilt lettering. Price, 75c. Nothing better to send to your friends.

Mail your Christmas order NOW in order to avoid the rush that will come later. Do not delay.



The Place of Holiness in Our Preaching and Ministry.

Joseph H. Smith.

1 Tim. 1:1, 2.

"Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

I used to have difficulty and would get into quandaries about the omission of reference to the Holy Spirit in some of the apostolic benedictions and doxologies. In some instances reference to the Spirit does occur, but perhaps in more cases, as here, there is reference to God the Father and Jesus Christ our Lord. However, the whole thing has opened up to me—the Spirit is involved in all of those benedictions and doxologies, because grace, and mercy, and peace from God the Father and Jesus Christ our Lord and Savior can only come to us and minister unto us by the Holy Spirit; and too frequent reference would be tautology. Grace, mercy, and peace are products of the Holy Spirit's office work; and so he is implied, and the Spirit is involved with the other two persons of the Trinity in those other benedictions and doxologies.

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." There is such a thing as becoming too tolerant of heresy, too charitable to wrong doctrines and wrong teachings. There is such a thing as becoming too peaceable with the traitors and the alien enemies of our Lord. When Paul said, "I have kept the faith," he not only kept it in his heart, but in the church, and he drove out error. When there creeps into your Sunday school class literature, something that has a question mark about the new birth, the virgin birth, or the inspiration of the Scriptures, you are not to be mealy-mouthed, but put it out.

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." There are two classes of errors in heresies: *superstition* and *scholarship*. The scholars of that time interested themselves deeply and greatly in tracing out genealogies, tracing their parentage all the way back to Abraham, and the like. That was no small item in the curriculum. Many of our heresies come in lines of fanaticism and in lines of so-called learning. You and I want to have anointed ears in order that we might sense the approach of error, whether from high intellectual sources or from seeming great spiritual sources, for some superstitions and fanaticisms take on the semblance of high spirituality. Distinguish between spiritualism and things of the Holy Spirit; and so he says, "Neither give heed—" Paul teaches us to not be good mixers. That is a modernistic slogan that we are to repudiate. Read the epistles more closely, and do not give heed to such things. You and I had better learn to be impolite to the devil; learn to be discourteous to antichrist. They say,

"You are so narrow," but I must be that, for I am to go through a narrow gate.

You must not, if you are to be of any account, be running around to every religious circus. You must not frequent every hippodrome under pretense of hearing new doctrine, some wonder, or supernatural performance. We are to be content with the old, old story. As John Wesley says—and I believe he quoted from some author two hundred years before him—"Anything essentially new in religion is essentially false." With all the progress of science and learning—and there has been great learning in these lines—no one new truth essential to salvation has been discovered since the day of the apostles. Back to the old paths. No revival has ever resulted from, nor in the discovery of, any new doctrine; but every great revival that has ever been has resulted from, or in the recovery of, some lost doctrine. Beware of the itching for novelty, the itching after something new that scientists have discovered, that philosophers have evolved. The old, old story of Jesus and his love is what you and I are sent to proclaim and promulgate.

For my text I shall take the next verse: "Now the end of the commandment is holiness." Paul analyzes holiness in this text—"The end of the commandment is charity (or perfect love) out of a pure heart, and of a good conscience, and of faith unfeigned." If I were to preach on this text, I should break it into three pieces: "A pure heart, the receptacle of perfect love; a good conscience, as the meter for the outpouring of streams of holy living; unfeigned faith, as the bedrock base upon which this vessel stands that holds charity from a pure heart, flowing out in streams of holy living."

I am simply going to arrest your attention on the fact that Paul says that the end of the commandment, which is a synonym for the law, is exactly the same as the end of the gospel. When Jesus was asked by the Bible lawyer which was the first and greatest commandment, Jesus told him holiness: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and the second is like unto it, Thou shalt love thy neighbor as thyself." Paul crystallizes that here. The objective end of God's legislature in this and every dispensation is "charity out of a pure heart, and of a good conscience, and of faith unfeigned."

The burden of our message is the place of holiness in our ministry. The end, or the objective, is perfect love out of a pure heart, "from which some having swerved have turned aside unto vain jangling." The reason that some holiness meetings have gone to seed and have been closed up (and some had better be closed up), is because they have swerved from the objective of getting people sanctified and are jangling about remote questions. If we are to be of any account in spreading holiness, we want to keep our objective constantly before us. Get man's heart purified so that God's love may fill it, and so that the streams of life may be

marked by pureness. Paul claims the quality of pureness to all conversation and conduct, that out of the heart streams of pureness may flow. We must know that the objective is not the defense of doctrine, but the sanctification of souls; not the instruction of the head, for that is only the means to an end, but the objective is to get men's hearts purified so that all that flows out of the channels of life may be metered from a pure conscience to God and man. Some have swerved and turned aside to vain jangling. Let us be saved from mere jangling about holiness.

Though I have now entered upon a second half century of a ministry of holiness and have been on the watchtower of this ministry, I do not think to this day I have ever been in a controversy about holiness. I have an innate disinclination for controversy, to begin with. I am quite content to let other folk have the last word when I know that they are wrong. This is a luxury that you don't get outside of Canaan—the luxury of having the other fellow have the last word even when you know he is wrong. Fighting for the mere terms or words is not fidelity. You don't have to be brutish to be brave.

Paul had to deal with the vain jangling in regard to circumcision, which is exactly the same as this jangling about Seventh Day Sabbatarianism, and Baptism, and other matters. It is all vain jangling about the law, and Paul says that they don't know, "Understanding neither what they say." They have lost sight of holiness, of a pure heart flowing out in a holy life.

I was once conducting a series of meetings in St. Louis, in a Methodist Church, South, and it happened through the goodness of God that on the first Sabbath we had some sixty conversions. The pastor had been criticised a week or two before for inviting a holiness preacher. At a meeting of the pastors the next day, he was so glad to tell them that there had been sixty conversions yesterday. Of course the brethren seemed pleased. They called on me to speak. I said, "It would be untrue to my Lord and unfaithfulness to you not to tell you that these conversions all occurred under preaching of the second work of grace." This brought on the subject of sanctification, and many gave their views. Towards the close one brother got up and said, "Brother Smith, we all preach holiness, we all stand up for Mr. Wesley and defend the doctrine of Methodism." The president called on me to speak for five minutes. I said, "If this brother has correctly represented you, it has cleared the atmosphere for me. I wanted to know what the difference between you and me was. He says that you preach holiness to stand up for Mr. Wesley. I don't defend Mr. Wesley; he stood before I crept. I never apologize for preaching the doctrine of entire sanctification. I don't preach to defend, I preach to get people sanctified." That is the place that holiness should have in our ministry. The effect was that twenty preachers, two presiding elders and one bishop came to see how it worked. God honored the meeting by sanctifying a few and by converting a bunch.

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OF ASBURY THEOLOGICAL SEMINARY

GOOD BOOKS.

MRS. H. C. MORRISON.

SCARCELY any influence for good in our lives exceeds that of the right kind of books. The social chat with congenial friends is pleasant, and may be profitable, but how often it counts for little in making us wiser, stronger or better. The lecture, the sermon, the address are entertaining, and may be instructive, but frequently we forget them forthwith.

But a good book—how its truths thrill us, and in the silence of our own thoughts, fancy and imagination clothe them into living beings and realities and fasten them on memory's walls to be looked at and enjoyed over and over. In meditation we feel the subtle influence of the thoughts of the great and good in their silent eloquence or plain homeliness inspiring us to nobler efforts and higher ideals; or pointing out to us some fault or lack which with tremendous purpose we determine to overcome.

Good books! Who can estimate their value. Read! Read yourself! Read to the children! Read to the family! Read with the friends! Encourage others to read. There are some books that I value as highly as I do friends. A true friend is one whom to be with makes me long to be better, to be larger. Do not my books also do this? Then you do not blame me if I love them?

There has never been a book of this character come into my hands that I have not longed to share it with others. Anything good seems that much better to me, if some one else enjoys it with me. May I tell you of some of these books that you, too, may feel the pleasure and benefit they have given me? Like great deep wells in the sandy desert or the summer sun, whose crystal waters, sparkling and cool, delight, refresh and strengthen the weary traveler, so these books along life's lonely, dusty pathway have given me fresh courage, renewed purpose, higher aims, and have shown me how better to draw from Jesus the Fountain of Life, grace in time of need. They have enabled me to see and understand my Lord and his great plan of redemption far better. Here they are. 'Tis sweet to pass them on to you.

"The Prince of the House of David," 35c, by Dr. Ingraham. Have you read it? No? Well then there is a rich treat in store for you. How graphically the author pictures the life of our Lord so as to charm and fill one with worship and adoration. It will fascinate old or young. Your boy or girl would be delighted with it.

For your boys in their teens, let me suggest lives of such men as Spurgeon, John G. Peyton, Martin Luther, Hudson Taylor, each of which sells for 75c. For your teen-age girl you will never regret buying her *Dairyman's Daughter*, \$1.00; *Beautiful Girlhood*, \$1.00; *Stepping Heavenward*, 50c, and *Everybody's Birthright*, 50c.

For us more mature Christians let me suggest as real spiritual tonics, *With Christ in the School of Prayer*, by Andrew Murray, 75c. Nothing can be better for a Sunday school teacher than *Arnold's Practical Commentary on the Sunday school lessons*, price \$1.00. Everybody knows, or has heard about that wonderful book, *The Christian's Secret of a Happy Life*, which has comforted and helped to untangle many spiritual problems for the discouraged and distressed souls seeking the light. Price \$1.00.

The children! They must not be forgotten. Provide something for them. The long winter evenings are just ahead and mother you can read by the hour to the little tots and fill their empty, eager little minds with gospel truth in striking form. Put the word of life into their little hearts now. Who can tell whereunto it will grow! *Aunt Char-*

lotte's Bible Stories, \$1.00, or *Hurlbut's Story of the Bible*, \$2.00, either of them will entertain, instruct, and delight them. It is excellent to put in Sunday afternoon with.

Let's make this a Book Christmas, and by so doing we shall be sowing seed that will bring forth fruit of spiritual culture and devotion to the things that are highest and best.

HOW TO HELP A REVIVAL.

REV. E. E. SHELHAMER.

I. Co-operation.

WHAT is co-operation? It is simply everybody at it and always at it. If you think the evangelist has brought a revival in his suitcase, and as soon as he opens it, the revival will fly all over the community, you are sadly mistaken. Everyone has a part and lot in this matter, and you can help in various ways. For instance: You can use a telephone, write post-cards, hand out announcements, talk on the street, at the post-office and everywhere you go—you can agitate the subject of the meeting. Little things make big things. The Brooklyn suspension bridge started with one tiny wire, then others and then wire cables, and finally the great mechanical structure was completed; and now millions of tons pass over it every twenty-four hours.

We read, "Not by might, nor by power," (Marginal, not by might, nor by armies), "but, by my Spirit, saith the Lord."

Everyone can speak to his neighbor and perhaps pray with that neighbor; loan a good book, give out some tracts, get subscriptions to a holiness paper and thus start the leaven to working in his community. Do not say you cannot do it! Susanna Wesley, the mother of nineteen children, felt irrepressible longings and requested her husband that she might start mid-week prayer meetings for the ladies. He reluctantly consented. The attendance increased from time to time until the house did not hold them. He remonstrated that she was getting out of her place, but later felt rebuked and gave his consent; and a great work for God broke out. Yes, you can help by co-operation to bring on a gracious revival.

II. Self-sacrifice.

There is something beautiful about self-sacrifice. It pleases God and almost compels his recognition and assistance. One reason the old-time Methodists had such great revivals, was that they counted it a privilege to walk ten, or fifteen miles, sleep on the floor and share their last crust of bread to help entertain others. Where is God working now-a-days? Not in big churches, but in mission halls, tent and camp meetings, and mission fields where there is a lot of self-sacrifice and self-denial being practiced; and you can help along this line! Use that automobile to bring in two or three loads; that horse and buggy, or bob-sled; go out in the highways and byways and bring in the maimed, the halt, the blind! Write to some of your friends, or relatives to come and make you a visit and thus get them under the influence of the meeting; bring your hired help along with you to the meeting! Do not say, "It will cost too much to entertain, or take the man out of the field. Wife is nervous and we cannot have a crowd around us." I tell you it will cost you more not to do something! The majority of the people, yea good people are everlastingly taking in, but never giving out unless squeezed. They have sponge religion. They can sing, pray, or shout, but cannot fast, give liberally, or wrestle in secret prayer until something happens.

Now brother, if you would be a blessing to others, forget ease and fleshly desires and

see what God will do. He can humble and bring down your loved ones who are proud and self-willed, but it may mean some midnight praying on your part. What of it! Would you not rather lose a little sleep, or a few pounds of flesh and see a revival, than drift along like others and finally weep bitter tears over the downfall, or damnation of those who might have been saved had you laid yourself out full length for God?

III. Prevailing Prayer.

Singing may be good, preaching may be fair, but nothing will make a meeting go, like prevailing prayer. A half dozen pray-ers are worth more than a score of payers. Somebody had to prevail with God for your soul and for mine, and now in return we must prevail for others. John Wesley made a startling, but true statement when he said that, "Jesus Christ is not now interceding for a lost world, but rather for his saints, and he has left the intercession for a lost world to his saints." If this be true—and we believe it is, what tremendous responsibility is upon us. The salvation of a lost world, simply for our asking, for our interceding, for our refusing to be satisfied with anything else! This is no place for dry eyes, or making a show in the flesh. If we would see a revival, it will take all that is in us. We cannot bring it about ourselves, but we can beseech the God of all grace to pour upon the community a mighty awakening.

The following is a remarkable case of prevailing prayer: A man who had an only son, had taught this boy to drink, gamble and visit vile places. At the age of forty-five the father was wonderfully converted, but now the boy had grown to manhood and was a profligate. The father deeply regretted his example and pleaded with the son to reform, but to no avail. Again and again he tried to persuade him to attend the house of God, but the billiard hall and the theatre had more attraction for the young man. At last the father became desperate and told his wife to leave an empty chair at the head of the table every supper-time, as a testimony to his son that he was fasting and praying for his salvation. At first when the young man was apprised of the fact, he threw back his head and laughed, declaring, "Dad will get tired of that; this will give me more to eat," and other light remarks. The empty chair continued to testify, not only for one week, but two weeks, and three weeks. The son began to show signs of seriousness. Between conversation, when everything was quiet, the voice of the father could be heard in an undertone, pleading for the salvation of his boy. Finally the fasting started into the fourth week, and the boy declared to himself, "If this does not stop I must either get saved or leave home." The fifth week began and the father was not at the table, whereupon hearing the voice of his father pleading and weeping, the son suddenly pushed his chair from the table! The mother was a little alarmed lest he was angry and planned to go down town and drown his conviction. But instead, up the stairs he went, taking two or three steps at a leap, and throwing himself upon the carpet said, "Father, I know now that you love my soul more than something good to eat, and I must have this same salvation."

Yes, if you prevail with God, it may mean fasting, sleepless nights and many tears, but it is a good investment. O Lord, "wilt thou not revive us again: that thy people may rejoice in thee?" Who then is willing to pray, "Lord revive Thy work, and let it begin in my heart and my home!"

"Revive thy work oh Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead
And makes the people hear.

"Revive thy work, revive thy work,
And send refreshing showers;
The glory shall be all thine own,
The blessing shall be ours."

REVIVALS—POSSIBLE TODAY

REV. JOHN THOMAS.



HE word "Revival" means "to live again"; therefore a revival presupposes deadness, barrenness and lukewarmness among the people of God. Our hearts have been stirred as we have read of old-time revivals in England under the Wesleys and Whitefield, and also in Wales under Christmas Evans and John Elias; the revivals under Finney in America, the Irish revival in 1859, and the revivals in the early days of the Salvation Army under the late General Booth.

It was my privilege to be present at the Welsh Revival under Evan Roberts. I was in one service at Llansamlet from two o'clock in the afternoon until 1:00 A. M. the next morning, when the power of the Holy Ghost was so manifest that there was not a moment during the eleven hours that the holy unction did not rest upon the whole audience. There were five people sitting in the pew with me; not one understood the Welsh language, but as I translated the testimonies, writing them on little notes, and passing them along to the friends to read, they wept and praised God. There were many who said that the Welsh Revival was only a passing blessing, but my dear friend, Rev. Elvet Lewis, pastor of the Welsh Tabernacle, London, told me that he could put his hand on 70,000 who did not backslide, and this was four years afterwards!

It has also been my joy and privilege to see something of the workings of the Holy Ghost in Korea, Japan, and other countries, and I am convinced that the days of Revivals are not over. God's power is not lessened by time; what he did once he can do again. I have a letter before me from the Rev. Juji Nakada, of Japan, which reads as follows: "God is working in this country in a mighty way. In my native city, Hirosaki, an open air meeting has been held every day for a week, and during the time 713 people decided; few weeks ago I baptized 54 of them. It is really a revival. We are expecting to baptize about 2,000 people very soon. Nothing is impossible for God. Pray for us."

There are many preachers who have discarded the old-time revival meeting. They have removed the altars of the Lord, taken away the penitent form, and have substituted a campaign to bring into the church a crowd of unsaved people, promising them a church home. The community is canvassed systematically and a "plate supper" arranged, with a "get-acquainted meeting" in the basement of the church, at which those who have talents of any kind are quickly initiated into some form of church activity. The subject of repentance, restitution, and the New Birth are not even hinted at on this occasion. This can hardly be called a Revival. On the other hand,

REVIVALS ARE POSSIBLE TODAY.

ITS WARRANT. God's promises have never been known to fail. They are exceeding great and precious promises. "I will pour water upon him that is thirsty, and floods upon the dry ground." "Call upon me, and I will answer thee and show thee great and mighty things which thou knowest not." "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." "And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh." Men forget that there is one thing God cannot do; he can create a world, he can send a revival, but he "cannot lie."

THE METHOD. There must come a burden of prayer upon the church, or upon a group of faithful saints, or upon the minister, or

someone through whom the Lord can work. We held a series of meetings in a town in Cornwall, England, and over fifty young men were converted. The minister asked me to visit an old lady and when I entered her room, she said, "I knew it would come! I knew it would come! I just knew it would come!" It dawned upon me who was really conducting the Revival. There must be power with God for men, before we can have power with men for God. A revival is possible anywhere, if there is prevailing prayer. "Break up the fallow ground," with prayers of real intercession.

"Gather the people, blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Let a man of God be called, and it must be remembered that God is very particular whom he uses. He must be a vessel meet for the Master's use, prepared and fitted by the Holy Ghost. The description of a man whom God uses is seen in Exodus 18:21.

1. He must be an able man, not a novice, able to preach the Word of God, able to apply the Word of God. He must be a *reaper*, rather than a sower.

2. He must fear God, love him with all his heart, unafraid of men or devils.

3. He must be a man of truth, sincere, sanctified, and full of the Holy Ghost.

4. Hating covetousness, saved from the love of money, able to trust God for his supplies.

THE REVIVAL SHOULD BEGIN WITH THE PEOPLE OF GOD.

The unsaved masses can only be reached when the church is revived, and this is ever the scriptural order. "The heathen (the unsaved) shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36:23. Then let the saints go forth to invite the unsaved to the meetings; cottage prayer-meetings should be arranged, personal work encouraged. There are thousands all around, sick of their sin, tired of the world's pleasures, bound by the devil's chains, and driven by his taskmasters, who only need a loving invitation coupled with a personal testimony to the power of the precious blood to save and cleanse, to get them to yield themselves to God. Let no one despair. Revivals are possible today! Do not wait for a world-wide revival, but ask God to revive *your* locality, *your* church, *your* home, and *your* own soul.

Asbury Theological Seminary.

DEAN F. H. LARABEE.

Robert South, far-famed in the historic galaxy of preachers, a preacher than whom in many respects there was no greater, once said "that a blind man in a chimney corner is pardonable, but sitting at the helm is intolerable." The preacher is the guiding star of any community. He is the maker of its ideals. As the preacher directs, the common people follow.

Since the preacher is the key man to the community life, his training and preparation for the task is all important, for he should be a skilled workman. During the past twenty-five years, the cultural average of our congregations has been steadily increasing. It is no uncommon thing to find in these days, scores of laymen in the pews of a single congregation, who are college-bred men and women. They will no longer tolerate an illy prepared preacher in the pulpit. He must be well-trained.

With the present specialized status of education, it is next to an impossibility to get an adequate preparation for preaching the gospel out of any college curriculum in the country. In the days of Harvard's early history, it was not so, for among the decreed purposes of that early organization, there was expressed a dread "to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." Harvard's

Special Assortment of Christmas Cards.

We have made up a limited number of packages of Assorted Christmas Cards, with envelopes. There are at least twenty-two cards in each assortment, and many of the envelopes are lined with colored tissue.

The sentiment on the cards carries a real Christmas Message. The designs are varied and attractive—holly, snow scenes, wise men, shepherds in fields, and Madonnas. This assortment is well worth \$1.50, but our special postpaid price is only \$1.00. When ordering ask for Assortment No. 211.

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Louisville, Kentucky.

early aim was to make preachers. Where in the world is there a college now so motivated? Yes, there is one. It is Asbury College. There may be a few others, but they are scarce. So, if preachers are made, if prophets are encouraged and inspired, the college of today does not and will not satisfy this demand; this is the good and sufficient reason for the theological seminary. The preacher should be as well prepared technically for his task as should the physician for his task, or the lawyer for his task. Young men choosing these two latter professions do not pretend to get a satisfactory training for these responsibilities out of the ordinary college curriculum. They pass on to the professional school. Should men following these professions be more highly trained and efficiently prepared for their task than the prophet of the Lord, whose ministry is as immortal as the souls of men?

The question will be asked, "What kind of a seminary should be sought in these days? The seminaries are teaching all sorts of theories of life. What is the true theory of life? Where may it be found? The true theory of life can be found nowhere except in God's Revelation to men, so the proper kind of a seminary for the training of young prophets and preachers must be; that seminary whose curriculum is occupied with the task of promulgating the gospel of Jesus Christ; the seminary most containing those characteristics that cultivate, nourish and feed a vital piety in the hearts of its students; that builds up a high moral and spiritual life. An unregenerate preacher in the pulpit is a travesty on the social life of the community over which he is set to build its spiritual welfare.

Asbury Theological Seminary interprets the Word of God according to the Wesleyan faith. Her students become pronounced and positive in the assurances and beliefs of the Sacred Word and of their faith in Jesus Christ. They go out in the world to preach a positive gospel, and, from the preaching of this positive gospel, everywhere gracious and beneficent results are achieved in the salvation and sanctification of the people.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

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REPORTS FROM SOUL WINNERS

ASBURY COLLEGE CHAPEL SERVICE.

On Tuesday morning, November 15, the chapel hour at Asbury College was occupied with a praise service, led by the Business Manager, Mr. C. A. Lovejoy, who has not only led many such college services in the past, but also will be remembered by the attendants at Camp Sychar as having led the great praise services at that camp.

Before testimonies were given, a brass quintet rendered a medley of Billy Sunday's great successes with genuine spiritual fervor. The music was a blessing to those who heard it. Then Brother Lovejoy led in the singing of a number of camp meeting choruses, introducing some of them with appropriate remarks. The first stanza of "Amazing Grace" was sung, followed by portions of "I'm Glad Salvation's Free," "Turn to the Lord," "He'll Carry You Through," "I'll Go Every Step of the Way," "There's a Highway There and a Way," "The Way is Very Narrow But I'll Follow," "Holiness Forevermore," "When I've Gone the Last Mile of the Way," "Oh, That Will Be Glory," and "I Will Praise Him."

The last twenty or twenty-five minutes of the meeting were devoted to testimonies, interspersed with more choruses. During this time sixty persons, representing twenty-three states and two foreign countries, testified to what the Lord had done for them. The following are some of the expressions which were heard in the meeting:

A girl from Kentucky said, "I am glad I said yes to his whole will. I am learning new lessons daily, and walking alone with him." Another, from Pennsylvania said, "I am praising him for the lessons he has given me. His grace is all-sufficient." Another, from Ohio, said the songs that had just been sung resounded in her soul like the sweet music of heaven. A Georgia boy said he had victory over the world, the flesh, and the devil. A boy from New York said he had new found strength and joy in the Lord. A girl from California said joyfully, "The way is growing brighter and brighter." An Oklahoma boy praised the Lord for answered prayer. An Indiana boy said, "I praise God for the privilege to live for Jesus who died for me. My ambitions are in the will of God." A North Carolina girl said, "One thing I know—that whereas once I was blind, now I see." A professor said that just as consciously as the Holy Ghost entered into his life sixteen years ago, so he abides today. A lady professor said, "He is helping me to buckle on the whole armour of Christ. He is my Savior, my Keeper, my Coming King."

Naturally, those who testified were comparatively few in proportion to all who might have done so, and this fact led many of the professors to open their classes with words of testimony. Throughout the day the spirit of praise was observed in the various classrooms. Thus was felt the influence of a single Chapel service.

MANCHESTER, GEORGIA.

A Union Revival that is reaching hundreds in our city is being held at the North Side Baptist Church. A number of the members from the different churches of the city prayed for months that we might have a meeting to reach the unsaved hundreds of Manchester. It was first planned to have Evangelist Harry S. Allen, of Macon, Ga., come with his big tent for the revival, but the time he could give was so late in the year it was feared it would be too cold; so the first week of the revival was held in the Methodist Church and this week at the Baptist Church. Evangelist Allen is preaching to crowded houses at times scores being turned away for lack of room.

One of the most efficient song leaders the writer has ever known is in charge of the singing, Mr. M. L. Lifsey, of Macon, Ga. He is also gifted in working with the young people. Many say this is the most far-reaching revival ever held in Manchester. Nearly one hundred have already professed conversion and united with the different churches of the city. We are praying that these men may come back to our city to hold a great tent campaign. Evangelist Allen goes to Tarpon Springs, Fla., to conduct a great Union Tent Revival beginning Nov. 20th.

A. T. Nesmith,
Chairman Revival Committee.

REPORT.

For the past nine months I have been associated with Luther A. Horn in the Horn-Marshall Evangelistic Party. During these nine months we have conducted nineteen revivals in Alabama and Florida. We have gone from the smallest country communities to the most aristocratic church in old Mobile and have found everywhere a people hungry for the old-time gospel. There is very little difference in folks when they seek God and there is considerably less when they really find him.

During the year Bro. Horn organized the Healing Springs Camp Meeting and we held the first annual meeting the first of July. Two thousand people were on the grounds the last Sunday. We are expecting greater things next year.

The outlook for evangelism is not as good this year as it has been. So many evangelists seem to have left a bad taste in the mouths of the people, so that many doors are being closed to those who are sincerely trying to do good. However, this has not affected the South to any great extent, particularly Alabama and Georgia. Our party has had more calls than we can handle for the next season. We have disbanded for the winter and each of the three members of the party is taking separate meetings during the cold season. Contrary to northern cus-

tom the South does not hold many large revival campaigns in the Fall and Winter, and of course, even in Alabama, the weather is too cool for our big tent. Meanwhile, I have several open dates during November, December and January that I would be glad to fill with meetings in the North or Florida. I have specialized for the past nine years in young people's revivals and God has blessed my efforts.

Sincerely,

Rev. R. P. Marshall.

A GOOD MEETING.

A splendid revival meeting just closed a few days ago in the Springfield Church of the Nazarene, Ellet, Ohio, with C. C. Chatfield and wife as the evangelists. We had a number of seekers at our altar, and several of these praying through in old-fashioned style. The meeting, especially, did the church a great blessing. Folks received light that they had not had before. While the weekly crowds were not as good as we had anticipated, the Sunday crowds were up to our expectation.

This village, in the neighborhood of two thousand heard some old-fashion singing and preaching. The Chatfields did their own singing, and the glory came down upon the saints. Mrs. Chatfield with her "chart-talk" to little and big children on the closing Sunday morning had its effect when about nineteen or twenty children knelt at the altar of prayer for pardon and forgiveness. The church is forging ahead on spiritual lines, and we are going in for one of the greatest times we have ever had in all of our lives. Our folks are taking on a greater vision for God and holiness, and there seems to be a better spirit of prayer upon the people since the meeting. To God be all the glory.

Our next meeting is dated for Feb. 22 to March 4 with our old-time faithful brother and evangelist, C. B. Fugett. If you are near and about Akron, O., come and pay us a visit. On with the battle!

B. H. Pocock, Pastor.

REVIVAL CAMPAIGN.

Sunday night, Nov. 13, marked the close of a very successful revival meeting at the Darling Run Church of the Nazarene, near Warsaw, Ohio. Evangelist D. M. Peffley preached a full gospel, uncovering sin, showing the need of repentance; also insisting on the need of being sanctified as a second definite work of grace. Brother Peffley is a faithful friend of the pastor; wherever he preaches he strives to bind pastor and people together. The altars were lined nearly every night during the two weeks' campaign. Many backsliders were reclaimed and believers sanctified, as well as a number from surrounding churches received definite victory. Five additions were made to the church. God was on the scene. To him we give all the glory. I feel the church is considerably strengthened at the close of these special services.

Clarence W. Perry, Pastor.

REVIVAL AND CAMP MEETING AT BELSANO, PENNSYLVANIA.

About five years ago this fall the Pittsburgh M. E. Conference sent into our midst an old-time Methodist preacher as pastor of the Belsano charge, Rev. Charles H. Porter, whom we found to be a strong preacher of holiness of heart and life a doctrine which had not been preached in the community for at least a generation. Brother Porter served the charge faithfully and successfully for two years and then had to retire from active work on account of ill health and then bought and settled in our little village. The pastorate was then filled by a young man who possesses great talent as an evangelist; he also is a strong holiness preacher, having been saved and sanctified in the old-fashioned way after being raised in the German Lutheran Church, but turned to the Methodist after his conversion. Bro. Siess, who was now serving his first pastorate had one of the greatest, if not the greatest, revivals that was ever known for miles around that first winter he served the charge. It was in this revival that the writer, a young teacher in the public schools, first received the witness of the Spirit to the pardoning of his sins, to later become a local preacher in the local M. E. Church.

The effects of that revival have been felt all over Cambria county and the city of Johnstown though it is twenty miles away from the city.

Out of this Revival sprang a strong Holiness Camp Meeting with an association of over fifty members which has been bringing in to the community for the past three years some of the nation's strongest holiness workers, such as Dr. Ridout, of Wilmore, Ky.; Rev. and Mrs. Rufus H. Gleason; Rev. H. J. Tedder; Mrs. Ella Boyer and Sister, Mrs. Cora Hurt, and others. Everyone feels the camp is large for its age and one of the most promising in Western Pennsylvania. Last Spring the Association bought nine acres of woodland near Belsano and erected on it a tabernacle 70x90 in which it holds its meetings. Dr. G. W. Ridout and Mrs. Ella Boyer were the evangelists in charge of the 1927 meeting, with Misses Magdalene A. DeBoer and Florence Hall as song evangelists and young people's workers, all of whom were found to be untiring workers in the Kingdom, blessing all who heard them by their spiritual messages. The Association is especially indebted to Dr. Ridout for his very excellent advice in helping to get the Association organized, suggesting amendments and recommending for adoption a Constitution, Rules

and By-laws, for the Association which was framed largely by the pen of Rev. Porter who was the first President of the Association and still holds a position on the executive board. We now feel that we not only have an organization well established in the community, but one that is going to be true to old-time Bible Holiness, preaching it from the platform yearly and sending out from its altars young men who have been filled with the Holy Ghost to carry the message of salvation all over the land and into the mission field.

The workers secured for next year are Dr. Peter B. Wiseman, President of a Holiness School in Canada, and Rev. C. E. Zike, a Wesleyan Methodist Evangelist of Cadillac, Mich.

C. M. Bennett, Pres.

EVANGELISTIC REPORT.

On September 2, we closed a meeting at Mt. Nebo, W. Va. This was my fifteenth revival for the conference year, also the fourth meeting at this place. A little over a year ago, God gave me the vision of a holiness camp at Mt. Nebo. During the year the burden increased and the vision became more clear, so at the close of this last meeting a permanent holiness camp was organized, to be held the last two weeks in August of each year. It was wonderful the way the Lord took it over the top. The land was given by Mr. and Mrs. G. C. Hughes (better known as Uncle "Bub" and Aunt "Ebie," besides a generous offering on the tabernacle fund. A large tabernacle will be built for the camp meeting next year. I have never worked among a more loyal people than we found in Nicholas county. I want to ask the readers of the Herald to pray for this new camp. Mrs. Esther Brown Darnell ably assisted in this meeting with her beautiful songs. Bro. Harvey Hysell was with us two days and preached some excellent sermons.

November 5 we closed a three-weeks' meeting at the Centenary Church on the Brandonville, W. Va., charge. This was my first meeting since conference, and I consider it one of the greatest meetings I have ever been in. Old-time conviction settled down upon the people and night after night the altars were filled with souls crying out to God for pardon, reclamation or purity. How they did dig down, pray through and shout the victory. Family altars were erected and many promised to tithe. We cannot praise the Lord enough for the great manifestation of his power. Brother S. E. Ryan is the pastor, he has the blessing of full salvation and wants to see his people converted and then go on and get sanctified. I am glad to report complete victory in my own soul and I am determined to go through.

Oda B. Teets,
Aurora, W. Va.

REPORT.

Our revival in the Quaker Church at Grinnell, Ia., with Rev. Simcox was a decided success. The meeting had not been advertised extensively but as the revival progressed in spiritual power the news of the meeting gained in momentum. On account of some conditions our crowds were not large but it looked at times all the unsaved were going to the altar. It was said that some of the hardest cases in the city found the Lord. A doctor who had backslid found his way back to God; another man of strong personality, an old student of Moody Bible School, had lost his hold on God, was wonderfully reclaimed and sanctified and became the most ardent worker for souls before the close of the meeting. One young man who had been called to preach and backed down was reclaimed and started in his studies at John Fletcher College before the close of the revival. The pastor has the respect of the city and is much loved by his people. Mrs. Simcox is highly respected by all. Mr. G. W. Richards, the outstanding official of the church, is one of the most consecrated men I have ever known. We were entertained in the home of this brother and wife. With the exception of five services out of seventeen days, some found God in saving or sanctifying grace. I have some open dates which I wish to give to some church. My terms are a free-will offering. I have some camp dates for next summer open.

L. E. Williams,
Wilmore, Ky.

I have read with interest and amazement that wonderful book, "Modernism," by J. M. Stanfield. While I have read very considerably upon the subject I was amazed by his marvelous presentation of the subject. It is decidedly the strongest I have read. May I urge every preacher to read and assist in its circulation.

L. L. PICKETT.

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Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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(Continued from page 1)

Devout men all through the South would have been glad to have seen a union, but they looked with fear upon the course of study in the M. E. Church and felt quite sure that the union of the two denominations would place the publishing interests, and the educational institutions in the hands of modernists who have little or no sympathy with the doctrines and experiences so tenaciously held, earnestly preached and graciously experienced by the fathers and founders of Methodism.

One of the most interesting features of the debate and conflict which went on during the discussion of Unification, up to the time of the meeting of the last General Conference of the M. E. Church, South, was the fact that almost, without exception, the men in the Southern Church who wear the brand of modernistic teaching were so enthusiastic for Unification that they seemed perfectly willing, not only to make a great breach, but almost to go to any length, which would all but wreck their own church in order to Unification. It is generally believed that modernists are very shrewd in the manipulation of ecclesiastical politics, that they stand very close together, and that they know how to place their leaders in official positions, to get hold of the Publishing Interests and the control of the institutions of learning. Devout men all over the South who would have been glad to see Methodism welded into one great body of consecrated, evangelical Christians, laboring zealously for the conversion of the world, were afraid to risk the destinies of the church and the cause of God and humanity in the hands, and under the direction and leadership of modernistic teachers.

This spirit of modern skepticism in the church is becoming very general and is spreading rapidly. We see no evidence of a receding tide in the propagation of unbelief in the church, and rapid, aggressive, blasphemous, infidelity outside of the church. If the modernists continue to control the theological seminaries and inculcate into the rising generation of preachers their false teachings, and if the colleges and universities continue to teach evolution and what logically follows, it will not be many decades until the two Methodisms will become so thoroughly saturated with this spirit of unbelief and, at the same time eagerness for great numbers and large collections of money for social service and world uplift, that they are quite likely to come together.

So you see, as an old man who has roamed all over the nation and through and through Methodism, North and South, I am prophesying the final union of the two great Methodist churches.

If, under God, there should come a great evangelistic movement, a powerful revival of true spiritual religion, if our people should turn back to our original doctrines and the holy fire of God should fall upon us, if such a revival should be widespread and bring into leadership bishops, editors, college presidents, and place in the pulpits of the great churches mighty preachers of a pure Gospel, saturating the great body of the laity with the spirit and power of Christianity on fire, this union of hearts, faith, sympathy and

purpose, would certainly bring about a union of the two great branches of Methodism into one body which, under the power of God, could shake the kingdom of darkness and bring untold millions to repentance and saving faith in Jesus Christ in this and all other nations.

I regret that I see no indications of such a revival. The teachings of the modernists cannot bring a revival. In fact, the modernists do not believe in revivals. One would think their program is to let the adult people of the world go to the devil while they lay hold upon "the church in the cradle" and the young people in the schools and teach them to doubt the inspiration of the Old Testament, to question the authority of the New Testament, to have all sorts of opinions and notions about the Lord Jesus, and to cultivate a sort of religious fraternity among the various nations and races of the earth looking to good breeding, and the laws of hygiene to develop some sort of a superman.

Doubt is of the devil, and your modernist is busy sowing the seeds of unbelief broadcast, everywhere. I cannot have the slightest hope that the teachings of our modern liberals will bring in anything short of a revival of unbelief, of wickedness, lawlessness and the wreck and ruin of society, and everything that promises good to humanity and the glory of our Christ. But if it continues to move forward at the pace which has characterized it for the last decade, within twenty years there is not a doubt in my mind but it will bring about the union of the two great branches of Methodism, and it will then be the most powerful organization of unbelief and the most dangerous brand of skepticism that the world has ever known. If this union should take place then the devout orthodox people in the two churches, uniting, would withdraw and organize an orthodox Methodist Church. I think this would certainly come to pass.

Bishop, it is a startling fact that we have a great host of preachers in large and influential churches, North and South, who do not have revivals in their churches and do not hesitate to say that they do not believe in revivals. They have found that they can keep up their membership and organization by using decision day and the Easter gatherings, so they let that vast multitude of humanity that can be attracted, impressed, put under conviction and led to Christ in great revival meetings, absolutely alone to go on their way to ever-increasing wickedness, and finally to outer darkness. A large percent of the young criminals who are now committing most diabolical crimes come out of that great class of the common people into which original Methodism moved with the mighty power of God and captured for stalwart laymen and preachers of great power, a boyhood and young manhood who, otherwise, would have become criminals. I haven't a doubt but if the great Methodist churches in Chicago had been ablaze with revival fire for the last twenty-five years, Chicago would be so salted and illuminated with the spiritual life of these great churches that the bootlegging and machine-gun firing, the horrible war which is now going on in that city, would have been impossible and unheard of. These churches that are standing idle so far

as genuine, Holy Ghost revivals of religion are concerned, are unconsciously the aiders and abettors of all evil, and are turning perdition loose on the earth. I believe these skeptical preachers in our great cities who seem to be content, who let the vast mass of humanity of the middle and lower classes, who are no more wicked at heart than the wealthy and educated, go unevangelized and out to eternal death, will be found dripping with the blood of lost souls in the great Day of Judgment.

Please remember that I am making no plea for the organization of another Methodist Church. No man loves the Methodism of this nation better than I do, so far as my capacity enables me to love it. But what about God? Is he pleased with the situation? Has he surrendered his church to these unbelievers? If he so loved the world that he gave his only begotten Son to die for its redemption, doesn't he want the world to know it? Is he willing to be confined to cathedral and pipe organ churches with their half-naked, squealing, squalling choirs? Isn't God still interested in humanity? Isn't the Christ who lived and walked among the poor, the common and outcast people, still deeply concerned for their salvation? Doesn't God want his people, at certain periods, to quit, neglect and forsake other matters and unite themselves in earnest prayer for the salvation of the lost multitude? Are there not untold thousands, yes, millions of immortal souls around the Throne in glory who were saved in religious revivals? What is God going to do about these things? I believe he purposes to keep a church in the world that believes in the inspiration of the Scriptures, believes in the Virgin Birth and Deity of Jesus Christ, believes in the Atonement he made upon the Cross, believes that the Holy Ghost is now in the world, moving among men, believes in repentance, the new birth, the cleansing and sanctification of the heart and righteous living among men and believers in revivals of religion. If God does not desire this, he evidently is not the God revealed in the Holy Scriptures.

May we not expect the same God who raised up Methodism when the Episcopal Church had lost the evangelistic spirit, and was letting the world drift into darkness, to come upon the scene again in great power and raise up for himself a people who will stand for the Bible and the salvation of a lost and ruined world. A very large percent of our preachers in Methodism, North and South, are sound at heart, but what about our leaders?

I beg your pardon, Bishop, but as I become a sort of by-stander, watching the procession march into the future, I can but look after them and ask myself what the future holds, what movement a compassionate God who loves lost men may set on foot, and what the outcome will be. I must confess that I feel deep concern and a bit of curiosity with reference to the future. But, believe me, there is going to be some tremendous things happening within the next two decades. I have some further thoughts on the subject for next week.

Faithfully yours,
H. C. MORRISON.
(Continued)

A Word to our Trial Subscribers.

Owing to large numbers of new names coming in it has been impossible for us to get them on the list in time for them to receive all the issues of November, but we promise that you will get the full number of papers, as we shall retain you on the list the full three months.

Two Weeks in Phoenix, Arizona.



T the close of the conference at Tucson I went to assist Dr. Gray in revival meetings in Central Methodist Church, South, in Phoenix, Arizona, a city of some fifty thousand people, located in one of the broad valleys of the sunlit plains of Arizona, make a beautiful oasis of alfalfa fields, orange groves and gardens by the waters of Salt River from the great Roosevelt Dam.

At Phoenix you have almost year-round sunshine. It is a city of churches and winter tourists. In addition to Baptists, Methodists, Presbyterians, Episcopalians, Nazarenes, and Roman Catholics, there are Christian Scientists, Mormons, and three or four churches of the Apostolic, or tongues people, who have divided and separated until I was told they have four preaching places.

When I entered the beautiful new church a fine, handsome usher met me with a cordial grip, saying, "Brother Morrison, I was converted under your ministry and you took me into the church when I was a boy in Stanford, Ky." Greenberry Bright is his name, the son of my old friend, George Bright, of Stanford, and grandson of James Harris, for whom the new Methodist Church in Stanford is named. We took long rides together and talked over old times. Brother Bright is a prosperous business man and a zealous Methodist, with fine family. I was in his house to dinner and it was like close kinsfolk. John heard I was there and came to see me. Who is John? Brother Bright took a little orphan colored boy out of the county poorhouse and raised him more like a son than a servant. I knew the little fellow well, as I went often to Brother Bright's. When he grew to manhood he joined the U. S. Army and remained a soldier for twenty-five years, fought through two or three wars, became a commissioned officer, and when he left the army he came back to Stanford and one of his first questions was, "Where is Mr. Greenberry Bright?" "Out at Phoenix, Arizona," was the reply. John took the train for Phoenix at once and hunted up his first love. They had grown up boys together. John gets a pension and he and his wife have a prosperous business. It was a real pleasure to meet him. What faithful friends are these old-time brothers bound up in black.

Ernest Roberts, pastor of the Nazarene Church in Phoenix, converted under my ministry many years ago, and very dear to me, is a faithful man and a great soul-winner. One night we had "Kentucky night" and the Kentuckians filled one great block of pews. Brother Gray had them all sit together, and we had quite a time.

There were a number at the altar, and twenty united with the two Methodist churches, fifteen at Central and five at one of the other Methodist churches. Brother and Sister Gray had me at the parsonage for dinner often and comforted me with their kindness more than they can ever know. The new presiding elder, Brother Powers, had just come up from Texas and was with us most helpfully. Brother Johnson, of Washington Street Church, doing a great work was with us often, and from first to last, many preachers came into the meetings.

The Mormons are very strong in this region. They had an immense gathering of Mormons from many parts of the country at the dedication of a million dollar temple in

the village near Phoenix, while our meetings were in progress.

Arizona is a great state, coming into marvelous productiveness and a most promising field for Methodism. The brethren on that battle front ought to have the sympathy and support of the church. Phoenix needs and should have help from the Boards to become a powerful center of Methodist influence and evangelism.

H. C. M.

Preparation For a Revival.

W. E. ARNOLD.



REVIVALS are neither all human nor all divine. They are the result of co-operation between the two. Wonder if we will ever learn the full significance of that inspired statement, "We are laborers together with God." We know it well enough in the physical world. We never expect a harvest until some Paul has planted and some Apollos has watered, even though we fully understand that God must give the increase. Paul would be helpless and Apollos useless without God; yet God gives a harvest only in collaboration with Paul and Apollos or other human workers.

As in nature so in grace. Religion itself is the result of co-operation between the Divine and human. If either element is wanting, there can be no religion. Whatever else it may be it is not religion. So also with a revival. It is the result of a union of effort on the part of God and man in behalf of souls. If either element is absent there is no revival. While we must not overemphasize the human element, we must give it its proper place in the economy of salvation.

The divine element in a revival is a constant element. Supply the human conditions and the supernatural never fails. We can rely upon it. The human element is variable and uncertain, but the divine is always ready to co-operate when proper conditions are met. The wires may be broken and the carbon wrongly placed, but put these in proper adjustment and the Divine Dynamo always sends forth its light and power! God always does his part in a revival. To say that he capriciously withholds his blessing is almost a blasphemy. The "set time" to favor Zion is whenever Zion is ready to be favored. To "pray down" a revival means only to *pray up* the people into harmony with God's will. To neglect the human side of a revival, then cry to God to pour out his blessing in spite of our neglect and failure, is pure folly. God will do his work whenever we do ours.

Hence the necessity of preparation for a revival—of getting ready the human elements which enter into it. The ministry of this writer has been blessed with several sweeping revivals, but not one has ever come without thorough preparation for it. These gracious outpourings have never been by chance, nor have they come as a surprise, or by quick and easy process. They have always been the result of deliberate plan and purpose, in answer to expectant longing, and after weeks, or even months, of work on the conditions necessary to a harvest of souls.

A revival deals with conditions in the church and community, and must have material to work on. To get these conditions favorable and to get this material ready is the work of the pastor. Sometimes the preacher himself is not ready. Ask the experienced evangelist and he will tell you that he sometimes finds the greatest obstacle in the way of a meeting is the preacher; things just will not move because of his attitude or state of heart. Sometimes the difficulty is in the church. Formal, unconverted church members, ignorant of spiritual things, and neither knowing nor caring for their high privileges in Christ Jesus, are themselves subjects for the revival, and until saved, are

poor media through which to communicate the Spirit's power to others. They must first be enlightened and brought to believe in, and long for, the regenerating and sanctifying power of the Spirit. To indoctrinate a people and beget this desire in their hearts is not easy, and often cannot be done in a few days. The pastor should do this and not the evangelist. A revival ought to be a high school rather than a kindergarten of the spiritual life.

Then if the revival reaches the community, there must be material to work on. To locate this material and get it ready before the revival begins is the surest way to have a revival. More than once has the writer gone carefully through his church and community, making a list of the unconverted of his own membership, and of those out of the church. Then taking this list, he has sought out those whose names were on it, and made a personal, private appeal to each one. In one instance more than half a hundred professed to be saved in the meeting which followed, and more than two-thirds of these had been talked with privately before hand. When the meeting began there was material ready. No man is ever too rich, or too big, or too little, or too wicked to be talked to about his soul. Where this method is faithfully and tactfully followed, there is always material ready when the revival begins.

The writer has written from the pastor's viewpoint. He has been a pastor. He is familiar with many sorts of revivals. He knows how deceptive and disappointing some of them are. A quick work, brought on by high pressure methods, without previous preparation will disappear almost as quickly as it was brought on. He is convinced that a revival should never be used as a substitute for careful, prayerful, painstaking pastoral work. It should be the culmination of such work; the harvest time, following the period of seed sowing and cultivation of the soil. A lazy man, or one who is too cowardly to face a sinner and talk to him about his personal salvation, finds it easy to resort to a so-called revival in order to make up for his want of fidelity to his sacred calling. Preparing for a revival is hard work; often it is not appreciated and secures no applause, but it counts for much in the end.

An Interested Friend.

My Dear Dr. Morrison:

I have been reading with much interest the series of articles you have been writing under the heading "One of my great desires" which relates to the need of a well housed and equipped Theological Seminary at Asbury College.

In this time of spiritual decline, and the tendency toward Modernism in the greater number of our State and Church Colleges I am sure that the need for the enlarged Seminary at Asbury College is imperative, and should receive the hearty endorsement and support of all lovers of the Bible, and those who believe in and experience the blessing of Holiness of Heart and Life. We need one Seminary where the graduates of our Holiness Colleges can go for their advanced study and preparation for the Ministry, Evangelism, and Missionary training, where they will be free from the spirit of infidelity and unbelief that permeates the most of our larger Seminaries, and where they may become thoroughly established in the Word of God, and in the Fundamentals of our Holy Faith which will make of them flaming evangelists of the gospel of a Full Salvation.

In talking with several friends about your "One great desire" I find a sympathetic expression, and we are hopeful that you will soon have your plans in hand for this enlargement program, and we will support you to the best of our ability in making permanent at Asbury College this Seminary which is the hope of the world, as I see it.

Yours for the spread of Scriptural Holiness,
A HERALD SUBSCRIBER.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS
Abbie C. Morrow Brown.

No. 1.

Text.. "If thy heart be wise, my heart shall rejoice."—Prov. 23:15.

Story. A friend of mine sent her boy to Germany to school. He promised never to touch a drop of wine. When he came home she wondered if he had kept his word, but did not ask. Opening his trunk, he showed her a picture of the boys, and every one seemed to have a mug of beer in his hand, but her boy had a glass of soda. Do you not think she was glad?

Poem.

When her children are bad,
The dear mother is sad,
When her children are good,
The dear mother is glad.
I like to think your mother true,
Is always glad because of you.
Prayer. Dear Jesus, help me always to make my mother glad, because I am good

No. 2.

Text. "Every day will I bless Thee." 145:2.

Story. A little boy who saw the sun rise for the first time ran to his mother and shouted, "Mama, get up the sun has come out."

Poem.

"Another day is dawning,
Dear Jesus, may it be,
In working or in playing,
Another day with Thee.
"Another day of leaning,
Upon Thy loving breast,
Another day of trusting,
Thou doest what is best."

No. 3.

Text. "As one whom his mother comforteth, so will I comfort you." Isa. 65:24.

Story. Her brother had fire-crackers and little Julia wanted some, but mother said, "No." She had a few cents and slyly went to the little store and bought some. It was not much fun as she thought it would be, and as she came near home she put the fire-crackers and the lighted punk in her pocket. Soon they began to go off and she ran to her mother crying. Her mother put some salve on the little burns and hugged her and kissed her. And the dear child learned that mama knew best.

Poem.

In a mother's love I see,
Jesus' tender love for me,
That silent, loving pain was borne,
The day he wore for me the thorn."

Prayer.

Dear Jesus, I love mother and I love Thee
You always know what is the best for me.

No. 4.

Text.. "Give us this day our daily bread." Matt. 6:11.

Story. Johnnie was ill but he was hungry. He asked for a slice of bread but mama and Aunt Alice and Aunt Kate all said, "No," fearing it would make him worse. He did not whine, or cry, but folded his little hands and said, "Dear Jesus, your little boy is starving. Please give him a piece of bread." Then grandma came in and said, "Why, we can give him a glass of milk." After he drank it he lifted his eyes arnd said, "Thank you, Jesus, it went to the part what hurted."

Poem.

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment, I'm under His care."

Prayer.

"Be thou near me,
Guide and cheer me,
Keep me lowly,
Meek and holy."

No. 5.

Text. "We love him because he first loved us." 1 John 4:19.

Story. A little girl was tired playing with her doll and her mother took her on her lap. She said, "I get tired loving dolly cause she never loves me back." "Is that why you love mama?" "One why, but the best why I love you is because you loved me when I was too little to love you back."

Poem.

Jesus called and loved and won me,
His love so great I can't repay,
But I can love him day by day.

Prayer.

"My Jesus, I love Thee,
I love Thee for wearing the thorns on Thy brow,
If ever I loved Thee, my Jesus, 'tis now."

No. 6.

Text. "The Sun of righteousness shall arise with healing." Mal. 4:2.

Story. A lad lay dying in a hospital. A nurse said, "Can I do anything for you?" "Put me in that bed over there in the sunshine." I think he must have prayed, for Jesus healed him."

Poem.

Always live in the light,
Love the sunshine,
Be patient in the night,
Love the sunshine,
This is right.

Prayer.

I love Jesus who gives us the sunshine to live in.

No. 7.

Text. "They straightway left their nets and followed Him." Matt. 4:20.

Story. Whenever anyone asked Dora to do anything, she would say, "In a minute." One day her mother said, "Dora, shut the door or the cat will come in and get your bird." "In a minute, mother." But Kittie did not wait. Dora wept over her dead bird, but she learned her lesson.

Poem.

One glory of life,
Is to ever be true,
Then to do quickly
All that we ought to do.

Prayer.

Heavenly Father, by thy grace I will not say, "In a minute."

Dear Aunt Bettie: Good morning! It is certainly a fine morning in Corpus, spring like and the bay is so calm it looks like a big mirror, face upwards, for the firmament above to look down into, to see the beauty the great Master of the Universe has given it for the enjoyment of mankind. Just at this point in my letter a little flapper, flopper, or flipper just passed and apparently unconscious of the beauties of nature took out a little mirror, rag and box, looked at herself, powdered her face, painted her cheeks and moved on. They said "That is a girl, one of the coming women of the future, if she is permitted to live and can be fortunate enough to get powder, paint and such like to keep her as pretty as she looked like she thought she was as she passed out of sight to mingle with others, leaving us to wonder what the final outcome will be." It was not our purpose when we began, to be thus sidetracked. When the Nov. 16th Herald reached us this morning we were so startled to see our name on page ten in a letter from a little ten-year-old last March 31st young lady, in the person of Miss Frances Brown Geurin, of Almo, Ky., who read my letter in The Herald sometime since, that the 31st day of March is also my birthday and she hoped I would notice her letter and write her. Now isn't it nice to have this opportunity of getting acquainted with my little ten-year-old Kentucky birthday sweetheart? While we are 69 years apart I am sure it will be real nice for us on that day to think we got acquainted through our Boys and Girls' Page in The Herald. I certainly wish her a real happy, useful life as she journeys on toward the home of eternal happiness. I am sure if every boy and girl who writes to Aunt Bettie through page ten of The Herald will live up to the teaching of the dear old Herald we will know each other in the sweet bye and bye and perhaps talk of having such a good Aunt who gave us page ten in The Herald to get acquainted, through the oracles of penmanship. As little fish had better keep close to shore I will make for shore. Good-bye. Success, peace and happiness to all who read. I did not intend for my letter to convey the idea I had never found any one whose birthday was March 31st; but had never found one among the writers on page ten where so many tell their age. I have found one man who was born on the 31st day of March, 1849, which is my

birthday, and since my letter, this is the second young lady who has informed me her birthday is March 31st, but not so far back as 1849.

H. C. Cobb,
Corpus Christi, Tex.

Dear Aunt Bettie: Even though I've never written you and all my dear cousins before I do feel as though I am "one of you." I like The Herald. Among all the magazines, papers, and pamphlets I read it is my favorite. It is a great source of inspiration to me; for it is full of sound doctrine, prepared by America's foremost men and women in the religious world. I love my home here in the great southland, for its beauty, the ever agreeable climate, but above all, because God has given this part of the country to us to work in and win souls for him. My father is a minister of the M. E. Church. Although he does the chief labor, we all, with God's help, stand behind him. A great desire of mine is to travel. I can just think of all the things God has created that are so wonderful, and I want to see them for myself. A great deal of my time is spent in practicing my music. I am studying the piano, have been for quite a while. I don't know whether I will confine myself to the study of the piano alone or take up another instrument. I am very fond of music, especially sacred and classics. Jazz isn't music to me. I'm going to attend Asbury for my college education. I would never think of spending my time in a school that was not founded on truth and did not stand for the fundamentals. To me, Asbury fills all the requirements of a safe and perfect school. We all enjoy Mrs. Brown's lessons on page ten. They each contain a new lesson for us. We appreciate them very much, Mrs. Brown. For my age I am about normal in weight and height—probably a little slender. I have almost bronze colored hair, blue eyes, fair complexion. I like to read very much. Also to write. If any of the cousins care to write to me I'll be only too glad to answer their letters. So write me. Tell me what you do. I like to hear about your work for God. We are all laboring in some way, let's do it for him. I'm a lover of Nature and spend a lot of time working with flowers and things. I can send you folks some pictures of Florida scenes if you will tell me you would like for me to. All you boys and girls, men and women, write me.

Lovingly, a new Cousin,
Dorothy Luella Tipton,
Cottage Hill, Fla.

Dear Aunt Bettie: It has been a long time since I wrote to the cousins. My mother takes The Herald and I like to read page ten. I am the little boy who wrote a letter to The Herald last year about the lighthouse. My father is the first keeper. I guess you remember my sister; her name was Sadie. She is dead now. She was at Virginia Beach last month, was in bathing and had a fit and died. We all miss her so much. She was fifteen years of age. She belonged to the Baptist Church and Sunday school. She taught a class and went every Sunday. I am ten years of age and I go to school. I am in the fourth grade. My teacher's name is Miss Margaret Smith. I go to Sunday school every Sunday. Who will guess my middle name? I will write them a letter about the lighthouse. It begins with G and ends with L, and it has six letters.

Alison Johnson,
Corolla, N. C.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I do not see any letters from North Carolina. Say, N. C. boys and girls, let's wake up and see how many letters we can have on page ten next time. I have brown hair, gray eyes and dark complexion. I am a Christian girl and go to Sunday school every Sunday morning. I belong to the P. H. Church, Brother Farmer is our pastor. My mother is dead but my father is still living. I want all the cousins and Aunt Bettie to pray for him and my brother that they may be brought into the ark of safety. I enjoy reading page ten. Hope Mr. W. B. will be off on a visit when this arrives for I do want to see one letter from North Carolina in print. My birthday is July 23. Do I have a twin? Audie Brown. I guess your middle name to be Ruth. May

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6. "Is the Bible Consistent?"

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

God bless you Aunt Bettie and all little cousins.
Fannie Mae Lassiter.
Rt. 3, Aulander, N. C.

Dear Aunt Bettie: Will you let a little girl from Texas join your happy band of boys and girls? My mother takes The Herald. It is a fine paper, especially page ten. I am eleven years old, and I am in the 5th grade. I belong to the C. M. Church, and go to Sunday school almost every Sunday. I have dark brown hair, gray eyes and am about four feet and ten inches tall, and weigh 84 pounds. I found my girl twin in the September paper, it was Lillie Mae Deaton. Lillie Mae, your birthday is the same as mine. If you will write to me I will answer it; also send me one of your pictures, if you have one, and I will send you one of mine.

Eula Mae Lynch.
Rt. 1, Van Alstyne, Tex.



Art Velvet Mottoes



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottoes breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS

No. 5515—Not my will but thine be done.
No. 5516—Even Christ pleased not himself.

Home Blessings

Size, 10x13 inches. Corded.
Price, 50 cents.



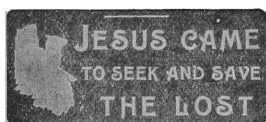
No. 5501.

The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.

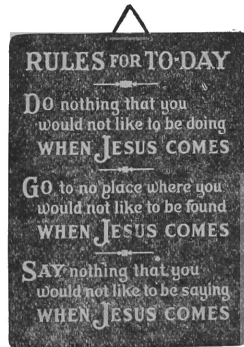
Size, 4½x10 inches, 25 cents.



TEXTS

No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Rules For Today



No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory white letters on Art Velvet cardboard. Size 10x12 inches. 45 cents.

Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.

Price, 45 cents.



TEXTS

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Bible Jewel Series



THE LORD IS MY SHEPHERD

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee. No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches.

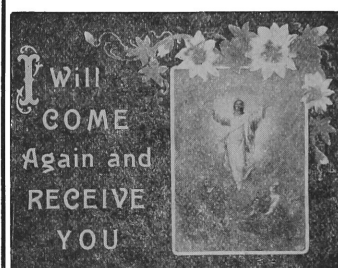
Price, 25 cents. Corded

TEXTS

No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters. Size, 10x13 inches. Corded. Price 50 cents.



TEXTS

No. 5517—Jesus shall so come in like manner.
No. 5518—I will come again and receive you.



No. 4014. Size 10x13. 50 cents.
A Prayer for Our Home. That Thine eyes may be upon this house day and night.

Sunday School Reward

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

No. 50. Price per set, 75 cents.

Sold in sets of 12 only.

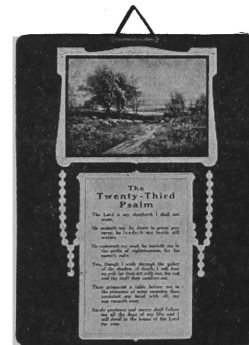


Heart Shaped
Love One Another.
He Careth For You.
Give Me Thine Heart.

Star Shaped
Come Unto Me.
My Best For Christ.
Rejoice in the Lord.

Shield Shaped
I Will Watch and Pray
Be of Good Courage.
Serve Him With Gladness.

Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.



No. 4010—The Twenty-Third Psalm. This, said by many scholars, to be the finest poem in the entire Bible, is printed in large, clear type beneath a picture which carries out the sentiment of the Psalm. The wide branching trees, the peaceful cottages and the still waters beyond all lend an air of peace and tranquillity.

Size 10x13 inches. Price, 50 cents.

Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottoes suitable for any room in the house.

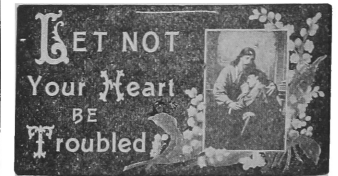
Size 10x13 inches. Price, 50 cents.



No. 5620—God so loved the world.
No. 5621—He is our peace.

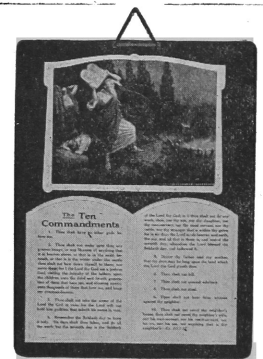
Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane. Size, 6½x12 inches. Price, 40 cents.



TEXTS

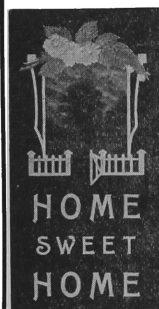
No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments. A startling realistic picture of Moses beholding the inscribed tablet of stone while beholding the Sons of Mammon worshipping the Golden Calf.

Size 10x13 inches. Price, 50 cents.

Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.

Corded.

Price, 40 cents.

TEXTS

No. 5326—Home Sweet Home.
No. 5327—God bless our home.

Precept and Promise Series

Size 10x13 inches. Price, 50 cents.



No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson XII.—December 18, 1927.

Subject.—Review of Lessons in the Prophets.

Reading Lesson.—Isaiah 61:1-10.

Golden Text.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Hebrews 1:1, 2.

Time.—From about 930 to 700, from Elijah to Isaiah.

Places.—The two kingdoms of Judah and Israel.

I do not care to write a review of the lessons of the past quarter, but prefer a heart-to-heart talk with the teachers and pupils who read my notes. Perchance it may be possible for me to stimulate you to take higher ground in studying, teaching and living. If so, the labor of writing will be well repaid.

Once more I find myself in the evangelistic field after my enforced idleness incident to my illness of a year ago. There are some movements in the field that are worthy of careful study.

1. Loose living and down-right wickedness among our young people is undoubtedly increasing at a rapid rate in some quarters. This is especially true in college life and city life. In some places the sins of city life are fast invading the rural districts. In order to bring this matter squarely before you, I shall have to give you some plain facts in very plain words. I quote here from *The Methodist*, a paper published by Dr. L. W. Munhall, of Philadelphia, Pa. Take Dr. Munhall's editorial at full length, and do your own thinking.

"Is Anything Horrible Enough to Arouse Parents?"

"Our colleges are overcrowded with young people as never before in human history. A small group of these colleges have just organized to maintain moral and Christian standards. But the hundreds of other colleges, church colleges and State colleges, are drifting into grossest teachings of behaviorist psychology, shocking immoralities resulting, religious services abandoned, ruined girls sent home a score at a time, young men suicides and wildest orgies in societies at some of them. Discount all that apologists have brought forward in extenuation, for surely we want to be just and want to believe all the best, yet unquestioned facts and vile teachings are abundant enough to start a country-wide revolt of a million parents at once to stop the fearful devilishness. Will these parents, mothers especially, who are more to blame than girls for present indecent dressing, be aroused to the awful conditions into which they are calmly sending their precious young people?"

"Behaviorist psychology, which is now about universally taught in all colleges, except in the strictly Christian very few, openly suggests sexual looseness and unrestrained gratifying of all desires. Here is a questionnaire which Rev. John W. Walker, headmaster of the Protestant Episcopal School of Meadowbrook, Pa., discovered in use in one of the supposed most moral young women's colleges and other colleges, three of the greatest of which he publicly named in a Synod of his church, and published in daily papers. He named the college.

"This questionnaire was issued to the Senior Class of that great woman's college, Rev. Mr. Walker declared.

"Which do you prefer for yourself: A—Companionate without marriage? B—Companionate with marriage? C—Marriage with children? D—Children without marriage?"

"Do you think women who are able to support themselves should be permitted to have children without marriage?"

"Do you think it an advantage or a disadvantage for a woman to have sex experience before marriage?"

"Should girls have more freedom to seek sex experience before marriage than is now generally approved?"

"Would you use this freedom under favorable circumstances? Have you had such experience? Once? Occasionally? Frequently?"

"This reaches the bottom of horrors of suggested lust. But many teachings and facts like it have been published without denial by these colleges and upon unquestioned reports of students and investigators. It is really unbelievable, but only too true. But the more amazing fact is the indifference of our professing Christian parents! Is there nothing so devilish and destructive of soul and body of their children that they care at all?"

"But why wonder at these mothers' blindness and callousness of conscience when you have before you all the time the indecencies of their own dress and the legs, legs, legs everywhere so disgusting and shocking both of mothers and daughters? A policeman ordered a man to tell his wife to pull her dress, up over her knees, down. The man got angry and the policeman threatened to arrest both if he did not at once do what he was told.

"Does nobody care for purity? Is the man who protests against silly mothers and shameless girls to be a lone voice in our land? Choirs, right up in front of our church, how shocking! The Sunday school's exhibition of lustful dressing once seen only in worse bawdy houses! Half-naked women everywhere you go!"

"Is there nothing to make good women stop and think what the next generation will become with all this horrible lust and vileness rampant? The Canaanites were destroyed utterly because they were so rotten sexually; Sodom and Gomorrah went down under the fire of God for their lusts. So Rome perished for it. How can America escape, headed just that same way and going horribly fast?"

2. Thinking must come first; but we must not spend all our time thinking. The time has come for ACTION! Parents must awake to the dangers attendant upon the education of their children. The downward trend is growing out of the teaching of evolution and its logical child, modernism. It is rife, not only in the schools, colleges, seminaries and universities of the nation, but in the Sunday schools. The literature being sent out by some of our church publishing houses is badly tainted. Sunday school superintendents and teachers should be aroused everywhere. If the literature sent to you is tainted, reject it at once. Either order your literature from a clean publishing house, or use the Bible alone as did our parents

in bygone days. I am not sure but that it would be a good thing to bring back the old Book into the Sunday school, and let much of our modern stuff go into the discard.

3. I may be mistaken, but it seems to me that there has never been a time in all the history of Sunday schools when there was such dire need for genuinely spiritual teachers. They must know God in the salvation of their souls; they must be sound in the doctrines of Christianity; they must be apt to teach, as the fathers used to say. Above all, our teachers should be doers of the Word. Their job is immense. Time was when most of our church children attended the preaching services, and heard the Gospel from the lips of God's divinely appointed men; but that time is no more. If our children and young people hear the message of salvation now, they must hear it from the lips of parents and Sunday school teachers. This means that these teachers must in some measure be ministers of the Word. They must live and preach the Gospel to their pupils.

4. In some measure we are fighting against vile literature; but it is coming with a fearful rush. Nothing nastier has hit this nation in a long time than *"The President's Daughter."* It is not a novel, but a beastly portrayal of the immoral conduct of the late President Harding. This is the limit of all that I have seen from the press. The very dirt of it makes it sell for five dollars per copy. I found it so nauseating that I did not read it in full, but sketched it, that I might be able to warn others against it. Its effect on this nation will be simply diabolical. This is no time for the teaching of modernism to our youth. If we are to stem the Niagara of filth that is being poured upon this nation, our Sunday schools and all educational institutions must be cleaned out. Investigators tell us that about seventy-five per cent of all the magazines offered for sale at the newsstands are too vile to pass through the mails. These things scattered abroad over the land, vast numbers of salacious novels, and the dirty movies make one tremble for the safety of our young people.

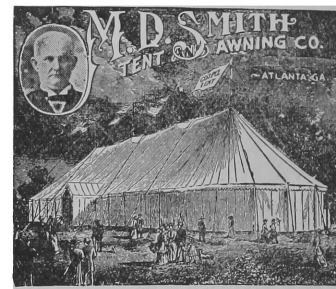
5. Amid all the evil tendencies of the hour, there are some hopeful signs. There is in the hearts of the rank and file of our church people a great hunger for God. While many of the clerical leaders are crying out against revivals, calling them religious spasms, the common people are begging and praying for them in many quarters of the land. There is a general disgust against the so-called "whoop-em-up" meetings, but there is a burning desire for an evangelism that will really bring conviction and salvation to the people. Although it will have to come over the heads, and in spite of the protests, of many bullheaded leaders, I am hoping and praying that God will send it upon the Church speedily. This is a time for every faithful Sunday school teacher and every godly preacher to buckle on the armor afresh, and fight with might and main for the salvation of the youth of this nation. We must have a speedy revival, or we are gone. Pray for it; work for it; fight for it with all your might.

NOTICE!

We wish to call attention to the fact that Rev. W. W. McCord, of Sale City, Ga., raises a few paper shell pecans which he says are dedicated to the spreading of scriptural holiness,

IMPORTANT!

I have in stock about 4,000 copies of Mr. John T. Benson's new song book, "Songs of Rapture," which I am offering for sale at the exceedingly low rate of only \$12.50 per 100, or \$2.00 per dozen. Mr. Benson considers this song book the best that he has issued. More than two million copies of his publications have been sold! This special price applies only on the 4,000 copies which we have on hand. Order at once before the supply is exhausted. Send 25c for a sample copy. M. HOMER CUMMINGS, Publisher Box 390 WHEELING, W. VA.



and he will supply them at 70 cents a pound, delivered anywhere. We have sampled Brother McCord's pecans and can testify to their worth. I do not think I have ever eaten better than those he has sent us.

Mrs. H. C. Morrison.

EVANGELISTIC AND PERSONAL.

Otis W. Spinks, 300 Lexington Rd., Wilmore, Ky., has some open dates that he will be glad to give any one needing evangelistic assistance.

Mrs. Laura Crouch: "On Nov. 6, we closed a meeting in the Ebenezer Church on the Golden Gate circuit, in which there were some clear cases of salvation. Brother Ben Cravens, the pastor, is a sacrificing preacher who carries a burden for souls. God has wonderfully blessed in singing and preaching during these services."

Thomas F. Eden and sister, evangelistic singers, of 116 Creston Ave., Audubon, N. J., formerly associated with Rev. C. M. Dunaway, have some open dates in January and February.

C. S. Clarke: "We recently closed a fine meeting at Pretty Prairie, Kan., in which the Presbyterians and Methodist churches united. About seventy souls claimed victory and the churches were left in splendid working condition. The attendance was good, much interest was manifested and conviction rested upon the people in every service."

Rev. L. E. Williams, Wilmore, Ky., one of our most faithful evangelists, is available for meetings anywhere the people need him. He only asks for a freewill offering and entertainment during the meeting.

Rev. F. W. Cox: "After a nine-months' evangelistic tour of the West, and with calls enough to keep us here several months more, we will return to our home in the east, Lisbon, O., by Dec. 21st, and will be open for calls for churches or camps from January 1st and all the year. If interested write us."

Messengers of Christian Comfort for the Sick

POST CARDS.

Bright and beautiful baskets of flowers. Verses by Amos R. Wells covering a variety of ages, for the use of Sunday School workers. Pastors and anyone else desiring to do good.

\$1.50 postpaid.

Twelve in pack, 25c.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

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Children and Young People

The Pilot's Voice

BY ISABEL C. BYRUM.



This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living. This is a true story written with an analogy of a voyage. It will entertain the boys and girls and at the same time will impress them with a good lesson. 224 pages. Cloth, 60c.

The Poorhouse Waif

BY ISABEL C. BYRUM.

A true story of an orphan boy made fatherless by the Civil War. His boyhood life was filled with unusual events. He was mistreated on every hand. How he became a useful Christian man is a story absorbing and worth reading. 224 pages. Cloth, 60 cents.

A Noble Life

BY MARY C. HASKETT.

This book forcefully and entertainingly brings before the youth many lessons of priceless value. It will help him to develop noble character. 96 pages. Cloth, 50 cents.

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BY ISABEL C. BYRUM.

A real Western story. Tells how a young man grew up among wicked surroundings, became dissatisfied with such a life, gave his heart to God, and later became an effective missionary. A true story. 96 pages. Cloth, 50 cents.

Bits of Biography

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Stories concerning the lives of great men and women. These short narratives are events that are particularly interesting to the youth, and written as such. Entertaining and educational. Cloth bound. 160 pages. 75c.

Aunt Charlotte's Stories of Bible History

We have sold something like twenty thousand of these and they have given universal satisfaction. One hundred and four stories, taking one through the Bible by reading two stories each Sunday. Over two hundred illustrations. Neatly bound in cloth. Price \$1.00.

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Many happy and profitable hours will the children spend in reading this book. It takes up stories that have moral and character building lessons. The characters are represented as giants and knights, such as Giant Usefulness, Giant Untruth, etc. Cloth bound. Well illustrated. 96 pages. 60c.

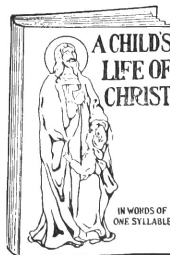
Stories From the Old Testament

FOR THE LITTLE CHILD

BY PAULA M. KOHN.

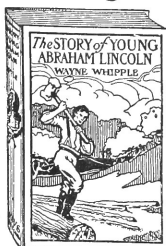
A companion to the above book. Well illustrated. Includes test questions. 75c.

Favorite Library



192 pages, colored frontispiece, many text illustrations, printed on good book paper, all standard titles, cloth cover stamped in three colors, with full color jacket on each book. Black Beauty. Wood's Natural History. Aesop's Fables. Child's Life of Christ. Pilgrim's Progress. Story of the Bible. Price, 50c each.

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Story of Young Abraham Lincoln, 75c. Uncle Jim's Stories from Old Testament, 75c.

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Uncle Jim's Bible Stories, 75c.

Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.50 each, but on account of the very large edition printed we are enabled to sell them at 75c each, or the seven volumes postpaid for \$5.00. These books are suitable for young people from 9 to 18 years of age.

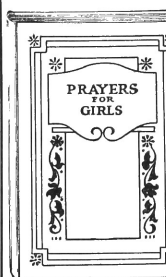
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Seventeen talks for the children, taken from the Bible. The book tells how that each evening the mother gathers her boys and girls around her, tells them these stories and gives to the stories the valuable applications for growing minds. Very entertaining and profitable for the child. Cloth bound. Well illustrated. 96 pages. 60c.

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It is with the ideal of helping the boy and girl to face life with God, and to teach them to give true expression to their devotion, that these little books are sent out upon their mission. They enter into the inner sanctuary of the heart, and enable them to give utterance to longings and hopes which heretofore he or she may have been unable or unwilling to speak in the presence of God. A prayer for Courage, for Cheerfulness, for Fortitude under Failure, in Perplexity, in Sorrow, in Disappointment—these few titles show the wideness of the little books' range, and the depth of their understanding and sympathy. It is the ideal gift for every boy and girl in the Sunday Schools and Bible Classes of our churches. We have long needed just such books as these.

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Pictures and Stories of Jesus.....10c Bible Stories and Pictures 10c

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A New Series of Finely Illustrated Bible Story Books for Children. Excellent for Gifts and Rewards. Series One of Bible Hero Stories contains the following six books:

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Girls enjoy it too. THE HERO OF HILL HOUSE BY MABEL HALE

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It contains 28 stories about boys and girls of the New Testament. A full-page picture on practically every other page. Test questions in the back cover each story and make the Bible lessons stay "fixed" in the youthful mind. Durably bound in cloth, 75c.

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This little book is printed on flexible cloth, 6 pages of illustrations and prayers, and it may be washed and ironed. The pictures are in colors. It makes a very attractive little book to give to babies and you can make some mothers and babies happy by sending this. It costs only 15 cents.

Sweet Story Series

Of all the host of books written for children there are none that have endeared themselves to young readers as have the volumes contained in this series. There is something peculiarly charming to children about these stories which holds the reader's interest.

The Sweet Story of Old 60c Jessica's First Prayer..... 60c Laddie 60c Miss Toosey's Mission..... 60c Decorated Cloth, Colored Illustrations The set of four volumes for \$2.00.

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BY PICKETT.

Feeling that there was a universal need of some attractive religious stories for children, Brother Pickett and his wife selected a large number of some of the best stories they could get together and published them in this book. 272 pages. You need not hesitate to place these in the hands of your children. The book is neatly bound in cloth. Price \$1.25.

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Bethan, Okla., Dec. 8-18.

BELEW, P. P.
(Olivet, Ill.)
Open date, Dec. 5-18.

BENNARD, GEORGE.
Lansing, Mich., Dec. 6-21.

BENNETT, W. G.
New Haven, Mich., Nov. 13-Dec. 4.

BONINE, GRACE O.—RIGGS, HELEN G.
Fennville, Mich., Nov. 20-Dec. 11.
Peck, Mich., Jan. 1-22.
Goderich, Ontario, Jan. 24-Feb. 12.

BUSSEY, M. M.
Corona, Calif., Dec. 4-18.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Brandon, Colo., Dec. 4-18.
Rockvale, Colo., Jan. 1-18.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Lancaster, Ohio, Jan. 5-22.
Chester, W. Va., Jan. 26-Feb. 12.

COX, F. W.
(Lisbon, Ohio)
Portland, Ore., Nov. 28-Dec. 11.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Rodney, Mich., Nov. 1-13.

CURTIS, EARL E.
(141 Dayan Street, Lowell, N. Y.)
Nampa, Idaho, Dec. 4-18.
Caldwell, Idaho, Jan. 1-15.

DANFORD, S. A.
(1177 W. 11th St., Eugene, Ore.)
Heppner, Ore., Nov. 20-Dec. 4.
Palouse, Wash., Jan. 1-15.

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio)
Union City, Pa., Dec. 6-18.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
El Centro, Calif., Nov. 13-Dec. 11.
Glendale, Ariz., Dec. 12-25.

DUNAWAY, C. M.
Chillicothe, Ohio, Nov. 21-Dec. 11.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Ashville, N. Y., Nov. 24-Dec. 12.

DYE, CHARLES.
(430 Williams St., Troy, Ohio)
Open date, Oct. 16-30.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Rochester, N. Y., Nov. 27-Dec. 11.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
South Bend, Ind., Nov. 28-Dec. 11.

FRYE, H. A.
(1328 Hurd Ave., Findlay, Ohio.)
Traverse City, Mich., Nov. 27-Dec. 18.

FRYHOFF, A. J.
(3559 W. 140th St., Cleveland, O.)
Urishville, Ohio, Nov. 27-Dec. 11.
London, Ohio, Dec. 12-25.

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)
Havlin, Kan., Nov. 18-Dec. 11.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Portsmouth, Ohio, Dec. 2-18.
Cincinnati, Ohio, Dec. 19-31.

GALLOWAY, H. W.
(University Park, Iowa)
Mason City, Neb., Dec. 4-18.

GEROW, S. M.
(Wilmore, Ky.)
Wyandotte, Mich., Dec. 4-18.

GROGG, W. A.
(605½ 11th St., West, Huntington, W. Va.)
Huntington, W. Va., Nov. 21-Dec. 11.
Kenova, W. Va., Jan. 23-Feb. 12.

HALLMAN, W. R. AND WIFE.
(5476 Ridgewood Ct., Chicago, Ill.)
Elkhart, Ind., Nov. 20-Dec. 11.

HARDESTY, S. P.
(Song Evangelist)
(Lynn, Ind., Rt. 1)
Groton, N. Y., Nov. 16-Dec. 188.

HEVSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Mooresville, Ind., Dec. 4-18.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Tulsa, Okla., Dec. 4-18.
Blackwell, Okla., Jan. 1-15.

JOHNSON, ANDREW.
Ashland, Ky., Jan. 8.

KEYES, CLIFFORD E. AND WIFE.
(Mohnton, Pa.)
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

LARKIN, BESSIE B.
(Collingswood, N. J.)
Centeron, N. J., Nov. 6-Dec. 11.
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Nicholasville Charge, O., Nov. 28-Dec. 18.
Converse, Ohio, Jan. 9-23.
Black Fork, Ohio, Oct. 30-Nov. 13.

LEWIS, RAYMOND.
(Song Evangelist)
(Van Wert, Ohio)
Baraboo, Wis., Nov. 28-Dec. 11.

LOVELESS, W. W.
(London, Ohio)
Marysville, Ohio, Dec. 1-18.
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Casper, Wyo., Nov. 24-Dec. 11.

MILLS, MR. AND MRS. E. C.
Perry, Iowa, Nov. 20-Dec. 4.
Kokomo, Ind., Dec. 4-18.

MINGLEDORFF, CLAUD.
(Douglas, Ill., Rt. 3.)
Open dates after Nov. 24.

PARKER, J. R.
(Wilmore, Ky.)
Seco, Ky., Nov. 28-Dec. 18.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Elkhart, Ind., Dec. 4-19.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Hobart, Ind., Nov. 27-Dec. 11.
Elkhart, Ind., Dec. 25-Jan. 8.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
At home, Dec. 22-Jan. 2.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1833 Nowlan Ave., Indianapolis, Ind.)
Cincinnati, Ohio, Dec. 4-18.
Pasadena, Cal., Jan. 8-22.

ST. CLAIR, FRED.
(244 Bowditch St., Berkeley, Calif.)
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Sheboyville, Ind., Dec. 1-11.
Burnips, Mich., Dec. 15-22.

TARVIN, E. C.
(California, Ky.)
Caro, Mich., Nov. 29-Dec. 11.

THOMAS, JOHN.
(Wilmore, Ky.)
Akron, Ohio, Nov. 27-Dec. 11.
Chicago, Ill., Jan. 4-8.

VANDALL, N. B.
Carmichaels, Pa., Dec. 4-18.

VAYHINGER, M.
Wabash, Ind., Dec. 1-22.
Logan, W. Va., Dec. 24-Jan. 15.

WATTS, E. E.
(Sandy Lake, Pa.)
Lyndonville, Ky., Dec. 4-18.
Open date, Jan. 1-March 13.

REQUESTS FOR PRAYER.

L. P. asks prayer for her healing.

C. M. G. wishes prayer that she may be restored to health.

M. C. W. wishes prayer for herself that she may be a victorious Christian.

C. W. Tebo and wife wish prayer that doors of service may open for them, in the Lord's work.

Mrs. C. M. W. desires prayer that she may be forgiven of a awful sin.

Mrs. M. S. K. asks for special prayer for her healing.

A. E. T. requests prayer for the restoration of her health and that her faith may be strengthened.

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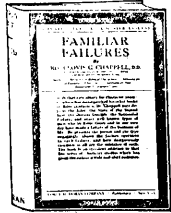
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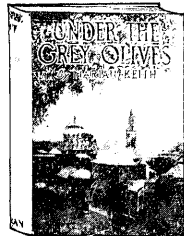
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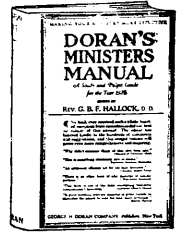
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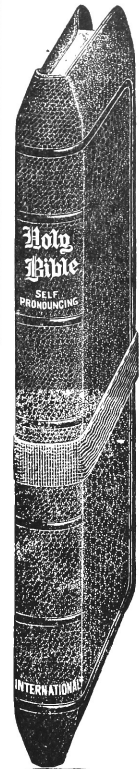
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were dim, so that he could not see, he

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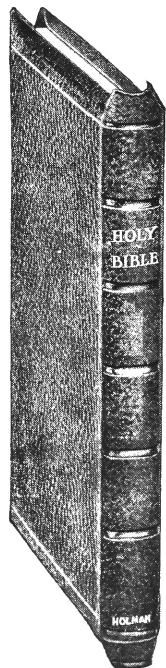
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- It is only 15-16 of an inch thick.
- It is sold regularly at \$10.20. **\$7.50**
- Our Price, Postpaid
- It will last a lifetime, with ordinary use.
- Improved thumb index, 50c extra.
- Name lettered in gold, 50c extra.

Specimen of Type
all them that had consy
king A'mon: and the p
land made Jo-si'ah his
his stead.

Same style as above bound in an extra fine binding for \$10.00.



Maroon Bible

Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles.

On account of the smooth leather and maroon color, this Bible has proved especially attractive for young people. **\$2.45**
Special net price

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size $3\frac{1}{2} \times 6$ in. and a little over $\frac{1}{2}$ inch thick. It weighs $10\frac{1}{4}$ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

OLD FOLKS' or HOME STUDY BIBLE

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

It takes the place of a family Bible. Bound in a splendid quality, flexible moroccoal, stamped in gold. Regular agent's price, \$6.50. Our price, postpaid. **\$3.00**

THE book of the generation of
Jē'sus Christ, the son of Dā'vid,
the son of A'brā-hām.

Size of page, $5\frac{3}{4} \times 8$ inches

Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00. Your name in gold, 50c extra.



Sunday School Scholars' Red Letter Bible

THE BINDING—Genuine solid leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black face, self-pronouncing. Chapters in figures. All of Christ's words printed in red.

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

ILLUSTRATIONS.—Many beautiful full-page illustrations. Frontispiece, presentation page and family record.

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

THE SIZE.— $5\frac{1}{2} \times 7\frac{1}{2}$ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at **\$2.75** \$4.50. Our special price, postpaid

Name in gold 50c extra.
BLACK TYPE EDITION.—Same Bible as described above without the red letter feature, special price, \$2.50.

Same Bible as above without the helps, in a limp Keratol binding. Price, \$1.00.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began
to dawn toward the first day of the week,
came Mā'ry Māg-da-lē'ne, and the other
Mā'ry, to see the sepulchre.



IDEAL CHILD'S BIBLE

Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges.

It has silk headbands and marker, a very clear, readable agate type; is self-pronouncing, King James Version, chapter numbers in figures.

Size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{1}{4}$ of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child:

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.

Specimen of Agate Type

AND the Lord said unto Nō'ah,
A—Come thou and all thy house
into the ark: I seen
righteous before me in this gener-

Size of page, $3\frac{3}{4} \times 5\frac{1}{2}$ inches

12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies of the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs observed at the present time.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50**

Bible, postpaid, for **\$1.50**
Same style of Bible as above, keratol binding, red edges and not overlapping, 90c.

Thinnest Bible In the World

The Oxford Self-Pronouncing Bible. Thickness 9-16 of an inch. Size $5\frac{1}{4} \times 8$ inches, weight 12 $\frac{1}{2}$ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk headbands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. Our special **\$7.50**
net price, postpaid
Same as above with concordance, \$8.50. Your name in gold, 50c extra.

Small Text Bible

Size $4\frac{1}{2} \times 5\frac{1}{2}$ in. thick, weight 12 ounces. It has a small type, but it is very clear and readable, with chapter numbers in figures; it also has chapter headings. Bound in flexible moroccoal with overlapping edges, stamped in gold, at the very remarkably **75c.**
Same Bible as above in cloth binding, 60c.

Small Red Letter Bible

The size is $4\frac{1}{2} \times 6\frac{3}{4} \times 1$ in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special **\$3.00**
price
Patent thumb index, 50c extra.
Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

Plain Type Text Bible

Clear, black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Moroccoal with overlapping edges, stamped in gold. Size $5\frac{7}{8} \times 1\frac{1}{2}$ in. thick. A regular \$3 value that we **\$1.25**
are offering for
Same Bible as described above with the words of Christ in red, \$1.50.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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THE GOSPEL IS POWER.

By The Editor.

THE Apostle Paul tells us that he is "not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Men who have felt the power of the Gospel, who have experienced its saving efficacy, who have preached it in its purity, and seen its effect upon others, have implicit faith in the Gospel to accomplish the great ends for which it was ordained, and they are not ashamed of it.

* * * *

The Gospel covers a wide range of truth and teaching. It reveals the fact that man is a depraved being, corrupt in his nature as well as sinful in his conduct. It insists on repentance, faith in Christ, regeneration, the sanctifying power of Jesus' blood, and a holy life. Earnest and faithful preaching of these fundamental Bible truths by a man who believes them with all his heart, and feels their power in his soul, will work moral miracles among men.—Men under the preaching of the Gospel will be transformed, they will be made in Christ new creatures. Sin will lose its charm, and holiness will become their delight.

* * * *

Men who are seeking after new inventions, who want to fill their churches up with shows and amusements to attract the thoughtless throng for a few hours of entertainment, then to go away in their sins to serve Satan and be lost at last, do not know the power of the Gospel. They have no heart cry like the Apostle Paul when he said, "Woe is me if I preach not the Gospel!" They are not wrestling with God in prayer through the night hours for the salvation of souls. They know no deep yearnings to bring men to worship the Lord Jesus Christ in the beauty of holiness. They have turned from the power of God's truth of which they know nothing, to entertainments, amusements, and a thousand fads and fancies to draw the godless crowd about them, to cover up their own leanness and the fruitlessness of their ministry. The people who are deceived by them will finally turn from these deceivers of the people, who if left to do their worthless work, will produce a civilization by and by, which will turn upon the false teachers of a spurious religion and tear them in pieces.

* * * *

The only way to save society from sinking into wickedness, into brutality, rioting, destruction of life and property, is to salt and saturate society with the truths of God's word, to preach with earnestness and authority against sin, to warn men of coming judgment, to point out to them the fearful doom which awaits the impenitent, to bring men by the preaching of the truth, to fear God and keep his commandments. The most dangerous enemy to society, to good civil government, to prosperous trade, the development of science, the preservation of good health and good morals, the uplift and progress of the human race, is the false preacher—the man claiming to be a minister of

THE PENTECOSTAL HERALD FOR THE YEAR 1928.

We wish to say to our old and faithful friends, as well as our new trial subscribers, that we are prepared to give our readers a most interesting and helpful paper the coming year. If variety is the spice of life you will have the "spice."

First of all, we shall give you FIFTY SERMONS by a group of consecrated gospel preachers who will treat many of the fundamental doctrines of the Christian faith. These sermons alone will be worth many times the yearly price of the paper.

There will be a number of sermons from our Editor in Chief which, if put into book form, would sell for the price of *The Herald* for one year. The chapters of Dr. Morrison's Autobiography will be continued.

There will be an excellent series of articles on important themes by the Professors of Asbury College Theological Seminary.

There will be a strong discussion of Evolution.

We have some able contributors on the Inspiration of the Scriptures.

There will be some interesting and helpful contributions on "Prophecy Fulfilled."

There will be an extended discussion of the Church Question.

There will be able articles on the Second Coming of Christ, and many illuminating and helpful articles on the doctrine and experience of Entire Sanctification.

Laborers in the Master's whitened Harvest Field will speak to us from week to week of their Revivals, Camp Meetings and Conventions. Our readers will get much information about the most important events going on about us.

There will be unrelenting opposition to the skeptical teachings of Modern Liberalism, with a constant plea for revivals and the salvation of human souls.

Words of Comfort for Troubled Souls.

We find many people who are in serious trouble; their troubles arise from many causes. The coming year of 1928 we shall often have under the above heading, a column devoted to those who are in trouble and need counsel and comfort.

We shall have a Serial Story from the fascinating pen of Dr. C. F. Wimberly that ought to be read by thousands of young people whose receptive minds would be influenced by the truths contained therein. It will have a deep spiritual lesson inculcating in the minds of the young in an attractive manner, the essential Bible truths so necessary to the building of strong Christian character.

We want, and need, your help in the war being waged for the saving faith of the Gospel. Renew your subscription in time to get the first issue of the New Year.

God's Gospel—who substitutes the Word of the Lord with his notions, conceits and whims; who would make the Church of God in place of a house of prayer, of repentance, salvation and praise, a place for fun and frolic, for pastime and amusements. May God in his mercy deliver us from such men.

It is not enough that those who believe the Word of God, and the necessity of personal salvation through the atonement of Christ, shall grieve because of the unbelief and worldliness which are creeping into the church; we must speak out plainly. We must preach unsparingly against sin. We must protest against the wickedness about us with great vigor. We must have Bible conferences, holiness conventions, camp meetings,

and great gatherings to fan the fire of true revival, to press the work of genuine evangelism. There are many thousands of people in dead and worldly churches whose souls have hungered and starved under the preaching of human philosophies, who are longing for the truth. We must strive to bring them the truth. We must dare and do, press the battle regardless of opposition, criticism, and persecution. We must agitate and arouse the minds of the people who have not yet become infatuated, or stupefied with false teaching. May God mightily stir his people! Who knows but what God might do some mighty things in the earth. He might reveal himself so as to confound the wicked. He might visit judgment upon those who would delude and rob the people of his saving power and truth. We would that THE HERALD family learn to cry to God day and night for a great spiritual awakening.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.

THIRD LETTER.

My dear Bishop:

FOLLOWING up the subject discussed in my preceding letters to you, it occurs to me that it is going to be absolutely impossible to ever unite in Christian fellowship those Methodists who hold tenaciously to the Bible as an inspired Book, and the Lord Jesus as the Son of God, offering himself as an atonement; who, in a word believe the old Methodist doctrines and methods, who believe in revivals of religion, in the necessity of the new birth, in the regeneration of the individual, and the going on to Christian perfection, that is, to the entire sanctification of the hearts of believers by a special baptism with the Holy Ghost, and that large element in the church who are avowed modern liberals, who do not believe in revivals, who are teaching broadcast everywhere through the church that children do not need regeneration, who very generally oppose the old Bible Methodist doctrine of entire sanctification, and who seem to be constantly drifting farther and farther away from all fundamental Christian doctrine, and to be coming into closer agreement and sympathy with Unitarianism or even a blasphemous infidelity.

My dear Bishop, infidelity is abroad in the land. Most all of our state and other great universities are centers of unbelief. A very large percent of the professors in the schools of this nation are open and avowed skeptics. A very large percent of those who do not parade their skepticism are thoroughly unfriendly to anything approaching an evan-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

TRAVEL NOTES AND BIBLE LESSONS.

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

I shall gather together in this article a number of notes and illustrations which I have picked up in my travels in Europe during the summer. They will all illustrate some scriptural truth and give point to some gospel message.

SALVATION FULL AND FREE. ISA. 55:1.

When in the city of Bath, England, we visited the Roman Baths which were discovered as the Romans left them about 1754. Since then, Bath became famous for its health-giving waters. On one of the tablets there are these words:

"These healing waters have flowed on from time undated to this day. Their virtue unimpaired; their volume unabated; their heat undiminished."

How these waters illustrate the waters of salvation of Isaiah 55 and Ezekiel 47.

1. The waters of salvation have flowed on from time undated.

2. The waters of salvation are never impaired by time or age; in every age they are the same.

3. The waters of salvation have suffered no lack; there is enough for each and enough for all.

A further inscription has these lines:

"The spring from whence these waters flow

In the deep rock lies hid below,
So let thy bounty hidden be,
And only God the giving see."

THE BIBLE AND CRITICISM. HEB. 4:12.

In the Bristol Cathedral we stood at the monument of Bishop Joseph Butler, author of "Butler's Analogy," a wonderful work on Christian Evidences. There is a quotation from Origen on the tablet with these words: "He who believes the Scriptures to have proceeded from Him who is the Author of Nature may well expect to find the same sort of difficulties in it as are found in the Constitution of Nature."

Then there is this tribute to Bishop Butler:

"Others had established the historical and prophetic grounds of the Christian Religion and that sure testimony of its truth which is found in its perfect adaptation to the heart of man. It was reserved for him to develop its analogy to the constitution and course of nature, and laying his strong foundation in the depth of that great argument; then to construct another and irrefragable proof thus rendering philosophy subservient to faith and finding in outward and visible things the type and evidence of those within the veil."

Bishop Butler's great work has played no unimportant part in the theological training of ministers. In our age, however, our modernistic professors and preachers are repudiating Butler and his argument and accepting Darwin instead of Butler on Nature, and following Fosdick, Rall, and others for their theology.

A GREAT LIGHT. 2 TIM. 4:1-3.

We stood on a September morning at the tomb of John Wesley in the churchyard at City Road, London. On the monument there are those remarkable words about Wesley:

"This great Light arose by the singular Providence of God to enlighten the Nations and to Revive, Enforce and Defend the Pure Apostolical doctrines of the Primitive Church."

This is a good designation of early and essential Methodism. Its great object was to revive Bible Religion, to enforce the teachings of the New Testament and to defend the Christian Faith against all erroneous and false doctrines. This we take it is a good designation of every true Gospel minister.

GOD IS LOVE. 1 JOHN 4:8.

We went over on a September morning in a London omnibus to Spurgeon's Tabernacle, made famous by the greatest gospel preacher of modern times. Spurgeon is gone, but his great work goes on and his sermons are still printed and circulated all over the world.

It is related of the great preacher, that on one occasion he went down into the country to visit a friend who had built a new barn, and on the barn was a cupola, upon which they put a weathervane with this text of Scripture on it, "God is love." Spurgeon said to the man: "What do you mean by putting that text of Scripture on the weather vane? Do you mean that God's love is as changeable as the wind?" "Oh, no," was the reply, "I mean to say that God is love which ever way the wind blows!" It will be well to remember this when the next gale of adversity sweeps down upon you.

A minister in England was invited to visit a dying woman. He found her to be a happy Christian. Inquiring how she had come to know the Savior, she presented a piece of paper torn from an American newspaper which contained a part of a sermon from Spurgeon. The scrap had been wound round a package sent to her from Australia. She read the part of the sermon and was converted. Think of it! A sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England and being the means of converting this woman.

EAGLE'S WINGS. ISA. 40:31.

"They shall mount up on wings like eagles." Rev. W. L. Watkinson, one of the most eloquent of British Methodist ministers, has the following in one of his sermons:

"A writer on the London Zoological Gardens refers to the 'spacious aviary' provided for the eagles. Spacious aviary! One would like to know what the eagles think of that. Surely the amplest artificial horizon is narrow, and the loftiest dome mean, to creatures born to range the skies and seek the sun. So the world and the things of the world painfully cramp the creature in whose heart God has set eternity; his cage is narrow even when the stars are its gilded wires. It is said that a bird of the North, confined in a yard, and longing for his Arctic haunts, has been known in spring to migrate from the southern to the northern side of his narrow confines. And however men doom themselves to the straitened life of sense, the instinct of eternity pathetically asserts itself within absurd limits and distracts the soul with morbid repinings."

INDWELLING SIN. ROM. 6:1-7.

At Wesley's Chapel, City Road, London, (John Wesley's own famous church) they have done a work of renovation which, running into years, has made the building not only a thing of antiquity, but also beauty and perfection. Rev. G. H. McNeal, the superintendent-minister, in his report, said:

"The Wesley's Chapel Renovation and Endowment Funds have been completed during the year. But when we speak of the completion of our renovation and endowment efforts, that word is a comparative term. We are at the end of another stage. There can be no finality in the case of an old historic building like this. During the last few weeks we have unexpectedly discovered 'Death Watch Beetle' trouble in the roof of the chapel, between the ceiling and the slates."

It is the "Death Watch Beetle" of inbred sin which handicaps so many professing Christians in the church today.

CONFESSING CHRIST. LUKE 22:14-20.

Quite close to the Louvre, Paris, is a Huguenot church and, in front of it, a wonderful monument to Admiral Coligny who was slain in the St. Bartholomew Massacre of Paris of August 24, 1572, when seventy thousand Protestants perished. We copied from his tomb these words: "1517-1572, Joublerai Bien Volontiers Toutes choses qui ne toucheroient que mon particulier sort D'injures et D'outrages pourvu qu'en ce qui touche la gloire De Dieu et le Repos public il y puisse avoir surete," which, being interpreted, means "I would readily forget everything concerning myself, either injuries or outrages providing that in everything God's glory and Public peace might be forever."

The following incident tells when and how Coligny took his stand for the Church and Christ:

"One day the good knight of Chatillon and his wife were in the little Huguenot congregation in the neighborhood when the Lord's Supper was to be celebrated. As the service was about to begin Coligny arose, and said, 'I beseech the congregation not to take offense at my weakness, but to believe me sincere and pray for me, when I ask the minister to explain the Lord's Supper a little more fully.'"

"All were astonished. The minister, in a few simple words, responded to the request; and the great admiral, never before so great as now, when clothed with the simplicity of a little child, arose again, and said:

"Permit me, brethren, to return thanks to God for this instruction, and to the pastor who has given it so patiently. God sparing me, I shall seek to receive the communion on the first day hereafter when it is administered in my parish."

"Why not now?" said the pastor.

"I have not made yet so public a profession of my faith as I ought."

"You are making it now. Do you believe in the Lord Jesus Christ as the only Savior and Intercessor for fallen man? Do you agree with us in the doctrines which the Scriptures teach, as far as you know them?"

"Most sincerely I do," said the admiral.

"Then, in the name of my Lord and my brethren, I invite you to this table, unless the elders think that our usual rules should be strictly observed."

"By no means let us debar one of the Lord's disciples, for it is his table, and not ours," said a venerable elder. "Where the spirit of the Lord is there is liberty."

"And so the great Admiral Coligny crowned the best honors that his king could bestow by becoming a Huguenot, and taking to himself the higher allegiance to the King of kings,—an allegiance in which he was as brave and true a knight, as unflinching a soldier, as stainless in his spiritual honor, as he had ever been in the service of Francis or of Henry."

"From this time Coligny became inevitably the head of the Huguenots and was the first to die in the Massacre of 1572."

Notice!

The Rev. E. L. Eaton, who has for several years been Life Service Secretary of Asbury College, has received a call to the presidency of The Intercollegiate Bible Institute of Washington and has begun his work there. Brother Eaton has rendered valuable service to our college and he goes to the new field with the best wishes of the Asbury College force. In his place, Mr. C. A. Lovejoy has been temporarily appointed Life Service Secretary and all pledges or contributions made to the Life Service Department of Asbury College should be forwarded to Mr. Lovejoy.

L. R. AKERS, President.

THE MILLS OF THE GODS.

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

CHAPTER ONE.

A MOUNTAIN FUNERAL.



HE pine box coffin had been lowered into the shallow, ragged grave; old Cy Deets, the gravedigger of Possum Trot neighborhood, had rounded the yellow mound, and the silent spectators began to scatter in various directions. A lad of about fifteen led a stooped, sad-eyed woman from the scene to a rickety old wagon, to which was hitched a bony gray mule. The look on the woman's face did not portray the grief usually manifested at "a burying" in the mountains, but rather a dull, expressionless grief of one accustomed to sorrow and disappointments.

There were no words of sympathy by the "nabers" who had assisted, as best they could, in the funeral; mountain people are not very demonstrative in such matters; in fact, no one felt any special regret that the "revenuer" had got Jabe Hargit, while he was trying to defend his still across Lost Creek.

Jabe Hargit had a long record of lawlessness; he was known throughout the mountains and to the authorities as "Bad Jabe." He boldly prosecuted his moonshine business, and woe be to any one who dared to squeal on him, or interfere. It was generally believed that he was responsible for more than one victim of his deadly aim; but so shrewd were his movements that nothing could be proven against him. No doubt many could have told enough to have sent him to the gallows, but men feared him. Thus, for more than a dozen years, he had ruled, not only Possum Trot, but the Lost Creek section for miles around.

Jabe was a physical giant and in every way a dangerous man; it was well known that his hands were stained with human blood in promoting his nefarious business. Others would have been in the moonshine business, but they dared not be in competition with Jabe Hargit. A fearless young officer came upon him, one who knew well his antagonist, and took no chances.

The story of the tragedy spread like wildfire through the mountains: "The Revenuer got Jabe Hargit." It happened this way: The officer came upon him so suddenly that he was taken by surprise. He always kept a trusty on guard at the mouth of the hollow, and for once the guard was caught dozing, and before he knew anything, the bright steel barrel of a six-shooter was flashed into his face. The watchman was securely tied and gagged, with the understanding that the slightest noise on his part meant death. So the chapter of a wicked life closed, when the deadly aim of the officer did its work as Jabe was drawing his pistol. This ended his reign over the people of Lost Creek.

As the family of Jabe Hargit, the mountain desperado, figures prominently in our story, the readers should know the background leading up to the burying on the mountainside. Many years before, a beautiful girl named Bessie Carmichael heard a message from a mountain preacher telling of the great need and the illiteracy of the Kentucky Highlands. She at once became fired with a zeal to do something for them; whereupon she bravely left her cultured home in the Bluegrass, where as an orphan she had been reared by a generous friend of her father. Bessie was a successful school-teacher, but left it all for the mountain fastnesses. By the aid of a mountain evangelist who belonged to that region, she gathered some children into a school. Through the influence of her foster father, a small appropriation was secured from the State Board of Education to help her in the mission school she tried to open, which was not very successful. This

will explain how it all began. Jabe Hargit, then a wild, rather handsome bully of the community, at once sought the attention of the timid young schoolmarm. It was believed that she married him because she was afraid to refuse him. He had the reputation of getting whatever he wanted.

It was not long before the tragic mistake was evident. Very soon the coarse romance became a dull monotony, and the poor girl lost all trace of personality and freedom of life itself. She was a slave to his brutality and drunken whims. A child was born to them and he, likewise, suffered the cruelty of his father's vicious disposition. The lad was a bright, healthy young animal and, in the absence of Jabe, was taught many of the nobler qualities of life. The boy soon became devoted to his mother, and years before the opening of our story, he was able to contrast the difference between his parents.

At the age of fifteen Wallace (Wally) Hargit was a muscular, big-boned chap. Once three or four boys taunted him about being "Ole Jabe Hargit's boy," and like a tornado of wrath he flew at them, knocking them down right and left.

"I got an onory ole Pop, I know," he said to his mother when he got home, "but he's my Pop, an' I ain't lowin' no Burks to pester me 'bout it."

His mother had taught him never to fight, except in self-defense, or to protect his honor. Bessie Hargit lost all interest in life, but her love and passion for her boy. There grew between mother and son an unspoken sympathy and understanding which Jabe detected and, because of it, life became harder for both of them; this condition continued until the fatal tragedy which closed his lawless career at Possum Trot.

"Now, I gotter be a man, sence Pop's gone," "Wally" said to his silent mother, as the mule slowly drew the wagon up the rocky hill to their cabin, "but I ain't a-goin' to be no man like Pop. I kin go to the mountain school now, and we kin go to preachin', can't we, mom?"

"Yes, my boy, and we can have Brother Dobson come to see us now." Bro. Dobson was the circuit-rider who preached once a month in Possum Trot to the few who would attend.

We are attempting to sketch briefly the background in the life of Wally Hargit, with the lights and shadows which were woven into his dramatic career. A close-up will bring into perspective realism, the mountain lad whose tears and triumphs will be followed through the subsequent chapters of our story. He was a boy fifteen years old, physically perfect, and large beyond his age. His eyes were almost jet black, and when stirred with anger literally blazed with wrath.

Once, when Jabe returned home from a drunken spree at a "turkey raffle," he ordered his supper at once, "an' no foolin'" he roared.

"I've only just started the fire, Jabe," said his wife meekly, "if you will be patient—"

"Shut up yer gab," he thundered, and struck at her with all his might, but she dodged the blow by almost falling. At this moment Wally came in from the backyard and, like a young panther, he sprang between them, holding a stick of stove wood from the load he had just thrown down.

"Pop, yer hain't no cause to hit Mom, and yer my Pop, but ef ye ever hit Mom, I'll kill ye," he said in not a very loud voice, but behind the words were flashing eyes. The enraged man made a lunge at the boy with clinched fists; but the lad sprang to one side, and tripped the half-drunken demon and he tumbled to the floor. With the big stick raised over the bewildered man, he hissed at him, "Now Pop, I'll lam ye to death if ye

make any other move." The jar somewhat sobered Jabe, and he saw the fury in his son's eyes, enough so, that he turned it off with a guttural laugh.

"My, my, but yer mighty spunky. Don't hit yer Pop; I wus'n't meanin' nuthin'. Yer shore one of the Hargits I'se proud of. You've got the Hargit blood in ye, Ha! Ha! Ha! He! He! He! He!" he chuckled.

Wally Hargit was not at all quarrelsome, but every boy in Possum Trot knew better than to impose on his seeming peaceful disposition. He knew no such thing as fear, and had almost abnormal strength with which to back up his courage. Once when he saw Lijah Ligon, an eighteen-year-old bully, teasing Widow Shanks' little boys who were out hunting, and had killed some squirrels and Lige had taken them from the boys, and they were crying, Wally happened along on his way home from the mill, and asked the boys why they were crying.

"He took our squirrels from us, and won't give 'em back," said the oldest.

"Guess he will give 'em back," said Wally.

"Wat ye got to say about it—yer nothing! I kin whoop ye with one han' tied 'hind me."

"Mayby ye kin, Lige; but yer givin' them squirrels back," he said, putting down the bag of meal he was carrying.

"I won't low none of Ole Jabe Hargit's trash to tell me what I'll do—Do ye git me?" snarled Lige. Wally walked right up to him looking him in the eyes. Lige held the game in his left hand behind him, and growled out: "Ef ye come 'nuther step I'll beef ye."

Wally walked right up to the big boy without the least sign of fear. Lige made a furious swing with his clinched fist, aimed at his foe's head, but Wally ducked so quickly that the blow went wild; before Lige realized that he had missed his opponent a swift upper-cut with full impact landed on his throat and chin which crumpled him to the ground. When he struck the ground, the squirrels bounced from his hand and rolled several feet away. Without waiting to learn the final results of the battle, the little boys grabbed their treasures, which they had proudly brought down from the tall tree, and ran away as fast as their legs could carry them.

Wally stood over his big foe with a menacing gleam in his eyes, ready to deal another fatal jab, if Lige showed any further resistance. "Now git up, ye big coward, or I'll smear ye face till yer Mom won't know ye." Lige was evidently convinced that Wally Hargit was able to do what he said; whereupon he scrambled to his feet and hurried away, but when he was at a safe distance, he turned and shook his fist at Wally, and hissed: "I'll git even with ye fur this, see ef I don't."

When Wally reached his cabin home that night he showed signs of depression, boy as he was. He sat a long time looking into the "fat pine" blaze on the hearth.

"Wisht we didn't live here, Mom."

"Why, son, what makes you feel that way?" said the mother with a show of interest.

"Cause evr'body's so mean and low down, that's why. All they keer fur is to jist drink and fight, an' tote pistols."

"Well, you do not have to do such things, even if they do," she said trying to comfort him.

"But wat kin ye do when they try to run over ye?"

"Just go on and attend to your own business; they know you are not a coward, and all will come right in the end."

So it was, Mrs. Hargit and her brave boy took up the tangled skein of life, and sought earnestly to carry on against all odds. The little hill farm with some twenty acres clear-

(Continued on page 6)

SHALL AMERICA GO BACK?

(Address of Commander Evangeline Booth at Anti-Saloon League Convention.)



THE title of my address is—'Shall America Go Back?' and I want, for a little while, to discuss that important question. For it is a question of immeasurable magnitude—a question that is, perhaps of all, most vital to universal righteousness—to which cause our prayers and our powers are dedicated—for among the formidable foes of human weal there is none so insidious, so implacable, so utterly inexorable as intoxicating drink.

"Whilst we mingle our voices in the shout of victory of what will ever be the world's greatest moral triumph, we are still upon the field. Not with our swords in their scabbards, but drawn to drive the remainder of the enemy beyond our gates, and to keep him there.

"The enemy's line has, indeed, crumbled, and his citadel has been captured, but the discredited outlaw still essays a guerilla warfare, and I am quite sure that you will agree we must attack, and then attack again, until the outlaw, drink, with all its nefarious traffic, is denied toleration by men and women wherever reason and truth and feeling prevail.

"With whatever false reasoning some may delude themselves, our experience with all classes of society proves that with the ousting of the saloon, nine-tenths of the drunkenness of the country disappeared. Of all welfare workers none were in closer touch with those who were afflicted with this burning thirst than my faithful officers and people, and their uniform and irrefutable testimony clearly shows that the chief source of former debaucheries is gone. One of my principal officers, an unimpeachable witness, said to me only a few days ago: 'In former days I usually had eight to ten drunken men in my meetings. Since prohibition came I have only seen two men so conditioned in all my meetings throughout the country. Commander, something has happened!'

"Yes, something has happened. The drink-sodden wretch who formerly was the despair of law and almost the despair of the Gospel, is found in only rare instances. Those who are working for the repeal or the nullification of the Prohibition Amendment should solemnly ask themselves whether they are prepared again to expose those fellow-men to this terrible temptation and peril.

"Yes, something has happened. Our Women's Rescue Officers bear testimony to the effects of Prohibition upon the broken hearts of our city streets. These experienced workers cannot be deceived regarding the relation of strong drink or light wine to the social evil. They have a greatly simplified problem with the drink factor eliminated. Whereas in the past hundreds came to the refuge of our Homes as victims of wine-room or saloon-parlor seductions, today drink cases are rarely found, and from the different calibre of cases coming under our care it would seem that the baser forms of the monster's subtle designs cannot be sustained without the stimulus of intoxicating drink.

"Yes, something has happened, for the whole force of our Industrial Home Managers bear witness that the old type of needy man is no more. There is need, but need begotten through drink is practically wiped out, whereas formerly it was one of the most prolific causes of poverty. Our Relief Department and Labor Bureau contribute the same evidence, and every phase of Salvation Army activity unites in extolling the Prohibition Law as beneficent in its results.

"Since Prohibition many of the inmates of our Industrial Homes have banking accounts.

"Shall we temporize, shall we compromise, and thereby jeopardize all for which we have fought for God and home and land? America with the eye of the world upon her has ac-

complished this thing by the votes of free men and free women. She has erected a new Statue of Liberty with which to enlighten and lead the peoples of every land. Is there one with hand ruthless enough, or with eyes blind enough, or with heart selfish enough, to dare the attempt to extinguish that light and bring this noblest monument low? From the advanced moral standard taken among the nations, shall America go back? All the vile foes that have ever trailed their bloody tracks across street, or vale, or plain; all the cruel instruments of war, ancient and modern, that have drawn blood, torn flesh, maimed bodies, and destroyed life; all the destructive powers that have ever sunk ships, devastated cities, plundered homes, brought down kingdoms—all in their massed aggregate have never occasioned one-half of the sorrow, the breakage, the ruin, the self-destruction and the death that has poured from the cauldron of this red-eyed, fire-mouthed, gory-handed, hydra-headed, diabolical monster—Alcohol!

"Drink has drained more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more intellects, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

"Can it be that men and women are so bemused by selfishness, and beset by appetite, that they will take again into their national life, into the bosom of their homes, this baneful, loathsome, reeking, wrecking abomination?

"Let me ask you to step back to the days of the wide-swung doors of the saloon. Let me tear the film from the eyes of men who are blinded by mercenary gains and selfish appetite. Let me persuade mothers and fathers of every status of life for one brief moment to blot out every other consideration while here today we look to the handwriting on the wall of the nation, and read what is written there. Such trembling strokes—such weak, shaky characters—such long spaces between the words; words ill-formed—words ill-spelled—words ill-placed. Such simple little sentences, but vastly comprehensive—such faint impress, but never to be obliterated. Whose are the fingers that have wielded the trembling pen—the thin fingers—the misshapen fingers—the twisted fingers? Whose is the writing? Why it is the children's—the handwriting of the children, across the wall of the nation—stretching from sea to sea!

"Ah! You can hush every other voice of national and individual complaint; you may silence every other tongue, even those of mothers of destroyed sons and daughters, of wives of profligate husbands; but let the children speak—the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children! O my God, this army of little children! Let their weak voices, faint with oppression, cold and hunger, be heard! Let their little faces, pinched by want of gladness, be heeded! Let their challenge—though made by small forms, too mighty for estimate—be reckoned with! Let their writing upon the wall of the nation—although traced by tiny fingers, as stupendous as eternity—be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the brazen gate of Alcohol!"

THE NEED OF A REVIVAL.

REV. W. E. ISENHOUR.



HAT a gracious revival of old-time religion is needed throughout the nation surely cannot be doubted. To my way of beholding conditions it is the crying need of the day. We are facing serious times, and the outlook is that worse is coming unless the tide turns. The Holy Bible is being attacked and criticised as we have never known before in the history of our country; false sciences are taking hold upon the minds of our youth which are contrary to the Scriptures; the Sabbath is becoming more and more a day of commercialism and pleasure-seeking; the art, literature and fashions of the day are highly suggestive of adultery and fornication; the idea and doctrine of no-hellism is fast taking hold upon the people; the belief that the blood of Jesus Christ is not necessary to cleanse from all sin seems to be gaining ground; the old-time, old-fashioned "mourner's bench" has largely and deplorably been set aside; the church is coming so far short of her opportunities until multitudes of souls are lost all about us, therefore let me repeat, *The crying need of the day is a genuine revival of old-time, Holy Ghost religion.* Nothing else can save us. Education won't and can't, or else we would be gaining ground gloriously, since we are making great progress educationally as a nation.

Sometime ago I made statement from the pulpit that our emphasis is wrong. Our educators and leaders, even in denominational schools to a very lamentable extent, are laying greater emphasis upon education than they are upon salvation. You know what we emphasize and stress most is what we bend our energies toward most. It is what we pull for, labor, toil and strive to attain. What we need to do is to lay the greater emphasis upon repentance from all sin, regeneration and sanctification; seeking God with all the heart, mind, soul and strength and endeavoring to do his will in all things. I'm not saying that we need less education; we need more of the genuine, and I pray that we may have it; but first and foremost, over and far above that we need more of the religion of Jesus Christ. So instead of laying the emphasis so strongly upon education and so loosely and lightly upon full salvation, it would be well to stop and consider a little, and shift our emphasis in a large measure. I'm sure we could not lose anything good and great, but we would gain. We would not only go far beyond our present spiritual standing as a church, a country and a nation, but our educational program would advance in like manner. We need God in our schools and our education just as we need him in everything else, and until such comes to pass I cannot see that we are going to gain ground. Nay, but we are going to lose. I would to God that we had a thousand schools today scattered over this country like Asbury College, which would turn out multitudes of young men and women full of the fire of God and educated and prepared to fill every place of trustworthiness and responsibility our country offers. This school is one of the few that stands for the Bible in its entirety, that keeps alive and aflame the revival fire, consequently her pupils are going out with the stamp and blessing of godliness upon them to win souls for Jesus Christ, to preach a full Gospel, to fill important places in life, and to let the world know they have been with Jesus, even while receiving their education.

If we are to have an awakening in Meth-

odism that shall bring us back to the Wesleyan doctrine of genuine holiness we are going to have some cleaning up to do. There is going to take place, or shall have to, the removal of lots of books and literature from our midst that is tremendously affected with the modernistic taint; there is going to be removed, or shall have to be, some leaders who are bent on our education instead of our salvation; who no longer hold to genuine repentance with a godly sorrow from the heart for sin; who reject most hurtfully sanctification as a second definite work of grace. Perhaps the only way possible for a cleaning up in Methodism, if indeed it is possible, would be for all God's children in her ranks to get under a burden of prayer and fast and intercede mightily with him. Yes, education is not going to save us, because we can plainly see that we are growing less spiritual as we advance educationally. I fear we are traveling the same road Germany traveled before the great World War. She let up religiously and spiritually, doted upon education, trained her youth in war, forsook the altar and forgot God, then said, "Might is right." If Germany had held on to her genuine heartfelt religion, had kept humble and godly, and had let God control her, then all the nations of earth could not have defeated her. God will always take care of the nation that puts her whole trust in him. And nothing short of divine love, grace, mercy, purity and the fullness of God in the human heart shall ever bring about peace. We are only going to be at peace with each other as we are at peace with God and his eternal truth.

This country—perhaps including every religious denomination—needs to come before God just like the king of Nineveh did when he heard the preaching of Jonah. I want to call your attention to just what happened, both to the king and his people. In the first place he believed God; second, he proclaimed a fast; third, they put on sackcloth; fourth, the king sat in ashes; fifth, they cried mightily unto God; sixth, they turned every one from his evil; seventh, which is the act of God: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

Such a move on the part of the king and his people even moved God to the extent that he spared the city and her inhabitants. Talk about meeting conditions, but those people met them honestly, earnestly, sincerely, repenting with a godly sorrow from their very hearts and souls, and turning from their wickedness. No doubt that was the greatest revival old Nineveh had ever had. It reached from the heart of man to the heart of God: it reached from earth to heaven; it reached up to the king on his throne and down to every subject in his kingdom. They brought forth fruit meet for repentance and a genuine revival of godly salvation. It came by believing God, fasting, putting on sackcloth, sitting in ashes, crying mightily unto God, and turning from their evil ways. Such a move on the part of the church and our nation today will bring about similar results. And I know of nothing so important! We have got to meet conditions. God has got to know that we mean it. We must be sincere. Ministers need to preach unflinchingly and with ungloved hands against all sin, cry unto the people to repent like John the Baptist, point unto Calvary and the Lamb of God as the only means of pardon and regeneration, and to the blessed Holy Ghost for the one great, important, essential, effective, saving and keeping baptism. May God help us to meet conditions! Unless our pride is cast from us, our pomp and vain-glory; unless we look up from our education and realize that it is not saving us, and never will, and that we need God above everything else; unless we humble ourselves like David of old and cry, "Have mercy upon me, O God, according to the multitude of thy tender mer-

cies; and create within me a clean heart, and renew within me a right spirit," I cannot see but that we have reached the climax as a nation, and our downfall is certain. We have become wealthy, proud, ungodly and unthankful, therefore we are going to have to come down in the dust of contrition before God or we shall be abased. God has told us in no uncertain words, "Pride goeth before destruction, and an haughty spirit before a fall." Yes, we sorely need an old-time, sin-convicting, soul-saving, soul-purging, Holy Ghost, Pentecostal revival. God grant it!

Revivals.

BY D. ROGERS.

Revivals of religion are an imperative necessity. They are essential to the maintenance of sound doctrine, the progress of moral reforms, the conversion of sinners, the sanctification of believers and the perpetuity of the Church.

The term revival is derived from *revivere*—again, and *vivo* to make to live, literally to make live again that which was dead or dormant. Thus vegetation is revived in the springtime. Business is said to be revived, when, after a season of depression prosperity is re-established. So also the Church is revived after a period of spiritual declension when she is quickened into a new life and impelled to nobler activities in her mission of love and blessing to the world.

One method to promote a revival is to develop spirituality in the church. "Judgment must begin at the house of God." It must begin at the end of the church where the pulpit stands:

"Let the priests themselves believe
And put salvation on."

Then our official members—the standard bearers in the army of Christ—must be fully committed to the spiritual interests of the church, and the rank and file seek higher attainments in Christian experience. The ordinary type of piety does not meet the demands of an extraordinary revival of religion. A stream cannot rise higher than its source. The ruddy shepherd boy could never have slain the mighty Goliath without the hand of his God upon him. Samson could not have carried the gates of Gaza to the top of the hill before Hebron, with shorn locks and sightless eyes. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"O may his sacred glowing light
In every breast burn higher,
Until believers all shall be
One flame of living fire."

Evangelistic Conference.

The General Evangelists of the M. E. Church, South, will hold their regular annual meeting at Memphis, Tenn., Dec. 20-21. These conventions are great occasions. They bring together the representative, authorized and accredited evangelists of the Southern Methodist Church. There is always a great program given. Vital questions are discussed. A number of the pastors and other high officers of the church are usually in attendance. The evangelists enjoy a feast of fat things and good fellowship. The revival spirit prevails, songs ring out, prayers ascend, strong sermons are preached, plans are laid for spreading the revival fires throughout Methodism. Men and ministers of other churches have declared that the M. E. Church, South, has the strongest group of evangelists in the U. S.

Dr. H. C. Morrison, the Editor of THE HERALD, is one of the number and is generally on hand speaking and inspiring the evangelists to hew to the line and to stick to the great fundamental doctrines of the Bible. Rev. Burke Culpepper, the Secretary, is always present to put pep and snap into the convention. Rev. Luther Bridgers is on the scene to lead the songs and to help steer the bark. Rev. John E. Brown, the spirited lead-

Special Assortment of Christmas Cards.

We have made up a limited number of packages of Assorted Christmas Cards, with envelopes. There are at least twenty-two cards in each assortment, and many of the envelopes are lined with colored tissue.

The sentiment on the cards carries a real Christmas Message. The designs are varied and attractive—holly, snow scenes, wise men, shepherds in fields, and Madonnas. This assortment is well worth \$1.50, but our special postpaid price is only \$1.00. When ordering ask for Assortment No. 211.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

er and founder of the Siloam Springs Institution, is frequently in attendance. His very presence suggests the thought of an intense evangelistic campaign. The inimitable Bob Jones, the "Billy Sunday of the South," is usually on the premises ready to speak on any proposition before the house. Rev. H. W. Bromley is a faithful representative of the body and is always ready to contribute something to the success of the convention. The venerable dean of the evangelists, the heroic and indomitable John B. Culpepper, occasionally shows up at the big convention. He always has something worth while to give the boys. He is greatly honored and esteemed by all the evangelists.

Time would fail to tell of Lovick Pierce Law, John B. Andrews, Albert Fisher, Swift, Swope, Carter, Kendall, and others who add to the interest of the occasion.

A number of song evangelists are always present to cheer the audiences and to furnish special songs as a flavor to the many-sided convention. All told, this is a unique, composite, compelling, potential and significant body. The eyes of Southern Methodism are turned toward this convention of the conquering crusaders of the cause of the kingdom of Christ. Let us pray that a great revival may sweep through the whole church. Dr. J. W. Perry, the honored Chairman of the Convention, takes a great interest in the welfare of the evangelists and exerts his power and influence to make the meeting a great success. Let all pray for this forthcoming convention.

Yours in Christ,
ANDREW JOHNSON.

The Almost Christian.

HERBERT J. MCNEESE.

"Almost thou persuadest me to be a Christian." Acts 26:28.

There are a great many people who are almost a Christian. They pay their tithe, care for the poor, attend God's house three or four times every week, yet not saved. Do you know, it is a sad thing to see such people outside the fold, yet we evangelists see this in most every meeting. And why are they outside the fold? Some through ignorance of the way into the fold, some through procrastination, others because they think that is all God asks of them, just to do about as near right as I can. To the first class I want to say, seek God, confess your need and your sins, repent, and God will save. To the second class, I give the words of the Bible: "My Spirit shall not always strive with man." To the last class, I say, God wants you, dear heart, and not merely your money and gifts.

Can you not picture yourself, if you are in this class, so near Heaven, and yet—the words of this song be true, "Sad, sad, sad would it be, no room in Heaven for thee, no room, no room, no room in Heaven for thee."

It is a fine thing to subscribe to good holiness papers like THE HERALD, but my friend you may be lost reading a Herald, because you did not obey its wonderful teachings. I appeal to your conscience, dear friend, and I plead with you in Jesus' name, be ye reconciled to God this hour while you have time and opportunity.

THE MILLS OF THE GODS.

(Continued from page 3)

ed, the old mule, a few chickens, and an old cow, represented their entire resources; but in a way, the two were happy; just why, they could not themselves understand.

It was the close of a beautiful autumn day; the sun had cast a lazy spell over the silent mountains; every color of the rainbow was etched against the near-by forests; the early frosts had shown their biting visitations and given them the touch of a master artist. The sun was sinking behind the pine-covered peak which towered in the distant west. The boy was returning from the woods with some choice game he had bagged, as he was a skillful marksman. He had been schooled in the use of fire-arms, as the cabin had always been well supplied and, with this qualification, the table was never without plenty of wholesome food—as well as fish from Lost Creek, as Wally Hargit was quite an expert in dealing with the finny and furry tribes.

"Wat de ye think, Mom? I saw some fine dressed strangers looking over our back field, as I was comin' home. Wonder wat they're after?"

The mission of the strangers was a mystery for many days.

(To be continued)

A Visit to Bryan's Birthplace.

ANDREW JOHNSON.

The world from time immemorial has honored its heroic dead. Pilgrimages have lined the pathway to towering monuments and mausoleums that mark the high points of human history in its march across the centuries.

The late William Jennings Bryan merits a place among the truly great men of the American nation. For more than thirty years he was a prominent figure in the lime-light of political events. He advocated a number of needed reforms and moulded public sentiment on many moral questions. Vast multitudes on numerous occasions were touched and moved by the matchless oratory of the peerless leader. As one of his many admirers we could not afford to pass so near his old home without making a visit to the famous historical spot where he first saw the light of day. The little city of Salem in Southern Illinois holds the high honor of being the birth-place of this noble man of whom we write.

During our visit to Salem we lectured on "Evolution Outlawed by Science" in the Presbyterian Church of which he was once a member. The pulpit of this church was presented to the congregation by him. From that sacred desk we propounded the old-time doctrine of divine creation as recorded in Genesis and defended with all our might the cause which was so near the heart of the great Commoner. We pointed out the twelve Fatal Gaps in Darwin's theory, an unproved hypothesis, now being discarded by science itself.

The very fact that we stood in the foot-prints of that powerful champion of reform inspired us to renewed efforts in the fight for the faith of our fathers. There before us sat the old school-mates and life-time friends of Bryan drinking in every word that fell from our lips and ready to applaud us as we put the crown of honor and praise upon the splendid career of their former townsman and first citizen. Dr. Thomas, the pastor, presided at the meeting. When the lecture was over among those who rushed forward to shake the hand of the speaker was Mrs. Chance, who said with religious fervor: "Your Bible reads just like mine."

The next day Rev. H. E. Burge, Mr. C. E. Chance, a leading citizen and a staunch friend of Bryan and the writer, went around the Bryan home and had our pictures taken in the front of the building. We stood there as a representative trio—pastor, laymen and

evangelist—for the grand old historical faith of the Bible for which Bryan so valiantly and faithfully fought.

Then the camera was turned on the writer alone as he stood with bared head and up-lifted hand, affirming his allegiance to the cause which W. J. Bryan loved and swearing eternal vengeance on the destructive modernism of the day.

From a Western Editor.

Rev. W. H. Nelson, D.D., Editor of the *Pacific Methodist*, in speaking of the recent annual conference held at San Jose, has this to say of Dr. Morrison's ministry, in the *Nashville Christian Advocate*:

"But the Conference lived up to its name at San Jose. It was not only pacific, but it came pretty nigh being religious, and there was a reason. Dr. H. C. Morrison, of Louisville, Ky., preached twice a day. Dr. Morrison is without doubt one of the greatest men in our Church; of commanding presence, he has grown old not only gracefully but handsomely. He not only looks like a preacher, but he dresses like one; and when he stands in the pulpit he looks exactly as you would like to have your preacher look behind that throne of power, the pulpit. We had never heard Dr. Morrison preach before. Of course we have always loved him and admired him and expected a great deal from him. He lived up to his advance notices, and then some. Dr. Morrison does not preach short sermons; but if every preacher who preached long sermons preached as well as he does, there would be no complaint as to length. He knows the Word of God and how to interpret it; he knows doctrine, and he preaches with cogency of argument and strong logic. The thing that surprised us most was his sense of humor; it is spontaneous, natural, and scintillating; but finally the secret came out: he has a good deal of Irish in him. But the best thing about Dr. Morrison is that his sermons are intensely spiritual, and, believe us, he had the preachers and the laymen of the Pacific Conference on their knees many a time. Bishop Hay said on Sunday night in the closing session that the marvelous spirit of the meeting was due to the sermons of Dr. Morrison, and his presence among us was a heavenly benediction. Dr. Morrison goes to the Arizona Conference and will spend three months on the Coast holding meetings in some of our largest churches."

"The Beauty of Holiness."

EDWARD SEARLE.

It is strange to what lengths some preachers will go to avoid plain scriptural truths and yet, not neglect them altogether. I attended a church in Cleveland not long ago where the minister made the above words the subject of his discourse. Seemingly knowing nothing of the true spiritual meaning of the words, he spent the time pointing out the beautiful adornments of religion, such as John's description of Heaven or magnificent edifices, expensively adorned—of the beauty of the church service in its symmetry and euphoniousness, ridiculing extemporaneous prayer as inadequate in dress and uncouth in sound, etc. He used as his argument that God had made everything beautiful and therefore man should do his part in the arrangement of worshipping such a God. His platitudes were quite plausible from his point of view, but to one who has been "born again" and become a "new creature in Christ Jesus," they were far from satisfying or to a hungry heart panting like David of old, after God and true holiness.

This morning I passed a church that is the mother of modernistic ideas and saw the announcements for the Sabbath on the bulletin board where the sermon subject was given as "The Holiness of Beauty." Such a travesty upon plain Bible words, but then, what can you expect of "Blind leading the blind!"

I could not afford to take the time to hear that sermon.

There is, however, a "Beauty of Holiness" that is far more wonderful than externals could ever make, and this beauty is noticed by the saved and unsaved whenever they come in contact with it. It takes place in the heart and it shows in the voice as well as in the words spoken. It shows in a holy calmness displayed under stress—patience in tribulation, in a mighty faith in God—and a perfect trustfulness in his care and guidance; in perfect love toward God and mankind, even to that of loving your enemies. But, "this isn't natural," someone says. To be sure it is not. It is supernatural—as are all things pertaining to the grace of God.

When the modernist or the scientist take the supernatural from religion they rob it of its divine origin and power and it immediately becomes a *man-made affair*. Until we can convince the world that the common acceptance of religion is not the religion of the Bible, but is man-made, we will not be able to convert it to God.

Bishop Candler at His Best.

The year 1927 marked the issue of a small volume under the name of Bishop Warren A. Candler which we think represents a climax in the splendid constructive thinking of this good man. The book is entitled "The Christ And The Creed," and it originated in the Jarrell Lectures at Emory University last spring.

Bishop Candler starts his series of deliverances with the quotation from Grotius that "incredulity has in it something voluntary." He makes a wonderful case for the Christian faith.

An intelligent presentation of the Christ of the New Testament is the theme of the hour. We are fortunate to have a man of Bishop Candler's scholarship and, more important, his intellectual power, come forth and present this theme as it is presented in this book, free from the artificial theology of the middle ages and sound in its adherence to historic Christianity. Bishop Candler's book, "The Christ And The Creed" is alive and up to date in its treatment of the issues involved. Price, \$1.25. Order of Pentecostal Publishing Company, Louisville, Ky.

JOHN PAUL.

What Shall I Buy For Christmas?

Very soon all over the land the question, "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering, may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience surely nothing could be more suitable as a gift to a member of the Christian fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday school children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased or had given to them years ago when their eyes were younger and keener. To such, a large print edition would certainly be a comfort, and a most appreciated gift.

There are many Sunday school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday school work a joy instead of a drudgery.

Just as a reminder, therefore, we suggest that you include the Bible on your Christmas gift list.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

MT. CARMEL HOLINESS CAMP MEETING IN THE MOUNTAINS OF KENTUCKY.

The Third Annual Holiness Camp Meeting under the auspices of Mt. Carmel Church and High School, Lawson, Ky., was held at the school grounds August 21-31. This camp, under direction of the president, Miss Lela G. McConnell, has been graciously sealed by the mighty presence of the Holy Ghost. During the entire ten days the Shekinah glory rested on the meeting. Each day brought forth new surprises as the Spirit of the Lord continued to manifest his control over each service. Rev. W. B. Weaver of Bethlehem Methodist Church, Detroit, President of Romeo Camp Meeting, was the evangelist. He is a faithful preacher of the doctrine of entire sanctification and as he proclaimed day by day the beauties of holiness, the Lord honored the word by convicting souls for their need of regeneration and entire sanctification. Sister Weaver was also a great blessing to the camp through her heartfelt interest and her grip of faith as she caught the vision of the great task of evangelizing these sturdy mountain people. The stirring music by the Mt. Carmel Quartet brought much blessing in the services.

Among those who sought the Lord in his saving or sanctifying power was a precious woman, a near neighbor to the school, who was gloriously sanctified wholly, and shouted the praises of God as she felt the bondage of years drop away and the emancipation of her soul accomplished. Two morning services of the camp were devoted to the reports from the workers of the out-post stations, a part of the evangelistic program of Miss McConnell for the spread of scriptural holiness in the mountains. These services were filled with the voice of praise from the willing and faithful workers as they told of their experiences in answered prayer, the presence and power of God upon their work and of the souls who found salvation through their word, out in the front-line trenches of this Gospel warfare. Seventeen of these stations were maintained throughout the summer and nine of them will continue through the winter.

The guests came from far and near. Some walked long distances; others came on mule back along the steep mountain trails, and in wagons over the ridges. Two parties came through in cars from other states. Other guests came from the immediate and adjoining counties. The two dormitories were ample for the entertainment. A precious spirit of Christian fellowship prevailed and the home-like atmosphere was enjoyed as the guests took part in the simple duties about the dining room and kitchen. Through the new light given through souls being convinced of the reality of full salvation and through the melting away of old prejudices, we feel this third annual holiness camp meeting to be a long and decided step toward the fulfillment of the promise God gave Miss McConnell in the beginning of the work. Josh. 17:18—"But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."

Miss Mary Vandiver, Sec.

HAPPY AND PROFITABLE YEAR.

To my good friends throughout the country I want to say that I have just closed the happiest and most profitable year of my evangelistic career. God has been unusually gracious in blessing my efforts, which have been devoted more particularly to helping the youth of our churches come to definite knowledge of a very real Christ in the heart. There is no more wonderful work than with the young people. To my mind there is a portentous awakening among them throughout the land as they are seeking the serious realities of the Christian religion.

I would like to call attention especially to my last three conventions held in south Louisiana, in the Lake Charles district. The young people had held prayer groups and made special preparation for these meetings for weeks, so when the opening hour came there was a fine spiritual atmosphere and a high degree of enthusiasm.

The first convention was five days in the small town of Roanoke. Young people attended from a radius of fifty miles. Out of this came thirteen dedicating themselves to life service in the work of the Kingdom. Next point was at Edgerly, another village, for three nights, in which two young women were converted. The high pinnacle of the series came at Longville the last week-end. Delegations came from many points. It was a wonderful sight to see these consecrated young people gathered here and there through Sunday in prayer groups and doing personal work. Each service was an epoch, but in the closing night service God's spirit swept the place. Sixteen of the choicest young men and young women were converted, and six gave themselves for full time life service. There was weeping and rejoicing until a late hour.

Much credit for leadership among these young folk is due to Mr. and Mrs. Fred Weber, Mr. and Mrs. Seaman Mayo and "Uncle Ben" Mosier. Laymen of Lake Charles, who literally gave themselves without stint, almost at the sacrifice of their own personal interest, to keep these young people active. With house parties, camp fires and various social events they keep them welded together, but always with the spiritual note in the foreground. It was a wonderful sight to see a Halloween camp fire on the Weber farm close out with an impressive prayer service, after singing hymns and having personal testimonies. We attributed the success of the last Sunday

to the fact that in a house-party Saturday night between twelve and one o'clock a group of these young folk were on their knees in earnest prayer for their comrades and friends.

May God grant to our young people in the Epworth Leagues and other organizations a new conception of the joys in holy living and personal service.

James V. Reid.

ROYALTON, MICHIGAN.

The Evangelical Church of Royalton, Mich., was indeed happy to have Miss Imogene Quinn, well known "Hoosier Evangelist" of Indianapolis, return to us for a two-weeks' revival campaign after conducting a successful revival here seven months ago.

Miss Quinn again so fearlessly preached the word and with such simplicity and power that sinners were converted, believers sought the'r Pentecost, and the entire church and community were greatly blessed. A goodly number of adults were baptized and united with the church in the closing service.

The evangelist remained over one night and gave her "Life Story" to a very large, appreciative audience. That this service was most interesting and fruitful was proved when at the close of the message a splendid group of young people publicly dedicated their lives for whatever service God might call them.

Besides the free-will offering given Miss Quinn for her services here, the congregation also presented her with an extra purse with which to increase her fund for a trip to the Holy Land which she contemplates in the near future. Our prayers and love will follow our little lady preacher wherever she may go.

M. R. Everett, Pastor.

REVIVAL AT LANGDON M. E. CHURCH, WASHINGTON, D. C.

Langdon M. E. Church is located in a suburban resident section of Washington, D. C. It is a family church with about 140 names on the church records. Rev. Fred Ronald Barnes has been the pastor of this church now for two years. Two brothers, Rev. E. Richard and Rev. Harold R., have adjoining circuit charges in Northern Pennsylvania in a part of the Central New York Conference of the M. E. Church.

Several months ago the Official Board of the Langdon church extended an invitation to the pastor's two brothers to assist in a revival effort, and they were granted leave of absence to accept this invitation. The pastor and people prepared the way for this special effort of revival by several cottage prayer meetings each week preceding the time set, October 28th to November 13th. There is a loyal group of lay folk in this little church who are in earnest about making their church a real soul-saving institution, and are standing by and upholding their pastor in his faithful leadership in this endeavor.

The meetings were opened at the regular worship service on Sunday morning, October 28th. The preaching was merely the plain Gospel on such subjects as Sin, Repentance, Confession, etc. On Wednesday evening the Christians were called to the altar in a consecration and prayer service, and on Thursday evening the first call was given for seekers. Six responded to the invitation to come and seek Christ as their Savior. Interest and attendance increased throughout the time of the meetings. The meetings closed on Sunday night, the 13th, with a Spirit-filled service from start to finish. There was the largest response to the altar invitation of any time during the revival. Including about 20 children on children's night there were about 60 seekers at the altar of prayer during the entire time. There were several parents who came forward on Home Night to pledge the establishment or continuation of Family Altars. It is the feeling of the pastor and people of Langdon church that this special effort is to be only a beginning of a continuous program of soul winning the year round.

This is the first time that these three brothers have labored together in this way, but they feel that this is only a beginning of a Life-Ministry of evangelistic efforts. During the revival at Langdon, the pastor, Rev. F. Ronald, took charge of the music, Rev. E. Richard took charge of the children's work and preached on "Booster-Home" night when the children sang their Booster songs. Rev. Harold R. did the preaching, outside of this one night.

REPORT.

I am writing this report to inform you I have not backslid or gone out of business for my King or his kingdom. It has been sometime since I reported my work, but I have been busy about the Master's work. I was one of the preachers in my two last camp meetings. Hillcrest, Ill., camp was a good one, my co-workers being Rev. Montgomery, of St. Louis, a most godly man and a good preacher. Prof. R. A. Shank and wife had charge of the singing and there are no better singers in the field. I enjoyed working with them and the good people of Hillcrest. They said it was the best camp they had had in years. The altar was full a number of times and many were blessed. In all we had a good camp. I had to leave on Thursday before the closing Sunday in order to meet my engagement at Circleville, Ohio, camp. This camp started in a bloom and ended in a glorious climax and victory. The long altar was lined almost every service. This was one of the greatest camps I have been in for years. But why? Howard Sweeten was my co-laborer and a better one cannot be found in the movement. Rev. Charles Slater had charge of the singing and to say it was well done is putting it mildly. Old Slater is a wonder, three in

one, a number one singer, a great preacher and a missionary all over. My! how I enjoyed laboring with these good, true servants of our Lord. This camp meeting board is one of the greatest I have ever been with.

After closing this camp I hurried on to London, Ky., to the seat of our conference; here we met all our brethren and had a good time. We had a number one conference in every way. When the appointments were read I was read out for Carter's Chapel and Berry. Thanks to the powers that be for this appointment. When they ask me where I was sent I tell them to two of the best churches in the Kentucky Conference, but as we have told them, there is great room for improvement. God is blessing us in our new field of labor. Berry gave us a glad surprise at the close of our last Sunday evening services with a nice and needy donation and assured us there was more to follow, and we heard it whispered at Carter's that they were fixing to pound some more life into the Roberts family. My presiding elder assured me I would be taken care of by these good congregations and they are proving it every time I am with them. They, with my good Bishop and presiding elder, have placed me under great obligations. Pray for me, brethren, that I may be able to administer unto them in spiritual things and be true to the great task the church has entrusted to me. We are planning to have a revival in each church. Just closed a good meeting with Brother Ishmael at Rockbridge Church, a number blessed. If we could have gone on another week I believe we could have had a great revival. Bro. and Sister Ishmael had charge of the music. Blessing on our good editor, paper and readers.

T. P. Roberts.

EVANGELIST EARL E. CURTIS' REPORT.

Sunday night, November 6, I closed a series of meetings with the Nazarene Church at Beacon, N. Y., Rev. Paul Moore, pastor. God was with us in mighty power from the very beginning; some beautiful cases of salvation and sanctification. The last night fifteen came to God and the Lord favored us with a wonderful altar service.

Paul Moore is one of the greatest pastors in the world, and I am sure his church will bear me out in this statement. God is literally working miracles through him and his splendid people in that place. I am not acquainted with a pastor who spends as much time in prayer as Paul Moore does. A number came over from Spring Valley two Sundays and God made them a real asset to the services. Clifford Smith, of Spring Valley, is one of the most wonderful, from every standpoint of view, laymen in the world. Several attended regularly from Poughkeepsie. The last Saturday an old friend of mine drove three hundred miles to be with us the closing day. There was no pull nor tug for finances, and besides taking good care of the evangelist, \$160 was given the pastor as a love-offering. The evangelist was unanimously called back for next year. I sincerely believe that a God-called, God-fearing evangelist can have a revival anywhere top of dirt with the co-operation of such a pastor as Paul Moore. The Lord bless his people everywhere.

Yours seeking the old paths,
Earl E. Curtis.

BROTHER PICKETT REPORTS.

I have preached this year in Kentucky, Ohio, Virginia, West Virginia, New Jersey, New York, District of Columbia, Illinois, Pennsylvania. Among other lines of work I visited eight camp meetings in the interest of a Protestant movement. I have also brought out the past year three books: "Why I am a Pre-millennialist," "Al Smith and the Presidency," and "The Antichrist." This last is a subject on which a vast lot of nonsense is being talked. People ask me, "Don't you think Mussolini will be the antichrist?" No, no more than I think you will go to heaven in an airplane. The antichrist is a great religious leader. St. John says, "All the world worshipped him," etc. Who would worship Mussolini? Not even a crazy Italian. A man said to me recently, "But you know the antichrist is to be a Jew." No, I don't; I know he is not to be a Jew. The antichrist is to be a world king. And this is the "time of the Gentiles," the time when the Gentiles rule the world. The Jews will have no king till Jesus returns. Study Hosea 3:4, 5, Ezek. 21:25-27. The next king of the Jews will be the king of glory. Read my book, "The Antichrist," and let it settle all this nonsense about a Jew, or Mussolini being Antichrist. Order of Pentecostal Publishing Co. \$1.50.

But I started to say, that I will be glad to make dates with churches for from two to six or eight of my Bible expository sermons. Southern dates preferable for winter. I have been a Bible student 62 years, a Christian 57, a preacher 51. Praise God I know, believe and love the old Book.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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(Continued from page 1)

gelical vital faith which insists on the regeneration of the individual. The church is swarming with teachers in summer schools and Sunday school training schools who speak lightly of that great change of heart that our Lord Jesus Christ calls being "born again" and declares is absolutely essential in order to entrance into the Kingdom of God.

I think it will be generally agreed that men must be sincere in matters of religion. Their souls' salvation depends upon their sincerity. Saul of Tarsus was wrong, but he verily thought he did the will of God and believing this he persecuted the church. His sincerity, the honesty of his soul in the matter, opened the way for the Lord Jesus to appear to him in gracious saving power. Hypocrisy, in the very nature of things, is hateful to God, and blocks the way of any possible approach. The sincere man, if he is wrong, offers fruitful soil for the sowing of the seeds of truth. Men in matters of religion must have a good conscience. They cannot afford to hush the voice of conscience, to trample upon their own firm beliefs, to give up what they believe to be essential, saving gospel truth, and accept that which contradicts their Bible as they understand it, and is in direct opposition to the religious experiences that they have enjoyed and find so necessary to peace of mind and rest of soul, and follow the leadership and contribute to the support of what they firmly believe to be false and dangerous teachings which must lead to the destruction of human souls. Can any honest man, bishop, editor, church secretary, district superintendent, presiding elder, pastor or lay leader demand of their fellows that they shall surrender their belief in the teachings of our fathers who set on foot and carried forward the greatest revival known in the church since the days of the apostles? Shall they tear out of their hearts by the roots the faith that is in them, repudiate the experiences that have been wrought by the Holy Ghost, and give themselves over to negations, to denials of all these essentials of our Christianity and follow some will-o'-the-wisp, hide-and-seek teaching that absolutely contradicts the Holy Scriptures, their belief in them, and the experiences that they have found by believing the Bible and trusting in the Christ of the Bible? My dear sir, it seems impossible that sane men, Christians or otherwise, should make any such demand.

I am positively confident that any true Christian, yielding to such demands, would forfeit not only his faith, but his Christian experience. He would turn back from following his Lord and in the end would recrucify the Lord who has bought him in the agonies of the Cross. For one, I believe that godly men and women throughout the church, North and South, should rise up in rebellion against every phase of modernistic teaching and leadership. I believe that the teaching of the modernists is a menace to all spiritual life; that it is undermining the faith, breaking up the authority and sacredness of the home; that it is polluting society, corrupting politics and lifting the floodgates of sin and crime on every hand. Destroy the belief of men in the Bible, weaken or

FOR VIGOROUS DISCUSSION IN THE PENTECOSTAL HERALD, 1928.

Should Christian People be Compelled to pay Infidel Schoolteachers to destroy the faith of their Children in the Bible?

Has the Theory of Evolution been established as Scientific Fact?

Should the Devoted Friends of the Liquor Traffic be employed to Enforce Prohibition Laws?

Is Judge Ben Lindsey, an Evolutionist Skeptic, a Menace to the American home?

The above topics are live issues that ought to claim the attention of every thoughtful man and woman of the nation. These will be discussed by able writers. Do not fail to renew your subscription by January 1st.

take away their trust in Jesus Christ as a Savior, pluck a wholesome fear of God out of their hearts and you have brought in the wreck and ruin of all things sacred. You have prepared men for the sowing of the seeds of all sorts of unbelief and lawlessness. You have gotten men ready for a most dangerous brand of socialism, the ignoring of authority of every kind, the bringing in of Bolshevism, the wreck of nations, the turning back of the wheels of all true progress, the tearing of our beautiful flag from the pole and the destruction of our nation. We must fear God and keep his commandments if we expect the blessing and leadership which are so necessary to our individual salvation, the sacredness and happiness of our homes, the preservation of high ideals in our society, the safety of our nation and everything that means the progress of civilization, the uplift and betterment of mankind.

Is it at all probable that the modernists will ever confess their wrong and come back to faith in the Bible, their belief in regeneration, the deity of our Lord and the Atonement he has made upon the Cross? But we must continue this discussion next week.

Faithfully yours,

H. C. MORRISON.

Eight Great Days With Dr. Shuler.

Spent eight days, covering two Sundays, with the famous Bob Shuler, D.D., pastor of Trinity M. E. Church, South, Twelfth and Flower Streets, Los Angeles, Calif. They were great days! Shuler is one of the most interesting men one will meet in a lifetime. He is perfectly frank, perfectly honest, perfectly fearless, and absolutely for the Word of God from lid to lid.

He has somehow gotten the notion that the preachers of the Gospel ought to cry out against sin in high places and low, in the church and in the world. He exalts the gospel above all things—men, devils, sin, everything. Jesus is the center of his message, and the people flock to hear him by the thousands. Church, gallery, Sunday school room, chairs, pulpit platform are filled with people. If his church held five thousand no doubt it would be filled. He has a great Radio audience and not only broadcasts all of his sermons, but several messages each week to a great audience of people scattered over the state.

Los Angeles, with its more than a million inhabitants, is one of the most interesting cities in the nation. It is surrounded with other cities of teeming population, with ocean in front, and the snow-capped mountains for a background, and an occasional tremor for variety. On the night of my arrival I slept on the seventh story of the Angelus Hotel. The next morning on awaking, I found my bed rocking under me with a peculiar sensation. I looked at my door and saw the leather tag on my key swinging like the pendulum of a clock. "Earthquake," I exclaimed! I arose at once and, on looking out from my window, the buildings about me seemed to be quiet and unmoved. The tremor was over in a few seconds.

We had services at Trinity at 3 in the afternoon and at 7:30 in the evening. We had splendid afternoon congregations and great crowds at night. Frequently the long altar was filled with people seeking pardon or perfect love, and quite a number were blessed. I have not found a church in twenty years more ready to enter into a revival meeting. It was generally supposed if the meetings could have continued three or four weeks that hundreds of souls would have been saved, but I had other engagements and other work was scheduled for the city. I was asked to return in the future for a longer stay, and if the Lord wills I shall be glad to do so.

Some people have an idea that Dr. Shuler is a sensationalist. This is not at all true. He does discuss moral issues and civic righteousness, but the thing about him that draws the crowds and holds them is his earnest preaching of the old, powerful gospel of Christ.

He publishes a monthly magazine which has a wide circulation and sells at the Magazine stores. It is a literary live wire. Write to 12th and Flower Sts., and get a copy. If you read one you are almost sure to become a yearly subscriber.

While at Trinity I had the pleasure of meeting a number of old Asbury boys, among them Donald Householder who is doing a fine work with the young people at Trinity; Claude Young, who graduated last year at Asbury, is assistant pastor of a large church in Pasadena, and is attending the University of Southern California. He had me down for dinner and an address at a large gathering of graduate students, with a number of professors. Bob Young is taking a degree at the University and serving as pastor of an excellent church at \$2,500 a year, and a beautiful new parsonage. I had the pleasure of taking dinner with Bob and his wife, both of them much loved Asbury graduates. They have two as fine little boys as I ever saw, both of them facing toward Asbury College. Brother Young will not let his school work keep him out of his full salvation camp meetings next summer.

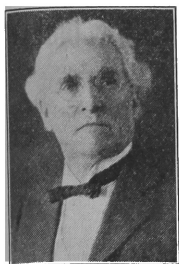
I went over and preached at the Bible Conference and Holiness Convention in the Free Methodist College, to a wonderful audience and we had a gracious meeting.

Let THE HERALD family pray for God's blessing to be upon Bob Shuler, Trinity Church, and the great work going on there. When you go to Los Angeles go to Trinity Church, corner 12th and Flower Streets,

Monthly Sermon.

A WHOLESOME FEAR OF HELL.

Text: "And these shall go away into everlasting punishment." Matt. 25:46.



The fear of punishment has a powerful restraining effect upon those who are criminally inclined. If a group of young men planning a bank robbery should become convinced that if they carry out their plans they will be captured and shut up in prison for a period of twenty-five years, they would quickly decide not to undertake the robbery. If a man planning the murder of his fellowman should be made to feel sure that if he committed the murder he would dangle at the end of a rope or be strapped in an electric chair and the current turned on he would hesitate long and seriously before committing the murderous deed; in fact, he would not commit the murder. The few murders committed in Great Britain, and the quickness and regularity with which murderers are punished by the British Government, is positive proof of the truth of my statement.

Criminals in planning crimes always plan a way of escape. They time their wicked action when they think detection is most unlikely. They take advantage of the darkest hour, wear disguises, creep stealthily upon their victims and in every possible way seek to escape detection and merited punishment for their criminal deeds.

We have a high tide of lawlessness in this nation because we have a low tide of law enforcement and the prompt and adequate punishment of criminals. There are such combinations of the bad element of the country that witnesses are afraid to appear upon the witness stand and tell the truth about those on trial. Jurymen are hard to find who cannot be tampered with. Great criminal lawyers are aiders and abettors in crime because of their skill in hindering the prosecution of criminals and law enforcement.

In this nation there is murder about us everywhere in every class of society because the violators of law expect to escape punishment. There are postponements of trial until the public loses interest in the case; witnesses die, move away or are bought by those who would be damaged by their testimony. The edge of prosecution is dull, and not unfrequently there are financial considerations that hinder the moving of the wheels of justice and so, as I have said, we have a high tide of crime because we have a low tide of the enforcement of law and the punishment of criminals.

I might also mention the fact that pardoning power is used in this country in a most shocking way. It is entirely overworked and because of all these hindrances to prosecution and punishment, the criminally inclined feel that they can rob, murder, burn and destroy and by some means go unwhipped of justice and become more bold in crime, while an army of youth growing up and observing conditions in this particular, believe they can enjoy the loot of their robberies with little probability of punishment; so the criminal class is constantly increased to a vast army that jeopardizes life and property throughout the land.

There is much complaint of the breaking down of home discipline; that the mass of the rising generation is growing up without parental restraint and guidance, running at will and doing as they please. You cannot have a well governed home without regulation for the order, peace and happiness of

the family. Children must learn obedience even if it calls for punishment. We understand that punishment is quite out of fashion these days, but the Bible speaks plainly of the advantage of the wise use of the rod. The child who does not obey its parents will not obey its teachers, and the child who does not obey its teachers will not obey the police, and the child who has grown up to disobey parents, teachers and the officers of the law, will not obey God; thus we have come to have a riot of sin in the home, a lamentable condition of disobedience and wickedness in the school, of lawlessness in the land, a general rebellion against God, and a rising tide of unbelief and wickedness which threatens the very foundations of our great republic. This spirit spreads throughout the world in a spirit of communism and anarchy which seeks to tear the very foundations from beneath the whole superstructure of civil government and well ordered society. There was a time in the memory of this preacher when the ministers of the evangelical churches of this country did not fear to stand in their pulpits and preach faithfully to the people the Bible doctrine of future punishment, of a hell of torment awaiting the wicked and impenitent who trampled upon divine law and rejected divine mercy. There was cultivated in the minds of the people a wholesome fear of hell and it had a wholesome restraining effect upon the minds of those who were inclined to run rough-shod over the laws of God and man and devote themselves to lives of wickedness.

The teachings of our Lord Jesus are very plain on this subject. He does not hesitate to warn men that there is a place of future punishment, a lake of fire, a place of torment, of weeping, and wailing, and gnashing of teeth. We do not understand the mental condition of those religious teachers who ignore the teaching of Christ on this subject and yet claim that he is the Son of God, the Saviour of men, a trustworthy and reliable teacher on other subjects. If Jesus cannot be trusted to speak truthfully with reference to the future punishment of the wicked, he cannot be trusted to speak truthfully with reference to the future rewards of the righteous. If Jesus spoke in ignorance or with wilful deception on the subject of the place of punishment for those who live in sin and refuse mercy then, as a matter of course, he is untrustworthy in the whole body of his teachings. This way of religious teachers dividing up the words of our Lord and claiming that on some subjects he is trustworthy and on others he is not to be trusted, is illogical, unscriptural and confusing. No man claiming to be a religious teacher has any right to discount the teachings of the Lord Jesus on any subject. We fully believe that Jesus was the Son of God, that he was the source and fountain of truth, that all he said came out of divine wisdom, unlimited and absolute knowledge of the subject on which he spoke. With reference to Hell as a place of fearful torment there is no question in our mind but that our Lord spoke the truth. He knew, he loved men; he came to seek and to save them and he uttered faithful warning to those who refused to be saved.

God has implanted in the human breast mercifully and wisely a fear of punishment. This is a part of man's intelligence and a very important part. The fear of suffering guards and restrains intelligent people from the indulgence of appetite and propensities which would destroy their health, break down their morals, and disqualify them for usefulness and happiness in the world. Parents warn their children to keep away from the fire lest they suffer the torture of burning their limbs. They warn them to keep out of deep water lest they drown. They appeal to their fears, to their love of life and happiness. It would be strange if we did not have some teaching from our Lord Jesus with reference to the final fruits of a godless life. It is in perfect harmony with these in-

structions from our Lord that the Apostle has written, "The wages of sin is death." This does not mean extinction, but it does mean that sin is a dagger which stabs to death all capacity for happiness and life in its fullest and most blessed realization.

There are those who will tell us that Jesus, when he spoke of a pit of torment, of a lake of fire, of weeping and wailing, was using figures of speech. Very well, suppose he was. Could Jesus possibly use figures of speech that exaggerated the facts? Impossible! If Jesus used figures of speech when he spoke of a lake of fire burning with brimstone, what must the facts be? It is unthinkable that our Lord would exaggerate or overestimate the facts. If he should do so, he would be guilty of gross deception. So let it be understood that the figures which Jesus used to convey adequate conceptions to our mind were always in harmony with the facts; they were never exaggerations.

We are hearing much said of the importance of a great revival of religion; of the wickedness and lawlessness of the rising generation; of the great need of turning back the tide of unbelief and anarchy that is spreading through the nation and around the world. If we would have a revival that is so necessary, we must warn men of the final fruits of wickedness. We must call their attention to the teachings of our Lord with reference to the future state of the impenitent who die in their sins, regardless of the criticism and objection of skeptical people. We must tell men that a fearful doom awaits those who live in wickedness and die impenitent without the benefit of a crucified and risen Saviour.

If the preachers of this nation on Sunday morning and evening would stand up in their pulpits and earnestly proclaim the teachings of our Lord Jesus Christ and the inspired apostles on the subject of the future punishment of the wicked; if, without apology and with great earnestness, they would warn men of the hell that awaits the sinful, there will no doubt be protest and objection, but men will be compelled to think, the Holy Spirit will attend the Word, impress the truth, and there will be a turning away from sin. There will be an accumulation of influences that will lead to repentance which will lead on to saving faith, and there will come back to the world a wholesome fear of Hell and a revival that will be deep and lasting and blessed. Let the ministers of the Gospel be true to the teachings of Christ and we may certainly hope to see a blessed outcome as the result of a faithful proclamation of the Word of God on this subject of the future punishment of the wicked. Our Lord has provided salvation. If men reject his mercy, and choose to live in sin, their own choosing fixes their character and their character fixes their place of abode in the eternal hereafter.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "He touched her hand, and the fever left her." Matt. 8:15.

Story. A little girl fell seven feet from a slide, at school, and broke her arm in several places. The doctor could hardly set it and it pained her terribly. They took her to a meeting of prayer for the sick. After prayer, she said, "Mama, when sister prayed, Jesus touched my arm and made it well. I love him." She began to tear off the bandage. Her mother was frightened but the little arm was well.

Poem.

The pain left when he touched her hand,
He loves to have us understand,
He's the best doctor in the land,
For this will make us brave and bold,
To trust him as they did of old.

Prayer. Father, I thank Thee for Jesus, the Great Physician.

No. 2.

Text. "I am he that blotteth out thy transgressions." Isa. 43:25.

A girl who had not been taught to love Jesus ran away from home. One night she went to a Mission, and was saved.

She went home to her mother and said, "O mama, mama, God has blotted out all my transgressions." She was always loving and obedient afterward and that led her mother to Jesus to have all her sins blotted out.

Poem.

"Oh, hark, do you hear the Savior's loud cry,
He shouted that day on the tree,
'Tis finished,' he cried, bowed his head and then died,
And they who receive him are free.

"Take God at his word and believe on the Lord,
And know that your sins then shall be,
As God has declared, in his own blessed word,
Blotted out forever for thee."

Prayer. Father, I do believe that Jesus has blotted out all my sins.

No. 3.

Text. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

Story. A lad went to a wharf and asked, "Have you a place on your ship? I want to earn something." "What can you do?" "I do my best whatever I am put to." "What have you done?" "Chopped wood." "What have you not done?" "I have not whispered once in school for a whole year." He was given a good place.

Poem.

"It is not beauty, health or fame,
That gives to any one a name,
'Tis humble worth, 'tis duty done,
A course with cheerful patience run,
By these the heavenly crown is won."

Prayer. Lord Jesus, help me to be faithful to each daily duty.

No. 4.

Text. "It is a glory to pass over a transgression." Prov. 19:11.

Story. A little girl had been badly treated by one of her schoolmates. A friend said to her, "I would never speak to her again, I would be mad with her as long as I lived." "O no," said the other, "I am going to forget as soon as I can."

Poem.

"If you were busy being kind,
Before you knew it you would find,
You'd soon forget to think 'twas true
That some one was unkind to you.

"If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it."

Prayer. Dear Jesus, help me to forgive and forget.

No. 5.

Text. "He will give his angels charge over thee, To keep thee in all thy ways." Ps. 91:11.

Story. A friend told me that she saw her little girl run over by a car. She ran out, in terror, but the little one was unhurt and said, "Mama, an angel lifted the wheels."

Poem.

"The city is noisy and crowded, and
The traffic will never go slow,
But in all our comings and goings, we

should never fear failure, or
foe,
For God puts us in charge of his angels to guard us wherever we go."

Prayer.

"Praise God for the angels sent down from above,
To care for and comfort the child of his love."

No. 6.

Text. "Men see not the bright light which is in the clouds." Job 37:21.

Story. "Look, Robbie! the sun has come out," Bertha said. Robbie said, crossly, "There are a lot of clouds yet, I don't call that much sunshine." Bertha looked at the golden sunshine on the floor and said, "Well, Robbie, it's a good deal of sunshine if you sit in it."

Poem.

"Just a little ray of sunshine
Will dispel the deepest gloom,
If the heart be full of sunshine,
For sadness there is never room."

Prayer.

Father, let me always be a sunbeam,
In my home, or in my school.

No. 7.

Text. "He will not forsake thee." Deut. 4:31.

Story. Little Lotus Bloom went to a Mission school and was baptized. Her father was angry because she would not worship the idols and put her in a dark cave and every day asked her to give up Jesus. But in the darkness, and cold, and hunger, she was firm in her faith. When they took her out she seemed to be dying. Her father was sorry and sent for the medical missionary who saved her life.

Poem.

"God will not forsake thee, though
friends may falter,
He is thy steadfast Friend, thy loving Guide,
Be faithful for his love can never alter,

To help thee, he is ever at thy side."

Prayer. Father, help me to be faithful in my small trials, as this little girl was in her great trial.

Dear Aunt Bettie: A year ago I wrote to page ten in *The Herald* and asked the cousins to join me in a "linen shower" for Mt. Carmel School at Lawson, Ky. They responded and we raised \$22.50 which I sent to Miss McConnell to buy linen for the school. I feel like it would be pleasing to the Lord for us to have another "shower" for the school. So I am going to ask the cousins to join me in this work for the school. Let us raise what we can to buy dishes and cooking utensils, as a token of our appreciation for the great work being done for the Lord at this place. You can have a part in this even if you only have a small amount to give. Jesus can take it and add his blessing upon it and no doubt it will reach to the uttermost parts of the earth. Last year I asked the cousins to send as much as ten cents each and what they raised was such a blessing to the school. For the benefit of those who have never read of the school will say that it is in the mountains of Kentucky in an isolated part of the county and their banner is "Holiness unto the Lord," and what you put into this work will be as treasures laid up in heaven. You may send money to me, which will all be forwarded to the school for the purpose of buying dishes and cooking utensils. I want to get this to the school for Christmas.

Mrs. Alma Hurst.
Yellville, Ark.

Dear Aunt Bettie: I am wondering if you will let me join your happy band of boys and girls so soon again? It seems I should have said the girls' happy band, for there are not many boys who write to the page. You may think I am coming back too soon but I have been asked by several to write to page ten again. I don't know why for there are cousins who can write a better letter than I. How many read a chapter or more in their Bibles each day? I have made it a rule to read some in my Bible every day. I want *The Herald* family to pray for me that I may be a shining light in this old world, and do my Master's

will. When we get *The Pentecostal Herald* I always turn to page ten to see if there is anyone whom I know, then when I have looked at all the names and the states they are from, I read all the letters first. I begin on page one and read through the entire paper. We sure have some fine sermons in *The Herald* each week; to read them is almost like going to church and hear them preached from the pulpit. I wish every one in the Union and foreign countries could have it to read each week. Mama is sending in her subscription for a renewal. We could not do without it; it has been coming in our home for a good many years. Boys, you that smoke, are you ashamed for the preacher of the gospel to see you smoking? or even see you with a sack of tobacco? I know a boy who is ashamed for the preacher to see him smoke for he hid it to keep him from seeing him with it. Now, girls, it looks bad enough for boys to smoke, and I hope there isn't one who reads this that smoke. I have known a few girls who smoke, but they didn't have any respect for themselves or the ones they were with.

Our revival meeting closed the fifth Sunday in July. The preacher was Rev. H. D. Sudam. I thank each and every one who wrote me on my birthday. I always try to answer all letters I receive. How many of the cousins do fancy work? I do, and enjoy it. I have several tatted baby caps to sell, price \$1.25 prepaid, cash with order. The first letter I ever had printed I sold a lot of my tatted. Aunt Bettie, please print this for me and I will promise not to come again till next year. If I were close enough I would give you a big hug and a kiss to print this for me.

Ruby Alma Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: As my mother is renewing her subscription to *The Pentecostal Herald* I asked her to write a letter for me to the cousins. I'm a little West Virginia boy six years old. I go to Dawes M. E. Sunday school. I have a sister Katie five years old and a brother Robert nine months old. I'm anxious to see my letter in print. I also wish to hear from some of *The Herald* cousins. Will close with love to Aunt Bettie and the cousins.

John Edward Richards.
Miami, W. Va.

Dear Aunt Bettie: Here comes a little Georgia boy. My birthday is Sept. 11. Have I a twin? My mother takes *The Herald* and I enjoy reading page ten. I live near Clark's Mill. Wake up, Georgia boys and girls, don't let other states get ahead of us. As this is my first letter to *The Herald* I hope to see it in print. I hope Mr. W. B. is asleep when this letter arrives. Love to Aunt Bettie and all the cousins.

Edell Harden.
Rt. 1, Louisville, Ga.

Dear Aunt Bettie: Will you let a Tollesboro girl join your happy band of boys and girls? I have been reading *The Herald* some time and sure enjoy page ten. I am saved and sanctified and on my way to heaven. I ask interest in all the cousins who know the worth of prayer to pray for me that I may do more for Jesus. My age is between sixteen and twenty. The one that guesses it I will write to you. I am a member of the M. E. C., South. I am about five feet tall, have black hair, dark complexion, weigh 103 pounds. I go to Sunday school every Sunday.

Vivian Simpson.

Dear Aunt Bettie: I am a little girl from New Jersey. I know the Lord and know the Lord will guide. When Dr. Ridout and his dear wife were preaching at our little church he asked me if I had ever written to page ten. I always read it but had never written. But now since Dr. Ridout said to write I am. We have a nice church and Sunday school and most of my friends go there. Isn't it wonderful, boys and girls, to know Jesus will keep us along life's way if we will trust and obey. He answers my prayers and helps me with my school work. I am ten years old and want to serve him always. I will close for this time as I fear I have written too much.

Margaret Knapp.
2435 Hoyt Ave., Fort Lee, N. J.

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6. "Is the Bible Consistent?"

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Dear Aunt Bettie: I guess my last letter was not printed, but my motto is, try, try again. I have not read *The Herald* for two years, so I don't know what is going on among the cousins. I sure would love to read *The Herald* again. I think it is a wonderful paper. The warm days are still here and I hope will be for a while yet. I suppose the cousins have all forgotten me, as my first letter was in print two years ago. Does anyone know the name of the man that wrote Home Sweet Home? My age is between twenty-two and twenty-five. Well I hope W. B. is on his vacation. You know why. He sure likes my letters. Cousins, all write to me and I will give you a speedy reply. So long.

Marie Lancaster.

12161 Kentucky Ave., Detroit, Mich.



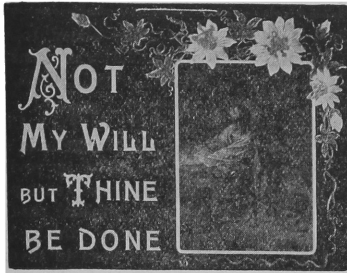
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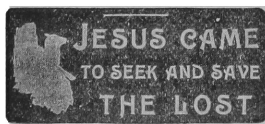
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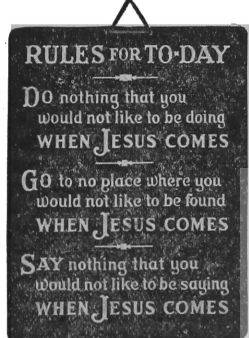
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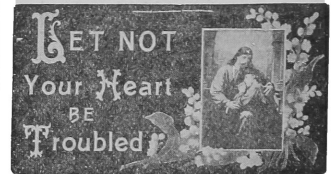
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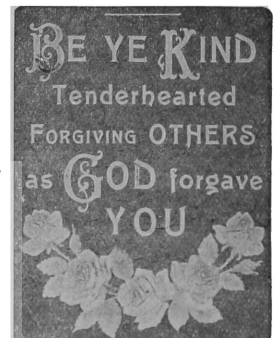
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No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
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Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson XIII.—December 25, 1927.
Subject.—Christmas Lesson. Luke 2:1-20.

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

Time.—B. C. 5.

Place.—Bethlehem.

Introduction.—Seeing that we do not know the month in which our Lord was born in human flesh, if we are going to celebrate any day as his birthday, Dec. 25th is as good as any. Unquestionably he was born in the summer time while the shepherds were in the fields at night with their flocks. The important thing is not the particular day, but the manner in which it is kept. The day is much more sacredly kept in the northern part of our land than it is in the southern. In truth, the South celebrates Christmas much as the North celebrates the fourth of July, with fire crackers and big frolics. It is wrong, and should be remedied. The world will have its own way; but Christians should make it a time of rejoicing in spiritual things. The poor should be remembered with substantial blessings. It should be a great time for meditation, prayer, and much preaching concerning his coming to save the lost world.

We would expect that such an event as the coming of the only begotten Son of God to our world would be heralded by prophets, God-appointed messengers, long before the time of his arrival. And such we find to be the case. In Genesis 3:15 we read the promises of God to Adam and Eve, that the seed of the woman should bruise the serpent's head. This is a remarkable prophecy. Children are usually spoken of in the Bible as being the seed of their fathers, but here it is reversed. Jesus was to have no earthly father, but was to be begotten of the Holy Ghost—his mother was to be a virgin at the time of his birth. How completely this agrees with the New Testament account of that event.

Abraham, "the friend of God," was apprised of the human coming of our Lord: Genesis 22:18, "In thy seed shall all the nations of the earth be blessed." St. Paul calls attention to the fact that Jehovah did not say "seeds as of many," but that this use of the singular, seed, made direct reference to Jesus Christ.

Jacob blessed his children just before leaving the world, and in his blessing to Judah left to the world a glorious prophecy concerning the coming of Jesus out of the tribe of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." In its spiritual sense this was literally fulfilled. Jehovah kept his eye on the tribe of Judah, and kept the high-priestly office alive, until Jesus the everlasting High Priest was initiated into the office by his baptism at the Jordan and his anointing with the Holy Spirit.

Isaiah is especially rich in prophecies concerning our Lord's coming. He tells of the virgin birth, chapter 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." He tells us, also, that he would be born of the family of Jesse, thereby connecting him with the royal line of King David. Isaiah's entire fifty-third chapter is a perfect picture of the life and death of the Christ,

from the manger to the grave. It reads as though the prophet had seen the entire history enacted, as a learned Chinese declared when it was read to him.

Nothing can be clearer than Micah's prophecy, chapter 5:2: "Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When king Herod inquired of the wise men where Jesus should be born, with no hesitation, they quoted this passage from Micah. And the sacred record says he was born in Bethlehem of Judah.

In the statements in the New Testament concerning the birth of our Lord every item of Old Testament prophecy was so completely fulfilled, that no unprejudiced mind can for a moment doubt the truth of the story. Story, did I say? History would be a far better word. So perfectly do prophecy and history dovetail into each other concerning these sacred matters, that I am persuaded there is no better weapon with which to fight the follies of modernism than a clear statement of these unanswerable facts. Ground our people in the Word of God, and we can win the day against all the high-browed foolishness of this age.

The first chapter of the Gospel according to St. John is a glorious statement of the Deity of our Lord. With what grandeur and sublimity he moves off in the first verse: "In the beginning was the Word, and the Word was with God, and the Word was God." In the fourteenth verse we learn that "the Word was made flesh, and dwelt among us . . . full of grace and truth." Nothing can surpass the eighteenth verse as given in the most ancient Greek versions: "No one hath seen God at any time; the only begotten God, the one being in the bosom of the Father, he hath declared him."

It is perhaps useless to enter into the discussion of the error in our calendar. I have dated the birth of Jesus B. C. 5, that being the usual way of dating it. It occurred in the fifth year B. C. In fact, our chronology as we now have it, is about four years off. You may correct it in any date for yourself.

Comments on the Lesson.

Matthew and Luke give us nearly all that we know from the New Testament concerning the birth of our Lord. Matthew's account is short, but clear. He writes somewhat as a book-keeper setting down accounts in his ledger. Everything of importance is given; but there is no semblance of sentiment or poetry. Luke is different. He does not write poetry, but he had a poet's soul. He weaves around the birth of our Lord a setting that is as sweet as the love song of an angel. In words so delicate that they would not bring a blush to the cheek of the most modest maiden, he tells the story of the expectant young mother on her journey to Bethlehem, and the coming of the Holy Babe that made his cradle in a manger. The story is sacred and so beautiful, that every human mother with normal instincts longs to look into that rude cradle upon the Babe that was wrapped in swaddling clothes.

It is wonderful how God sent his singing angels to break the glorious news to the shepherds as they watched their flocks in the fields by night. The kings of the earth and the great ones got no sky-born message; but the glory of God shone round the waiting shepherds. To them the angels brought good tidings of great joy for all people: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." That was the gladdest news that old earth had ever heard since the morning stars sang together for joy in the morning of creation.

The sign that would be given them was so simple that a little one could not misread it: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." He was just the dearest babe that men had ever seen—no foolish halo about his head, as the artists would have us believe. But listen! "Suddenly there was with the angel a multitude of the heavenly host praising God." But what strange words of praise they uttered: "Glory to God in the highest, and on earth peace toward men of good will." O they were praising God because of his goodness toward men.

No wonder the shepherds set out for Bethlehem as soon as the angel songsters departed for heaven. Who could have kept away from that sacred place after hearing such glorious news? "They came with haste, and found Mary, and Joseph, and the babe lying in a manger." Blessed finding! They could not keep to themselves the song of the visiting angels, but told all that they heard from heaven concerning that child. The wondrous story was new to those who heard it that eventful night; but it has been just as new and just as entrancing to every generation to whom it has been told since that glorious hour.

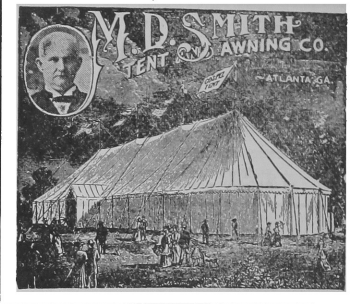
Maybe we can ponder these things in our hearts as did Mary, and glorify God as did the wondering shepherds. It would be glorious, could we so tell the blessed news during the coming holidays that sinful men would stop to listen. The Christmas season should be a great soul-winning time. Give some Christmas presents, if you can; but let them be reminders of the Father's gift to the world because he so loved us. Catch the music of the angel choir, and let songs and anthems of praise ring out from your joyful hearts till listening angels shall wonder and join with earthly saints in swelling songs of praise to Father, Son and Holy Ghost, the eternal triune God. Amen! "Let the people praise thee, O God; let all the people praise thee."

EVANGELISTIC AND PERSONAL.

Rev. A. N. Burris: "I am in a revival at Granite City, Ill. Will The Herald readers please to pray for this meeting. We recently held a good meeting at Worden, Ill., in which 61 were converted and 44 added to the church."

Rev. L. Reep: "I take pleasure in recommending Rev. F. P. Cashidy, N. Sharpshire St., Lexington, Ky., as an old-fashioned evangelist who can help pray down the power of God and get sinners to the altar of prayer."

V. O. Horney: "A heaven-sent revival came to the Bethel M. E. Church on the Centerview Charge, Kan., in which over fifty were saved or sanctified. Humble confessions were made, wrongs righted, many family altars erected, and a number pledged to



tithe. A number were added to the church membership. I was assisted by Clara A. Meeker, of Enid, Okla."

Mr. Oscar H. Stitt, of Ford City, Pa., is now open for evangelistic engagements. He has been in revival work as a layman for some years past and has had the most unusual results, seeing hundreds seeking the Lord. Dr. G. W. Ridout has been in several meetings with Bro. Stitt and regards him as one of the most successful evangelistic workers. He is different from the average. God enables him to bring things to pass.

Andrew Johnson: "We are now in a revival at Salyersville, Ky. Large crowds and good interest. We are expecting souls to be saved. We need a revival nation-wide, heaven-high and as deep as the needs of humanity. Let us pray for God to spread the revival fires. The church is gone if a revival does not visit this country."

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Brother Horace A. Booker, a young blind evangelist and musician, has his slate open for tent meetings in Florida after January first. Brother Booker plays and sings with both piano and guitar as well as other musical instruments and will do most of the preaching. He will probably have two other gospel workers with him to assist in song leading, putting up tent and other things. Bro. Booker is a graduate of Asbury College, and although he has not had the advantage of his eyesight he has worked his way through Asbury by means of a reader and paid his own way while there by means of his piano tuning and other work. You may write him, in care of Gilbert Seegrift, Route 1, Tefft, Ind.

F. N. Bradley: "Oct. 2, we closed our fall revival meetings with songs of victory and the Pentecostal power manifested. It surely was a glorious nine days of feasting on the precious Word, with Rev. Preston Kennedy as the evangelist. There were many seekers at the altar and God's blessing was upon every service. Best of all the revival spirit did not cease but is felt in the meetings and the lives of the members. On Thursday the Lord gave us a most blessed all-day meeting. Seekers lined the altar for either pardon or purity at every service of the day. Many denominations were represented and a number of preachers were present at the afternoon service. We praise and adore the matchless name of Jesus for all of the blessings that are ours at Wesley Chapel."

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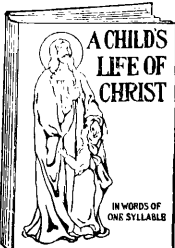
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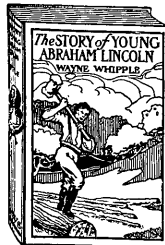
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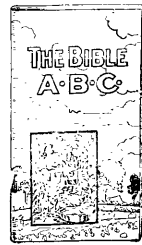
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It is hard for most people when looking at the other fellow, to deal justly with him. I knew a man who said that a wife should be so obedient to her husband that if he bade her sin she should do so. He had the idea that she was responsible to him and not to God. That man posed to be a teacher in Israel. He further said a wife should obey her husband far better than the children did. That same individual would do everything he could to trouble his wife.

He took her from a pure Christian home, and though he had much of this world's goods, he would not buy butter when the children were not at home. He was very extravagant in buying for the children and would let his wife go a whole spring and summer and never permit her to buy one dress, although she was helping to make every cent that was spent, not only in cooking, washing, and keeping home, but in the chosen calling he was filling. He would talk to his children privately and make them think ill of the consecrated wife, as he was so jealous of the affection of his children.

Once in life he professed sanctification and would say he believed in holiness, but took care to never testify to it, and would often explain because his wife testified to it, and she possessed what she professed, as all believed who knew her. He would give way to his temper and say it was his nerves, that others caused him to do wrong. I believe when one loses his experience of holiness and will not confess it, they are the hardest cases to deal with. Sometimes when they are thrown in a holiness meeting and the Spirit is poured out in abundance, they appear mellowed up, but soon fall back to their unkind, fault-finding way. They will not make acknowledgment and pay the price to be reinstated, but go on in their unhappy state. Such people are unhappy and make others unhappy. They would find fault with an angel from heaven, I believe.

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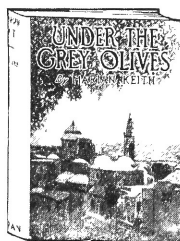
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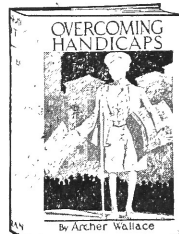
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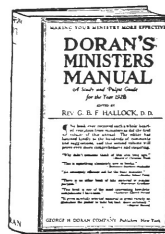
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all them that had conspy king A'mon: and the p land made Jo-si'ah his his stead.

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AND the LORD said unto Nō'ah, Come thou and all thy house into the ark: for I have I seen righteous before me in this generation.

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ON EARTH PEACE, GOOD WILL TOWARD MEN

PENTECOSTAL HERALD

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

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Vol. 39, No. 51.

THE WORLD'S CHRISTMAS GIFT.

By The Editor.

WE are coming again to that period when the Christian Church everywhere celebrates the birth of the Lord Jesus Christ, the most wonderful event in all history. How marvelous that God should manifest himself in the flesh, that the Builder and Ruler of the universe should come down and dwell among men.

Our Lord during his earthly ministry uttered no more remarkable saying than that recorded in John 14, when he said to Philip, "He that hath seen me hath seen the Father." Had Christ not come to earth we never could have understood the Father. Men knew that God was omnipotent and omnipresent, but they did not know of his infinite love, of his marvelous capacity for condescension. It had not occurred to them that he would descend to the earth and receive sinners and eat with them.

Men knew that God was surrounded by the angelic hosts; that Seraphim and Cherubim worshipped before his throne, but they did not know that he would permit a poor harlot to wash his feet with the tears of her broken-hearted sorrow and wipe them with her hair. They did not know that he had in him a pity, a love, and a forgiveness which would say to a thief, hanging over the pits of perdition, with the mountainous weights of his sins upon him, "This day shalt thou be with me in Paradise."

Jesus hath said, "No man knoweth the Father save the Son, and he to whom the Son will reveal him." We never could have known the Father had he not come, lived among us, labored with us, wept over us, healed us by the touch of his hand, opened our blinded eyes with the ointment made of clay, with the healing saliva from his mouth; fed us with the multiplying loaves from his creative hands; raised our dead with his divine authority and victory over the grave; stilled the tempest at his command, and taught us in all his words and works and ways that God is love, and that "He so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Jesus came into the world to seek and to save that which was lost. He came to destroy the works of the devil. He came to heal the broken-hearted, to give beauty for ashes, and joy for heaviness; to break the power of sin and death and set free the captives led by Satan at his will. Jesus came to suffer without the gate that he might sanctify the people with his own blood. He came to bear our sins in his own body on the cross, by suffering in our place and stead, to make it possible for God to be just in the justification of the ungodly. O, it is wonderful! blest be his Name!

A CHRISTMAS HYMN.

By Ernest Wesley.

I.
O Morn of morns the dearest,
The world has ever known;
When heaven to earth came nearest,
And God's great love was shown:
When to the Virgin's keeping,
God trusted His Own Son;
Then in that sweet Babe, sleeping,
Redemption was begun.

II.
O Morn of morns most holy,
When angels came to earth,
And told Salvation's story,
Of Incarnation's birth.
With them we sing with gladness:—
"To men good will and peace"
Thus banish tears and sadness,
From fear to give release.

III.
O Morn of morns whose glory
Extends from shore to shore;
We love to hear thy story—
Which raptures more and more.
Its radiance ever streaming—
Brings light and love and peace,
With God's own mercy beaming
Doth cause all sighs to cease.

IV.
O Morn of morns most glorious—
For which men waited long;
O'er sin to be victorious—
Glad news of heaven's song;
We bring Christ gifts unmeasured,
Most worthy He of all,
Our best and choicest treasures
As at His feet we fall.

Jesus Christ is the wonder of all the ages. The very thought of him overwhelms us with astonishment, gratitude, and praise! He combines in himself the human and Divine. He is a marvelous combination of God and man. He has the humanity which enables him to sympathize with us, to suffer for us, to be touched with the feeling of our infirmities, "tempted in every point like we ourselves are tempted, yet without sin," a sympathetic High Priest. He also embraces in himself the Deity that enables him to save us; to save us to the uttermost, to cleanse us from all sin. Yes, we are weak; we are unworthy; we are sinful, fallen, desperately wicked, but Christ is almighty. He is more than equal to all of our needs; hence, it is written, "Where sin abounded, grace doth much more abound." Where there is a twig of sin there is a tall tree of grace; where there is a molehill of sin there is a mountain of grace; where there is a puddle of sin there is an ocean of grace; and we do not mean by these comparisons that sin is by any means a small matter, but we do mean that Jesus Christ is an infinitely great Savior; that though "our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." All glory and honor to Jesus! Let us celebrate his birth with joy and gladness.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.
FOURTH LETTER.

My dear Bishop:

IT is well understood that the leaders of modernistic liberalism, so fatal to evangelical faith, are educated men. No doubt among them some who may properly be called profound scholars. This is evidently true of quite a number of the great German destructive critics who have sown broadcast the seed which has produced modern liberalism.

You will of course understand that in the use of the word "modern" we would not indicate that there is anything new among the skeptics; that they have made any discoveries, or found out any truth, or have been able to produce and propagate any false teaching that is new. Destructive unbelief is as old as saving faith. The only thing modern about the skepticism spreading through the church is the fact that the infidelity that was once discussed, championed and propagated in the backrooms of bar-rooms, now is finding an acceptable place and earnest advocates in pulpits and church schools. It has become intensely religious, —not Christian, to be sure, but religious. It is bold, sneering, makes the highest claims for its scholarship and intellectuality; it looks with contempt and ridicule upon all those who do not accept its teachings, surrender the old saving faith of the early Methodists and lay hold upon its unscriptural teachings and shallow philosophies.

The only way for the orthodox people of Methodism, North and South, to work harmoniously with the modernists is for them to surrender their faith in the inspiration of the Scriptures, in much of the prophecies of the Old Testament, and much of the teachings of Jesus. Let it be remembered that Jesus taught there was a devil. Your well ripened modernist denies that there is any such person. Jesus taught that there is a hell. Your mature modernist laughs at this teaching and denies that there is any such place. Jesus taught in most positive fashion the necessity of the new birth, a very pronounced and radical change of heart. Your modernist objects to any such teaching and insists that such a change is unnecessary. We might go still further, but the only way for our devout, believing people to live in peace and harmony with our modernists is to surrender the faith of our fathers, the belief of our hearts and the gracious experiences that this belief has brought to us and

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OF ASBURY THEOLOGICAL SEMINARY

CHRISTMAS AND RELIGIOUS EXPERIENCE.

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

"Could we with ink the ocean fill,
Were the whole world of parchment made
And every blade of grass a quill
And every man a scribe by trade,
To tell the love of God to man
Would drain that ocean dry,
Nor could that scroll contain the whole
Though spread from sky to sky."

It has been said that philosophy composes poems but not hymns; and a writer on sacred song has said:

"Religion is the mother of music. Even the Holy Spirit is put under the figure of music when it says, 'Thou hearest the sound thereof.' There are commands to sing as well as pray. 'Sing ye to God all ye kingdoms of the earth, sing ye to God.' Paul exhorts us to 'admonish one another in psalms and hymns and spiritual songs.'

"The loftiest book of music ever given to the world was given to us by David, the sweet singer of Israel. His 150 psalms are 150 songs. The first book printed in America was a psalm-book. The religious world has more than 400,000 hymns. The New Testament church, the Scotch church, the early Methodist church was a triumphant church because a singing church. The great musical productions have been religious productions; Mendelssohn's 'Elijah,' Haydn's 'Creation,' Beethoven's 'Mount of Olives,' Bach's 'Ascension,' Spohr's 'Last Judgment.' When Spurgeon has been forgotten, and Beecher's name is mildewed, and Luther's sermons are out of print, Wesley, Toplady, Perronet, and Adams will live on through their 'Jesus, Lover of My Soul,' 'Rock of Ages,' 'Coronation,' and 'Nearer, my God, to Thee.' A chronometer can measure time, a cyclometer can measure distance, but nothing can measure the power of sacred music."

Luke's Gospel abounds in glorious song and thrilling scenes as the writer tells the charming and wonderful story of the Nativity. In Luke's Gospel there are three great religious hymns:

1. The Gloria in Excelsis. Luke 1:14.
2. The Nunc Dimittis. Luke 2:29.
3. The Magnificat. Luke 1:46.

At this Christmas time it would be well for us to heed the admonition of the poet when he sings:

"O hush the noise ye men of strife;
And hear the angels sing.
For lo! the days are hastening on
By prophet bards foretold,
When with the ever circling years,
Comes round the age of gold,
When Peace shall over all the earth,
Its ancient splendors fling,
And the whole world gives back the song
Which now the angels sing."

Luke's Gospel not only abounds in sweet song and angelic music, but it has some wonderful precious settings of the Gospel in its richness and fulness.

A HYMN OF SALVATION.

Such may we designate the song and prophecy of Zacharias in Luke 1:67-79. In this wonderful passage of scripture we have set before us the following:

1. *Redemption*: "Blessed be the Lord God of Israel: for he hath visited and redeemed his people.
2. *Saving Grace*: "To give knowledge of salvation unto his people by the remission of their sins."
3. *Sanctifying Grace*: "That we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness all the days of our life."
4. *Enabling Grace*: "That we should be saved from our enemies and from the hand of all that hate us."

Let us keep to the forefront at this Christmas Season the great purpose for which

CHRIST!

Johann von Muller, a skeptical historian, accidentally taking up the New Testament, and finding Christ the explanation of history, wrote, "In all my study of the ancient times, I have always felt the want of something, and it was not until I knew our Lord that all was clear to me; with him there is nothing that I am not able to solve."

"WHAT THINK YE OF CHRIST?"

Pharisee, with what have ye to reproach Jesus?

"He eateth with publicans and sinners."

Is that all?

"Yes."

And you, Caiaphas, what say you of him?

"He is guilty, he is a blasphemer because he said, 'Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven.'"

Pilate, what is your opinion?

"I find no fault in him."

And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed innocent blood."

And you centurions and soldiers, who led him to the cross, what have you to say against him?

"Truly, this was the Son of God."

John, the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John, the apostle?

"He is the bright and Morning Star."

"Peter, what say you?"

"Thou art the Christ, the Son of the living God."

And Thomas?

"My Lord and my God."

Paul, you have persecuted him, what say you of him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

Angels of heaven, what think you of Jesus?

"Unto you is born a Savior which is Christ, the Lord."

And Thou, Father in heaven, who knowest all things?

"This is My beloved Son in whom I am well pleased."

Beloved readers, what think ye of Christ?—Sel.

Christ came to earth. He did not come as Reformer, or Martyr, as a great Exemplar, as a great sage and religious leader, but he came as Saviour.

Jesus came to save, sanctify and satisfy. In pardon he removes the burden and guilt and condemnation of sin and bestows the joy of reconciliation. In sanctification he removes the last and least remains of sin, fills the soul with perfect love and satisfies its longings. Psalm 109:9. Hear the following witnesses to his sanctifying and satisfying power: Rev. William Bramwell tells of his sanctification in the following words: "The Lord, for whom I had waited, came suddenly to the temple of my heart. My soul was all wonder, love and praise." And for twenty-six years he walked in this glorious liberty.

Dr. Upham, one of the noble saints of God on earth, says of his sanctification: "I was distinctly conscious when I reached it. I was redeemed by a mighty power, and filled with the blessing of perfect love."

Mrs. Phoebe Palmer, who during her life led twelve thousand souls to Christ for pardon, and thousands over into the land of perfect love, in speaking of her sanctification, says: "I rejoice in the assurance that I was wholly sanctified throughout body, soul and spirit. O, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficiency to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean of purity. Yes,

'Plunged in the Godhead's deepest sea,
And lost in love's immensity.'

Rev. Henry Smith, for many years a prominent preacher in the Baltimore Con-

ference, says: "After a long and painful struggle, my soul, by simple believing, stepped into liberty. I am happy, solidly happy, in the enjoyment of perfect love." The high plane of perfect love is not reached by any without a hard struggle; but when reached, the believer is rewarded a thousand-fold.

Mrs. Edwards, wife of President Edwards, sought and obtained what she called "the full assurance of faith," and what Methodists call "perfect love," or "holiness," and then gives her glowing experience in the following language: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself . . . My soul remained in a heavenly elysium. It was a pure delight which fed and satisfied my soul."

A suggestive putting of Philipians has been given by a certain writer setting forth what Christ is to the Believer. Let me insert it here. It reminds us again of the preciousness of Jesus to those who believe.

"Chapter 1. Christ is the believer's *existence*, enabling him to rejoice in *suffering* (1:21).

"Chapter 2. Christ is the believer's *example*, enabling him to rejoice in *service* (2:5).

"Chapter 3. Christ is the believer's *expectation*, enabling him to rejoice in *hope* (3:20).

"Chapter 4. Christ is the believer's *experience*, enabling him to rejoice in *the Lord* (4:13)."

The following story is told by Amanda Smith when she was in India:

"Dr. George F. Pentecost, under the auspices of the American Alliance, was lecturing to the intelligent Brahmins on the Deity of Jesus Christ. She was present, and, to her surprise, Dr. Pentecost introduced her to the audience as one well acquainted with Jesus, and could tell them what Jesus had done for her. 'My word! but I was frightened, to follow a preacher like Dr. Pentecost, and to a crowd of intelligent scholars who hated Jesus.' 'What did you do, Amanda?' 'Do? I only had a second to do anything in. I put my hands on the arms of my chair, and, pushing myself up, breathed a prayer: O Lord, don't let Mandy flutter! I got on my feet, told my experience, then sung 'A Little More Faith in Jesus,' and, my word, they were only grasshoppers—I was free. I declare if there had been a mourners' bench handy I would have called for seekers. I had as good a time as if in a holiness camp meeting.'"

In these days of controversy and dispute about the Virgin Birth, the Deity of Jesus, and kindred themes, the one thing we all need is "a little more faith in Jesus."

Ring Out! Ring In!

Ring out the old life, dear sinner,

Enter the new life just now;

Tired, burdened soul, seek the Savior,

At his dear feet come and bow.

Ring out the "old man," believer,

Yield to the Master your all;

Just now allow all his fullness

On your hungry spirit to fall.

Ring out the old year, God's servants,

Ring in the new year, and pray

With greater devotion to serve him,

And ever let him have his way.

CHAS. M. KELLY.

"Glory to God in the highest, and on earth peace, good will toward men."

THE MILLS OF THE GODS.

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

CHAPTER II.

THE TIDE TURNS.

IT was the following summer; the "craps were laid by" in Possum Trot; it was the one season of the year when the men and boys of the neighborhood loafed, or the more industrious hunted and fished. Lost Creek emptied into the Kentucky river not far from Possum Trot and, like all the tributaries, it abounded with fish coming up from the big river.

During the Civil War a bad feeling was generated among the old settlers, as both sides had strong sympathizers and, because of this, there were many bloody feuds in which scores of men were killed during the various Clan uprisings. The Clan spirit inherited from Scotch ancestry continues and has never lost its potency. Jabe Hargit was one of the survivors who had participated in killings, and there was no assurance that hostilities would not break out at any time, until the leaders on both sides were either killed, or died during a smallpox epidemic.

Many efforts had been made to establish religion in the community; at times it would seem to prosper, but something seemed to always happen among the feudists to stir up old animosities. Rev. Paton Dobson had come to this mountain circuit of which Possum Trot was a part, and once a month he would preach to the few who would attend. With the passing of Jabe Hargit, the one barrier, or at least, the greatest one, was removed. An announcement was posted on the store door, which building was also a postoffice, that a meeting would be held soon; it would be a "Grove Meeting" held in Jim Ward's woods pasture, to begin the first Sunday in August.

Jim Ward was the one nucleus of respectability and Sabbath observance. Some years before he came there and bought a large tract of land. He had waited for such a time, as he felt sure would come, when the mountainsides would give up untold wealth. Now that the roughest and most dangerous element against such things was out of the way, he set about to encourage education and religion. A Moonlight School had been conducted for months by a young lady from the Bluegrass and had lived in his home without any charge for board. Miss Mason found in Mrs. Hargit an efficient helper, and she also found in her son, Wallace Hargit, whom we call "Wally," as before, one of her brightest pupils. This lad was not illiterate, as most of the boys and girls were, for at such times as it was safe to do so, in the absence of Jabe, the mother had taught her boy the rudiments of education.

For some days Mr. Ward and Brother Dobson had worked getting the grove in shape for the meeting. Rough lumber had been secured from the sawmill, rude seats were made, and a platform for the pulpit. All previous efforts for a spiritual awakening had been a failure, as before mentioned; no lasting impression was ever made on the uncouth community. Rev. Dobson was a young man fresh from a college where spirituality was given supreme emphasis. Besides a passion for lost men born of a sanctified experience, he felt the extra burden for the almost heathenish condition that prevailed among the people. Their ancestors of pure English and Scotch blood had pressed over the mountains from New England and Virginia at the close of the Revolutionary War and, being cut off from all civilization, the inevitable followed—moral and spiritual degeneracy.

"Let's not miss any of Brother Dobson's meetings," said Wally to his mother, on hearing of the Grove Meeting announcement. "I

just know I'm a-goin' ter like him—he's so nice lookin', and not like us folks. I want ter some time have things on as will look like his'n."

"I am so glad to hear you talk like that, and we can go twice every day, and nothing will hinder us; it is wonderful to have a young man like Brother Dobson among us."

In the mother's heart was still a lingering memory of a time long ago when, as a girl, she knelt at an altar of prayer and a gracious peace filled her heart. Years of suffering and abuse had all but removed any trace of its realities; but she was quite sure that the fountain would still be opened for which she had hungered so long; in fact, she felt that God had fully restored her when she knelt beside her bed seeking his help and guidance on the first lonely night after her husband had been laid away. But her soul cried out for spiritual food; she yearned for the Grove Meeting with almost childish zeal. It was not so much for her own needs as a longing she felt for her boy.

It was a motley crowd that swarmed into the wooded pasture that first Sunday morning. They came on foot, riding on mules, in ox-carts, and in single-horse wagons; men, women and children of all ages, and all appearances; between three and four hundred people were there; all the rude seats were filled, and scores were squatting about on the ground. Sawdust had been sprinkled all about the altar and among the seats.

Big Joe Ball had been sworn in as "marshall," and when they saw his star and big stick, and a pistol belted to him, none doubted his ability to fully function. The preacher had objected to such precautionary methods on Saturday evening, but Mr. Ward overruled the objection. "You know how to preach," he told him, "but you do not know what will be coming on these grounds by tomorrow night. I heard today, that a bunch was coming over from the Bend and take charge of the meeting, and ride the preacher on a rail; but when they see Big Joe, I think they will change their minds."

Promptly at ten-thirty Sunday morning the young minister stepped upon the platform and announced a song. He brought some song-books and scattered them about to all who would use them. A strange stillness settled over the crowd when he began to sing with a clear, sweet voice, "Amazing Grace"; only two or three could join in the singing. Mrs. Hargit in her younger days had enjoyed the reputation of having a fine voice, and it was not entirely gone. Many lonely hours she had softened her bitter fate by singing some plaintive melody learned in her girlhood days. At the close of the song the minister asked them to bow their heads while he led the prayer. After a few sentences a tender unction came upon him, as he pleaded for a visitation of divine power and grace. The prayer was comprehensive; all classes were remembered—even the men who had taken human life; the men who had broken the laws of the land making whiskey, and those who carried vengeance in their hearts. With a clear, ringing voice the preacher began his sermon amid a stillness that was profound.

"My dear friends, all that you see about, and what is now going on, may seem a bit strange to you, but I am here representing a great King. When your governor came through here recently you all came from far and near to see and hear him. Now the King I mention has sent me here to tell you some great and wonderful things. You know, dear friends, that since the days of your grandfathers, these beautiful mountainsides have echoed with the crack of the Winchester rifle, and the sharp, keen report of the pistol, sending some human being into eternity, no doubt, unprepared to meet

God. Your fertile soil has been made red with bleeding victims, often shot from a secret hiding place. All such must never be again; I am here to speak for the great King, and he wants no more blood shed in these mountains; he wants you to learn how to love each other.

"My message is a love story. The King will forgive all that is past in the life of every one, if you will seek his love and salvation; then you will kill no more. Listen, my beloved friends, the King sent me to tell you of his love and how he wants to save everybody and fill their hearts with love and peace. But remember, he will bring every sinner who refuses his love, and will not seek his pardon, to a Judgment where witnesses and judges are not afraid to deal justice. You that have broken the laws of the land, and broken God's laws, remember he will call every one to answer as surely as the sun is shining over us today. God is a holy Being, and he will not allow one person to wrong another without dealing full justice to that one. Some of you have hatred in your hearts. Do you know that he who hates is a murderer, and no murderer can enter Heaven. The great Kings says: 'We must love our enemies.' Now you say this is out of the question; no one can do that. You are right; no one can do it alone, but this King, who is Jesus Christ, the Son of God, who came all the way from Heaven and died on the Cross for us, can so change your very life until you will actually love your enemies. You can love the man who shot your father or brother, years ago.

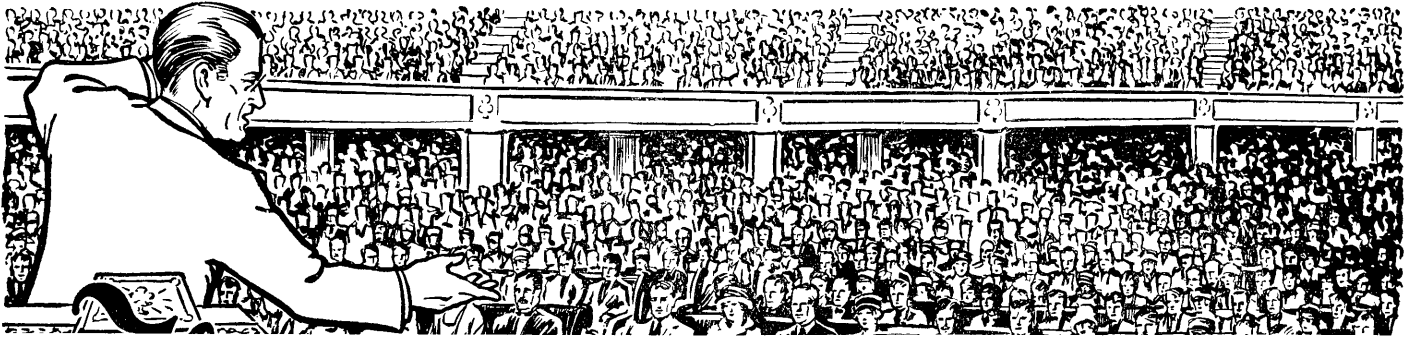
"I know you do not believe this, and you cannot understand how it can be done. Oh, my dear people, it can be done, and that is the wonderful story I came here to tell you."

Before the minister had finished half of his sermon the people sat in amazement, with open-mouthed wonder. They were caught as with a mesmeric spell. No such things had ever been spoken before in Possum Trot; there was such a sweet, persuasive tone in all the preacher said, that all seemed to somehow believe he was speaking the truth; there was an unusual power resting on the man which could not be understood; it was the gracious unction of the Holy Spirit, and they could not understand it. He preached for about fifty minutes, and even the little children were quiet. Rough-bearded men who knew only the law of vengeance, and whose lives, some of them, were calloused by repeated crimes, sat under the spell of the sermon. When he had closed, he again asked them not only to bow their heads, but to get on their knees, while he pleaded with God for their salvation, and for all the poor sinners of the Lost Creek country. Scarcely a word was spoken after the benediction; they moved away quietly, and it was evident that, for once, a gospel message had been heard beneath the shadows of those towering hills.

Mrs. Hargit had, on the day before, prepared the best dinner possible from her meager stores, and planned to ask the minister to their home. She alone pressed forward to grasp his hand and extend the invitation, and she rejoiced when he accepted it so gladly. Wally did not know exactly how to act in the presence of the wonderful young man; but he was careful to do nothing offensive.

The boy was thrilled during the dinner hour, and scarcely spoke at all, but just sat and looked at the minister, and noticed how nicely he ate, and how easy he seemed to do everything. It was a humble table, but the guest was as courteous and as complimentary as if he had been dining with a king. It was an hour never to be forgotten in the

(Continued on page 6)



Where God and Man Meet---A Christmas Message.

Dr. W. B. Hinson.

"Let us go now even to Bethlehem." Luke 2:15.

IN the first place let us go to Bethlehem—that we may find—God! It was no new thought that came to me today, yet it was a thought I prized very much and have been helped by it, that a God who could come down and become a baby in a stable, and sleep in a manger—disturbed for aught I know by the lowing of the oxen and the noises incident to so public a place—a God who could do that is after all the kind of God who makes a very tender and very urgent appeal to my soul. I know that "great is the mystery of godliness—God manifest in the flesh" in a Bethlehem stable; but I also know that great is the mercy of that manifestation of God.

I once had the privilege of talking to a man who knew so much that it seemed to me he could never possibly know any more; but when I told him this story, of which he was ignorant—the story of Christ the God-man, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—the man's imagination was seized and his heart was touched, and he who had been known for forty years as a skeptic shed tears and thanked me for telling him the story and praying that it might do him good.

I have wished a thousand times in my life that when I was only a boy some one had told me of this Bethlehem God—this God in Christ—but no one ever did; and therefore I grew up ignorant of the sublime music, the wonderful imagery, and the marvelous Christ of the Gospel. And you know, I go halting all my days because I lacked that sort of instruction, which I hope you are giving to your children, else you are among their worst enemies. Let us go to Bethlehem to find God!

BUT ALSO LET US GO TO BETHLEHEM TO FIND MAN.

Oh, how my soul revolts when I hear the disparagers of man making their fling at men and women! I suddenly recall a man whom I had in my first church, and his favorite introduction when he got up to speak was, "Man is half beast and half devil." And I hushed him one night by telling him to speak for himself; that I did not thank him for saying I was half beast and half devil, for it was a lie! Oh no! If you go to Bethlehem and see God incarnated in a human form, you will know there is something in man that is neither beast nor devil; there is something of such value to God that he did not deem it unwise to give his own Son to die for man.

Now use your logic a moment. If man could only be saved by the coming, and the dying, and the rising again of the Son of God, how greatly must that man have sinned! And of what turpitude must his wrong-doing consist!

So let us go to Bethlehem that we may find man!

LET US GO TO BETHLEHEM THAT WE MAY FIND GOD AND MAN!

For you know the story of which that

Bethlehem scene is only the commencing chapter—you know how Jesus grew up; how he played the games with other lads; how he thought the long, long thoughts of childhood; how he toiled at the carpenter's bench among the fragrant shavings; how he went out into public life, three years of which men put up with and then murdered him—you know the story. Well, the story that began down there when God and man came together in that incarnation is the story that had its last chapter, so far as that earthly ministry was concerned, when on the Cross Jesus took hold of man and God and brought the two together.

Do you know the story of the lad who had angered his father? The father said: "You get out of this house and nevermore darken its door." And the son said: "I will do it," and he went out. He wrote to his mother. The mother grew strangely ill, and the man of medicine said that he could not understand what was the matter with her. She had what I fear a good many mothers in this land have—an aching and breaking heart. And one day the doctor said he was not coming back, because he could do her no good. She heard it, and calling to her husband said: "Will you do one thing for me?" And he said: "I will." She said: "Write and tell the boy to come home." He replied: "I cannot." Then she said: "Bring me a pencil and a piece of paper," which he did. And she asked to be propped up that she might write; and she wrote: "My boy, come home; I am dying.—Your mother."

In a far-off city he received that note with its scrawling writing, and hurried home. He arrived after dark; but how familiar was the creak of the old garden gate, and what emotions were his as he walked the path between the flower-beds, where he had often seen his mother. He opened the door and went in, and on up the stairs, and entered his mother's room. There stood the father by the side of the dying woman, and with the old animosity still in his heart, the boy deliberately walked around to the other side of the bed and kept the mother between himself and his father.

I have often thought of the mystery that enables people to live until they attain something they desire. That woman had kept on living, in spite of the fact that she was dying, until she saw the boy; but she had very little strength and could say but little. She looked her greeting. And then she took the hand of the boy and the hand of the father, while she lay there on the bed, dying, the two men on either side; and moving first the one and then the other she began to pull those hands towards each other. Of course they knew what she was doing, but they knew too that she was dying. And ever she drew them nearer and nearer until at last those two hands touched, and then that woman died.

Let us go to Bethlehem that we may see God and man brought together by the One who was born as a babe and cradled in a manger. For you see we had sinned, and God had to look after not only the sinner, but he had to look after himself; and he must

be careful—may I say it with bated breath, with deep humility and with solemn reverence—God must be careful lest he compromise himself in the way he forgives sin. Many of us down here in the world have ruined our children by slurring over things that we ought to have settled, and by treating wrong and evil as though they were trivial things. God must not make that mistake. What will he do? He will have to provide a Substitute for the sinner. And there are two or three things about that Substitute that are self-evident. He must be worth all the sinners in moral value. And where will God find such an one? Only in heaven; and that is why Christ had to come to Bethlehem, there to offer up a sacrifice that was worth all the lives of all who were created by God.

And he must bear the penalty too, and that is why he had to go to the Cross; and that is why when you take the Cross out of the Christian doctrine, you have taken the sun out of the sky. God had attached a penalty to sin; if he is righteous, he never has to change; and if he never has to change, then that penalty stands. And when his own Son said, "I come to do Thy will, and save these people," then his own Son had to get underneath the penalty of sin. And that Substitute must be acceptable to the justice of God. And God raised up Christ from the dead as a testimony of his acceptance of Jesus Christ as your Savior and mine.

Now what is in our way? Only one thing; but that is the strongest thing on earth! What? The human will! Here is my Savior, my Substitute, infinite in worth, bearing the penalty of my sin, and acceptable to the great God against whom I have sinned; what is in the way of my salvation? Nothing in the world except my will! He can stand, holding forgiveness in one of his nail-pierced hands, and eternal life in the other nail-pierced hand, and he can ask me to be saved, and I can say: "I won't."

You must believe me in this, because when he was on the earth he said to his own city: "O Jerusalem, I would have gathered you as a hen gathered her brood under her wing"—I would—"but ye would not." And the "would not" of Jerusalem overcame the "would" of the Lord Jesus Christ himself.

Then let us go to Bethlehem and settle this thing; let us go to the Christ who said: "Come unto me and I will give you rest"; let us go to the Christ who said: "Him that cometh unto me I will in no wise cast out." You church members,—you need to come, just as I need to come, and ask him to do a greater work in us than he has ever yet done. Oh, put your hand in his hand and give over the responsibility of your life as well as of your sin to Jesus Christ! Will you not do it?

You are nearing the end of the year, and it has not been a good year with some of you spiritually. I was wondering whether I should say this—it may be that it would have been better for your soul if you had died at the beginning of this year, instead of being allowed to live and drift away from the moorings that were yours when the year

commenced. Do you not think it is about time for you to come back?

And perhaps some of you never did know Christ as your Savior. Oh, I wish I could hand you as a Christmas gift—the consciousness of your salvation! And I wish I could prevail on you to give my Lord a Christmas gift—even the gift of your life! Let us go to Bethlehem! Let us go there now! Let us go in united prayer! Let us all pray!

The Meaning of Christmas.

DAVID S. KENNEDY, D.D.



AS Christians, we may well rejoice because of the humanitarianism, the spirit of good-will that finds expression in connection with Christmas. It is a mistake, however, to suppose that this thing is exclusively Christian, and hence, that its presence is any necessary indication of the dominance of Christianity over the lives of men. The most we are warranted in saying is that the absence of this thing means that men are strangers to vital Christianity. Humanitarianism, the brotherhood of man, as this phrase is usually understood, existed before Christianity. But while Stoicism taught that all men are brothers because of their common possession of human nature, Christianity seeks to make all men brothers by bringing them into common connection with Jesus Christ. It is to be feared that most of the humanitarianism of our age is Stoic rather than Christian. But while Christianity is not to be identified with mere humanitarianism, ancient or modern, yet it inculcates with unrivaled earnestness charity toward all, whether Christian or non-Christian. Hence, as Christians, we are able, without overlooking the fundamental difference between a brotherhood grounded only in human nature and one grounded also in Jesus Christ, to rejoice at every expression of "peace on earth and good will among men." We never forget, however, that the relation we sustain to those who are "brothers in Christ" is quite different and infinitely richer than that which we sustain to those who are not so related.

But while Christmas has a varied meaning, it is all but universally regarded as a commemoration of the birthday of Jesus Christ. As a result, the meaning it has for people who think about the matter at all is largely determined by their understanding of the nature of the event known as the birth of Christ. Was that event the first appearance of the greatest religious genius, of the greatest moral teacher and example, of the one ideal man of which our race can boast? Was Jesus the first of that long line of believers we call Christians whose influence has been so beneficent? Or was that event the first appearance of a person infinitely more important even than that? Was it the first appearance of one of whom John could truthfully say: "The Word became flesh and dwelt among us—and we beheld his glory, glory as of the only begotten of the Father—full of grace and truth?" Was it the first appearance of one to whom the Baptist could rightfully point and say, "Behold the Lamb of God that taketh away the sin of the world?"

The meaning Christmas has for us is largely determined by the answer we give to these questions. While there are ample reasons for commemorating the birth of Christ, whichever explanation we accept, yet, it seems to us, it is only those who see in Jesus Christ one whose rank in the scale of being places him alongside of God, and who by his death on the cross accomplished their salvation, who can adequately appreciate the meaning of Christmas day. Even from the viewpoint of those who think that Jesus can be enclosed in human moulds, if there are good reasons for commemorating the birth-

day of any great man, there are better reasons for commemorating the birthday of Jesus Christ. For he is the great man beyond compare. For us, however, Christmas Day commemorates not so much the birth of a unique man whose life was uniquely beneficent to mankind as a momentous event in the eternal life of God himself, motivated by redeeming love and culminating on the cross of Golgotha. The cradle of Bethlehem, even though it contain the Son of God incarnate, must be interpreted in the light of what happened on the cross on Golgotha if we are to adequately realize why the sight of it led the heavenly host to praise God, saying, "Glory to God in the highest, and on earth peace, good will toward men," and one of their number to say to the shepherds, "I bring you tidings of great joy which shall be to all the people; for there is born unto you this day in the city of David a Saviour, who is Christ the Lord." We believe the day is coming when men shall dwell together in peace and amity, when love shall be the law, and happiness the universal condition, but that day will not have fully come until he who was born as a babe in Bethlehem, and who died as a sacrificial lamb on Golgotha, working only as God can work, shall have fully realized his purposes.

Otherwise expressed, the meaning of Christmas, even among those calling themselves Christians, is radically different, according as they regard Christ as the subject or the object of religion. Modern liberalism sees in Jesus merely a subject of religion—not one who offered himself as an object of religious trust, but rather one who urged men to have faith in God like his faith. It is not thus, however, that he is pictured in the New Testament, or that he has been conceived by the church of the ages. In the New Testament and by the church of the ages, Christ has been regarded as an object of religion, because his status is that of God. What is more, in the New Testament and by the church of the ages, he has been regarded as one who wrought redemption for mankind by an expiatory death on the cross. In the nature of the case, Christmas cannot mean the same for those who see in Jesus merely a religious model as it does for those who see in him an object of worship who is qualified to save them from the guilt and pollution and power of sin. Bethlehem as well as Golgotha finds its explanation in the salvation of sinners. Hence only the redeemed can fully appreciate the meaning of Christmas, the occasion it affords for joy and rejoicing.—*The Bible Champion*.

Asbury College Annuity Bonds.

PRESIDENT L. R. AKERS.



ANY people do not understand what annuity bonds are. An Asbury College annuity bond means that, in exchange for a certain sum invested, the institution binds itself by a sacred and legal bond to pay to generous patrons who need an income a certain sum every year, which sum is called an "annuity." While "annuity" literally means "every year," Asbury College agrees to pay the donor his annuity interest in semi-annual installments.

Friends of our school may be interested to learn that none of our colleges is self-supporting through student fees alone. Statistics reveal that in the colleges of the North Central Association the average student fees pay about 50% of the cost of education. This means that if the institution is to expand and adequately provide for the needs of the ever-increasing army of those who desire educational training it must rely upon the good will and generosity of its friends and patrons. Asbury College does not receive a

penny from the State nor from any church conference or religious organization. All that she has secured has been given her by appreciative students or generous, far-seeing, God-fearing patrons largely from the ranks of the Holiness Movement.

Of course the perfect gift is the gift without a string to it. However, some friends have the will to give, but fear they cannot cut into their principal because they might have need in the uncertain future. To meet such situations, Asbury College issues annuity bonds guaranteeing to the purchaser a certain fixed income for life. The amount of income depends of course upon the amount invested and upon the age of the donor. In general, the rate of interest is fixed at ten percent of the age of the donor; that is, if the person investing money in an annuity bond is fifty years old the rate would be 5%, if 55 years old, the rate would be 5½%; if 60 years old, 6%; if 65 years old, 6½%; if 70 years old, 7%; and so on.

The person receiving the bond is called an "annuitant." Annuitants proverbially live long and happy lives. This is because they have an assured income, lose nothing from re-investment or from idle money, have laid up their treasure "where thieves cannot break through and steal," and have the satisfaction that they are devoting their means, or a part of it, to the cause of training the finest youth from our homes and churches into consecrated, safe and wise Christian leaders for the great tomorrow.

No annuitant of Asbury College has ever been dissatisfied. The College is happy, the donor is happy, and the relationship is most cordial.

"Gifts perish. Institutions survive." Asbury College, since its founding, has never closed its doors; though it has passed through difficult and trying periods, it has withstood the shock of financial panics, the World War, and other crises. The school has back of her many loyal alumni and former students and a host of faithful friends, to whom the welfare and continuance of this institution has become one of the vital factors of their lives. Today, Asbury College is in truth a "World School," known better around the globe, because of her unflinching stand for the highest spiritual ideals, than perhaps any other college of similar enrollment.

Those who pray for, cherish and love Asbury College, can render a valuable service, while protecting themselves, by investing in annuity bonds. We want more gifts on the annuity plan. Think about it, pray about it, write us about it. Any of our school's representatives will be glad to explain more fully the advantages of purchasing annuity bonds from Asbury College.

For additional information, address Mr. C. A. Lovejoy, Business Manager, Asbury College, Wilmore, Ky.

No Paper Next Week.

As next week is Christmas week we shall not have an issue of THE PENTECOSTAL HERALD, as we always reserve this week as a time of vacation for our HERALD force. The first issue in the New Year will be Jan. 4, so look out for a most interesting number at that time. We wish for all of our readers a Merry Christmas and a Happy New Year.

Had You Thought About

Sending THE HERALD to your pastor, relative or friend as a New Year Gift? If not, you will thank me for reminding you that there is no better way to scatter your wishes for the New Year than by sending THE HERALD with its weekly messages of sound gospel truth. We receive letters from our readers telling of how THE HERALD blesses their lives. Don't you want to bless some one? THE HERALD only costs \$1.50 a year, or 3 cents a week. Let us hear from you.

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OF ASBURY THEOLOGICAL SEMINARY

THE MILLS OF THE GODS.

(Continued from page 3)

life of the boy who was a product of the hills. It was an hour when he began to dream dreams and see visions. He felt himself coming out from a long blinding stupor, but was unable to analyze his emotions. The wise mother opened up lines of conversation that her son had never heard of before, and her knowledge of things astonished her son. He never knew before what a wonderful mother he had; he seemed to see her as belonging to the outside world, and he did not know such knowledge was possible.

The crowd at night was double the morning congregation. News of the strange sermon and the gripping personality of the preacher spread over a wide area that afternoon; they came from far up Lost Creek. Not a few were intoxicated, and came with a view of making trouble, but the first intimation of any loud talk was soon silenced by the stalwart marshall, whose steel gray eyes, and his star, backed up by his big stick, put an absolute silence on every would-be disturber.

The altar filled with seekers at the first call, and among them was Wally Hargit. His boyish heart was so stirred by the ideal young preacher that he wanted to do anything and everything the minister requested. It was not long until the mountain boy found peace and salvation by the simple words of instruction from the lips of the preacher. All the wonderful emotions of his young heart were thrilled by the new-found experience. The big officer also, was converted while kneeling near the boy. When he arose he walked up and down the aisle shouting for joy. The conversion of Joe Ball was the turning point of the revival. From that night it swept the community, and an ever-widening circle was touched by the power of the Gospel. There were about one hundred and fifty saved during the three weeks following and several pressed into the experience of "full salvation."

(To be Continued)

"THE TWIN STARS."

DR. A. HAMILTON.



ALLED by the voice of God, Three Wise Men met on the sands of the desert. The first to arrive was Melchior, a Hindoo, traveling from the East; then from the South, Bethazar, an Egyptian came into view.

When the Hindoo and the Egyptian met, the Hindoo exclaimed: "God only is good!" And the Egyptian answered: "And blessed are they that serve him."

While these two exchanged salutations they looked toward the North, and in the distance a small object came into view, silhouetted against the horizon. Nearer it came until another man was clearly seen, riding on a white dromedary as the other two had done. And Caspar, a Greek, dismounted and addressing the Hindoo, he said: "Peace to you, O my brother." And Melchior replied: "God's will be done."

Then seating themselves around the food which had been prepared by the Hindoo, each speaking a language which had never before been heard by the other, said: "Father of all—God, what we have here is of Thee. Take our thanks and bless us, that we may continue to do Thy will."

And they understood each the other, although the language was foreign to them. Truly God was there and gave them understanding.

Then Caspar, the Greek, being the last to arrive, but the first to express his mission, declared his message to be one of "Faith." Faith in God and his Son, Jesus.

Then Melchior, the Hindoo, gave a report of his mission, which was a message of "Love." Love for God, love for the Christ and love for all mankind.

Then Bethazar, the Egyptian, declared his mission was to bring the gospel of "Good Works."

Each of these Wise Men had been given a vision. To the one, Faith, to another Love, to another, Good Works—Faith, Love, and Good Works, being the ladder by which heaven is reached. That is, we must have faith in Christ, we must love him and we must be ready to work for him if we ever gain heaven.

Having delivered their message, each to the other, these Wise Men with an expression of expectancy on their faces stepped out of the tent in which they had dined, and looked to the heavens. And suddenly a brilliant light which took on the form of a dazzling star, was seen, and in unison they cried: "The Star, the Star!"

The very brief outline given here is an outline of the meeting of the "Three Wise Men" as described in "Ben Hur" the wonderful book of General Lew Wallace.

Almost two thousand years ago, over in the Eastern heavens, a star appeared. By the light of that star which went before them, Wise Men were led to the feet of a little babe who was sleeping in a manger, on a bed of straw, with the sheep, the horses and the cattle for companions. There had been no room at the Inn for the Christ Child. No downy bed upon which the little body could lie. No fluffy little comforter to spread over the sleeping babe whose mission to earth was the salvation of men. No electric chandelier dispelled the gloom of night. Just a manger for a cradle, straw for a bed, and an old lantern to dispel the gloom. But God placed in the heavens a bright light, a wonderful star to guide the "Wise Men" to this manger cradle.

A meaning of great import is surely contained within these two words, "Wise Men." All so-called great men are not wise. Some men who think themselves very great are very foolish. Some supposedly great men never glance at the Star of Bethlehem, to follow its guiding light.

There were two stars in Bethlehem that night. One was hovering over the path of the "Wise Men" and showing them the way to the Savior, while the other one was filling that old barn with a wonderful glory, as it began shining out bright and clear to show the world the way to eternal salvation. "And wise men follow that light."

A great many so-called great men have forgotten Christ and have grasped the world. But way back yonder almost two thousand years ago, a little Babe, a wonderful star of light, brought to the world the dazzling, beautiful beams of the star of hope by which weary, heart-hungry, despairing souls may find a way to peace, and joy and love.

At the midnight hour, with darkness all around, the shepherds way out on the plain in the vicinity of Bethlehem, were startled by a wonderful light as the heavens were flooded with a great glory, and they saw and heard the holy angels sing: "Glory to God in the highest, and on earth, peace, good will to men."

Two stars were shining: One the transient star which directed the feet of the "Wise Men"; the other an eternal star, with a wonderful light which has been shining bright and clear through the intervening centuries and by its beautiful beams of dazzling purity, guiding the souls of men to the throne of God.

Have we room for Christ in our hearts? Or are we doing as the Innkeepers of Bethlehem, turning him away?

Oh, if this old sin-cursed world could just remember the glorious light of that little manger cradle, which the cruel jests of sinners, the crackling scourge and the horror of old Calvary could not dim. A light which

has withstood the jeers of the Infidel, and is today shining bright and clear all around the earth. May the beautiful beams of that light penetrate the hearts of men and guide them to that city whose gates are pearl streets of gold, and whose light is derived from the smiling face of God.

Wise Men are looking for that Light. Ingersol was what the world called a great man, but most decidedly he was not wise. Jesus asks us: "For what shall it profit a man if he gain the whole world, and lose his own soul?" Would it be wise to do so? Dear reader, you answer. And while you answer, look to the eternal Star of Bethlehem, and by its beams of light, allow your feet to be guided into the paths of peace, and joy and love.

Plenty of Power

C. W. SHUTE.

"O for one more sweep of that tremendous flail!" wrote some one of the mighty evangelist Charles G. Finney. And many hearts today whose memories do not reach back to the ministry of that prophet of God are crying out in their inmost souls, "Lord, send back the time of mighty, community-shaking, Spirit-endued revivals."

The ways of God in the affairs of men are too wonderful to understand. Spiritual refreshings do not come continuously. Drought and then flood-tide seems to be the rule. We cannot understand all the reasons; doubtless the purpose of God does run down through the course of centuries unchanged; and yet the will of man enters the drama as a great determining force.

I believe that back of every revival is some one soul or some group of souls, large or small, who tarried before God night and day, and as the widow of Christ's parable, simply would not be denied. "Command me," says the Almighty Owner of the universe. What a glorious privilege for his devoted children to "command" their Father to accomplish the things that his great loving heart is yearning to do!

Suppose that Christ should awaken you some night and say, "My child, I am going to take you home with me tonight. But before we go you may ask for anything that your heart desires." I wonder what our petitions would be! I am not sure what I should say, but it might be something like this. "O my Father, as Elisha of old prayed for his young friend, open the eyes of thy children. Let them see the broad floods of unsaved humanity whirling over the rapids to endless damnation; open their eyes to the vast resources of Divine power waiting to be released upon their faith; open their eyes to the absolute necessity of perfect consecration and holiness in their lives hour by hour if they are to 'abide' in thee and so be able to tap these great stores."

"O for one more sweep of that tremendous flail!" A noble desire. But let us tarry before God with a Heaven-sent determination until there shall be not one flail but many sweeping through the church and thence to the world. O for men who will lay themselves out and really pray! Reader, will you be such a one?

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

REPORTS FROM SOUL WINNERS

FIRST SUNDAY 1927 AT SYCHAR.

Wm. R. Chase.

At a holiness camp you never hear the exhortation 'now shake hands with one another.' It is a spontaneous custom here at Sychar. I held out my hand at one of the services yesterday and said "good morning" and the instant response was, "Oh, I am praising the Lord in my soul." That shows the spirit and thought of the meeting. To your greeting you are about as liable to get a shout as anything else. Sychar is one of the heavenlies in Christ of which Paul speaks. Come and see. You will be convinced. Already folks are here from California, Oregon, Nebraska, Missouri, Minnesota, Illinois, Indiana, Kentucky, Pennsylvania, West Virginia, New Jersey, New York, Georgia, Florida, every corner of Ohio and six from China. The preachers of the day were Miss Gorsuch, Mrs. Griffith, Miss McGhie, Revs. Bush, Winland, Dunaway, Owen and Post. Everybody had opportunity to hear.

The morning sermon was by Bro. Dunaway. He read the 3rd chapter of 1st Corinthians for a lesson and took for text, Eph. 5:18. To be filled with the Spirit is the great need of the Church today. That means they need entire sanctification. A study of the Church at Corinth and the Church of today reveals the fact that they are much alike in their lack of spiritual life. Christians in their babyhood were a bane then and are now. There are thousands in our churches who never have been born again. Numbers there who have backslid, who have lost out and are in darkness. Others there are who have been saved, have gone on in a way, but still are in the babyhood stage. We have those three classes in the Church, but thanks be to God there are those who have not backslid, have been born again, are not in a babyhood state and who are having a good time in the kingdom.

Paul speaks of a time when he spoke as a child, but the time comes when we should leave our toys and be men. You know that for this reason the devil can pull off most anything in our churches today. It should not be so. We should keep off the devil's ground. There never was a time that we needed more to stand and having done all stand than just now. Our business is to put on the whole armor of God. The Christian's life is a man's job. Our business is to stand true to God in our home community. We have those who do, they stand for something and the folk at home know it. The Lord raise up thousands who will keep their faces to the enemy. What we need is some real Christianity, not folks who can take their S. S. classes out to a marshmallow roast and can't be gotten within ten miles of a revival. We need folks who can fight. Babies can't. It takes men panoplied from heaven to fight. I never got impatient with my baby, of which I had to take much of the care, but I do wonder if I am as patient as I should be with these old babies in the church. We need revivals not to get more folks into the church, but to get men saved, and to get those who are in their babyhood up to strong men and women in the church. A better quality is the need. A backdoor revival is needed; to get a lot out who are in would be gain. With a great pleasure-seeking crowd in our churches it is not strange that we seemingly can have no revival these days. It used to be that we turned out those who would not obey the rules, but now they turn the preachers out. Had we a membership of one-third the number who were clean we'd have a revival. To catch the fish is one thing, but as Bro. Bud says, "to clean them is another. And if you don't clean them," he says, "they will soon spoil on your hands." We need a gracious revival. Our cradle roll is already full. We are in need of those who can take care of the babies now in the Church. I've gone into some places and shot into that big tree that was full of owls and eagles and elks and my, my what fun I did have in shooting them down. They will tell you when you shoot up where some of them live, and are hitting them, that now, "don't you think it is time to quit such foolishness and get to preaching?" They'll tell you as they told the old colored preacher, "You've quit preaching and gone to meddlin'." But it takes some preaching that to some seems like "meddlin'" to do them any good.

You know they call us Doctor now. Well, if I am to be a doctor I want to be a specialist, a baby specialist. We have car loads of them in our churches and they all need attention. There are those for which nothing can be done, but one who is a real spiritual babe, a babe in Christ, can be helped. There is a cure for them, a never failing remedy. Many men and women in the church, the average of them, don't want anything that is very strong. But if they will not stand for the gospel as preached down here by us little folks what will they do when they stand before God? I know of folks who profess everything there is in the New Testament, but who don't want anything that is very strong. They want the cream off the milk, let alone taking of the strong meat of the gospel. I cannot close without asking you, do you not want to be converted, reclaimed, sanctified, or get out of your babyhood? If so, come to the altar. We will meet you here and pray with you. Come and let's pray together.

At two P. M. Bro. Owen preached from John 14:16. "We have come to the time," said he, "when it is the privilege of every child of God to be filled with the Spirit as was Peter, James and John. Nor can we do the work that is to be done without the gift of the Holy Spirit any more than could they. We need the gift just as much as they. No sinner can

come to God unless moved by the Holy Ghost. The foundation of the Christian Church is the new birth which delivers us from the power of the devil. It is by the power of the Holy Spirit that we are made Christian. It is through the direct testimony of the Holy Spirit that we know we are the sons of God. 'Another comforter' shows that they had one already, and they did in Jesus, but now that he was going away they needed another one. Only a Christian can receive the Comforter. The coming of the Comforter is not the beginning of the Christian life. He came to the Disciples after they were disciples. Christ was not baptized with fire because he had no sin to be cleansed from. But he was baptized with the Holy Ghost. Since Jesus waited for the filling and the anointing before he began his work how much more must we be filled and anointed with the Holy Spirit. The Spirit is the divine source of all power. I do not understand about how it can be that we can be indwelt but we can experience it, can know it by experience. How the Infinite can come down and dwell in us, I cannot understand, but bless God we can know it."

At the evening hour Brother Post took for his text, Matt. 11:28, 29. "These are the best words in the world," said he, "a slave's text, a queen's text, and an ancient bishop's text, and maybe yours. The world never has had any such words written. The people to whom Jesus was talking were burdened by the rites of Moses, and the scribes and Pharisees were making it harder for them. It was to these that Jesus was speaking. It is unpopular today to speak of sinners. We all have joined the Christian Scientists who say there is no sin, we all are good, but sin is rife. Don't you come around here and tell me there are no sinners. If you do I will tell you that you are either very dull or perverting. This text is for sinners to come to Jesus and find immediate relief. But there is no promise held out to any self-satisfied soul. Oh what we need is a time when again folks will come and wake up the preacher for relief from their sins. I have had them come. There are those who are sleeping the sleep of death that the preacher should wake up. It is our business to make the sinner feel tremendously bad about his sins. This text has also relief for the believer who is troubled about his carnality. This text covers every need of humanity."

Sunday was full of preaching and full of seeking. It was, all told, a full day. The grounds were full of people who were as quiet and attentive as at their own home church. Sychar crowds are always well behaved.

TWO MEETINGS.

We have held two meetings since reporting our work for publication in the holiness papers. The first one was at Troy, Ohio, in the City Mission, when we dedicated their elegant new brick hall, one of the very finest we have ever seen, and of commodious size. It was a short meeting but a very excellent one. We preached to a good sized congregation Friday night, November 4, and the Spirit was consciously present despite the fact that the rain poured about the time people could be starting to the meeting. The next night we preached to a large congregation and some were saved. Sunday morning we administered the Sacrament of the Lord's Supper, and after that preached. Sunday afternoon we dedicated the building to the worship of Almighty God, and the Spirit's presence was very manifest.

There was a debt of some three thousand dollars on the building, and only six hundred dollars in the treasury. We were asked to take an offering to be applied on the debt, and in a short time more than fifteen hundred dollars was contributed in cash and subscriptions, and considerably more was added at the evening service without any public appeal, which, with what they had on hand, will about clear the building of debt. Every one was delighted that the finances came so quickly and liberally. The Mission is in fine repute with the best and most influential people of the town, and is doing a world of good. Sunday night we preached again and some were saved, and the revival spirit was upon the people who regretted that the services could not have been continued longer. They expressed the desire to have us return to them for a longer meeting which we hope to be able to do later. Brother M. S. Wagner is the efficient Superintendent of the Mission, and is assisted in the work by a number of devoted men and women.

November 13 to 27 we held a meeting in Aroma Park, Ill., the Rev. V. C. Stump, pastor. There had been held a campaign to clean up the town, and good resulted from it, but there was a division between the people of the town which reached to the church. After the first day people began to be saved, and except two rainy nights the work of salvation continued up to the very close, people being at the altar as seekers of regeneration or entire sanctification in nearly every service. The conviction was most pungent, and the people came through victoriously. There were some very remarkable cases of salvation. The last night of the meeting a goodly number presented themselves at the altar as seekers of salvation, and there was great rejoicing among the people as a mother saw a son pray through and a wife behold her husband converted for the first time, and for whom earnest prayer had been offered. After the meeting had been dismissed, and the people were about to start home, two men, whose wives and children had been praying earnestly for them, came to

the altar, and after praying earnestly, testified that the Lord had pardoned their sins. This was the signal for another outburst of rejoicing. We found it difficult to get away from the meeting to take a midnight train for home. On every hand there were expressions of regret that the meeting could not have been continued longer, but we had engaged to be in another meeting December 4, to be continued over December 18, at Lowville, N. Y. After closing that meeting we will spend Christmas at home, and then will be afeld again.

We have some vacant dates, and persons desiring to correspond with us relative to dates should address us 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

REPORT FROM M. V. LEWIS.

My dear Herald readers: Greetings to you in the name of Jesus.

For some time have intended giving a brief report of my summer's work, so will attempt it now. In the beginning will say that the Lord has been gracious unto me and with his help, have stood the strenuous work of the season much better than ever before.

My last report was of the Duquoin, Ill., meeting in June. From there I went to Ghent, Ky., with Bro. DeArmond, pastor. I put in two very prosperous weeks in song, exhortation and praise. The people are of the highest type and God greatly honored my labors. May the Lord bless them and their congenial pastor while he leads them in the paths of right.

Glyndon Grove Camp Meeting, Springfield, Ohio, was my next place of battle. This camp was turned over to Asbury College and was under the leadership of Rev. E. L. Eaton. Before the encampment was over, a great corps of workers had assisted in bringing souls to Christ. Dr. Morrison, Tilden F. Gaddis and the Moser sisters were present some of the time while Miss Daisy Dean Gray, Bro. Eaton and myself were privileged to assist throughout the entire time. We certainly had a revival. The first Sunday night there were twenty-two professions, and from that night on, the fire burned. Never have I seen greater work done. God was with the workers. Dr. Morrison poured out his soul to us in a marvelous way. Pray that the Lord may spare him for many years with his message. Bro. Gaddis took up the torch and held it high, and under the influence of his wonderful Spirit-filled messages the altars were filled every night, the last night the number being about thirty. How the Lord did use him and his party to preach and sing. God bless them. If you have not heard this party of consecrated workers, you have something coming your way. Miss Gray conducted a school of prayer which was one of the most appreciated features of the meeting. All the young people who attended her services were saved or sanctified. To associate with her is to know Christ better. The music was good.

From Glyndon Grove I went to Fig, N. C., my home camp, which the Lord helped my brother, W. H., and me to establish some years ago. The camp being in my home community, makes me very much interested in its progress. C. M. Dunaway and my brother had charge of the preaching, Miss Daisy Dean Gray, the women's work, Miss Minnie Carmichael the children's work, while Mrs. Lewis and I conducted the music. The sweetest fellowship existed among the workers. Each knew his or her field of labor, abounding more and more in the grace of the Lord.

We had people to visit us from New Jersey, Pennsylvania, Louisiana, Georgia, Florida, South Carolina, and Kansas. Should you desire to spend some time in the Blue Ridge Mountains of North Carolina during the hot days of August we will be glad to have you spend them with us. You can build a nice cottage with very little expense. Come, refresh your soul, drink from the mountain springs and help us build up the kingdom of God.

Yours in song,

M. V. Lewis.

CALIFORNIA MEETINGS.

Praise God for these good days to my soul, and for his blessing upon my ministry. We have just closed a five-Sunday revival campaign with the Upland Church of the Nazarene, Upland, Calif. God came upon us and gave the victory. Souls are rejoicing in the liberty which Christ gives. God helped me to preach the old rugged gospel with the same liberty and freedom and power with which I began under brush arbors in the Sunny South eighteen years ago.

I am engaged to begin at San Bernardino next Sunday. The only time I was ever arrested in my life was at the above place about six years ago. God came on the meeting with great power, and sinners came falling at the altar of the tent, and praying as if they were going to hell alive. There was much stir, much noise and blessed victory which remains until this day. It was too much for the devil and we were arrested for disturbing the peace. But God was with us, the Judge was kind, and we were permitted to continue the meeting.

From San Bernardino we plan to go to Cornoa, Calif. We desire the prayers of the saints everywhere that God will put his mighty power on the revivals and deliver souls from the bondage of Satan. Under the precious cleansing blood, filled with the Holy Ghost.

M. M. Bussey.

Home address, 907 Alta St., Redlands, Calif.

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(Continued from page 1)

follow their leadership in putting out revival fires, quenching the spirit of aggressive evangelism and devote our time to gathering money to place in their hands to spread their abominable heresies in mission fields at home and abroad.

There is no likelihood that your modernists will ever come back to the faith. They are set in their ways. They are vain in their conceit. They are fixed in their purpose. Such men do not repent. In the nature of things they cannot become as little children and open their hearts to the gracious influences of the Holy Ghost. Their pride and contempt for their brethren who hold to the old saving Gospel truth is of a character that makes it as impossible for them to exercise and develop saving faith in Christ as it is for orange trees to grow, bloom, and fruit on the icy mountains of Greenland. They will grow worse and worse. Their children will go farther down the road of destructive criticism and unbelief than their parents. The unregenerated multitudes that they are bringing into the church will become the easy victims of a more bold and destructive criticism than they themselves believe and teach. The second and third generations of these false teachers will be rank and dangerous infidels, hating the Bible, dethroning God, and even more blasphemous against the Lord Jesus than these men who deny his pre-existence, his Virgin Birth and the miracles attributed to him which are written down in the New Testament.

Unbelief of the Scriptures, and the great fundamental truths of our holy Christianity revealed in the Bible, is always facing toward the far country and will always produce a harvest of skepticism, atheism and a riot of wickedness. The faithful, devout people in Methodism who cling to the Bible and teachings of Mr. Wesley on the fall of man, the sinfulness of the race, the necessity of repentance, salvation by faith, remaining sin, entire sanctification as a subsequent, instantaneous work of grace, and growth in grace, separation from worldliness, and lives of righteousness,—these people, I say, are as far separated from the modern liberalists in our churches as the poles. They have nothing in common. They can never agree. Neither side of these separate bodies will surrender. If they live together it will be in confusion, debate and strife.

I am well aware that your modern liberalist is constantly insisting that we must not bother our heads about theology and doctrine, but that we must practice the teachings of Jesus. They would have us tear away the foundations of the whole structure of Christianity and keep the building hanging up in the air without support. This is impossible. We cannot have a creedless church. We must believe something, believe it definitely, preach it positively, insist on the sinfulness of mankind, the necessity of repentance and the belief of certain great fundamental truths. We are taught in the Scriptures that we shall believe the truth and the truth shall make us free. Our Lord Jesus was a great teacher. He would have us believe his teaching, as well as follow him in the practice of every day life.

The Bible, in the very nature of things, furnishes the foundation for the whole superstructure of Christianity. God in his wisdom did not send Jesus Christ into the world until he had prepared the way by the inspiration and proclamation of his holy prophets. The prophets must come first and build the impregnable structure upon which Jesus was exalted. The prophecies, the construction of the temple, the whole system of sacrifices, was all a systematic preparation for the revelation of Jesus, and to build a stalwart, intelligent Christianity, we must hold tenaciously to the entire Bible, teach these inspired Scriptures to the people and thus not only bring them to saving faith in Christ, but so fortify them in this faith that they will be proof against all destructive teaching, either by skeptics in the church or infidels out of the church.

I believe, with all my heart, that God wants a Methodism in the world that stands for the whole Bible; that is neither afraid nor ashamed in the homeland or foreign field to contend for its inspiration, teach its profound and significant meaning, and bring men under the power of his inspired truth to see their sins and be led of the Holy Ghost unto repentance and saving faith in the Lord Jesus Christ.

THE OPTIMISM OF PREMILLENNIALISM.

All modern liberalists who deny the inspiration of the Scriptures and the virgin birth of our Lord, will dislike and oppose this new book on the Second Coming of Christ. Send \$1.00 to The Pentecostal Publishing Company, Louisville, Ky., and get this book. It will give you some new thought on a vital subject.

Please remember in all my thinking on this subject, I keep constantly in mind the thought of God, his love for men, his honor for his Word, his Son, and the Holy Ghost, and that he is deeply concerned for the salvation of our lost race. I believe that the old faith has in it power to save men, and these new skeptical teachings are from beneath and have in them the power to blight and destroy the souls of men.

I am praying God to raise up and baptize with the Holy Ghost a mighty host of people who will become true protestants against all this false teaching and stand immovable to witness for Christ and against the delusive and destructive propaganda of modern liberalists. May the great God give us heroic courage to suffer, if need be, to hand down to our children of the rising generation evangelical truth that shall kindle revival fires and bring untold multitudes to saving faith in the precious blood of Christ.

In next week's issue, I want to call your attention to some of the teachings of modernistic Methodists; why we cannot harmonize them with the fundamental doctrines of the Bible and evangelical Christian faith, and why we will not submit to such leadership or contribute our means to advance the propaganda of this soul-destroying skepticism.

Faithfully yours,
H. C. MORRISON.

The Last Chapter of 1927.

WE are coming to the close of a tragic year in history. All years are tragic. Every period has its vital issues; the tides of civilization and progress rise and fall. There is enough of failure to sadden us, enough of success to encourage us, and all those who trust in God and have their eyes set on the golden future which is sure to come, can keep singing in the midst of the conflict. Looking backward over the year our hearts are filled with gratitude, our faith holds secure, and we praise God and take courage.

The past has been one of the greatest years in the history of THE PENTECOSTAL HERALD. Letters come to us from every quarter and people of all evangelical churches laden with words of approval and appreciation for the service THE HERALD is rendering in defence of the evangelical faith. There is not a two-horse wagon bed in the state of Kentucky that could hold the letters we have received through the years from people who, by reading THE HERALD, have been convicted, converted, wholly sanctified, or greatly helped and blessed in their spiritual lives.

Like the old builders of the walls in Jerusalem, we have been laboring with the trowel in one hand and the sword in the other; the trowel for the upbuilding of the kingdom, and the sword in the defence of the truth. We have no sympathy with those placid, easy-going people who insist that the truth needs no defence; that the Bible will take care of itself. Of course, the truth is mighty and will prevail; it cannot die, but it lives and moves and saves by getting itself into the brain and hearts and on the lips of people who believe the truth and will preach and propagate it. The Word of God is infallible. The earth may pass away, but the Bible never. But what about the people? They must believe the Word of God. It must be explained, defended, proclaimed and by earnest presentation sent home to the hearts and minds of men in order that they may be brought to Christ.

The doctrine of salvation by faith was shut up in the Bible while the people perished in untold thousands; but Martin Luther arose; he proclaimed the truth; it met opposition, debate, strife, war, but it also meant a new age and a spiritual awakening which touched all Europe. There were Bibles all about England, but the masses knew little of what they contained, of the gospel truths shut up in them; and John Wesley came. He sounded the gospel note and awoke the spiritually dead. It also awoke the bitterest antagonism. There has rarely been more bitter prejudice, misrepresentation and ridicule than that heaped upon the early Methodists. They were imprisoned, conscripted into the army, mobbed, their furniture destroyed, their bodies beaten and bruised; but heroically they went forward, their hearts on fire. Nothing could prevent their witnessing to saving faith in Jesus, and the sanctifying power of his precious blood. The fire

spread, the nations felt the throb of a new spiritual life, and the whole world has been powerfully influenced by the great Methodist awakening; untold millions have gone up triumphantly into heaven, and the end is not yet.

There are no mathematics with which to calculate the far-reaching and powerful effect of the revival fire kindled by that quartette of holy men—John and Charles Wesley, John Fletcher and Adam Clarke. All of them believed and taught, lived and witnessed, to the sanctifying power of Jesus' precious blood. With patience they bore reproach, with courage they contended for the faith, with joy in their hearts they proclaimed full redemption in Jesus, and God took care of the results.

The same God lives and reigns today. The same truths are vital and powerful. The need of the times is faithful preachers and joyful witnesses who cannot be deterred into silence or ridiculed out of their experience, but who with holy living and glad testimony, will recommend Jesus Christ to the people everywhere as one mighty to save to the uttermost. The world is in distress; there is confusion, doubt of God, of his Word, unbelief in men, selfishness and strife on every hand. But there are multiplied millions of hungry hearts, of sorrowing people who would be glad to know their sins forgiven, who would rejoice to experience a baptism with the Holy Spirit purging their hearts from all uncleanness. The people are tired of signing cards, making resolutions, marching up aisles, getting baptized, joining churches, and struggling on under the burden of their sins. They want salvation. They want to know that Jesus saves them, that their names are written in the Lamb's Book of Life, that their hearts are pure. They want to be able to sing with joy the songs of a full and free redemption.

Thanking God for all the blessings that have come to us during the past year, let us gird ourselves afresh for glorious battle in the year 1928, and go forward with an unconquerable faith and zeal. Let's determine to win souls. Let's resolve to preach, to pray, to witness, to sing, to stir the community, to thrill the states, to arouse the nation. Let's storm the mercy seat of heaven with mighty cries to God day and night. Let's wrestle like Jacob of old, crying out, "I will not let thee go." Let's mention to God the fact that multitudes are perishing for whom Jesus died. Let's entreat him, cling to the skirts of his garments, and refuse to be denied. Oh, God, give us a revival!

There is a rumor that I am growing old. When I look into the glass and see a very white head I am compelled to believe there is some truth in the rumor; meanwhile I feel the thrill of immortal youth within my breast. I ask for your prayers. I beg for your sympathy. Renew your subscription to THE HERALD, pick us up a subscriber, and help us to send the good news of a free and full redemption into thousands of homes. Let us make 1928 the greatest year in the history of the revival of the Bible doctrine of Holiness, as interpreted by Mr. Wesley and the founders of Methodism.

Christmas Gifts.

"Thou hast received gifts for men."
Psa. 68:18.

Christmas gifts for thee,
Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's lone cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.

Christmas gifts for thee,

Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And that Infinite love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!
—Frances Ridley Havergal.

THE GIFT OF INFINITE LOVE.

MRS. H. C. MORRISON.



HE very word Christmas suggests gifts, as it has been a time when we remembered the other fellow with tokens of our love and friendship. The Wise Men who came in search of the infant Child Jesus, presented unto him gold, frankincense and myrrh, as an expression of their joy in finding him, and their love for him.

The birth of this wondrous world Gift was announced by Isaiah as he proclaimed to the people, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Then the prophet goes on to tell us the nature of his mission and kingdom when he wrote: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever."

What a wonderful Being this was to be—a King whose government was to have no end. The kingdoms of this world are uncertain, but the kingdom of the world's Redeemer is to be an everlasting kingdom and justice and judgment shall be the ruling elements.

But why is Jesus the world's great Gift? It is because he is the only one who could take the load of sin off the shoulders and heart of the bruised old world, after it had been cursed as a result of the fall of our first parents. Jesus came to restore the prodigal world to its place of love and fellowship with the Father. He came to be a propitiation for our sins, that we might look into our injured Father's face without being ashamed. He tasted death for every man, that whosoever will might come and taste of his pardoning love and share the wondrous blessings purchased on Calvary's cruel tree.

He is the world's great Gift because he gave himself for the world, not for a few persons, but all the ends of the earth may come unto him and find rest. God so loved the world that he gave his Son for it, and his Son loved the world so much that he humbled himself and became obedient unto death, even the death of the Cross. He was the Gift of the Father, and he was his own Gift in that he volunteered to come down to this sin-cursed earth and take upon himself the form of a servant, that he might lift us back to the bosom of the tender, loving Father whose mercy we had spurned, and whose love we had refused.

Can we imagine what the world would be without this Gift of Infinite Love? Think of the heathen lands where the name of Jesus is not known, where the loving parents have not the joy of preparing gifts for the children, and little ones do not know the expectancy of Christmas Day with its extra good things to eat, along with the toys and other gifts that make them joyous and happy. But this is not all! What a dark and dreary world this would be if Jesus were not in it in the person of his Holy Spirit to comfort.

guide, and lead us on to the land of unclouded day! We are reminded of the beautiful couplet which runs thus:

"O, Thou Who driest the mourner's tear,
How dark this world would be;
If, when deceived and wounded here,
We could not fly to Thee."

Jesus is the panacea for the world's ills, and the balm for every crushed and wounded heart. He is the liberator of the soul from the fetters of sin, and the Guide of the pilgrim as he travels the rugged paths of time. What would you do without Jesus! Who could take his place as the burden-bearer of earth's sorrows and disappointments! Let us do homage to him this glad Christmas time—glad because of him—and as he gave himself for us, let us give ourselves for the uplift and betterment of our fellowbeings who are fighting out their battles just as we are, only more bitter and frequent the struggle often is for them.

The world is in consternation, unrest, and strife, and the "powers that be" seem unable to adjust the situation; but we, as children of the Babe of Bethlehem, in whom all power is vested, may look unto him, who has promised never to leave us nor forsake us; then come what will, the world's great Christmas Gift will be with us to safely steer us into the haven of eternal rest, where we shall go no more out forever. Children of the Highest, let us sing heartily,

"Joy to the world, the Lord is come,
Let earth receive her King.
Let every heart prepare Him room
And heaven and nature sing!"

From Bethlehem to Calvary.

REV. ROBERT L. SELLE, D.D.

It was from Bethlehem to Calvary,
In all the ways of life, he went for me.
There was no sorrow that he did not feel,
Nor any sickness that he did not heal.
There was no burden that he did not bear,
And none was left without his tender care.
There was no hill too steep for him to climb,
That he might find and save the lost on time;
No tears too scalding for his eyes to weep,
In ceaseless searchings for his long lost sheep.

There was no day too long for him to fast,
To bring us bread in quantities to last;
No trail too long or rocky for his feet,
And yet he was for all The Way complete;
No storm too fierce for him to brave and stand,

To make an endless calm for all the land.
No waters were too deep, or wide, or cold,
For him to cross to make secure The Fold.
His garden was Gethsemane; O, night;
What darkness he endured to give us light!
There was no gall too bitter for his lips,
For us, nor was he spared the keenest whips.
There was no cross whose weight he did not bear,

That he might lift the fallen from despair;
No death too tortuous for him to die,
That he might give to others life on high.
There was no sword too sharp to pierce his side—

The Prince of Life, and too, The Crucified!
There was no grave too deep to lay him in—
The One who came to save the world from sin!

The angels sang for joy when he was born;
But when he died, the wicked hissed with scorn!

* * * * *

The resurrection glow was not too bright;
It was a gleam of heaven's morning light,
Which pierced the long and death-like night of gloom,
To light the world through Joseph's open tomb!

The silences of Jesus are as eloquent as his speech, and may be a sign not of his disapproval, but of his approval and of a deep purpose of blessing for you,

OUR BOYS AND GIRLS

GITS FOR THE KING.

B. N. H.

The wise men sought the King of kings,
To lay at his feet their offerings;
Gold for the Royal Child they brought,
Inlaid with gems and cunningly wrought.

And frankincense, that rich perfume,
With incense filled the humble room;
Nor would their gifts have been complete,
Without the myrrh, the bitter-sweet.

Oh, where are the wise who today will bring
Their gifts to lay at the feet of the King?

This King to whom all power is given,
On earth and in the courts of Heaven.

"What, then, shall we bring to this King," you say?
(How foolish the worldly-wise today!)
For all your boasted wisdom and art,
You know not the way to the King's great heart.

The heart that was pierced that ye might live,
And yet ye ask, "What shall we give?"
Bring him your heart, your life, your ALL!
E'en then, tis a gift exceeding small.

Compared with his gift of love to thee,
Life and joy for eternity!
Come lay thy gifts at his feet and know
The joy that giving can bestow.

And let that joy burst forth in song.
To him all worship and praise belong!
Thou Prince of Peace, thou Ancient of Days
To thee be glory and honor and praise!

My Dear Boys and Girls:—

The wheel of time has brought us to another Christmas season, the time when we celebrate the birth of our blessed Christ. It is the celebration of the greatest event in all history, for on this day was born the world's Redeemer.

Had you ever thought of how lovely was the coming of our Saviour? He did not come in pomp, splendor, and with uniformed attendants; but he came where one would least expect him—in the Manger at Bethlehem—because the hotels were crowded and there was no room for him in the Inn.

It looks like a shame that the Saviour should so come, but it is more shameful that, after he has come, that any one of us should refuse to give him place in the chamber of our heart. That was why he came—that he might find way into the hearts of the people for whom he gave his life.

While we are remembering our friends with gifts, let us not fail to remember our Saviour with the gift that, of all others, he desire most—a loving heart that beats in harmony with his will, and longs to please him in all it does. I am giving you a poem that tells of gifts we may bring the King of kings and Lord of lords! Read the poem at the head of this column carefully and don't fail to give Jesus YOUR HEART.

With best wishes for a Merry Christmas and A Happy New Year,
I am, lovingly,

Aunt Bettie.

ILLUSTRATED TEXTS. Abbie C. Morrow Brown.

No. 1.

Text. "I will surely shew thee kindness." 2 Sam. 9:7.

Story. Four year old Johnnie never teased his little pet dog, Brownie, but petted him. If Johnnie was ill the puppy got close to him and never ate a morsel until his lover was well. He would take from the pile of soiled clothing every bit that belonged to Johnnie and put it in a corner and lie down on it. How lovely if every child would shew to their little friends the kindness of a faithful puppy!

Poem:

"If no one was kind, and no one was loving, and no one thought about me,
And we all stood alone in the battle of life, surely it sad would be."

Prayer.

"If any little love of mine,
May make a life the sweeter,
If any little help of mine
Bring joy to any other,
God, give me lovingkindness,
To cheer my little brother."

No. 2.

Text: "Laid him in a manger." Luke 2:7.

Story. A poor four-year-old little girl slept in a trundle bed that made a loud noise as it was pulled out at night. The kindergarten Missionary told the story of the baby Jesus. Soon it thundered. Anna said, "Miss Lea, was that God pulling out Jesus' trundle bed?"

Story.

"There's a tumult of joy o'er the wonderful birth,
For the Virgin's sweet Boy is the Lord of the earth,
Ay, the Star rains its fire, and the Beautiful sing,
For the Manger of Bethlehem cradles a King."

Poem Prayer. Heavenly Father,
"We rejoice in the light, and we echo the song,
That comes down through the night from the heavenly throng.
Ay, we shout to the lovely evangel they bring
As we greet in His cradle our Saviour and King."

No. 3.

Text. "They presented to him gifts." Matt. 2:11.

Story. Mama was packing a Christmas box for some poor children and was about to put in little Eddie's tin kitchen, when he said, "Mama, I think a lot of my tin kitchen." They prayed and he was glad to send it.

Poem Prayer.

"We'll bring the little duties
We have to do each day,
We'll try our best to please him
At home, at school, at play.
And better are these treasures,
To offer to our King,
Than richest gifts without them,—
Yet these a child may bring."

No. 4.

Text. "I will fill the treasures of those that love Me." Prov. 8:21.

Story. It was a cold, rainy Christmas eve. The poor Missionaries wept beside the cot of their little darling. She had prayed for a coat for papa, a dress for mama and a dollie and goodies. And there was nothing. Then came a knock. A neighbor thrust in a box. The hammering woke the child. All was joy as they took out a coat, a dress, a doll, goodies and much more.

Poem.

"The Christ comes with soft, glad feet,
To touch earth's paths and make them sweet.

Where'er those shining footsteps fall,
New life and hope are over all,
And he who follows where they go,
Tastes a deep joy no others know."

Prayer. Father, I thank Thee for all the good Christmas things Jesus has given me.

No. 5.

Text. "Jesus . . . perfect through suffering." Heb. 2:9, 10.

Story. A friend loves to fill Christmas stockings for poor children. Early she had been left an orphan. Her aunt was unkind. Christmas morning Nannie jumped from her bed to look into her stocking. It was empty. No, there was one round thing at the bottom. An apple? An orange? Only a potato! She sat down and cried. Can you think why afterward she loved to fill big Christmas stockings for little children?

Poem Prayer.

Heavenly Father, what words can I borrow,
To thank Thee
For Thy grace in turning every sorrow,
Into joy for those who love Thee.

No. 6.

Text. "The babe lying in a manger." Luke 2:16.

Story. A little girl whose parents were wealthy, and who had a beautiful room, was taken to Sunday school and heard the story of the Holy Babe. Going home she said, "Mama, when God sent Jesus down to be a baby what made him let him be born in a stable? Why didn't he buy him a

pretty brass bedstead just like mine?"

Poem.

"Fear not," that night the angel said,
Glad tidings of great joy I bring,
The baby in a manger laid,
One day shall be the Saviour King.

Prayer.

Father in heaven, I thank Thee,
For Jesus who came to save me,
May heart, and hands, and lips unite,
To serve my Saviour with delight.

No. 7.

Text. "The poor always ye have with you." John 12:8.

Story. Little Freddie heard about some poor heathen children who did not have enough to eat. He laid away, with his joys, bits of cake, candy and fruit to go in a box across the sea. He wept when mother told him they could not go. "I want them awful bad," he said. Then sister gave him the dollar to buy things to send, that she had saved up for Christ and he was happy.

Poem Prayer.

Father, I fain would give to some that are sad,
When cometh the Christmas day,
Either song, or gift, or prayer to make them glad,
And cheer them on their way.

Dear Boys and Girls and Aunt Bettie: There is something I want to write to you about this morning, and that is Thanksgiving. I hope every one of you who are reading page ten has a heart as full of thankfulness as I have. First of all, the dear Heavenly Father's love that has given us all the good things we have to enjoy. I thank him for giving me life in this world where there is so much to enjoy, even though there is so much to overcome that we may attain the best of our lives here. I thank him for giving me a home in the land where we have freedom to worship the true and living God. Our great U. S. of 48 states has within its limits every kind of climate on a planet, which may produce all varieties of fruits, vegetables, cereals and plants within its borders for our use for food or clothing. Our laws framed by men who feared God, and grant the privilege of life, liberty and the pursuit of happiness to all who do right and obey them. I hope all the boys and girls will learn to love our country and obey its laws. I am so glad to read in the letters on page ten that so many are starting on a life service for God. Let us all study our Guide Book and try at all times to follow its teachings. I am thankful for the gift of the Holy Spirit to lead us into the ways of right living. Let us pray for his guidance, daily. With a heart of love to you all, I am truly yours.

Mary Hudson.

Dear Aunt Bettie: I am a little Georgia girl and I want to get acquainted with you and the cousins. My mother takes The Herald and I enjoy reading it. I have long dark hair and fair complexion. My birthday is August 12. Have I a twin? I don't wear bobbed hair or short dresses, for I don't think it is right. I have never seen a bathing pond, a dance hall, or a moving picture show. I live on a farm near Louisville, Ga. I like farm life. It is so pleasant out in the country. I have one sister and five brothers. We have family prayer every night and morning.

Bessie Bell Harden.

Louisville, Ga.

Dear Aunt Bettie: I wrote to The Herald over two months ago. I thank the kind friends for sending me so many tracts and kind letters. Please print this one on page ten so the friends will know that I thank them. I thank the lady for sending me the Christian Home Magazine. I have received three. I sure love to read Mrs. Brown's pieces on page ten. The Herald is a fine paper.

Mrs. M. Peters.

Pittsburg, Ky.

Dear Aunt Bettie: Will you please let me come in and have a seat among The Herald readers? This makes my second visit, though it has been quite a long time since I was here. I believe I remember a few of the dear friends that I met through page ten. Since I last wrote to The Pentecostal Herald, I have had quite a time waiting upon my dear mother who has been sick for nine weeks. Mother has been in the hospital at Orangeburg, S. C., five weeks and wasn't expected to live, but thanks be to God, who has taken

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—R. T. Williams.

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her out of the jaws of death and given her strength enough to come home. I am a member of the Methodist Church but have not been able to attend Sunday school and preaching for a long time. I have light hair, blue eyes, fair complexion and my age runs between seventeen and twenty. The one who guesses it I will send them my photo.

Mary Louise Hayden.
Bamberg, S. C.

Dear Aunt Bettie: Will you let a little girl from Kentucky join your happy band of boys and girls? I go to Sunday school nearly every Sunday. Father takes The Pentecostal Herald and I enjoy reading page ten. This is my first letter to The Herald so I hope to see it in print. I am a lover of flowers, books and music. I am thirteen years old and in the eighth grade. I am five feet, three inches,

have light hair, blue eyes, and weigh 100 pounds. The one who can guess my middle name I will write to them. It starts with S and ends with A, and has five letters in it. Annie E. Ellis, I guess your name to be Elizabeth. I had better close before I wear my welcome out. Good luck to all.

Maud Boatwright.
Hamlin, Ky.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? I am fourteen years of age. I have brown hair, blue eyes, fair complexion, and am five feet, four inches tall, and weigh 102 pounds. Have any of the cousins got my birthday, April 6? I have heard Dr. Morrison preach at Indian Springs, Ga. I think he is a fine preacher. I want every one of you cousins to write me and I will try to answer all I get.

Mary Alice Johnson.
Rt. 1, Box 17, Smarrs, Ga.

REQUESTS FOR PRAYER.

E. D. E.: "Kindly pray for brother, who is unsaved and who is suffering with nervous trouble, that he may be healed and be everything that the Lord wants him to be."

Mrs. C. E. H. desires prayer that she may be restored to health; also for her brother who feels called to preach.

Mrs. B. S. W.: "Please to pray that I may be healed of a distressing nerve trouble. Pray earnestly for one in distress."

PORTLAND, OREGON.

We are now in a revival at Albany, Oregon, with Pastor Lanner of the Evangelical Church. Fifty came to the altar one night, and eight the next. God has saved and sanctified some precious souls. Among the seekers was a local Presbyterian minister. Wife and I have been in this western evangelistic tour for about nine months. We have seen some of the clearest cases of salvation of all our life on this trip. Praise the Lord! Some fine people have come out clear in real holiness, among them a number of school teachers, stenographers, and people of splendid material and intelligence. The work was thorough from the facts as follows: Some five, matured young ladies have become very active workers for souls. They meet for prayer and Bible study. They are planning a tract campaign, and are working for souls in the churches and missions. They have refused the hand in marriage from unsaved friends, and turned down diamond rings, a purple robe, and other things offered in compromise by unsaved friends.

I thank God for such a thorough work. Rev. J. H. Smith will come here shortly after I close, and give them a six days' convention. I have held some fine meetings in Nebraska, Kansas, Oregon, etc. I could stay west for seven or eight more meetings, but feel led to return east to my family for the holidays. God has helped us in some hard battles, and has given us some blessed victories on this trip. We are open for calls from January 1, 1928, all the year for churches or camps. Any one interested write us. Yours in perfect love and for souls.

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

Upon receiving Bishop Candler's "The Christ and the Creed," I went right to reading it. It is the best short doctrinal treatise I have found, and will form a basis for a series of doctrinal sermons. Price, \$1.25. Pentecostal Publishing Company.

F. R. Barnes.

FALLEN ASLEEP

IN MEMORY OF LITTLE ERNEST MALCOLM SHATTLES

Who died Monday, Oct. 10, 1927, age 4 years, 7 months and 2 days.

Composed by his Mother.

Our precious little darling has gone up above,
To the land all glorious in sunshine and love;

But oh how we miss the little voice so sweet
For he has, in Jesus, fallen sweetly asleep.

Oh how it grieves us to see the empty chair
With no little finger-prints here nor there;

Oh, how we miss the little cherub, so sweet
And the pitter-patter-pat of busy little feet.

His frail little life was so sweet and tender
Many fond memories we'll cherish and remember;
His shining little face shines out so bright,
From far above the sky, both day and night.

With angels now he's singing all the time
Sweet heavenly music and songs sublime;
Beckoning us bereaved ones to come on high
To God's great mansion, far above the sky.

But sometimes I find myself chasing around
Wondering where Little Boy may be found;
When it sweeps o'er me in a sickening pain,
I'll ne'er see my Little Boy on earth again.

For our precious Darling has now gone away
To live with the angels, both night and day;
Yet, still I hear his little voice so plain;
And feel the clasp of his little arms again.

I still feel the kiss of his tender caress
That I'm sure all the heavenly hosts did bless;
Blessed Sweet Memories—to forget, I ne'er will
Although God sweetly comforts and whispers, 'Be still.'

For we will meet our Darling again some day
If only we hold out faithfully and pray;
We will see our Precious on the other shore
Where sorrow and weeping and pain are no more.

For now Heaven is sweeter since he is there
In the arms of Jesus—our Lamb so fair;
'Tis a thought that soothes our hearts so sore,
'Tis a tie that binds us to Heaven evermore.

His mother,
Mrs. Mattie Maddocks Shattles.

McKINNEY.

W. R. McKinney departed this life August 23, 1927. He was born May 4, 1854. He resided at Pierce, Ky., where he had spent the most of his life. He leaves his devoted wife, one son, and host of relatives and friends to mourn their loss. His wife, son and friends did all they could until the end came. He professed faith in Christ early in life and united with the United Baptist Church at Tramel Creek. Later in life he joined the Baptist Church at Little Barren, where he remained a faithful and devoted member until death. He was always ready to help in any good cause. He was a good neighbor. He delighted to talk of God's word and believed the promises of God. His funeral was conducted at the family burying ground by his pastor, Rev. A. A. Banta, after which his remains were laid to rest to await the Resurrection morn.

His friend and neighbor,
C. B. Carter.

THE JOURNEY.

By the shaded spring at noonday
We may linger and find rest,
Sipping from its bubbling fountain
As we revel, and are blest.

For we cannot long continue—
We are transients here today,
But with progress are rejoicing
Over victory on the way.

Well we know the path is rugged,
But it leadeth to the goal,
Where our joy shall be made perfect—
In the Homeland of the soul.

—Myron Luther Eaton.

GREENSBORO, N. C.

Just closed a four-weeks' revival in the M. E. Church, ten miles South of here. The Holy Ghost was present at every service from first to last. The house was filled each night; I never saw greater conviction on a meeting in my life. There were about fifty souls definitely blessed, and a number of bootleggers gloriously converted; praise the Lord! We organized a gospel team of about forty members, which meets at private homes every Thursday night, which are doing good work. The people tell us it was the best revival meeting in this country for twenty-five years. Amen!

I am now in a revival campaign in Greensboro, at the Nazarene Tabernacle; the battle is hot but conviction is on the people, the devil is stirred, and the Holy Ghost is blessing the truth. Two souls at the altar last night and prayed through to victory. This is a hard fight but our God is able, and we are looking to him to give a great victory. Will spend part of this winter in evangelistic work in the Southern States. These are among my best days in the ministry, both soul and body. I love the fight. Remember me when you pray.

Evangelist Thos. C. Hodgins.

423 West Bragg St., Greensboro, N. C.

HILL STREET CHURCH SECURES NEW LOCATION.

On December 2, 1927, the called Quarterly Conference of the Hill Street M. E. Church, South, took action on the purchase of a splendid piece of property on Sixth Street between Hill Street and Central Park. This property had a nine-room residence on it, sitting far enough back on the lot to build a splendid church auditorium on the front, which will then be a well-equipped church with eight splendid Sunday school rooms. They also took action in naming the new church Calvary Methodist Church, South, of Louisville, Ky. This is a splendid residential community near beautiful Central Park, with a bright outlook for a future church. The same Quarterly Conference ordered the old property of the former church site and parsonage to be sold and the money used in the new enterprise. Since fire destroyed the Hill Street Methodist Church the Bethlehem Evangelical Church, Sixth and Hill, invited the Hill Street congregation to hold all their services in their church, beginning Dec. 11, with Sunday school at 1 P. M., preaching at 2 P. M., Junior and Senior Epworth Leagues 6:30 P. M., preaching at 7:30 P. M., prayer meeting 7:30 P. M., Wednesday. Rev. B. F. Atkinson was sent to this church as pastor at the recent annual conference.

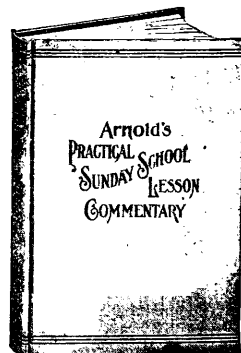
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SUNDAY SCHOOL LESSON

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

(As there will be no paper next week, we are giving two Sunday school lessons).

Lesson 1.—January 1, 1928.

Subject.—John the Baptist and Jesus. Mark 1:1-13.

Golden Text.—He must increase, but I must decrease. John 3:30.

Time.—About the end of A. D. 26. Place.—Near the Jordan River.

Introduction.—We do not know a great deal about Mark, or John Mark, as he is sometimes called. Jerusalem must have been his birthplace, and his home in later years. He was a nephew of Barnabas. Readers will remember that he went with Paul and Barnabas on their first missionary journey, but left them during the early part of their labors. Paul lost confidence in him, but Barnabas took him on a second missionary journey wherein he must have proved faithful, for Paul afterwards received him as brother beloved, and trusted him greatly. The Gospel he has left us is so much like Simon Peter, that some have called it the "Gospel according to St. Peter." Evidently the two men must have associated together no little.

We have four Gospels, all telling us about Jesus Christ—what he said and what he did; but no one of them tells the entire story of him. However, if we take all that each one has said of him, and put it in its proper place, we have the most beautiful mosaic that men have ever seen. Well might the French infidel Renan declare him to be the only perfect character that has ever appeared among men. Matthew and Luke tell us of the birth of Jesus. They both make plain that he was born of the virgin Mary. Matthew writes for Jews, and portrays him as their king. Luke portrays him as the God-man. He seems to write more particularly for Gentiles. John is sublime. The Christ concerning whom he writes is the eternal Logos, the only begotten Son of the Father. He calls him the "only begotten God." Mark says nothing about his birth, but deals with his public ministry. He was charmed by the miracles of our Lord. It is well we have these four accounts of our Savior—all so much alike, and yet all so utterly different. While the Holy Spirit helped them all to tell the simple truth, he left each one free to tell the beautiful story in his own style and in his own words. They do not contradict, but supplement each other.

The coming of John the Baptist as the forerunner of Jesus Christ is clearly foretold in the Old Testament. Isaiah (40:3) says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Malachi (3:1) says: "Behold, I will send my messenger, and he shall prepare the way before me." In another place he is spoken of as coming as the antitype of Elijah. All these prophecies are fully indorsed by both John and Jesus in the New Testament. John the Baptist and Jesus were second cousins on their mother's side, John being about six months the older. His father was a regularly ordained priest, "of the course of Abia," who officiated in the temple as often as his turn came to do so. His wife, also, was of the "daughters of Aaron." They were devout people who walked in all the ordinances of

God blameless. By a special intervention of God John was born to them in their old age. His birth was miraculous; and it is said of him by the angel who announced his coming, that he would be "filled with the Holy Ghost, even from his mother's womb."

John's ministry was limited to about six months, at the end of which time king Herod had him beheaded because he preached too straight for big sinners. The most important act in all his ministry, the central purpose of his official life, was the baptism of Jesus, which was followed by the anointing with the Holy Ghost, whereby our Lord was initiated into his everlasting High Priesthood which was after the order of Melchizedek. Jesus came to fulfill the last jot and tittle of the ceremonial law, and so had to pass through this initial ceremony in order to begin his ministry of salvation for men. Before that hour he was Jesus; but after that hour he was, through the anointing with the Holy Spirit, Christ Jesus, or the anointed Savior. He was not baptized with the Holy Ghost. That is for us. He was anointed with the Holy Ghost. Be careful in the use of these words, lest you become blasphemous in accusing our Lord of being carnal.

I would that I had space to deal somewhat at length with the dual nature and the single personality of our Lord; but I am too limited here for such extensive work. To lose sight of his essential humanity pushes him so far away from us that we lose sight of his sympathy. To lose sight of his Deity robs him of his saving power and leaves us forever in sin. But when we find the Divine Nature and the human nature forever locked in glorious embrace by the Divine-human personality, the chasm blasted out by sin is everlastingly bridged, so that by faith we can find the way back into the very heart of the eternal Father. Without the Incarnation God could suffer for us: with the Incarnation, God can suffer with us. Without the Incarnation, we could have no feeling for God; with the Incarnation, we can enter into the fellowship of all his heartaches for our lost race. Most of us are only beginning to learn what Christ Jesus means to us and to the world of lost men. "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him."

Comments on the Lesson.

John makes no reference to our Lord's virgin birth, but is careful to call him "The Son of God." He begins with the preaching of Jesus, but takes time to mention the coming and the baptism of John the Baptist. He tells of his preaching, and of his baptizing the Jewish multitudes "for the remission of sins." He tells, also, that John baptized Jesus; but he is far from being explicit as to the how of it. Matthew does not even mention that Jesus went down into the water; and his Greek is very clear that he did not come up out of the water, but from it. Mark leaves us in doubt. His Greek may just as well be translated at the Jordan as in the Jordan, from the water or out of the water, just as you please. Wherefore, since this is about all the Bible has to say about our Lord's baptism, it may be well for us to attend to important

matters, and quit fussing about trivial things. That our blessed High Priest entered his sacred office through baptism and the anointing with the Holy Ghost is certain. Thank God, the foundation is so sure that we need not to fret about the amount of water.

John Mark was concerned about the Gospel of Jesus Christ, the word Gospel meaning the good news of salvation through the shed blood of the only begotten Son of the Father. John says that the prophets wrote about this thing. He quotes Isaiah, describes John the Baptist dressed in his robe of camel's hair with the leathern girdle about his waist, and his ration of locusts and wild honey. When God needs real men he has to rear them amid the raw elements of nature. Too much coddling destroys the fiber of manhood. They must have sunshine and fresh air. One cannot rear giants on strained soup and denatured bread in hot houses. It is better to eat locusts and honey, and meet the devil in single combat. For the most part, God has brought up his great ones on coarse foods and rough weather. They come forth from swinging shovels and pitchforks, grubbing hoes and sledgehammers—and many of them, like Elisha, have walked out from between the plow-handles. So do not worry about John's roughness. He was God's man, prepared for his God-appointed job in life.

One is struck with the humility of John as it comes out in our Golden Text and in the seventh verse of our lesson. Of course, any self-assertion would have ruined his ministry forever, but his humility is almost unhuman: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." We cannot improve on that by comment.

The baptism with the Holy Ghost, spoken of in the 8th verse, is something that most modern Christians seem either unable, or unwilling, to understand. Jesus makes it plain in John 14:17 that this baptism with the Holy Spirit is for converted people, and for no one else. According to his teaching it is impossible for any one to receive the baptism with the Spirit at the moment of his regeneration. This is Jesus Christ's coronation gift to his Church, and not to the world. This is the Church's source of power. If she would receive it, she could turn the world upside down. If she will not receive it, she must forever fail. God has no other plan; at least, there is no other plan revealed in his Word. See John 16:7-11.

The last three verses of the lesson are taken up with the baptism and the anointing of our Lord, of which we wrote at some length in our introductory remarks. The last verse is filled with glorious truth. Here we have the doctrine of the Trinity. The Father baptizes the Son with the Spirit. Both Spirit and Son must be co-eternal and co-equal with the Father, or we cannot have a loving Father in the heavens. How blessed to hear the Father bear witness to his Son: "Thou art my beloved Son, in whom I am well pleased."

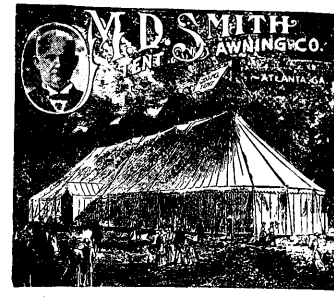
Lesson II.—January 8, 1928.

Subject.—Jesus and the Sick.—Mark 1:21-34.

Golden Text.—He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

Time.—Spring of A. D. 28.

Places.—Regions and towns of Gal-



ilee, especially Capernaum.

Introduction.—As Mark says but little concerning the first year of our Lord's ministry, it may be well for us to give just sufficient to keep up the connection. Immediately following our last lesson Mark says that the Holy Spirit thrust Jesus into the desert to be tempted of the devil. Satan did not entrust this work to a demon, but undertook it himself, it being too important but for the archfiend. The temptation came, as far as we can discover, at the end of the Lord's forty days of fasting. I suppose that the devil concluded that he would be weak, and therefore easily overthrown at such a time; but he was completely foiled, the Master being easily more than a match for all his onslaughts.

We have some account of the work of our Lord during the first year of his ministry, not given by Mark, but by the other evangelists. His first miracle was wrought in Cana of Galilee where he turned the water into wine at the wedding feast. Thence he went to Jerusalem where he healed some sick people, cleansed the temple for the first time, and had his memorable conversation with Nicodemus concerning the new birth. Next we find him in Samaria on his way to Galilee. He was tired, and "sat thus" at Jacob's well while he preached to the sinful woman who went into the city of Samaria and called her people to hear him. Her strange question was: "Is not this the Christ?" Going forward, he came to Nazareth, his own city. Entering into the synagogue on the Sabbath day, the ruler of the synagogue invited him to address the people; but he so preached that they cast him out, and tried to kill him. As the first year was closing the multitudes who had heard of him were crowding him, both to hear his gracious words and to be healed of their divers diseases.

The sympathy of Jesus with suffering humanity is beautiful. I say "is," because he is "the same yesterday, and today, and forever." No sick one ever approached him with sufficient faith who was not healed of whatever disease he had. Helpless, demonized lunatics, who did not have sufficient sense to ask for his help, were made whole instantly. While healing is not in the Atonement in the same sense that salvation is in it, we do know that a certain ministry of healing was committed to the early disciples, and we are persuaded would be entrusted to us if we had faith to claim it. "Howbeit, this kind goeth not out, but by prayer and fasting." Perhaps most of us would be ruined by such a gift, seeing we are prone to be puffed up and, withal, boastful of our deeds. God cannot trust us with many gifts of the Spirit. If you possess such a gift, use it for the glory of God, and boast not of yourself.

Mark deals very largely with the miracles of our Lord. Not for one moment did he question the sincerity

of Jesus or the truth of his wonderful works. What he saw and heard attested the Deity of his Master, so that there were no disputings in his heart. It is also interesting in this connection to note the confidence with which Jesus referred to Old Testament miracles. It was no stretch of faith for him to believe that the Jews were miraculously led out of Egypt under Moses, nor that Jehovah fed them with manna in the wilderness. To him it was a fact, not a story, that Elijah the prophet raised the widow's son from the dead, and restored him to his mother. He even confirmed that wonderful statement concerning Jonah and the great fish that Jehovah prepared to swallow him. But how can we expect of him anything else, when he himself is Jehovah, and all those miracles had been done through his own almighty power?

Comments on the Lesson.

21. They went into Capernaum.—Who were they? Jesus and his disciples. In some sense, Capernaum became his adopted city after he was cast out of Nazareth, his home city. Straightway means immediately, at once. Most of the Jewish towns and cities had synagogues where the people assembled on the Sabbath day for worship. And as persons of importance were usually invited to speak to the congregations thus brought together, Jesus was accustomed to make use of these opportunities to preach the gospel of the kingdom.

22. They were astonished at his doctrine.—They had good reason for this. The scribes piddled out threadbare platitudes, and told the hungry multitudes what had been said by the great rabbis; but Jesus spoke out of his own heart as one having authority.

23. A man with an unclean spirit.—He was demon-possessed. There is no scariness of such people today, not even in America. He cried out.—The evil spirit forced the man to say what he himself wanted to say. Men who curse and swear are usually under the dominion of demons.

24. Let us alone.—There must have been more than one; for he speaks in the plural. I know thee....the Holy One of God.—The demons were desperately afraid of Jesus; for they knew him, and knew that when he so ordained the day of their final doom would come. Strange that demons and the devil knew Jesus, but men failed to recognize him.

25. Hold thy peace.—Jesus would not so much as permit a demon to testify to his Deity. He will have no testimony from traitors, be they men or devils. Come out of him.—And he came out. Such words of authority move all creatures in all worlds.

26. When the unclean spirit had torn him.—I am at a loss as to the meaning of torn, but suppose that the demon subjected his victim to some severe bodily torture, maybe a spasm. The loud crying was from the man's lips; but it was forced from him by the demon, so that it was really the demon's utterance.

27. They were all amazed.—The multitude of Jews in the synagogue. For one to drive out unclean spirits with mere words was new to them. They saw many suffering lunatics, but none of their great teachers had any authority or power to help them. The spirits were the masters.

29. Forthwith.—Immediately. His fame was being scattered abroad so fast that he and his disciples rushed at once into the "house of Simon (Peter) and Andrew, to avoid the

crush of the multitude that was crowding after them. One may become too popular to accomplish the work of life.

30. Simons wife's mother lay sick of a fever.—Malarial fever was no doubt common in that land, owing to the swamps that bred mosquitoes. Nor had the Jews learned of the danger of their bites. As Palestine comes back into civilization, science will exterminate these pests and render the land healthy. We are moving ahead in some things.

31. Jesus took her by the hand and lifted her up.—We stand in awe in the presence of such a physician. He made no effort to impress people with his greatness, but simply lived out his Deity before their faces. His very touch healed the sick woman immediately. Some of us have been thrilled by that same divine touch.

32. When the sun was set.—As the Jewish Sabbath closed at sunset, they brought their sick ones to Jesus at that late hour, because they were not allowed to carry so much as a bed on that sacred day. Neither the Bible nor Jesus commanded such a thing; but the prohibition came from the elders of the people. It was their tradition that set at naught the Word of God.

33. All the city was gathered together.—This is possibly what is called a Hebraism; for it is hardly possible that every citizen in the town was at Simon Peter's door. It is a vast majority put for the whole.

34. He healed many.—No question but all were healed who had sufficient faith to be healed. His great, sympathetic heart would not have suffered a sick one to depart without his blessing.

EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams: "Our revival with Rev. John Abernathy, of Galatia, Ill., was truly a time of refreshing from the Lord. The church was aroused and swung into line, while others sought the Lord at the altar. A number of young people prayed through to victory, which encouraged the pastor and members. I have some open dates through the winter. May reach me at Wilmore, Ky."

H. P. Thomas: "Closed a meeting at Emporium, Pa., in which some thirty were blessed. We met souls there whom we expect to meet on the sands of light."

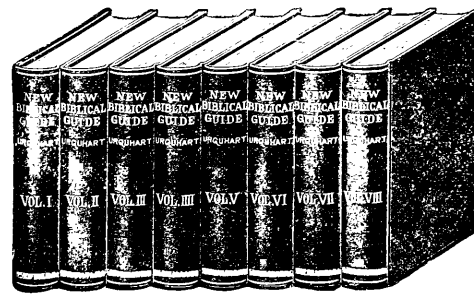
F. M. C. Eads: "We recently closed a good meeting on the Greensboro, Fla., charge, resulting in forty-two additions to the church on profession of faith. Rev. R. J. Haskew did the preaching. He is a safe man in the pulpit and preaches a full gospel; he is a man who draws and holds the congregations."

Rev. Thomas B. Johnson desires to assist in revival meetings anywhere the people need him; or he is willing to serve as pastor. His address is 2341 N. Garnet St., Philadelphia, Pa.

Frank Hopkins: "I am in a meeting at Pineville, Mo. I have an open date after the holidays. Write or wire me 417 N. Stewart St., Norman, Okla."

A. R. Ronshausen: "God is signally manifesting himself at our Mission in Sioux City, Ia. Many are wrestling with God for a city-wide revival, and we are asking the readers of The Herald to join with us in prayer for a visitation of the Holy Ghost in Sioux City."

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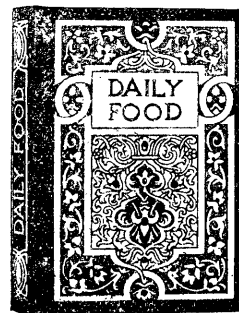
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Thos. D. Walters: "We wish to report a good meeting at Hindman, Ky., resulting in 29 additions to the church, and many saved and reclaimed and blessed. Rev. J. R. Parker did some splendid preaching, and the people like him fine. Hindman has gone forward many steps and the way is bright for a Happy New Year."

Mr. Hiram Vinson, song evangelist, 324 N. Mill St., Fairmount, Ind., is open for calls anywhere. Should there be any one reading this notice who needs a song leader let them get in touch with Mr. Vinson.

W. E. Hudnall: "I am engaged in a meeting at Wichita Falls, Tex., and God is pouring out his Spirit; men and women, boys and girls, are praying through at the altar. Rev. Jesse Decamp is singing for me and is doing splendid work. We are working together and will be glad to hear from any one desiring our assistance. Conway, Ark., will reach us."

Rev. J. A. Romine: "We had a great conference at Tusculumbia, Ala. I was returned to New Bethel charge, and in addition to preaching, am principal of the Junior High School. We are believing for a good year. Our precious boy who has been teaching, came home very sick, and we request The Herald readers to pray that he may be restored to health and

called into God's service. Pray earnestly for him."

Rev. W. A. Vandersall, Findlay, Ohio, is available for meetings. He recently closed a good meeting at Yates Center, Kan., and is now touring Nebraska and South Dakota. Those desiring his services may address him at his home, Shickley, Neb.

P. D. Woodall: "Rev. W. R. Quinton and wife of Chipley, Fla., have been with me in a ten-days' meeting in one of my country churches. Brother Quinton is a powerful preacher of the gospel, doing evangelistic work. His denunciation of sin is terrific. His preaching so far as vision is concerned reminds me of one of the prophets of the Old Testament. He has the fervor and zeal of an apostle. He impresses one with his deep piety and consecration. Every community needs the truth such as he preaches. While there was not a large number of accessions to the church, the church life was quickened with a good many dead church members re-consecrating themselves. His singing together with his good wife is beautiful. They both make a strong team. If any preacher wants an evangelist who will do stirring preaching such as the world needs today he will do well to get Rev. W. R. Quinton. His address is Chipley, Florida."

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

BELEW, P. P. (Olivet, Ill.)
Olivet, Ill., Dec. 19-26.

BENNAARD, GEORGE.
Hermosa Beach, Cal., Dec. 25-Jan. 8.

BONINE, GRACE O.—RIGGS, HELEN G.
Peck, Mich., Jan. 1-22.
Goderich, Ontario, Jan. 24-Feb. 12.

BUDMAN, ALMA L. (Song Evangelist)
Nevada, Ohio, Jan. 1-22.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Rockvale, Colo., Jan. 1-18.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Lancaster, Ohio, Jan. 5-22.
Chester, W. Va., Jan. 26-Feb. 12.

CRAMMOND, PROF. C. C. AND MARGARET. (Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Sturgis, Mich., Jan. 3-15.

CURTIS, EARL E.
(141 Dayan Street, Lowell, N. Y.)
Caldwell, Idaho, Jan. 1-15.

DANFORD, S. A.
(117 W. 11th St., Eugene, Ore.)
Palouse, Wash., Jan. 1-15.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
Glendale, Ariz., Dec. 12-25.

EDWARDS, J. R. AND WIFE.
(Lock Box 13, Elmore, Ohio)
Toledo, Ohio, Jan. 1-15.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Darby, Pa., Jan. 2-6.
New York, N. Y., Jan. 7-22.
E. Oakland, Calif., Feb. 19-March 4.

FRYHOFF, A. J.
(3859 W. 140th St., Cleveland, O.)
London, Ohio, Dec. 12-25.
Marengo, Ohio, Dec. 26-Jan. 8.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Ottawa, Ill., Jan. 1-22.

GADDIS, TILDEN H.
(4806 Ravenna St., Cincinnati, Ohio)
Cincinnati, Ohio, Dec. 19-31.

GEIL, PAUL AND DORA.
Wellsville, Ohio, Jan. 1-15.

GROGG, W. A.
(605½ 11th St., West, Huntington, W. Va.)
Kenova, W. Va., Jan. 23-Feb. 12.

HALLMAN, MR. AND MRS. W. R.
Nappanee, Ind., Jan. 1-22.

HUNT, JOHN J. (Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA. (Bethany, Okla.)
Blackwell, Okla., Jan. 1-15.

JOHNSON, ANDREW.
Ashland, Ky., Jan. 9-23.
Kansas City, Mo., Jan. 1-8.

KEYES, CLIFFORD E. AND WIFE. (Mohnton, Pa.)
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

LARKIN, BESSIE B. (Collingswood, N. J.)
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Oak Hill, Ohio, Dec. 27-Jan. 15.

LEWIS, RAYMOND. (Song Evangelist)
(Van Wert, Ohio)
Valton, Wis., Jan. 1-15.
Eau Claire, Wis., Jan. 16-29.

LITRELL, V. W.
(1610 M. St., Lincoln, Neb.)
Lincoln, Neb., Dec. 20-29.

LOVELESS, W. W. (London, Ohio.)
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Elkhart, Ind., Dec. 25-Jan. 8.

REID, JAS. V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Oakland City, Ind., Jan. 1-15.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Milwaukee, Wis., Jan. 3-22.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1533 Nowland Ave., Indianapolis, Ind.)
Pasadena, Cal., Jan. 8-22.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Kalamazoo, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Burnips, Mich., Dec. 15-22.

TARVIN, E. C. (California, Ky.)
Francisco, Ind., Jan. 1-15.
Raymond, Ind., Jan. 16-29.

THOMAS, JOHN. (Wilmore, Ky.)
Chicago, Ill., Jan. 4-8.

VANDALL, N. B.
Carmichaels, Pa., Dec. 4-18.
Clarksburg, Ont., Jan. 1-29.
Ottawa, Ont., Feb. 1-5.

VAYHINGER, M.
Dogan, W. Va., Dec. 14-28.
Logan, W. Va., Dec. 14-28.
Wabash, Ind., Jan. 1-22.

WATTS, E. E. (Sandy Lake, Pa.)
Open date, Jan. 1-March 13.

WHEELER, FERN C. (Charlotte, Mich.)
Saranac, Mich., Jan. 1-15.

WILLIAMS, L. E. (Wilmore, Ky.)
Open date, Dec. 4-Jan. 1.

A SUCCESSFUL EVANGELIST.

Dr. J. W. Mahood, a most successful evangelist, and an author of note, desires to hold some meetings in the South. The following letter from a pastor whom he assisted gives an idea of the kind of work he does. His home address is Pacific Palisades, Cal.

B. H. Hart: "Dr. J. W. Mahood has just closed a four-weeks' evangelistic campaign in the Pine Street Methodist Episcopal Church, Williamsport, Pa. In these busy days, when the overworked pastor feels the need of competent help for his special services, it becomes a pleasure to recommend a man of the type of Dr. Mahood. In doing so I know I am rendering a service to the pastor and the Kingdom, rather than to Dr. Mahood, personally. If you are looking for a helper of the type of the average evangelist, Dr. Mahood will not do. If it is a man with theological notions, or with a few pet hobbies to be exploited—a fanatic—a rantor or raver—one who sees in every public service an opportunity to berate the preacher and the church, don't send for Mahood. He won't do. But if it is a true helper you are looking for, I unhesitatingly say that a more efficient one cannot be found. He never scolds or rants. Sound on all the great fundamentals of the Scriptures, he never makes a hobby either. Abuse is foreign to his nature. He exalts the church and magnifies the office of the ministry. He makes it easier for the pastor—never harder. Dr. Mahood is a powerful preacher—not that he can use a lot of beautiful meaningless phrases—but in that he knows God's word and with a pleasing persuasive personality gets men to believe the great truths therein set forth. He is never offensive in dealing with sin, nevertheless he fearlessly wields a polished blade. He leaves no sores to be healed after he is gone. Dr. Mahood is greatly blessed in the assistance given him by his daughter, Miss Etta Mahood. Her afternoon talks to the women on Health Culture and her Bible class work were thoroughly enjoyable and helpful. Her sensible and tactful work in the congregation when an appeal is made to the unsaved commends itself to the thoughtful pastor. It is a genuine pleasure to recommend such efficient servants of the Church."

DR. RIDOUT ON DRESS QUESTION.

At last the holiness people are going to have a real, outspoken, frank, powerful booklet on the Dress Question. Dr. Ridout has written it. Title is, "The Dress Question and Modern Abominations." Price will be 15c. Send in your order and read this book and get your friends to read it. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

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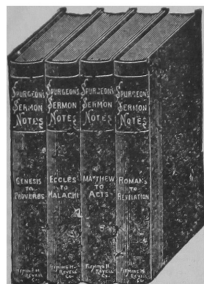
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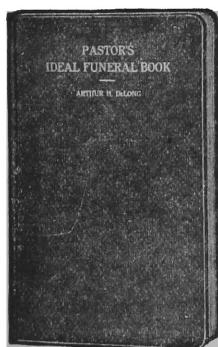
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Will O. Scott.

What will it profit thee, O my soul,
To gain the whole world from pole to pole.

With all of its riches vast;
The priceless treasures of Mother Earth,
The boast of wealth and the pride of birth,

Tell me, how much will it all be worth
If thou wilt be lost at last?

Is it worth while, O my Soul, to sell
Thy birthright for pottage with sav'ry smell,

And blessings beyond recall;
To revel in pleasures with loud acclaim,

To gamble with Satan a losing game,
And see just over against thy name
The handwriting on the wall?

What wilt thou give, O my Soul, in exchange

For all that reach and immortal range
Of talents so rich and grand—
Those marvelous, matchless powers of thine,

God's richest redemptive gifts divine,
That will the noon-day sun outshine
In Heaven's summer-land?

A TIMELY EXHORTATION.

May I attempt to make clear through your paper the real issue that exists regarding the Kentucky Race Track Gambling, or so called Pari-Mutuel law? There seems to be a lack of clear understanding of this issue. In fact, the Race Track Gambling people are eagerly seeking to have the voters of Kentucky believe that the Kentucky Anti-Race-Track Gambling Commission is trying to destroy horse racing as a sport, and they say the "Kentucky Derby will be destroyed," etc.

If the people of Kentucky are made to understand the real issue, they certainly will not allow the present law to stand on the Statute books of Kentucky. Kentucky has a most excellent gambling law. (Ky. Statute, 1960). It recounts the great evil of gambling, forbids it, and declares "Anathema" against persons who gamble, consigns them to the penitentiary, and takes from them their right to vote or hold public office. At the end of this excellent law are about two lines, added by the Legislature of 1886, after a stiff fight about it, and with a majority of only two votes. Those two lines, added at the demand of the Race Track gamblers, say,

"Nor shall its provisions apply to persons who sell combinations, or French pools, on any regular race track during the races thereon" (Ky. Statutes. Sec. 1961).

In other words, even though gambling is condemned as evil, and a gambler must go to the penitentiary, and have his or her right to vote taken from them, even though a person who gambles has "anathema" (which is probably the highest form of denunciation) declared against him, these two lines, added by the Race Track Gambling crowd, permit in Kentucky, by the use of the Pari-Mutuel machine, upon our race tracks, gambling upon horse races. And, furthermore, to permit this unholy thing, this glaring inconsistency in a good law, the Kentucky Legislature, has created a Racing Commission appointed by the Governor to fix the dates, protect the racing, etc.

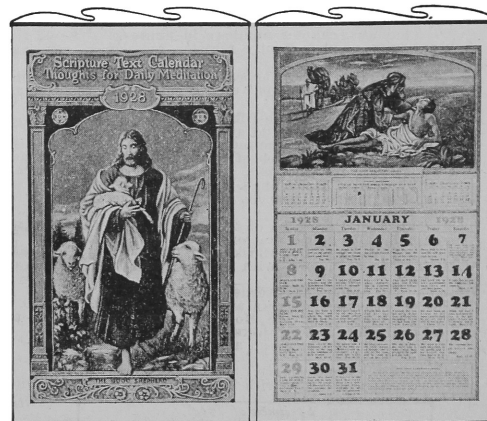
Surely one of two procedures should

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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It has references, concordance, maps.
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It is $8\frac{3}{4} \times 5\frac{1}{2}$ inches, weight 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20.
Our Price, Postpaid **\$7.50**
It will last a lifetime, with ordinary use.
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Specimen of Type
all them that had conspy king A'mon: and the p land made Jo-si'ah his his stead.

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Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. On account of the smooth leather and maroon color, this Bible has proved especially attractive for young people. Special net price **\$2.45**

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We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size $3\frac{1}{2} \times 6$ in. and a little over $\frac{1}{2}$ inch thick. It weighs $10\frac{1}{2}$ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

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The Home Bible for daily devotional reading. A superb record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. It takes the place of a family Bible. Bound in a splendid quality, flexible morocotal, stamped in gold. Regular agent's price, \$6.50. Our price, postpaid. **\$3.00**

THE book of the generation of Jē'sus Chrīst, the son of Dā'vid, the son of A'brā-hām.

Size of page, $5\frac{3}{4} \times 8$ inches

Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00. Your name in gold, 50c extra.

Sunday School Scholars' Red Letter Bible

THE BINDING—Genuine solid leather with overlapping edges, and very flexible.

THE TYPE—Large, clear, easy to read nonpareil black face, self-pronouncing. Chapters in figures. All of Christ's words printed in red.

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THE SIZE— $5 \times 7 \times 1$ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

THE PRICE—This Bible is a good value at \$1.50. Our Special price, postpaid **\$2.75**

Name in gold 50c extra.

BLACK TYPE EDITION—Same Bible as described above without the red letter feature, special price, \$2.50.

Same Bible as above without the helps, in a limp Keratol binding. Price, \$1.00.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

IDEAL CHILD'S BIBLE

Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges.

It has silk headbands and marker, a very clear, readable agate type; is self-pronouncing, King James Version, chapter numbers in figures.

Size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{7}{8}$ of an inch thick, and weighs 11 ounces.

It contains twenty choice helps for the child:

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.

Specimen of Agate Type

AND the Lord said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Size of page, $3\frac{3}{4} \times 5\frac{1}{2}$ inches

12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies of the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs observed at the present time.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90c.

Thinnest Bible In the World

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size $5\frac{1}{4} \times 8$ inches, weight 12 $\frac{1}{2}$ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk headbands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. Our special price, net price, postpaid **\$7.50**

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Bound in flexible morocotal with overlapping edges, stamped in gold, at the very remarkably **75c.**

Same Bible as above in cloth binding, 60c.

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The size is $4\frac{1}{2} \times 6\frac{3}{4} \times 1$ in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed unbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special price **\$3.00**

Patent thumb index, 50c extra.

Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

Plain Type Text Bible

Clear, black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocotal with overlapping edges, stamped in gold. Size $5 \times 7\frac{1}{2} \times 1\frac{1}{2}$ in. thick. A regular \$3 value that we are offering for **\$1.25**

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